



OFFICE OF THE SPEAKER JUDITH T. WON PAT, ED.D.

KUMITEN I DUKASION TINAKHELO', KOTTURA, LAIBIRIHAN PUBBLEKO SIHA YAN ASUNTON FAMILAO'AN
COMMITTEE ON HIGHER EDUCATION, CULTURE, PUBLIC LIBRARY, AND WOMEN'S AFFAIRS

COMMISSIONER December 23, 2016

GUAM COMMISSION
ON DECOLONIZATION

The Honorable Rory J. Respicio
Chairperson

GUAM FIRST
COMMISSION

Committee on Rules
I Mina' Trentai Tres Na Liheslatuaran Guahan
33rd Guam Legislature

ADVISOR TO THE
PRESIDENT

155 Hesler Place
Hagatna, Guam 96910

ASSOCIATION OF
PACIFIC ISLAND
LEGISLATURES
(APIL)

RE: Committee Report on Bill No. 406-33 (COR), As Amended

2016 DEC 28 AM 11:34



BOARD MEMBER

Dear Chairperson Respicio:

PACIFIC RESOURCES
FOR EDUCATION
AND LEARNING
(PREL)

Transmitted herewith is the Committee Report on Bill No. 406-33 (COR), As Amended- AN ACT TO ADD A NEW CHAPTER 88 TO TITLE 5 GUAM CODE ANNOTATED, RELATIVE TO RE-ESTABLISHING AND FUNDING I KUMISION I FINO' CHAMORU (THE CHAMORU LANGUAGE COMMISSION) AS I KUMISION I FINO' CHAMORU (THE COMMISSION ON CHAMORU LANGUAGE).

BOARD OF
GOVERNORS MEMBER

Committee votes are as follows:

- 4 TO PASS
- 7 NOT TO PASS
- 2 TO REPORT OUT ONLY
- 0 TO ABSTAIN
- 0 TO PLACE IN INACTIVE FILE

FESTIVAL OF THE
PACIFIC ARTS
(FESTPAC)

Senseramente

Judith T. Won Pat, Ed.D.
Speaker, 33rd Guam Legislature



Office of the Speaker
Judith T. Won Pat, Ed.D.

COMMITTEE ON HIGHER EDUCATION, CULTURE, PUBLIC LIBRARY, AND WOMEN'S AFFAIRS

Ufisinan I Eenda Ge'he'o'Gi Libeslaturan Guahan
33rd Guam Legislature
I Mina' Trentai Troi Na Libeslaturan Guahan
155 HBSLER PLACE HAGATNA, GUAM 96910
TEL 671-472-3586/7 • FAX 671-472-3589

COMMISSIONER

GUAM COMMISSION ON
DECOLONIZATION

GUAM FIRST
COMMISSION

PRESIDENT

ASSOCIATION OF
PACIFIC ISLAND
LEGISLATURES
(APIL)

BOARD MEMBER

PACIFIC RESOURCES FOR
EDUCATION
AND LEARNING
(PREL)

**LEGISLATIVE
REPRESENTATIVE**

PACIFIC ISLAND
DEVELOPMENT BANK
(PIDB)

FESTIVAL OF THE
PACIFIC ARTS
(FESTPAC)

COMMITTEE REPORT

ON

Bill No. 406-33 (COR), As Amended

By the Committee on Higher Education, Culture, Public Library, and Women's Affairs

AN ACT TO ADD A NEW CHAPTER 88 TO TITLE 5 GUAM CODE ANNOTATED, RELATIVE TO RE-ESTABLISHING AND FUNDING I KUMISION I FINO' CHAMORU (THE CHAMORU LANGUAGE COMMISSION) AS I KUMISION I FINO' CHAMORU (THE COMMISSION ON CHAMORU LANGUAGE)



OFFICE OF THE SPEAKER JUDITH T. WON PAT, ED.D.

KUMITEN IDUKASION TINAKHELO', KOTTURA, LAIBIRIHAN PUBBLEKO SIHA YAN ASUNTON FAMA'LAO'AN
COMMITTEE ON HIGHER EDUCATION, CULTURE, PUBLIC LIBRARY, AND WOMEN'S AFFAIRS

DEC 28 2016

MEMORANDUM

COMMISSIONER
GUAM COMMISSION
ON DECOLONIZATION

GUAM FIRST
COMMISSION

ADVISOR TO THE
PRESIDENT

ASSOCIATION OF
PACIFIC ISLAND
LEGISLATURES
(APIL)

BOARD MEMBER

PACIFIC RESOURCES
FOR EDUCATION
AND LEARNING
(PREL)

BOARD OF
GOVERNORS MEMBER

PACIFIC ISLAND
DEVELOPMENT BANK
(PIDB)

MEMBER

FESTIVAL OF THE
PACIFIC ARTS
(FESTPAC)

TO: All Members of the 33rd Guam Legislature
FROM: Speaker Judith T. Won Pat, Ed.D.
Committee on Higher Education, Culture, Public Library and Women's Affairs
SUBJECT: Committee Report on Bill No. 406-33 (COR) , As Amended

Transmitted herewith for your consideration is the Committee Report Bill No. 406-33 (COR), As Amended - J.T. Won Pat, Ed.D. / T. R. Muña Barnes AN ACT TO ADD A NEW CHAPTER 88 TO TITLE 5 GUAM CODE ANNOTATED, RELATIVE TO RE-ESTABLISHING AND FUNDING I KUMISION I FINO' CHAMORU (THE CHAMORU LANGUAGE COMMISSION) AS I KUMISION I FINO' CHAMORU (THE COMMISSION ON CHAMORU LANGUAGE).

This report includes the following:

- Committee Vote Sheet
- Committee Report Digest
- Copy of Bill No. 406-33 (COR)
- Copy of Bill No. 406-33 (COR) , As Amended
- Public Hearing Sign-in Sheet
- Copies of Submitted Testimony & Supporting Documents
- Notices of Public Hearing
- Public Hearing Agenda

Please take the appropriate action on the attached voting sheet. Your attention to this matter is greatly appreciated. Should you have any questions or concerns, please do not hesitate to contact me.


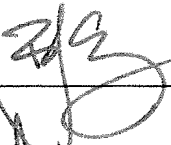




Senseramente,

Judith T. Won Pat, Ed. D.
Speaker, 33rd Guam Legislature

COMMITTEE VOTING SHEET

The Committee on Higher Education, Culture, Public Libraries, and Women's Affairs

Bill No. 406-33 (COR) As Amended - J.T. Won Pat, Ed.D. / T. R. Muña Barnes
 AN ACT TO ADD A NEW CHAPTER 88 TO TITLE 5 GUAM CODE ANNOTATED,
 RELATIVE TO RE-ESTABLISHING AND FUNDING I KUMISION I FINO' CHAMORU
 (THE CHAMORU LANGUAGE COMMISSION) AS I KUMISION I FINO' CHAMORU
 (THE COMMISSION ON CHAMORU LANGUAGE).

	SIGNATURE	TO PASS	NOT TO PASS	TO REPORT OUT ONLY	ABSTAIN DUE TO POTENTIAL CONFLICT	TO PLACE IN INACTIVE FILE
Speaker Judith T. Won Pat, Ed.D., Chairperson		✓				
Nerissa Underwood, Ph.D. Vice Chairperson						
Vice Speaker Benjamin J. F. Cruz, Member		✓				
Tina R. Muna-Barnes, Member		✓				
Rory J. Respicio, Member		<i>mr</i> 12.29-16				
V. Anthony Ada, Member				✓		
Mary Camacho Torres, Member				✓		

Committee Report Digest

I. OVERVIEW

The Committee on Higher Education, Culture, Public Libraries, and Women's Affairs convened a public hearing on Tuesday, December 20, 2016 at 10:00 a.m. in *I Liheslatura's* Public Hearing Room. On the agenda was the consideration of Bill No. 406-33 (COR) - J.T. Won Pat, Ed.D. / T. R. Muña Barnes An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding I Kumision I Fino' Chamoru (The Chamoru Language Commission) as I Kumision I Fino' Chamoru Yan I Fina'Ná'guen I Historia Yan I Lina'la' I Taotao Tâno (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam).

Public Notice Requirements

All legal requirements for public notices were met, with requests for publication sent to all media and all Senators; A Five (5) days notice was sent on December 12, 2016 and a forty-eight (48) hours notice was sent on December 16th and 18th, 2016. Copies of the hearing notices are appended to the report.

Senators Present

Speaker Judith T. Won Pat Ed.D., Chairperson

Appearing before the Committee

Dr. Robert Underwood
Ms. Teresita Flores
Dr. Laura M. Torres Souder
Dr. Samuel Betances
Mr. Joseph Franquez
Dr. Hope A. Cristobal
Ms. Rhlene Steffy
Mr. Robert Bevacqua
Ms. Rufina Mendiola
Mr. Jimmy S. Teria
Ms. Rose Salas Paloma
Father Paul Gofigan
Ms. Geraldine Guitierrez

Individuals who signed in support of the Bill but did not testify

Ms. Arlene P. Bordallo
Ms. Judith P. Salas
Jennah Teixeira
Leah Diaz

Shannon Ada
Artemia Perez
Megan Taitague
Tristan Paulino
Mitchell Johnson
Forrest Chargularf
Lauren Pablo

II. SUMMARY OF TESTIMONY AND DISCUSSION

Speaker Won Pat, Ed.D. stated, “ Buenas yan Hafa Adai! Today is Tuesday December 20, 2016 and it is now 10 minutes after 10:00 a.m. The Committee on Higher Education, Culture, Public Library and Women’s Affairs will conduct a public hearing on: Bill No. 406-33 (COR) – which was introduced by myself and Senator Tina Rose Muña Barnes which is an act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding I Kumision I Fino’ Chamoru (The Chamoru Language Commission) as I Kumision I Fino’ Chamoru Yan I Fina’Ná’guen I Historia Yan I Lina’la’ I Taotao Tâno (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam). A 5 days notice was sent on December 12, 2016 and a 48 hours notice was sent on December 16th and 18th, 2016. Testimonies should be addressed to Speaker Judith T. Won Pat, Ed.D. and will be accepted via hand delivery at the Speaker’s office; Speaker’s mailbox at reproduction room of the Main Legislature Building at 155 Hesler Place, Hagatna, Guam 96910; or you can also email to us at fbtorres@judiwonpat.com, or you can fax it to 472-3589.

Speaker Won Pat, Ed.D. stated, “There are 3 chairs and called up 3 individuals to testify: Dr. Robert Underwood, Teresita Flores, and Dr. Laura Torres Souder. If you can come up and when you speak press the red button, and the red light will come on. And one Mic on, at a time. Please state your name, who you represent and if you support or oppose Bill No. 406-33 (COR).”

Dr. Robert Underwood is in support of Bill No. 406-33 (COR). He thanked Speaker Won Pat, Ed.D. and members of the legislature for the opportunity to present and that he is not representing the University of Guam; he is representing himself. He mentioned that he wants to give expression and insight from experience from the CHamoru Commission about 10 years ago. Dr. Underwood mentioned that he supports the proposed bill, and it is time to bring back the CHamoru Language Commission, it has been 20 years since. He also mentioned that there needs to be a format for the CHamoru language to see what is correct. Dr. Underwood stated, “[The Commission] Function as a clearinghouse for accurate representations and interpretations of CHamoru Language, History and Culture.” He also mentioned that the commission should look at and ask to review, to study the works of what has been documented of the works that represents the CHamoru culture. Dr. Underwood does not like the idea of having one group

having the obligation to decide what words are correct. Are we going to ask the Commission what is most represented in the old CHamoru way like the words ‘ Saina Ma’ase’ or Si Yu’os Ma’ase’ ? We also need to bring the old words and the new words for all the people of the island. Dr. Underwood mentioned that its best for the commission for the responsibility to translate as the main goal for the commission; to review, recommend, and to interpret. Dr. Underwood’s testimony is appended to the committee report.

Teresita Flores greeted Speaker Won Pat, Ed.D. and thanked her for allowing her to provide testimony. Ms. Flores mentioned that she is representing herself and the University of Guam as a CHamoru Teacher. She mentioned that she brought her students from the University to listen to very important testimonies. And that was one of the reasons why she brought them down, a lot of interests. Ms. Flores stated, “This Bill is very important for our community, and we look at the works that has already have been done and that is important in moving forward that we be consistent. We need to look at the past to see how it is written in the books for all the CHamoru words. This is how we write it on our island. We need to write so that we can be consistent for our people. This is how we use the words, the grammar forward. We need to write it down, not to say it for the public to understand. The interest is there. There is a lot of interest out there. There is a lot of us that want to practice. There is a lot; we need a book to tell us how.”

Dr. Laura Souder stated, “ I wholeheartedly and enthusiastically support the passage of Bill No. 406-33 (COR), An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding I Kumision I Fino’ Chamoru (The Chamoru Language Commission) as I Kumision I Fino’ Chamoru Yan I Fina’Nâ’guen I Historia Yan I Lina’la’ I Taotao Tâno (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam). ” Her written testimony is appended to the committee report.

Speaker Won Pat, Ed.D. called up Dr. Samuel Betances, Joseph D. Franquez, and Hope Cristobal.

Dr. Samuel Betances stated, “I am Samuel Betances and I am in support of Bill 406-33 (COR). I came in the early 90’s to support the bilingual education and taught at the University of Guam and in the region and currently serve as a diversity consultant to the Guam Community College and other institutions when called upon. The recent soft delegation of the Museum will soon be followed a January, by a more formal public robust event. You’re legislation, your legislature has given life to an institution the museum the responsibility to become the center that protects and welcomes visitors to enjoy visually what the CHamoru people have produced. The cultural artifact must be preserved, the past must have a place in the present, given the museum a central place its central location near the church, the post office, the Spanish Plaza, the new and improved Legislature building an iconic capital of Hagatna is a joy to see and a great place to visit. 2 young CHamoru men, twins from the past, stand guard by the entrance, symbolically keeping safe the treasures of the CHamoru past. The place is a testimony to what CHamorus invented in the past that has relevancy to people today. The single greatest invention of the CHamoru past that has relevancy today and for the future is what in part this hearing is about. The language of the people whom we honor in the museum is about to die unless with equal passion and favor to creating the museum steps to establish the language commission and to fund it and give it the protection it needs in governance and resources. The future of the people of the

land is a stay when the language dies the ability of a people to give continuity to its way of life is also doomed. It doesn't have to be that way this bill can stop the worse from happening. The legislative body session can ensure that the CHamoru language is spoken, nurtured invested in a way to grow the intelligence of our children where it is respected and guaranteed a future. Please pass the bill. Those of us who found purpose, work, spiritual grounding the opportunity to serve on Guam who are not CHamorus have a special responsibility in lending our voices and fortunes of gratitude to our adopted home land to promote the legitimacy of the cultural heritage and language to strengthen the life and legacy of Guam for the future. We must do so in passion, eloquence, transparency, and political influence. We must become responsible allies. We must honor and respect the most original inventions of I taotaotano' and CHamoru language."

Joseph D. Franquez greeted Speaker Won Pat, Ed.D. and mentioned that he is a teacher at the University of Guam. Mr. Franquez greatly thanked for the proposal of Bill 406-33 (COR). He supports the bill to know that they are establishing again the CHamoru Language Commission. He mentioned that from the deepest of his heart growing up with his parents, they were forced to speak English and that he wanted to speak CHamoru in school but had to speak English. He also mentioned that all his friends were speaking CHamoru outside of the class room. Mr. Franquez stated, "After school we all go home, we were given books to read in English and yes I was thinking that I want to be smart in school because if I don't learn I am a loser. I would always consider that I want my parents proud of me as a smart student and I want to show them the good learning I learned in school in English. My parents spoke CHamoru to me, especially my grandparents. They spoke in CHamoru." Mr. Franquez also stated, "When I graduated in school I left the island and my wishes because I wanted to know how to write our language, as a band player. I don't know the regulations of our language but I practiced what I learned and use the letter in English to translate in CHamoru and I found and I considered to go forward because I wanted to learn more of the grammar. Some of the words I did not know but I went to make it clearer in my writing of my songs and feelings. I searched all means to learn more about our language. I continued searching the promising of the CHamoru and I met the late Mrs. B. Dungca she invited me to listen in her classroom to learn the language of the CHamoru. I was listening to my friends when they were learning a lot of the words I did not know. I realize that there was a lot in our language that we did not know the grammar in that area. I started to explain to my students that the language of the CHamoru is advantage to everybody living in Guam no matter what nationality you are, it is important to know the language. I am asking the students to respect the language, the culture, and the surroundings. I applied my knowledge of music; this is what I am driving at. I am supporting to let you know the commission to practice it and to enforce to sustain our language to write it for everyone. This is my interest to learn and to write CHamoru. At the University there is a lot of the students want to learn CHamoru. It is very important for the grammar for the commission and this is what is necessary. There has to be an establishment of write ups that have been approved. Thank you for this bill, I am truly supporting this. Thank you."

Dr. Hope A. Cristobal greeted and thanked speaker for Bill 406-33 (COR).She mentioned that she was also a CHamoru teacher before all these regulations, and booklets. When she started the program at school, there was no CHamoru Studies. At that time we were teaching High School there were no books to support what she was doing or what she was supposed to do which is teach CHamoru. She also thanked Speaker Won Pat,Ed.D., but mentioned there is more to be

done for the language and culture, but not enough time because she is 67 years old. She thought about the past year and there is still a lot more to be done. She also mentioned that when Dr. Laura Souder mentioned that this proposal dealt with our sovereignty that there is more to be done for our language and culture. She thought about past works, and still thinks there is more to be done and this proposal involves our sovereignty movement. She also mentioned that was right and yes that was what sparked interest because of her work at the University. She then mentioned that she was educated at the University of Guam, both Bachelors and Masters. She did not go off island to learn who she was and that she comes from the family of Alabâru that pushes her forward when she studied land in Ordot. Dr. Cristobal stated, " Like DNA, the new words and technology, we need to prepare ourselves for the new words for the commission, and no we are not going to look the old words and look at the words and make it correct. Like Internet, Inner space, Bio-Technology, digging up of sacred burial grounds. I know at the time when I was fighting, I was finding the hotel and tourist industry and there was an hidden agenda to dig up, our people our skeletons, and there was more that we were looking for. The coming of the new words, new places, and what comes out from the new technologies. So I am going to support this bill, I acknowledge that this is at the beginning stages. The beginning of the government of the CHamorus. Thank you for your obligation and support and there is a lot of proposals from Bordallo, and he was the one that really pushed for it, and he was the one that called for the land the culture and what was needed. So we can practice for schools so that they can study the land and culture. When it's done, hopefully the name is not too long like Farmers Co-op, we need to brand that."

Speaker Won Pat, Ed.D asked, "You were saying that the name of the farmer's market is real long, are you suggesting that it made be shorter, instead of the CHamoru Language Commission that it be; we might have to work with everyone here to abbreviate."

Dr. Hope A. Cristobal- replied. "I have really high hopes, for this commission to enhance the inspirational of our children to perhaps get to a point to the beginnings of our emergent nation. And to govern ourselves. We can find an abbreviation form for the long name."

Speaker Won Pat, Ed.D stated, " May be under the establishment, we can have a smaller name in terms in selling its mandates is to list of course the teaching of its people will all be inclusive in that it in that commission and of course the governance and duties and responsibilities.

Dr. Hope A. Cristobal mentioned that she really could see the purpose expanding, there's just a lot of work out there to be done.

Speaker Won Pat, Ed.D stated, "My fear is that it is in the far end of my term, I don't want it to be too complicated, and that it may be referred back to the committee. So I want it to be simple, and very specific but not controversial."

Speaker Won Pat, Ed.D mentioned those other members who signed up, former First Lady Geri Gutierrez, Jimmy Teria, Rufina Mendiola, and Father Paul Gofigan.

Geri Torres Gutierrez thanked Speaker for the opportunity. Geri Torres Gutierrez stated, "I am not going to say a lot, because a lot has been said already. I am here to support, I also want to

recognize Senator Paul Bordallo and my husband for trying to get this started, for the language and culture. There was a lot that needs to be done and there was not enough attention given. There were a lot of people that helped out. I am here to let you know that I am here to strongly support, and I know there's a lot of problems out there, like shortage of money, the hospital but there is a lot of us who want to support, help, and protect our beliefs. I was telling Father Gofigan let's do what we can to teach our children. If we do not teach our children, then forget it we are going to lose everything. Our language is very important and we need to be consistent. Its important to establish this commission for everyone and give it much more attention. We all need to work together to protect the language. I come before you to support this Bill."

Rufina Mendiola thanked Speaker Won Pat, Ed.D. and Senator T.R.M. Barnes for introducing Bill No. 406-33 (COR) which is very important. She mentioned that she is representing herself, the University of Guam, and at the CHamoru Studies at the Department of Education. She mentioned that she was taught Spanish in Elementary, Middle, and High School. Ms. Mendiola mentioned that whoever is going to sit in the commission that it does not be political. There needs to be those who studied the writings and grammar because there is a lot to be done. She also mentioned that it is not enough for just 20 minutes in elementary, 2 hours for middle and high school. She also mentioned that there needs to be more time to learn the CHamoru language for all students no matter what grade. She mentioned that there's interest out there to continue our language, 20 students graduated from the University of Guam in CHamoru Studies. Ms. Rufina thanked Speaker Won Pat, Ed.D. and Senator T.R.M. Barnes for Bill No. 406-33 (COR).

Jimmy Teria greeted Speaker Won Pat, Ed.D. and he is here to support this proposed bill. He mentioned that truth is that it is very special for me because he was a student of Mr. Franquez about 20 years ago. There were many chosen, and he was the youngest of the group. Mr. Teria thanked for this proposed bill and anything to move it forward.

Father Paul Gofigan stated, "I am a priest with archdiocese. I am the product of a society that has valued. I consider myself CHamoru, but I do not feel complete. I cannot speak CHamoru fluently. And I can't speak in my language and I feel incomplete. This commission will be very valuable if we can identify our own culture and also identify with the American Culture. I am not putting the American culture down but there is also something to be said as Auntie Geri Gutierrez said, things are more meaningful when they are said in a CHamoru language. Things are more meaningful, even prayers and jokes are more meaningful when they are in CHamoru. So when you translate, it loses its meaning. I am here to support this bill and thank and to look around, we are not failures, but we were raised to be Americans, but yet, not to be concentrate on the CHamoru language and Culture. We find ourselves, and I speak for a lot of people, my age and my generation. We find ourselves incomplete not having to master our language. It is not exactly a dying language it is still very much alive. Thank god for the young generation for keeping the language alive; I have a nephew who speaks better than I do. And he has mandated with his daughter they only speak in CHamoru; which is good for me because I am going to take baby steps in learning our language. But please let us think about our new generation, and most especially our priest that are being ordained, if you take a survey and ask how many are them

who are CHamorus actually speak the CHamoru language; it is not only very high but even worse how many of them can actually celebrate the mass in CHamoru. It is not going to be very high. Let us place a lot of importance in things that matter. And for our CHamoru, Culture faith is very important and faith without culture is not fully lived.

Robert Bevaqua- greeted Speaker Won Pat, Ed.D. stated, “ I am Robert Bevaqua and I testify in favor of your Bill for the CHamoru language commission. I am testifying on behalf of 3 of my family members who could not be here. These 3 family members represent the past, present, and future. I would start with the past, in 1979 I married into a CHamoru family, my father in law was Joaquin F. Lujan, he is locally famous as a maker of CHamoru tools. But maybe what you do not appreciate is that his Blacksmith workshop is where he had apprentices were young men showed respect for their language culture and elders. He died last year and he passed the mantle on to my oldest son Michael Lujan Bevaqua who is now a CHamoru instructor at UOG. Michael is taking this regard for the language and culture a step into the 21st Century. He and his 2 brothers are forming a nonprofit organization to use social network as a tool like Facebook to promote English and CHamoru publications and so the future is with his daughter Samalee Bevaqua who is 8 years old who is trilingual who speaks English, CHamoru, and Mandarin Chinese and she and her father have taken a vow to Speak only the CHamoru language. So with these 3 members of my family I testify in support of this legislation thank you.”

Speaker Won Pat, Ed.D asked, “ Rufina, you wanted to make sure you that there is no political interference?” Speaker listed the different members: the President of the Department of CHamoru Affairs or a representative; 2 members from the Department of Education specifically the CHamoru Studies and Special Projects Division who are fluent in the CHamoru Language; 2 members appointed by the legislative chair committee on CHamoru affairs also must be proficient in CHamoru language; 2 members appointed by the Governor. Speaker mentioned that the only thing to add is a President or Representative who is also fluent in CHamoru language and to add committee appointment terms in serving in the commission. Speaker also mentioned for it not be political either. Also another is the long name that we mentioned before to abbreviate it. Speaker thanked for the testimonies in favor of Bill 406-33 (COR).

Speaker Won Pat, Ed.D. mentioned the last group is Rhlene Steffy, Rosa Paloma, and also a group of students who signed up to support, but did not provide written or oral testimony.

Rosa Palomo- greeted and thanked Speaker Won Pat, Ed.D. Ms. Palomo stated, “I am Rosa Salas Palomo from Barrigada. I am representing myself and my family and including those who are not born. The first thing I am going to say is that I am truly supporting this bill they passed to make law the CHamoru Commission in 1967. That time I was only 17 years old, I haven't graduated in high school. I didn't know that in 2 years time, I will get into the group and people and thoughts and works in continuing the CHamoru language. 2 years in college that they introduce the bilingual bicultural in Guam that is not in Wisconsin, and from there I went on. I truly believe that what Ruth said, there is a decision and the road I am going to taking and accepted. I and I really support this bill. My thinking, Dr. Loling on the phone don't forget the member I recommend that it is not necessary that I am a member always saying don't forget, for the members I would like to recommend to say it is not necessary for me to be a member but I

felt the CHamoru thing forward for sure what language we have to think of the internet, is it from the past, we have to think of what they say or word like what the CHamoru language. Some of the Chamoru should say the word. There is one Ruth, Franquez, to help out the CEDDERS program translate the language. There is some uncertainty, but if you look at the works, there's a lot of words to digest. It is a gratitude for me to do what does it really mean, you can digest the word. The language. The more we think and ask another person what does it mean. Dr. Underwood mentioned to be clear its in the language. The past the commission needs to protect and check and visit our word for color is 'Hilet' and the Spanish was 'Kulot'. Hilet or Kulot for color. The commission needs to recognize this. If the commission is correct over Hilet, Hi-let, but right now I am in doubt. There are other words out there."

Rosa Palomo mentioned that in Section 88101 duties and purpose under letter (h), to please add in Charter School. She also mentioned that there needs to have education certification if someone is an interpreter from English to CHamoru, these people need this training. It is very important to write it and read because if they give us a document there may be only 4 words and have 4 or 5 translations for that word. We have to recognize the past tense, present, if you're in court, if you are in the past tense or present tense; we have to ask for interpreter to translate in CHamoru. She also reiterated that, "Faith without culture is not fully lived."

Rosa Palomo mentioned that she is going to stand for the words that she is about to say. She mentioned that this is very important. All the time since we started writing CHamoru, outsiders were the ones that were writing down. If you see all the documents that was written down the words in CHamoru or Fino' CHamoru. There are different meanings, German, American, Spanish words, city words, words of the south. We need to stand for the land and the people of Guam. We need to deliver and tell them this is how it is done. I know there are others who do not believe. There are rules and regulations, since 1983 how to write in CHamoru in English. Capital the "CH", 'a' 'm' 'o' 'r' 'u'. We need to be brave and stand up. We have to use CH and CHamoru.

Rhlene Steffy stated, "I fully and unequivocally support the passage of Bill No. 406-33 (COR) An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding I Kumision I Fino' Chamoru (The Chamoru Language Commission) as I Kumision I Fino' Chamoru Yan I Fina'Ná'guen I Historia Yan I Lina'la' I Taotao Tâno (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam); her written testimony is appended to the Committee Report.

Speaker Won Pat, Ed.D mentioned that testimonies should be addressed to Speaker Judith T. Won Pat, Ed.D. and will be accepted via hand delivery at the Speaker's office; Speaker's mailbox at reproduction room of the Main Legislature Building at 155 Hesler Place, Hagatna, Guam 96910; or you can also email to us at fbtorres@judiwonpat.com, or you can fax it to 472-3589.

Speaker Won Pat, Ed.D. concluded the public Hearing at 12:25 p.m.

III. FINDINGS AND RECOMMENDATIONS

The Committee on Higher Education, Culture, Public Libraries, and Women's Affairs finds that Bill No. 406-33 (COR) shall be amended to reflect some technical changes.

After considering the findings and testimonies given at the public hearing, the Committee hereby reports out Bill No. 406-33 (COR) As amended, with the recommendation to TO PASS.

I MINA'TRENTAITRES NA LIHESLATURAN GUÁHAN
2016 (SECOND) Regular Session

Bill No. ~~406~~-33 (COR)

Introduced by:

J. T. Won Pat, Ed.
Tina Muña Barnes

AN ACT TO *ADD* A NEW CHAPTER 88 TO TITLE 5 GUAM CODE ANNOTATED, RELATIVE TO RE-ESTABLISHING AND FUNDING *I KUMISION I FINO' CHAMORU* (THE CHAMORU LANGUAGE COMMISSION) AS *I KUMISION I FINO' CHAMORU YAN I FINA'NA'GUEN I HISTORIA YAN I LINA'LA' I TAOTAO TÁNO* (THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM).

2016 DEC - 6 PM 3: 06

BE IT ENACTED BY THE PEOPLE OF GUAM:

Section 1. A new Chapter 88 of Title 5 Guam Code Annotated is hereby added to read:

“Chapter 88

THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE
HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM

§88101. **Short Title.**

§88102. **Establishment.**

§88103. **Composition.**

§88104. **Governance and Organization.**

§88105. **Duties and Purpose.**

§88106. **Support Services.**

§88107. **Appropriation.**

§88108. **Severability.**

§88101. **Short Title.** This Chapter may be cited as the “Chamoru Heritage Commission Act of 2016.

1 **§88102. Establishment.** There is established under the Government of Guam, an
2 autonomous agency, the Commission on Chamoru Language and the Teaching of the
3 History and Culture of the Indigenous People of Guam, which shall be devoted to
4 performing the duties and purpose set forth in this act.

5 **§88103. Composition.** The Commission shall consist of:

- 6 (a) The President of *I Dipåttamenton I Kaohao Guinahan Chamoru* (The Department
7 of Chamoru Affairs) or a representative;
- 8 (b) Two (2) members from *I Unibetsedåt Guåhan* (The University of Guam) and two
9 (2) members from the Guam Department of Education *Dibision Inestudion*
10 *Chamoru yan I Espisiåt na Prugråma Siha* (Chamoru Studies and Special
11 Projects Division), who are fluent and proficient in the Chamoru language, and
12 active in its cultivation and preservation through either education or through
13 involvement in their institutions' respective Chamoru language programs;
- 14 (c) Two (2) members, appointed by the Legislative Chairperson with oversight over
15 Culture/Cultural Affairs who are fluent and proficient in the Chamoru language,
16 and have been actively engaged in its promotion and preservation; and
- 17 (d) Two (2) members appointed by *I Maga'låhin Guåhan* (The Governor of Guam),
18 who are fluent and proficient in the Chamoru language, and actively engaged in
19 its promotion and preservation.

20 **§88104. Governance and Organization**

- 21 (a) The President of *I DipåttamentonI Kaohao Guinahan Chamoru* shall serve as
22 the Convener of the Commission until one among the Commission's
23 composition is voted upon by its members to serve as the Commission's
24 Chairperson.
- 25 (b) The Commission, from the date it first convenes, shall have 180 days to
26 establish Rules of Conduct and propose an Organizational Structure and Budget
27 to the Guam Legislature for approval.
- 28 (c) Commission Members shall serve a term of four (4) years, commencing with the
29 date of appointment and until their successors are appointed and qualified.
30 Members may serve multiple terms.

1 (d) Members shall meet in regular session at least once a month and in special
2 session as the Chairperson may deem necessary. The Chairperson shall be
3 counted for a quorum. Five (5) members shall constitute a quorum, and five (5)
4 affirmative votes are required for the transaction of all business. All meetings of
5 the Commission shall be open to the public as provided by law.

6 (e) The Commission shall annually elect from among its members a Chairperson
7 and Vice-Chairperson. The Chairperson shall preside at all meetings, act as
8 spokesperson and perform other duties as the Commission shall direct. The
9 Vice-Chairperson shall succeed to the duties of the Chairperson in the absence or
10 inability of the Chairperson. From among its members, the Commission may
11 select a secretary and any other officers, which it may deem necessary, to serve
12 on an annual basis.

13 (f) Each member shall receive Fifty Dollars (\$50.00) for attendance at any meeting
14 of the Commission but this stipend shall *not* apply to more than two (2) meetings
15 in any one (1) calendar month. No members shall receive any other
16 compensation, but shall be reimbursed for actual travel, subsistence, and out-of-
17 pocket expenses incurred in the discharge of responsibilities, including
18 authorized attendance at meetings held off-island, subject to the prior approval of
19 the Commission.

20 (g) The Commission may hire employees and contract services as approved in its
21 annual appropriation and in accordance with its Organizational Rules and
22 Regulations.

23 **§88105. Duties and Purpose.**

24 (a) Continually study and update the orthographic rules of the Chamoru language;
25 and to provide notification to public and private institutions of updates to the
26 Chamoru orthography;

27 (b) Consult with government leaders and others in the Commonwealth of the
28 Northern Mariana Islands who are interested in the standardization of the
29 Chamoru Language Orthography and seek to recognize and establish agreement
30 relevant to the orthography, as well as existing regional differences;

- 1 (c) Advise public and private institutions, broadcast and written media, to include
2 magazines and individuals, on issues related to the alignment of both spoken and
3 written media, publications, signage and manuscripts with the grammatical and
4 orthographic rules established by the Commission;
- 5 (d) Provide requisite updates to the Chamoru-English Dictionary;
- 6 (e) Establish a Chamoru Translation Service for public and private entities and
7 individuals, broadcast and written media with an appropriate fee structure for such
8 services;
- 9 (f) Develop standardized, culturally relevant curricula for mandated courses in
10 Guam's schools and institutions of higher learning related to Guam's history,
11 language, and culture;
- 12 (g) Conduct research, publish, and produce multi-media and print materials relating
13 to the Chamoru language, history and culture;
- 14 (h) Coordinate with the Department of Education and other educational institutions,
15 including private schools and businesses, on Guam to insure the appropriate use
16 of the adopted standardized Chamoru Orthography and Grammar;
- 17 (i) Provide training to promote increased understanding of the Chamoru Heritage;
- 18 (j) Function as a clearing house for accurate representations and interpretations of
19 Chamoru Language, History and Culture;
- 20 (k) Work with *I Sagan Plãnu Siha yan Emfotmasion* (The Bureau of Statistics and
21 Plans) to plan and conduct a survey, which may seek to determine the existing
22 number of Chamoru speakers, and/or the existing number of children learning
23 Chamoru and the occurrence of intergenerational transmission, which may be
24 used to direct Chamoru revitalization programs efforts;
- 25 (l) Serve as the *Kumision I Nã'an Lugât* (Guam Place Name Commission): develop
26 and implement a coherent, culturally sound and historically accurate set of criteria
27 for selecting place names, and coordinate with the Guam Land Use Commission,
28 the Chamoru Land Trust Commission, the Department of Education, the
29 University of Guam, the Guam Community College, the Village Mayors,
30 *Dipãttamenton I Kaohao Guinahan Chamoru*, and with other civil and religious

1 organizations interested in providing appropriate place names for Guam and
2 consistency in signage;

3 (m) Study ancient Chamoru terminology and pronunciation of place names, and
4 restore aforementioned pronunciation with the current Chamoru orthography; and

5 (n) Perform general reviews and evaluations as imposed by the Government of
6 Guam.

7 **§88106. Support Services.** The Commission is hereby authorized to use, and the
8 Department of Education, University of Guam and Department of Chamoru Affairs are hereby
9 directed to make available, their facilities. The Department of Education, University of Guam
10 and Department of Chamoru Affairs shall also make available personnel and logistical assistance
11 as the Commission may require carrying out its functions.

12 **§88107. Appropriation.** The Commission shall report annually to the Legislature the
13 results of its work and shall submit an annual operating budget to carry out the Commission's
14 tasks as mandated by law. The Commission is hereby authorized to request such appropriation
15 from the Legislature.

16 **§88108. Severability.** If any of the provisions of this Act or the application thereof to
17 any person or circumstances is held invalid, such invalidity shall not affect any other provision or
18 application of this Act, which can be given effect without the invalid provision or application,
19 and to this end the provisions of this Act are severable."

I MINA'TRENTAITRES NA LIHESLATURAN GUÁHAN
2016 (SECOND) Regular Session

Bill No. 406-33 (COR)

As amended by the Committee on Higher Education,
Culture, Public Libraries, and Women's Affairs

Introduced by:

J. T. Won Pat, Ed.D.
Tina Muña Barnes

AN ACT TO ADD A NEW CHAPTER 88 TO TITLE 5 GUAM CODE ANNOTATED, RELATIVE TO RE-ESTABLISHING AND FUNDING *I KUMISION I FINO' CHAMORU* (THE CHAMORU LANGUAGE COMMISSION) AS *I KUMISION I FINO' CHAMORU YAN I FINA'NÁ'GUEN I HISTORIA YAN I LINA'LA' I TAOTAO TÁNO* (THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM).

BE IT ENACTED BY THE PEOPLE OF GUAM:

Section 1. A new Chapter 88 of Title 5 Guam Code Annotated is hereby added to read:

“Chapter 88

THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE
HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM

- | | |
|---------|-------------------------------------|
| §88101. | Short Title. |
| §88102. | Establishment. |
| §88103. | Composition. |
| §88104. | Governance and Organization. |
| §88105. | Duties and Purpose. |
| §88106. | Support Services. |
| §88107. | Appropriation. |
| §88108. | Severability. |

1 §88101. **Short Title.** This Chapter may be cited as the “Chamoru Heritage Commission
2 Act of 2016.

3 §88102. **Establishment.** There is ~~established under~~ within the Government of Guam, ~~an~~
4 ~~autonomous agency~~, the Commission on Chamoru Language and the Teaching of the
5 History and Culture of the Indigenous People of Guam, which shall ~~be devoted to~~
6 perform the duties and purpose set forth in this act.

7 §88103. **Composition.** The Commission shall consist of:

8 (a) The President of *I Dipåtamenton I Kaohao Guinahan Chamoru* (The
9 Department of Chamoru Affairs) or a representative who is fluent and proficient
10 in the language and actively engaged in its promotion and preservation;

11 (b) Two (2) members from *I Unibetsedåt Guåhan* (The University of Guam) and two
12 (2) members from the Guam Department of Education *Dibision Inestudion yan I*
13 *Chamoru Espisi t na Prugråma Siha* (Chamoru Studies and Special Projects
14 Division), who are fluent and proficient in the Chamoru language, and active in
15 its cultivation and preservation through either education or through involvement
16 in their institutions' respective Chamoru language programs;

17 (c) Two (2) members, appointed by the Legislative Chairperson with oversight over
18 Culture/Cultural Affairs who are fluent and proficient in the Chamoru language,
19 and have been actively engaged in its promotion and preservation; and

20 (d) Two (2) members appointed by *I Maga 'lāhin Guåhan* (The Governor of Guam),
21 who are fluent and proficient in the Chamoru language, and actively engaged in
22 its promotion and preservation.

23 §88104. **Governance and Organization**

24 (a) The President of *I Dipåtamenton I Kaohao Guinahan s Chamoru* shall serve
25 as the ~~Convener~~ Acting Chairperson of the Commission until one among the
26 Commission's composition is voted upon by its members to serve as the
27 Commission's Chairperson.

28 (b) The Commission, from the date it first convenes, shall have One Hundred
29 Eighty (180 days) to establish Rules of Conduct and propose an Organizational
30 Structure and Budget to the Guam Legislature for approval.

- 1 (c) Commission members shall serve a term of four (4) years, commencing with the
2 date of appointment and until their successors are appointed and qualified.
3 members may serve multiple terms.
- 4 (d) Members shall meet in regular session at least once a month and in special
5 session as the Chairperson may deem necessary. The Chairperson shall be
6 counted for a quorum. Five (5) members shall constitute a quorum, and five (5)
7 affirmative votes are required for the transaction of all business. All meetings of
8 the Commission shall be open to the public as provided by law.
- 9 (e) The Commission shall annually elect from among its members a Chairperson
10 and Vice-Chairperson. The Chairperson shall preside at all meetings, act as
11 spokesperson and perform other duties as the Commission shall direct. The
12 Vice-Chairperson shall succeed to the duties of the Chairperson in the absence or
13 inability of the Chairperson. From among its members, the Commission may
14 select a secretary and any other officers, which it may deem necessary, to serve
15 on an annual basis.
- 16 (f) Each member shall receive Fifty Dollars (\$50.00) for attendance at any meeting
17 of the Commission but this stipend shall *not* apply to more than two (2) meetings
18 in any one (1) calendar month. No members shall receive any other
19 compensation, but shall be reimbursed for actual travel, subsistence, and out-of-
20 pocket expenses incurred in the discharge of responsibilities, including
21 authorized attendance at meetings held off-island, subject to the prior approval of
22 the Commission.
- 23 (g) The Commission may hire employees and contract services as approved in its
24 annual appropriation and in accordance with its Organizational Rules and
25 Regulations.

26 **§88105. Duties and Purpose.**

- 27 (a) Continually study and update the orthographic rules of the Chamoru language;
28 and to provide notification to public and private institutions of updates to the
29 Chamoru orthography;
- 30 (b) Consult with government leaders and others in the Commonwealth of the
31 Northern Mariana Islands who are interested in the standardization of the

- 1 Chamoru Language Orthography and seek to recognize and establish agreement
2 relevant to the orthography, as well as existing regional differences;
- 3 (c) Advise public and private institutions, broadcast and written media, to include
4 magazines and individuals, on issues related to the alignment of both spoken and
5 written media, publications, signage and manuscripts with the grammatical and
6 orthographic rules established by the Commission;
- 7 (d) Provide requisite updates to the - Chamoru English Dictionary;
- 8 (e) Establish a Chamoru Translation Service for public and private entities and
9 individuals, broadcast and written media with an appropriate fee structure for such
10 services;
- 11 (f) Develop standardized, culturally relevant curricula for mandated courses in
12 Guam's schools and institutions of higher learning related to Guam's history,
13 language, and culture;
- 14 (g) Conduct research, publish, and produce multi-media and print materials relating
15 to the Chamoru language, history and culture;
- 16 (h) Coordinate with the Department of Education, charter schools and other
17 educational institutions, including private schools and businesses, on Guam to
18 insure the appropriate use of the adopted standardized Chamoru Orthography
19 and Grammar;
- 20 (i) Provide training to promote increased understanding of the Chamoru Heritage;
- 21 (j) Function as a clearing house to provide advice for accurate representations and
22 interpretations of Chamoru Language, History and Culture;
- 23 (k) Work with *I Sagan Plãnu Siha yan Emfotmasion* (The Bureau of Statistics and
24 Plans) to plan and conduct a survey, which may seek to determine the existing
25 number of Chamoru speakers, and/or the existing number of children learning
26 Chamoru and the occurrence of intergenerational transmission, which may be
27 used to direct Chamoru revitalization programs efforts;
- 28 (l) Serve as the *Kumision I Nã'an Lugåt* (Guam Place Name Commission): develop,
29 ~~and~~ implement, and advise interested parties on a coherent, culturally sound and
30 historically accurate set of criteria for selecting place names, and coordinate with
31 the Guam Land Use Commission, the Chamoru Land Trust Commission, the

1 Department of Education, the University of Guam, the Guam Community
2 College, the Village Mayors, *Dipåtamenton I Kaohao Guinahan* CHamoru and
3 with other civil and religious organizations interested in providing appropriate
4 place names for Guam and consistency in signage. The Guam Land Use
5 Commission, the Chamoru Land Trust Commission, the Department of
6 Education, the University of Guam, the Guam Community College, the Village
7 Mayors, and *Dipåtamenton I Kaohao Guinahan* CHamoru shall seek advice from
8 *Kumision I Nã'an Lugåt* (Guam Place Name Commission) and shall keep records
9 thereof;

10 (m) Study ancient CHamoru terminology and pronunciation of place names, and
11 restore aforementioned pronunciation with the current CHamoru orthography;
12 and

13 (n) Perform general reviews and evaluations as imposed by the Government of
14 Guam.

15 **§88106. Support Services.** The Commission is hereby authorized to use, and the
16 Department of Education, University of Guam and Department of CHamoru Affairs are hereby
17 directed to make available, their facilities. The Department of Education, University of Guam
18 and Department of CHamoru Affairs shall also make available personnel and logistical
19 assistance as the Commission may require carrying out its functions.

20 **§88107. Appropriation.** The Commission shall report annually to the Legislature the
21 results of its work and shall submit an annual operating budget to carry out the Commission's
22 tasks as mandated by law. The Commission is hereby authorized to request such appropriation
23 from the Legislature.

24 **§88108. Severability.** If any of the provisions of this Act or the application thereof to
25 any person or circumstances is held invalid, such invalidity shall not affect any other provision or
26 application of this Act, which can be given effect without the invalid provision or application,
27 and to this end the provisions of this Act are severable."

COMMITTEE ON HIGHER EDUCATION, CULTURE, PUBLIC LIBRARIES & WOMEN'S AFFAIRS
SIGN-IN SHEET
PUBLIC HEARING
Tuesday, December 20, 2016
10:00 a.m.

Bill No. 406-33 (COR) - J.T. Won Pat, Ed.D. / T. R. Muña Barnes
 An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding I Kumision I Fino' Chamoru (The Chamoru Language Commission) as I Kumision I Fino' Chamoru Yan I Fina'Ná'guen I Historia Yan I Lina'la' I Taotao Tãno (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam).

NAME	AGENCY OR ORGANIZATION (IF ANY)	SUPPORT? OPPOSE?	WRITTEN TESTIMONY	ORAL TESTIMONY	CONTACT NUMBER	EMAIL ADDRESS
✓ Robert Underwood	na maisa	Support	hunggan	hunggan	7277715	
• TERESITA FLORES	UOG/na maisa	Support	hunggan	hunggan	489-8557	
✓ Laura M. Torres Souda	na maisa	Support	hunggan	hunggan	689-6909	
Samuel Betances	na maisa	Support	ahi	hunggan	689-6909	
Joseph D. Franquez	UOG-	Support	Ahi'	hunggan	482-1227	
Hope A. Cristobal	Self	Support	No.	Yes	649 0097	
✓ Jane Steffy	Self	Support	Yes	Yes	888-1010	

Bill No. 406-33 (COR)

**COMMITTEE ON HIGHER EDUCATION, CULTURE, PUBLIC LIBRARIES & WOMEN'S AFFAIRS
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NAME	AGENCY OR ORGANIZATION (IF ANY)	SUPPORT? OPPOSE?	WRITTEN TESTIMONY	ORAL TESTIMONY	CONTACT NUMBER	EMAIL ADDRESS
Jimmy S. Terja	DOE, CSSPD	Support		✓	483-3713	jsteria@gdoe.gm
Rufina Mendile	DOE, CSSPD	Support		✓	300-5048	rfmendile@gdoe.gm
Rosa Salas Palomo	Self	Support		✓	727-5332	karlee.rosapalomo@gm
Adlene P. Borrellillo	self	support			482 8814	adleneborrellillo@gm
Judith P. Salas	self	support			788-9796	judjaino@gdoe.gm
Mr. Paul Gobig	self	Support		✓	488-0613	pgobigan@gm

Bill No. 406-33 (NS)

Page of-

COMMITTEE ON HIGHER EDUCATION, CULTURE, PUBLIC LIBRARIES & WOMEN'S AFFAIRS
SIGN-IN SHEET
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NAME	AGENCY OR ORGANIZATION (IF ANY)	SUPPORT? OPPOSE?	WRITTEN TESTIMONY	ORAL TESTIMONY	CONTACT NUMBER	EMAIL ADDRESS
✓ Robert Bevacqua	UOG	Support		X		
Jennah Teixeira	UOE	Support				
LEAH Diaz	UOG	Support				
Shannon Ada	UOG	Support				
Artemia Perez	UOG	Support				
Megan Tartagre	UOG	Support				
Tristan Paulino	UOG	Support				
Mitchell Johnson	UOG	Support				
Forrest Charginat	UOG	Support				
Lauren Pablo	UOG	Support				

Bill No. 406-33 (COR)

Sinora Ge'hilo' i lehislaturan Guahan yan otro siha na membron i lehislatura,

Kon dangkolo na respetu yan minagof, hu presenta i ideha-hu yan i siniente-ku put este i mapruponi na lai 406- gi presente na lehislatura. Hu prisenenta i hinasso-ku put este na asunto ginen i eksperensiha-ku kumu fafana'gue fino' Chamorro yan titige' gi fino' Chamorro siha para mas di kuarenta anos tatte na tiempo. Hu nana'e' hamyo lokkue i inatan-hu kumu ge'hilo' I Kumision I Fino' Chamorro para 10 anos na tiempo.

Hu suppota yan hu sen agradezi i mapropoponi yan hagas hu nanangga i ora annai para u marinueba i Kumision I Fino' Chamorro. Duranten i maloffan na bente anos na tiempo annai ma ribiha i estao-na este na kinalamten ya manombra kumu kumite gi halom I Kaohao I Guinahan Chamorro. Yanggen taya' fotmat na Kumision ni' gaipodet para u madisisdi haftaimano maolek mo'na i kinalamten I fino' Chamorro gi ma'usa-na gi halom pupbleku, gi kinalamten sasiat, pues siguru yu' na chaddekna mafnas i fino-ta gi hilo' tano'. Sina ha' mafnas achok ha' hafa ta cho'gue, lao debi di ta espiha empenu para u abiba mo'na I lina'la' i lengguahe.

Guaha siha puntu-ku ni' hu sosohyo' hamyo para en konsidera gi lehislasion.

"Function as a clearinghouse for accurate representations and interpretations of Chamorro Language, History and Culture." Gaige este gi pahina 4. Gi inatan, taya' guaha yanggen mafaisen i Kumision para u maribisa, para maestudiha, para u ma balua hafa na dukumentu pat aksion ni' rumeppresentat i kustumbren yan I fino' Chamorro. Lao yanggen un na'e' un grupun taotao i upbligasion para u disidi hafa denanche entre meggai siha na kinalamten, ti maolek enao na ideha. Kao para un faisien i Kumision kao lache pan dinache i Saina Ma'ase' pat sino i Si Yu'os Ma'ase'. Kao para un faisien i Kumision manu mas rumeppresenta i antigo na Chamorro- i dimimoria Taotao Tano pat sino i Taotao Tasi. En lugat di u inayuda mo'na i kinalamten yan u tuna mo'na' nuebu na hinasso, siempre ta chomma' i gunifen i famagu'on para todú I tiempo.

Maunganga ma'entrega i responsabilidat para trinanslada guatu gi Kumision. Sina ma rebisa pat manrekommenda put intetpete, lao yanggen gaige todú este gi un ahensia, siempre ti man intersao I pumalu yan ti ma'akseptá na responsabilidat-

niha. Hu tungo' este ginen i eksperensiha-ku gi manmaloffan na tiempo. Unos kuantos ha' na ahensia tumattityi i espiriton i urihinat na lai put ufisiat na lengguahi i fino' Chamorro. Mangge siha i tapbleru gi mismo i Museum. Kao mananangga I fotmasion i Kumision?

Mina tres- put na'an lugat. Este debi di u mana'e i Kumision patte gi sistema pat enteriru I autoridad sino dimalas ha' talo' este. Gi presente, manu na gaige i podet para u madesikna un pidason tano' kumu ufisiat? Yanggen mapasa gi Guam Planning Commission i na'an Palo Verde, pues esta maloffan yan ma'aksepta. Yanggen hagas masasangan Jonestown pat Ghura 508 pues esta na'an lugat ayu siha. Kao malago' i lehislatura para u mana'siguru na u ma sustiene i antigu siha na na'an lugat; kao malago' i lehislatura para u ma'na'siguru na I nuebu siha na lugat, u manakonsiste yan i kuttura yan I fino' Chamorro. Yanggen manmalago' hamyo nu enao, pues na'e i autoridad I Kumision para u ma'aksepta pat ma renuncia hafa na na'an lugat gi isla,

Yan kumu macho'gue este, hayi dumisisidi na para u malaknos gi mapa? I

Si Yu'os ma'ase

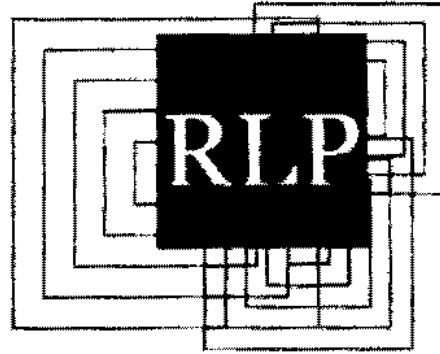


Robert A Underwood

dia 20 di Disiembre, 2016

December 20, 2016

Testimony Submitted by Rlene Santos Steffy to the Committee on Higher Education, Culture, Public Library, and Women's Affairs in SUPPORT of Bill No. 406-33 (COR).



I fully and unequivocally support the passage of Bill No. 406-33, an act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding I Kumision I Fino' CHamoru (The CHamoru Language Commission) as I Kumision I Fino' CHamoru Yan I Fino' Nã'guen I Historia Yan I Lina'la' I Taotao Tãno' (The Commission on CHamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam,) sponsored by Speaker Judith Theresa Perez Won Pat and Senator Tina Rose Muña Barnes.

I am happy to be here today to testify in favor of its reinstatement by the 33rd Guam Legislature and congratulate Speaker Won Pat and Senator Muña Barnes for the introduction of this very important bill. My name is Rlene Santos Steffy.

I joined the Micronesia Area Research Center at the University of Guam as research associate, ethnographer, and oral historian on August 10, 2007. I am a mass communications specialist of 38 years, incorporating a unique combination of professional, practical, and academic casework and experience in the areas of advertising, electronic media, journalism, photo-communications, public relations, cyber journalism, videography, oral history collection, and ethnography.

In every capacity of my personal and professional life I have needed advice from capable CHamoru speakers for guidance in the use and orthography of the CHamoru language. First it was my mother, and then my aunts, Maria Leon Guerrero Santos, Glafira Martinez Santos Perez, Benit Camacho-Dungca, PhD, and I have been fortunate, but they are now aging and I have begun to rely on CHamoru language professors at the University of Guam, Rosa Salas Palomo, Teresita Concepcion Flores, and Rufina Mendiola.

It was in the capacity as public relations manager for the Leo Palace Resort that I first encountered the purpose of the Chamorro Language, because we needed their advice in determining the formal name of the Resort at Manenggon Hills. It was one of the requirements in the Resort's qualifying certificate at the Guam Economic Development Authority. I appreciated what I learned from the Commission members and we compromised and combined Mr. Miyama's selection of a name with the Commission's suggestion to preserve the history and spelling of the place name, and included Manenggon Hills as part of the resort's name. Leo Palace Resort Manenggon Hills, no comma which would have signified that Manenggon was a location.

I was caught in the middle of the owner's right to name the Resort, but the Commission's right to determine the name by law. I combined the two names as a title, with Manenggon spelled as the Commission directed, with the double g, ng-g not a double consonant g. It was



clear to me the significance of the Commission's role, so you can imagine how confused and disappointed I was to learn that the Guam Legislature later eliminated the CHamoru Language Commission.

As a newspaper columnist since 1994, I have written about the promotion of the CHamoru language and its use. Since 2014 when I began to write for the Sunday Variety which has since been changed to the Sunday Post, I have written 30 articles on the CHamoru language, culture and history, which I submit with my testimony today.

As I enter a new chapter of my development as an adult CHamoru author, I will need the guidance of a CHamoru Language Commission, because now I will be writing the stories of the people of the Marianas in the CHamoru language and I can foresee many opportunities in where a discussion on the meaning of a English word that does not exist in the CHamoru language will need some reflection in order to convey its meaning in CHamoru so that the reader is provided with the context and concept of what is said to understand.

Senators, as a people we are ridiculed for a perceived weakness in protecting and speaking own language. The CHamoru language is a member language from the Austronesian languages family, made up of 1,200 different languages, representing about 1/5 of the world's languages. But, in comparison, the CHamoru speakers are fewer than the numbers you'd expect to find within a large language group. Today, perhaps more than ever there is an effort to learn, speak and promote the use of the CHamoru language and culture. Establishing the CHamoru Language Commission will be a significant improvement and tool for the growth of this effort.

The increase of CHamoru speakers with every effort we make to improve on our speaking record, and with the reestablishment of the CHamoru Language Commission, with a strong foundation as an autonomous agency with its own budget is what we need now to strengthen the most important asset of our indigeneity – that which is born or produced naturally in a land or region, native or belonging naturally to these lands of the Mariana Islands. The CHamoru language which is the umbilical cord of our culture.

Help the CHamoru language thrive, vote in favor of Bill 406-33.

Sincerely,

Ricco Santos Steffy



FILMED IN THE MARIANAS

PG 14

Sunday Variety

What's inside:

Asia in Palau

Night market is a social event.

On stage

Good old stories never die.

iWatch, anyone?

What is it for?

Literary

If not for Google, two sisters wouldn't have met.

CHamoru

This is the right way to spell it, Rlene Steffy says.

Q&A

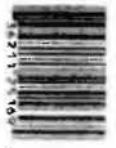
Ever wonder if Julius Santos can dance?

Loops

Kawehi to perform on Guam.

Martial arts

Eric Sian is ready to face any challenge.



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NIGHT MARKET 3
Showcasing the cuisine, arts and entertainment of Palau.

SPEAK IT 5
CHamoru, by any other spelling.

THEATER 8
"Chorus Line" showcases Marc Marcos' directorial debut.

Q&A 12
Get to know Julius Santos, aka Ceaser Brown.

DAY IN THE LIFE 13
Live a day through GIAA's Charles Ada.

GIFF 14
This year, GIFF will host 11 Made in the Marianas films.

FASHION WEEK 18
A fashionista's favorite season in New York.

PLAYLIST 22
Kawehi to perform on Guam.

LITERALLY 24
Gina Tabonares-Reilly met her sister through the Internet.

SIAN 26
Eric Sian is always up for the challenge.

// RAMBLINGS FROM
THE EDITOR

By Mar-Vic Cagurangan



GIFF – bigger and better

Kel and Don Muna - aka The Muna Bros. - made headlines in 2008 upon their release of "Shiro's Head," a project that gave impetus to the production of more local indie films and subsequently brought forth Guam's own Sundance movement.

The Muna Bros.' dream didn't end there. In 2011, Kel and Don, in collaboration with JD Iriarte, embarked on a more ambitious undertaking. They launched the first Guam International Film Festival that saw the gathering of indie filmmakers from around the world.

"If you build it, he will come." Thus reads Amanda Pampuro's opening line for our cover story, borrowing an aptly chosen and famous line from "Field of Dreams." Unperturbed by their limitations, The Muna Bros. have built a field of dreams that has been drawing throngs of indie filmmakers to Guam every year. Now on its fourth year, GIFF has grown to become a recognizable local institution that thrives with little to almost no budget.

The upcoming GIFF will bring 58 of the best independent and international films to Guam

and host the screening of 11 "Made in the Marianas" films, setting a record for the most Guam-related films produced in one year.

Read the film blurbs and Amanda's interviews with Guam filmmakers and directors on page 14.

Elsewhere in this issue, Rene Santos Steffy explains why she believes "CHamoru" - not "Chamorro" - is the correct way to spell the word. See page 5.

On page 8, read Louella Losinio's take on the local production of Pulitzer Prize-winning "Chorus Line," cast with local actors most of you probably know.

Check out Gina Tabonares-Reilly's essay on page 24 and find out how she got reconnected with her mystery sister.

On page 7, Joseph Meyers makes a roundup of Apple's smartproducts, e.g. a succession of new iPhone models and the latest wearable computer called iWatch.

iHope you enjoy this issue.

Send feedback to managingeditor@mvguam.com or Sunday@mvguam.com

A Variety of Talent

- | | |
|---------------------|-----------------------|
| Alvin Baylon | Justin Johnson |
| Dinah Bayot | Maria Louella Losinio |
| Ishidoro Borja | David Macaluso |
| Mar-Vic Cagurangan | Thomas Maxedon III |
| Duane Calvo | Cristina Oilet |
| Crystal Castro | Amanda Pampuro |
| Raymond Castro | Gerardo Partido |
| Barbara Cepeda | Miriam Rupley |
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| Sean Steven Ignacio | |

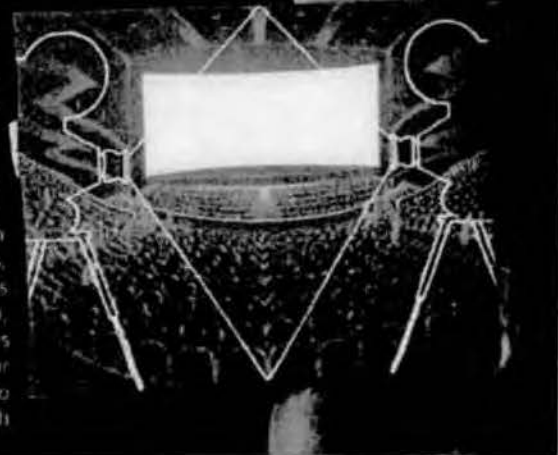
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ABOUT THE ARTIST

The cover art, titled "GIFF," is an acrylic painting by Marcial Pontillas. Born and raised in the Philippines, Pontillas moved to Guam in 2011. He is a former Fine Arts professor at the Far Eastern University in Manila from 2000 to 2010 and a multi-award winning artist, he had different art exhibitions local and international. Pontillas is a conceptual artist who continues to explore the human spirit with the claustrophobic humanscapes as its metaphor. Aside from paintings, Pontillas makes sculptures, installation, prints, graphics and video art. His works reflect his sensitivity towards the urban life's seemingly suffocating existence. In the traffic congestion of human bodies and machines, the "Worst" of our species seems to manifest and fester. However, is this chaos a part of the cycles of transcendence, our search for "Worth"? More than that, he also sees this dog-eat-dog world with

faceless masses in need of a greater change, where he wants the audience to feel this "Worst" of the daily grind and propel us to seek a truly better life, not just for our individual selves, but to the "Worth" of all.



TIP

When barbecuing, do not put cooked food back in previously used marinade, as this will cause cross-contamination. If you want to re-use the marinade, you must boil it to kill any pathogens that may have been left behind by the raw meat and poultry.



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**Days Before The
Guam Food Code
Is In Effect**



CHAMORU: SPELL IT, SPEAK IT

// I TINADTAO
MARIANAS

By Riene Santos Steffy



I grew up around people who spoke the CHamoru language fluently but they spoke it to each other and not to me or my brother or even some of my first cousins for that matter. To us, they spoke English.

of my first cousins for that matter. To us, they spoke English. However, it was seamless enough that I don't remember not speaking CHamoru until sometime in high school, and it was in my adult life that I learned to speak it out of necessity. As one

of Jehovah's Witnesses I wanted to speak CHamoru to the manamko in the door-to-door ministry. So, I practiced speaking to myself, sitting in front of a mirror, and also speaking out loud while driving from place to place during the course of my day.

It made for some funny moments when I would catch the driver to my left, at the streetlight, staring at me wondering who I was talking to. I would smile at them, and continue to talk to myself in CHamoru.

My father was 'paire' – a champion at speaking the CHamoru language and could debate with ease on topics of community interest in public settings. I found a photo of my father, Jesus Leon Guerrero Santos, speaking at a community center at the Guam Public Library while researching photos of the Joseph Flores video documentary. Difuntu (the late) Tony Palomo said, "Your Dad was not afraid to speak up against the popular thinking if he disagreed."

CHAMORU (continued on page 10)

CHamoru by any other spelling is my mother's tongue, but it's not my first language.

It is referred to as 'mother's tongue' because culturally speaking, language is introduced by the mother to the child, and much of the language influence initially comes from the mother. Through her, a child learns its name and also learns what to call his mother, grandmother, aunts, siblings and father. Perhaps not necessarily in that order but I am sure you get the point. The first language influence is the mother's tongue or the language she speaks.

I grew up around people who spoke the CHamoru language fluently but they spoke it to each other and not to me or my brother or even some

So, although I didn't grow up speaking the CHamoru language, I had the intuitive sense of the language. I knew how it sounded. I knew how the inflections of certain words conveyed a meaning. I knew that when stressed with a particular tone of voice, it was a term of endearment or harsh criticism. I reacted emotionally to the CHamoru language and apparently I spoke it with sentiments as a toddler because my parents spoke CHamoru to each other at home.

My mother, Frederica Flores Santos, told me once that I reacted to my father's anger after he hit the wall in our house showing displeasure or disagreement during a discussion with my Mom. "Mungnga ennao, Daddy," I advised. My comment surprised my father into humiliation - his 3-year-old daughter was correcting him in CHamoru. Mom said that he never behaved that way again.

It was similar for Edward Akira Sawada, M.D. Akira - the name that his CHamoru boyhood friends Peling and Kading on Guam called him as they were growing up, was Japanese. His parents Kana Akira and Noa Kobayashi Sawada were Japanese immigrants who moved to Guam in 1918 and 1919 respectively. His father Kana arrived first and established the Sawada Store in Agaña.

Noa operated the store upon her arrival and until her death at the end of World War II. Akira was the eldest of five children, all born on Guam. He was the godson of Gov. Wirt Gilmer and Edward Torres Calvo. First Lady Gilmer was a very good friend of Noa Sawada and she raised Akira as an infant in the Palacio (government house) so that Noa could operate the family store. WWII survivors knew it as Sawada's Store in Agaña. As he grew, his mother insisted that Akira learn the CHamoru language because she told him, "You are born on Guam, so you must speak CHamoru."

When Rosanna Barcinas learned that I was leaving for Washington State to publish the Humatak video documentary she asked, "Rlene, can you interview Dr. Sawada on your way to Washington? It's very important to get him on video." She went on to explain that he still spoke the CHamoru language and I thought that was very significant. I agreed and asked, "Where does he live?" Rosanna replied, "Baltimore." I repeated, "Baltimore? Rosanna that is on the opposite side of the country" She said, "Yeah, maybe, but you're close."

I was excited to interview Sawada because I wanted to hear him speak CHamoru and I wondered how he

was able to do that all those years away from Guam. Edward Akira Sawada left Guam before the war broke out. He went to the Philippines at the same time that Felixberto Flores and his brother went to the Philippines for college. They graduated from the Guam Institute and Kading Flores convinced Sawada to go to the same college he and his brother were attending. Sawada switched schools to be with Kading. He never returned to Guam, but Kading became bishop and Sawada became a physician in Baltimore.


When I met Sawada I said, "Häfa Adái Senot and he replied, "Häfa Adái Rlene." We shook hands and I gave him some rosketi (cornstarch cookies) guyuria (sugarcoated cookies), the republished 1908 Chamorro Bible that Steff and I published in 2006, and Josefina Perez Barcinas' work on the CHamoru language.

I was impressed at how well he spoke CHamoru after all the years he has been away from Guam. "I speak CHamoru to myself. I ask myself questions and I answer myself in the CHamoru language because there is no one to speak to," he said when I asked how he was able to retain his memories of the language. He was excited to speak CHamoru with

someone. A nurse walked in on us speaking CHamoru and asked what language we were speaking because she knew it was not Japanese. She was surprised that Sawada could speak CHamoru and he spoke it remarkably well for someone who had no one to speak it to.

By now, you should have noticed that I spell the word CHamoru with capital 'CH' and end it with a 'u'. You've also noticed that I spelled it as Chamorro for the title of the 1908 Bible. And, you are probably asking yourself why I am spelling it this way - CHamoru.

Well, would you believe that it's the correct way to spell the word? And, that it's not incorrect to spell it as Chamorro either. So, why do I spell it as CHamoru? I spell it this way because that is the way the orthography for the CHamoru language, which was adopted on Sept. 27, 1983, says it should be spelled. CH or ch in the CHamoru language is an alphabet. Following the orthography when writing CHamoru words is a respectful way of appreciating the hard work of the members of the Kumision I Fino' Chamorro whose decisions are in the best interest of the advancement of the CHamoru language.



MY MOTHER TOLD ME ONCE THAT I REACTED TO MY FATHER'S ANGER AFTER HE HIT THE WALL IN OUR HOUSE SHOWING DISPLEASURE OR DISAGREEMENT DURING A DISCUSSION WITH MY MOM. "MUNGNGA ENNAO, DADDY," I ADVISED. MY COMMENT SURPRISED MY FATHER INTO HUMILIATION - HIS 3-YEAR-OLD DAUGHTER WAS CORRECTING HIM IN CHAMORU. MOM SAID THAT HE NEVER BEHAVED THAT WAY AGAIN.

It is important that we acknowledge the fact that it is we, the descendants of the early people of these islands, who have the power to advance our mother's tongue, or silence it.

I más gehi'lo' (chairman) of the 1983 Kumision I Fino' Chamorro, Robert Anacletus Underwood, EdD wrote this in the foreword of the orthography's booklet: "Two points must be made clear about orthographies. The first is that orthography only organizes how a language is spelled. It does not change the language nor does it recommend to individuals how a language should be used. It only explains how words are spelled. Secondly, and perhaps more importantly, is that having an orthography is useless if it is not used. If Chamorro is to be preserved, it must be seen in print and it must be written in a uniform fashion.

Use the CHamoru orthography to learn the correct spelling of CHamoru words. Speak CHamoru to yourself, to your family, and to your friends.

Just speak it so you can pass it on to the next generation of CHamoru.

Rlene Santos Steffy is an ethnographer, oral historian, and MARC research associate. She is the producer of i Tmoatao Marianas History Series on KUAM TV8. She can be reached via email rlene@rlene.com.



Spell them right

PG 12

What's inside:

Earth gowns

See Janela's top picks at the 2014 Miss Earth Guam pageant.

From foe to friend

World War II soldiers returned to Palau and shook hands.

Party on, Dube

Reggae fans honor Lucky Dube at Jimmy Dee's.

Freedom is served

Imported food has become an accepted part of Guam life.

Q&A

Krystal Paco hates spiders and roaches.

Ifit

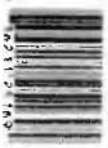
A village inhabited by a dozen or so tiny black carabao.

Playlist

Ambient music soothes James Hofman's weary flight.

Literary

Read three poems by Rubyjane Buhain-Redila.



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Michelle Pier opened her art exhibit at Aji Ichi in Tumon.

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Just as the U.S. is a melting pot, so is the Northern Marianas.

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Guam Humanities Council serves "freedom."

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Janela Carrera checks out the Miss Earth Guam pageant.

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Passing time on a plane feels depressingly last-century.

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Lucky Dube was one of South Africa's best-selling musicians.

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Read three poems by Rubyjane Buhain-Redila.

// RAMBLINGS FROM THE EDITOR

By Mar-Vic Cagurangan



By any other name

Toward the end of his term in 2010, then-Gov. Felix Camacho issued an executive order requiring the government of Guam to adopt "Guåhan" as the official name of the territory. In his last State of the Island address, the former governor said such fiat was designed to be "the first step" toward reclaiming the island's identity to which the indigenous people can relate. Although the official attempt to adopt "Guåhan" came at the height of the local population's momentary zeal for nationalism - or a semblance of it - Gov. Camacho's edict initially received a lukewarm response, then quiet resistance, and finally an outright rejection. So what he thought would be his legacy plainly flopped. The general consensus was to keep it simple. Four letters. One syllable. Easy to read. Easy to say. We are "Guam."

Is it Chamorro or CHamoru? The Guam Legislature officially adopted "Chamorro" in 1994, and created the Chamorro Language Commission to serve as the referee and resolve any contention involving the indigenous language. But just the same, the supposed "proper spelling" of the word "Chamorro vs. CHamoru" remains to be a recurring debate in the local academe.

Is it Chamorro or CHamoru? The Guam Legislature officially adopted "Chamorro" in 1994, and created the Chamorro Language Commission to serve as the referee and resolve any contention involving the indigenous language.

At the community level, mayors decided to skip consultation with the commission and took it upon themselves to reclaim their respective villages' original names. Hence the new village signs Dedidu, Yigu, Tornhom, Tamuneng, Sinahãña and Barigãda with a single "r."

For our cover topic, read Jasmine Stole's and Rlene Santos Steffy's back-to-back features that tackle the spelling issues with local words. Turn to page 12.

Send feedback to Sunday@mtvguam.com or managingeditor@mtvguam.com.

A Variety of Talent

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|---------------------|-----------------------|
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ABOUT THE ARTIST

Emmanuel "Nakni" Munar III

The cover artist, Emmanuel "Nakni" Munar III used a combination of pen and metallic markers to create the cover illustration titled "Village News." Munar studied fine arts at the University of Santo Tomas in Manila. He currently works at T. Galeria and Lam Lam Tours. Munar comes from a family of artists. While he engages in artistic endeavors on the side, Munar equally has a passion for fixing cars - and cars in general. "Most of my artwork show pictures of cars; it's just an obsession," he said.



TIP

Days Before The Guam Food Code is In Effect

Use one cutting board for fresh produce and a separate one for raw meat, poultry and seafood to prevent cross-contamination.



The entry sign for his village is located along Route 4 on the right-hand side of the south-bound lane. Instead of the familiar "Sinajãña," the sign reads "Sinahãña," complete with a tilde over the third "n" and a ring above the second "a." There is no "j" in the Chamorro alphabet, Hofmann said.

So far there is no government mandate to change how village names are to be spelled, but Hofmann said he might change his official letterhead to reflect the modification in spelling. "We're trying to keep the identity of the island," he said.

Other modified spellings of village names that will be printed on the entry signs include that of Barrigada, which now reads as "Barigãda" on its entry sign, and Mongmong-Toto-Maite, which reads "Mongmong-To'to-Maite." The northern villages of "Dededo" and "Yigo" have new signages that alert motorists that they have entered "Dedidu" and "Yigu."

"It would be great if we could follow and standardize everything, because what we're trying to do is stay within our culture," Barrigada Mayor June Blas said. "It's going to take a lot to be changing. We're all open to changing it. We all want to go with the correct pronunciation as well as correct spelling."

Taijeron said the newly installed signs carry the villages' names with "proper spelling" but those names are different from the ones identified in Guampedia. The online Guam encyclopedia, for example, spells "Sinahãña" as "Sinajana."

Managing Editor Shannon Murphy said the staff of Guampedia based their spelling on Peter Onedera's 1989 book, titled "Ná'an Lugãt Siha gi ya Guahan: Guam Place Names."

Guampedia has the Chamorro orthography rules listed on its website, which detail the proper spelling of Chamorro words. The article was written by Dr. Robert Underwood and reprinted online, with permission from the Department of Chamorro Affairs.

The first rule says place names are to be "Chamorroized" when spelled, but proper

village names are not outlined in Underwood's article.

Spelling places and items in Chamorro was an emotionally charged subject, Gina Taitano writes in Guampedia. The "Chamorro" versus "Chamoru" debate in the 1990s was one fraught with political fervor before legislators adopted the "Chamorro" spelling officially.

Nowadays, it seems less so. "Though 'Chamorro' was once made the official spelling by virtue of public law, use of the '-r-u' spelling over the traditional '-r-o' has become a matter of personal choice," Taitano wrote.

While some residents have expressed concern over the new village entry signs differing from maps supplied to tourists, the main concern is retaining a cultural identity. Taijeron said it is not GEDA's position to determine the official change of village names. And while Mayor Blas is open to the idea, she also foresees the tremendous effort that would go into such a decision.

Spelling of village names - and the name of Guam itself - is an ongoing discussion. In 1998, the legislature passed a law that required the village of Agana to officially be referred to as Hagãña. The bill was approved by then-Gov. Carl Gutierrez, who told the 24th Guam Legislature that the use of the historic Chamorro word Hagãña "enhances the practice of the Chamorro culture."

Since then, local correspondence and official government documents have been generated to reflect that change. The capital village name's conversion entailed confusion with some establishments having decided to keep their original names, such as the Agana Shopping Center. Agana Heights was not officially renamed to Hagãña Heights.

While other village names have Chamorro translations and now have proper Chamorro spellings as seen on the new HOT bond entry signs, Hagãña still remains the only village whose official name was changed by the Guam Legislature from the English version to its Chamorro equivalent. Since 1998, no other lawmaker, measure, or mayor has stepped forward seeking to officially change its village name to its Chamorro name.

The struggle with local names also extends to the word "Guam" itself. In 2010, then-Gov. Felix Camacho sought to adopt "Guahan" as the official name of the island territory and issued an executive order changing "Guam" references to "Guahan."

In his final State of the Island address, Camacho said, "'Guahan' means 'we have' and we have the right to do so." He said he wanted to make the change as a native son and as governor, reclaiming the indigenous name for the island.

Camacho's executive order came 110 years after Richard Leary, the first naval governor, declared the territory the Isle of Guam.

The former governor designed the executive order to be "the first step" to reclaiming the island's name and identifying the island outwardly the way indigenous people of the island had always identified it among themselves.

When Camacho left office, however, little else about the proper way to refer to the island was done and unlike the switch from Agana to Hagãña, most correspondence and government documents have since referred to the territory as either Guam or Guahan or both, depending on the context.

The general understanding is that "Guam" is used in English and "Guahan" is used in Chamorro. Since the official languages of Guam are English and Chamorro, some say there is likely no "incorrect" way to refer to the island. Likewise, all government offices have official English names and Chamorro names, an example of both official languages, working in tandem.

Government office names and village signs have mostly incorporated English and Chamorro verbiage. The new signs sponsored by the HOT bonds, however, are written entirely in Chamorro, and since they have been put up, no major public outcry has occurred against its spelling yet, which perhaps can be chalked up to, as Taitano said, "a matter of personal choice."

Until lawmakers or government officials tackle the official spelling of village names and other native words and enact specific regulation, many island residents are apt to rely on just that - personal choice.

History of nomenclature Chamorro-Chamoru

Nomenclature is the term for devising or choosing names for things, especially in science or other disciplines. It's the act or process of naming. Rodrigue Lévesque is researcher, writer and author of the series History of Micronesia, a collection of source documents on Micronesia in 20 volumes. The collection is the most comprehensive publication of source documents of the Micronesian area. It was a massive undertaking that would have required numerous people, but Lévesque's advantage is his gift for language.

Lévesque speaks French, English, Spanish,

Portuguese and others but in limited fashion. In addition to speaking these languages, he also reads the same plus Latin, Italian and some German. The source documents in the Collection were from Portuguese and Spanish archives on the expeditions from Magellan to Villalobos. Other explorers include Balboa, Espinosa, Elcano, De Rocha, Loaysa, Saavedra, Grijalva, Castro, De la Torre and De Retes.

In the foreword of Volume 1, he wrote, "When I undertook to collect and publish an extensive historical record, I intended to do so in the best European tradition by compiling primary and contemporaneous sources whenever possible,

// I TINADTAO

MARIANAS

By Rlene Santos Steffy



and not simply translate secondary, tertiary, or even later published sources. I have therefore collected all over the world, and arranged in chronological order, a vast amount of printed works and unpublished manuscripts. All categories of writers will be represented - from popes to the humblest missionaries, from kings to their lowest officials, civil and military. They take the form of book experts, letters, reports, and narratives, such as logbooks and diaries, etc. Many of these documents will be made accessible for the first time to English-speaking readers."

Lévesque notes the names that



explorers gave for islands, and it is interesting to see the variations of the names. Fernão Magalhães initially named these islands Las Velas after witnessing the canoe sails as the natives went out to meet his ships as they approached the islands during their circumnavigation of the world on March 6, 1521. But Magalhães changed his characterization of these islands before he left three days later, because the inhabitants stole his skiff. He called it after that, *Islas de los Ladrones* which translates, "Island of Thieves."

In Volume 2, page 91, there is a description that natives in 61 canoes approached Miguel Legazpi's expedition in 1665, and the *Ladrones* natives said, "chamurre, chamurre." On page 95 of the same volume, the first Chamorro vocabulary appears with the word *chamor* [sic] and is translated as "friend" in English.

The editor's notation at the bottom of the page reads: Hence the name "chamorro" applied to the natives by the Spanish; there was a twist of irony here, because "chamorro" in Spanish means "bald," and the natives, as described, exhibited more than one bald spot.

From their own mouths, the natives uttered a word that was believed they use to mean "friend," that the Spanish understood to mean shaven head, and that is how the identity of the natives of the *Los Ladrones* islands was established - "friendly bald-headed people."

Former two-time director at the Micronesian Area Research Center and professor of History and Micronesian Studies at the University of Guam, Dirk Anthony Ballendorf (1939-2013) wrote this in an article for the *Encyclopedia Britannica* about Chamorro, "The word Chamorro is derived from Chamorri, or Chanioli, meaning noble." He does not provide a reference for this definition.

Joseph Charles Murphy (1927-2009), wrote about the word Chamorro in his June 21, 1975 *Pacific Daily News* column, *Pipe Dreams*, and referenced Ballendorf's submission to *Britannica* saying that he, Murphy, ran into controversy when discussing the origin of the word Chamorro after suggesting that it is the Spanish word for shaved head or bald.

Murphy expected a reaction, but he was surprised to get one from Walter Wilfried Schuhmacher of the Institute for Germansk Filologi. He wrote to Murphy, "It's Chamorro. Oh? Oh. The language

spoken by the native people of Guam and the other islands of the Marianas is called 'Chamorro.' According to the latest edition of the *Encyclopedia Britannica*, the word is derived from Chamorri or Chanioli, the ancient name for chief." He was referring to Ballendorf's submission, but Murphy wasn't aware of it, at least he didn't indicate that he was in his column. Schuhmacher continues, "Chamorro may be of Basque origin, as Chamorro is the Basque word for throat (*gorgojo* in Spanish). Speaking in the throat, then, must refer to the occurrence of the glottal stop, this sound being very important in Chamorro but does not exist in Basque or Spanish."

However, it's the spelling of the word Chamorro that has been of greater concern to indigenous people in the academic, political and social areas, primarily on Guam. I guess they know it's virtually impossible to determine its meaning, and only suggestive to verify its origin - according to source documents Chamorri or Chanioli were "determined" by sign language - so the prevailing opinion on these two points is to accept what has been given and move on because few if any really speak or read Spanish to defend otherwise.

Murphy wrote, "Schuhmacher believes that it was a word created by a Basque, Juan Sebastian del Cano, who commanded the Spanish expedition after Magellan was killed in the Philippines," and then ends his article sarcastically, "In

the future I'll let the historians, linguists and professors argue it out."

It is interesting that historians like Lévesque, Ballendorf, Marjorie Driver, Ornaira Brunal-Perry and linguists like Topping, George Bedell, Laurie Reid and many professors have indeed raised the issue with the origin of the word *chamorro*, its meaning. But never its spelling.

However, it's the spelling of the word Chamorro that has been of greater concern to indigenous people in the academic, political and social areas, primarily on Guam. I guess they know it's virtually impossible to determine its meaning, and only suggestive to verify its origin - according to source documents Chamorri or Chanioli were "determined" by sign language - so the prevailing opinion on these two points is to accept what has been given and move on because few if any really speak or read Spanish to defend otherwise.

Incidentally, Walter Wilfried Schuhmacher submitted a correction to his opinion which he sent to Joe Murphy, with the virtual library of Spanish academic journals because another linguist read and raised concern over his opinion. Entitled *Once more CHAMORRO*, Schuhmacher's correction reads, "In a previous note. (Schuhmacher 1975) I had suggested that Chamorro, the name of the language spoken by the native people of Guam and the other islands of the Marianas (Micronesia), could be a reflex of the Basque word *chamorro* 'gorgojo' - for which I gave the English equivalent 'throat.' I am indebted to Professor Karl Bouda (Erlangen) for having called attention to the error involved in this suggestion: 'gorgojo' is not 'gorja' = 'gorge, throat,' as a colleague of mine and I myself took for granted when discussing the origin of Chamorro. The correct translation of *gorgojo* is 'weevil;' it follows therefore that the origin proposed cannot be correct as there seems to be no evidence of postulating any connection between this entomological and the linguistic term. *Gorgojo* can mean 'tiny person, midget' too (de Gámez 1973), but this extension of meaning is not found in Basque. By the way, also if *chamorro* would mean, 'tiny person,' this would not be of much help either as, 'The Marianos are in color a somewhat lighter shade than the Filipinos, larger in stature, more corpulent and robust than Europeans, pleasant and

with agreeable faces. They are so fat they appear swollen' (translated from Father Garcia 1683). Donald Medley Topping (1930-2003) informs me that he has 'at various times thought of possible folk etymologies for the word, one of which is that it comes from [the native] *cha'moru*, meaning 'don't' or 'stop being illegal.' Other speculations on the origin of the Chamorro, cf Plaza 1971.) W.W. Schuhmacher.

So, it's the spelling of the word that has been a quarrelsome matter. Efforts to officiate its spelling by passing laws to insure the Chamorro spelling continue to be pushed by proponents of the "orro" ending, despite the efforts of the commission and the passage of the orthography in 1983. Arguing over the spelling of the word has left many frustrated and even fractured personal and professional friendships. It has divided rather than united people in Guam but also with those who live in the Commonwealth of the Northern Marianas - whose orthography and grammar they have a right to modify at will. It appears that the concept of unity for those on Guam translates to "follow us." In fact, almost "do what I say and not what I do," because they legalize against the orthography.

The Chamorro Language Commission established orthography to guide the spelling of words in the language. *CHamorro* is the word that follows the spelling established by the rules in the Chamorro orthography. The Chamorro orthography was formed and then adopted by the legislature in 1983 and it is through this orthography that the new spelling *CHamoru* has emerged. The irony is that although it has the power of public law to make the determination, the Chamorro Language Commission, did not follow its own orthography in its official publication in 1983, and discussed the subject of its spelling change, and decided that the decision to use the new spelling *CHamoru* would be handed over to the public for its discretion, with the above explanation and other pertinent information.

No wonder I'm writing this article. And, since it's left to my discretion, I'll follow the sage decision of the 1983 *CHamoru* Language Commission to update the spelling of *CHamoru*.

Rhene Santos Steffy is an ethnographer/oral historian, and MARC research associate. She is the producer of I Tinootao Marianas History Series on KUAM TV8. She can be reached via email rhene@inlenetive.com.



Sunday Variety

MADE IN GUAM

PG 12

What's inside:

Being Kathy Sgro
Learn about the person behind the gracious smile.

Going up
Touring Saipan in a whole different way.

Fhion & F***nism**
Why censor yourself?

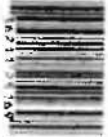
Anniversary special
Celebrating 25 years of jazz with Darryl Taggerty.

Relax by the bay
Check out what's new at Guam Reef Olive & Spa.

A new adventure
A cold thrill for a now stateside islander.

Collection
The Kiriiao Aisek Memorial Museum opens in Chuuk.

Southern flare
Eat Your Heritage with chef Robert Stehling.



TASTE

By Jacqueline Perry Guzman

Cheers to 'Wine Fest'

Are you a wine snob, lover or even a picky sipper? The Hyatt Regency Guam and its sponsors will host "Wine Fest: Taste of the World" at the hotel's Grand Ballroom on Oct. 3 from 6 p.m. to 9 p.m.

The event will feature wines from Oregon, Washington, California, Australia, New Zealand, Italy, France, Spain and Chile. Some of the featured labels include La Crema, Carmel Road, Yangarra Park, Francis Ford Coppola Wines, Kendall Jackson, Murphy Goode, Terrazas, Cloudy Bay, Beringer Wines, Chateau Magnol, Atalon, Mer Soleil, Caricature, Penfolds, Vina Maipo, Chandon, Clos Du Bois, and Chateau St. Jean.

"With 150 wines, there are so many more brands we are excited to share with Guam," said Shasta Cejoco, public relations manager of Hyatt.

Tom Kreisbauer, from Jackson Family Wines, will be flying to Guam as the wine ambassador. Hyatt Regency Guam has its own wine sommelier, the Assistant Director of Food & Beverage, Hiroshi Ezawa.

"We encourage all who enjoy wines to attend; whether you are a wine connoisseur, a wine lover or even new to drinking wine, this will be an event you don't want to miss. We will also have a number of wine experts who can assist guests in identifying characteristics of the wine, and share how to pair the wine with food items," Cejoco said.

The event will also feature hors d'oeuvres that pair with the wines. There will also be live entertainment by local crooner Peter Santos.

The event is intended to encourage new wine drinkers to discover their favorite wine. "If you are a wine lover, join us and try new ones that you probably haven't had the chance to sample before. We will also be featuring some new wines that we recently launched this year as well. Again, our wine experts will be at the event, helping to assist all beginners about wine," Cejoco said.

The event is in celebration of Hyatt's 21st anniversary in Guam. "We are excited to bring Guam's First Wine Fest. What better way to celebrate a 21st birthday than with Wine Fest?" she said.

"We will also be hosting a silent auction, in which guests can win various travel packages or luxury wines. Proceeds from the auction will benefit Make-A-Wish Foundation of Guam."

The cost to attend is \$40 for general admission and \$60 premium admission.

// I TINAQTAO
MARIANAS

By Riene Santos Steffy



Chamorro-English Dictionaries

Generations of children born and raised on Guam know the name Donald Topping and correctly associate his name with the Chamorro-English Dictionary. They may or may not know the co-researchers of the dictionary, Pedro M. Ogo and Bernadita Camacho Dungca as intimately. But it is very important to know that Ogo contributed greatly to Topping's original lexicon project-turned dictionary, and that is when Camacho Dungca joined the effort. Because of them, we now have the 1975 Chamorro-English Dictionary.

I interviewed Donald Topping on June 25, 2003. I was a K57 Talk Show host at the time, and I wanted to speak to Topping about the collection of indigenous words and the process that he was able to collect the words that would eventually make the word list-dictionary.

I called Topping at home, and he said, "How can I help you?" I love those words. I explained that I wanted to put a dictionary together and was interested in what he thought about the 1975 dictionary, if he thought that there was room for another and if so, how would he suggest that I go about doing it.

He explained, "It started a long time ago, and it was after my trip to Guam, where I discovered a whole new set of languages that I was unfamiliar with." So, he decided to switch his discipline which at the time was English Literature and Language, to Pacific Island Languages. "I found Pacific Island languages to be 'intriguing,'" he said. Why, I asked, did he decide it was necessary to compile words for a dictionary?

"There was a dictionary already available but hard to get and I found it very incomplete in terms of the number of entries and, that language had changed since the publishing of the first

dictionary." He couldn't remember the title of the dictionary but he knew it was von Preissig who worked on it. Edward Ritter von Preissig was Chief Pay Clerk for the United States Navy.

On Nov. 14, 1916 after completing the preparation of a dictionary, von Preissig wrote the following to the Secretary of the Navy (Bureau of Naval Intelligence) via The Department of Education and The Governor of Guam, Roy Campbell Smith. Subject: Forwards MS. Of Chamorro Dictionary.

"Having completed the preparation of a Dictionary of the Chamorro Language, I forward herewith the manuscript, and request that this work be approved and printed as a Navy Department publication, for the use of the department of education and other branches of the Government of Guam, and for sale to the general public." Edward R. von Preissig

The letter was endorsed by Merlyn G. Cook, the head of the Naval Government of Guam's Department of Education, and then Guam Gov. Roy Campbell Smith.

Governor Smith noted in his endorsement letter that von Preissig expected no compensation or rewards for his work, and that he pursued the project as a matter of personal interest and offers his work freely to the government. He recommended that his endorsement letter and the department's final action, be printed with the dictionary. And it was.

I was thrilled when I received my copy of the original von Preissig dictionary as I was searching the internet for any and all dictionaries published with the Chamorro language in mind. At the time, I received the help of Clarence Thomas IV, who became a wonderful motivation in the republishing of the

1908 Chamorro Bible. But that is another column.

One name that deserves respect and recognition for her work with the Chamoru language is Katherine Bordaño Aguon. I visited Aguon, my aunt from the Kotla clan, in her Chamorro Affairs office in Hagåtña, and she showed me the boxes of handwritten papers full of Chamorro words. She was very excited over the prospect of publishing the words into a dictionary. Aguon compiled the list as the "official" Chamorro-English Dictionary. She also delivered a staunch defense for the spelling, Chamorro, which the Guam Legislature, under the leadership of Mark Forbes, officiated in public law.

In 2009 under the leadership of Sylvia M. Flores, as president of the Department of Chamorro Affairs, Aguon was the lead editor. But Aguon's work was greater than just the printing of the dictionary. She was responsible for the Kale'-ta Book Series. The Political Status Education Commission mandated the publication of these books.

I wanted a copy of the Val Cruz Chamorro-English dictionary, and Rosa Salas Palomo loaned me her copy to read. I was desperate to see a copy so I agreed to have the spine of Palomo's dictionary fixed because it was precariously holding the dictionary together. It is something I must still do before I return it to Palomo. But I still wanted my own copy.

I flew down to Brisbane, Australia to interview the descendants of Chamoru families who migrated to Australia, through Papua New Guinea from Yap. One of them, Beverly Barter had a "precious" copy belonging to her mother. But as excited as I was to be able to

DICTIONARY (continued on page 20)

DICTIONARY continued from page 5

see a Val Cruz Dictionary, the experience paled in comparison to what happened in Tinian when I was there interviewing Yap CHamoru men and women about their WWII experience and resettlement to Tinian after the war.

At supper with my cousin Deborah Aldan Fleming, I mentioned my desire to collect indigenous words and create a lexicon and eventually publish an unabridged CHamoru dictionary exclusively in the CHamoru language. Sometime in that discussion, I mentioned that the one dictionary I didn't have in my collection was the Val Cruz Dictionary. Debbie didn't particularly jump to my aid, but before I left Tinian, she said that she had something to give me and when she handed me an almost new copy of the Val Cruz dictionary, I was moved by her generosity. "I want you to have this because you will put it to good use and it's better with you than in a drawer or collecting dust." Oh my goodness. Thank you, Deborah.

I was stoked. I came home and was determined to do something about a CHamoru Dictionary, so I called Rosa Salas Palomo and Alex Kerr and we met many times about my idea. They were very interested and we decided to start with the word list from all the dictionaries and the 1908 Chamorro Bible, which Clarence Thomas IV was instrumental in preparing for printing, and we were on our way.

But life gets in the way. And like von Preissig, we were working on the project on our own time, and without funding. But we are all determined to do more to advance the use of the CHamoru language, by providing the tools to speak and write it.

Among the many dictionaries that I managed to collect is the work of Román María de Vera, w a Spanish Capuchin from Navarre, an ultraconservative Basques, who preserved the Chamorro language in his sermons and writings. He was a linguist and served from 1915-1941 on Guam and was a prolific writer

of Chamorro-Spanish dictionaries and grammar texts and hymnals. For almost a year, while Carlos Madrid, PhD, was at the Micronesian Area Research Center, he agreed to help Leonard Iriarte with his goal to translate the de Vera dictionary, as part of Iriarte's efforts to inventory indigenous terminology. We met once a week to translate the de Vera dictionary. It is still a work in progress.

Although Iriarte doesn't speak CHamoru, he has advanced the preservation of the language through chant and is far and away the authority on a reconstructed indigenous historiography employing traditional style CHamoru chant (nomenclature). Jeremy Camacho Navarro Cepeda, who has the potential of becoming the first linguist of CHamoru descent, assists him with his knowledge of the CHamoru language.

The Baptist on Guam also worked to preserve the CHamoru language through a lay preacher, Jose Aguon Flores, and their reverend, Joaquin Flores Sablan. I know that there are many other efforts to preserve and advance the CHamoru language, and we should all support these efforts, if to only encourage them.

Diego Luis de Sanvitores' Grammar and Catechism in the Mariano Language is the first published resource of the language. Here are more Chamorro dictionaries that were published over the centuries: *Diccionario Español-Chamorro* by Ancieto Ibanez del Carmen (1865), *Chamorro-Wörterbuch - Deutsch-Chamorro* (1910), *Fino Japonés yan Chamorro* by Nanyon-Boyeki-Kaish; D. Kikuchi (1915), *Gramática Chamorro, The Useful Plants of the Island of Guam* by William Edwin Safford (1905) and *The Chamorro Language of Guam* by William Edwin Safford (1903-1905).

Next Sunday I will conclude this series of articles on the CHamoru Language entitled: *Saviors of Fino Håya*.

Rlene Santos Steffy is an ethnographer, oral historian, and MARC research associate. She is the producer of Tinoatoo Marianas History Series on KUAM TV8. She can be reached via email rlene@rlenelive.com.

// SURVIVAL GUIDE FOR PACIFIC WOMEN

By Denise Mendiola-Hertslet



Create good habits

My Dearest Great Granddaughters,

In my line of work, watching YouTube videos and reading books about business and entrepreneur success stories are part of the typical day. It's not a bad gig. As a matter of fact, I absolutely love it.

Last month, I stumbled across an instructional video that looked like it was produced in the late 1980s. This takes me back to when break dancing, Michael Jackson, parachute pants, Pretty in Pink and big hair were all the rage. Hopefully, pop culture history will still be available to you in some form so you can understand why I wore pink jackets, gloves, hair bows and three different color socks in this sweltering heat. The instructor in the video began his lecture by stating that you must choose your habits wisely, because they will ultimately define you. This resonated well with me, as I thought about my daughters and rubbed my sore legs.

About a week after I watched the "Habits" video, I fell extremely ill. You could attribute it to a compilation of what I call "extremes." The bottom line is, I had some pretty bad habits. I drank wine almost every night of the week, ate processed food on the go, and I was extremely stressed from doing too many things at once. The worst part was that I looked at my life and felt as though I was a hamster running in its wheel. I was exhausted but I wasn't getting anywhere. I didn't want my daughters to be without their mother so young in their lives, so I decided to make sure I didn't contribute to my demise by changing some very basic things: my habits.

It is critical that you choose your habits wisely. Decide what habits will help you achieve your goals, then make a decision to act a certain way every day. As an example, I have been wanting to lose 20 pounds to get to my optimal weight. This has been an ongoing battle I have had with myself for many years now. You will soon find out that your physical health directly affects your mental and emotional health. It can spiral out of control quickly. When I got sick, I realized that I needed to understand what new habits I would need to practice in order to accomplish my goals. I had to choose a realistic activity that I could do alone and near my home, so I decided to create a habit of jogging and walking, rain or shine, for at least thirty minutes every morning.

Never make an excuse or rationalize why you couldn't do this activity. When I decided to exercise daily for 30 minutes, I had many mornings when I fought myself to get out of bed. I realized that my other bad habits were making me physically ill and getting in the way of my goals. I made another decision to stop drinking wine that I loved so much (you have no ideal) in order to get a good night's rest

and be ready for my morning activities. Ceasing the evening wine, also helped me to stop eating late at night. Another bad habit gone... woohoo!

Visualize yourself performing or behaving in a certain way. You can write down your goals and objectives, but you will need to have a vision of the future to see the big picture. Every morning, I spend a few minutes just lying in bed and visualizing what I want to see happen. Since I am focusing on getting fit and strong, I imagine what I will look like when I accomplish my goals, and then I go through the motions of what I need to do this morning to achieve those goals. This motivates me to get my butt out of the house, even if my body is sore from yesterday's work-out. With more energy during the day, sometimes it is difficult to fall asleep at night. I find that visualizing also helps me to feel good and relax and gets me to la-la land faster.

Create positive affirmations and repeat them over and over. Words are so powerful that they can scar you and they can heal you. When I performed a recent "life reset," I stopped associating with negative people and I avoided high-stress activities. This had profound effects on my mental wellness, and allowed me to hone in on positive people that I was attracted to. When I first thought of doing this, I almost pinched a nerve trying to think of something that wouldn't be so corny, but when I was huffing and puffing down the street and about to give up, all I could hear in my head was, "Just keep swimming!" Of course these wise words would come from Dora, the dementia-stricken blue fish in the movie "Finding Nemo."

Commit to persist in your new behavior so much that it becomes uncomfortable when you are not doing it. It was a rough start, but after removing my old bad habits, it became easier to commit to my new good habits. I am now able to wake up at 4:30 a.m. with ease, something I could not do before. I use this quiet time to prepare the kids' lunches, check Facebook for good motivational quotes, and even do some research. I enjoy my freshly brewed cup of coffee and then I am out the door, baby! Keep in mind that every day is an opportunity to do better. Habits don't just happen. It takes time to develop, so be patient with yourself. When I think back, my bad habits started forming in the crazy days of the 1980s. At forty-one, I am changing the course of my life's path for the better. This just proves that it is never too late for you to make a positive change, a defining moment in your life that will affect you, your family, and ultimately your great grandchildren.

Denise Mendiola-Hertslet is the program coordinator for Bank of Guam Women in Business and owner of Guma' TASA Coffeehouse. She can be reached at 483-7325 or denise@pacificbdc.com



Sunday Variety

CELEBRATE
ARTS &
HUMANITIES

PG 14

What's inside:

Dream project
Two women are ready to jump into the local business scene.

Silent football
A JFK Islander refuses to let his disability keep him from success.

Black burgers
Try something out of the ordinary at N@Chan Café in Garapan.

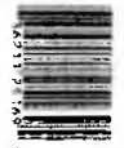
Papa's Place
A hidden gem in the city of Port Orchard, WA.

Q&A
For Leon Guzman, time is money and money is good.

Floating city
Welcome aboard the USS George Washington.

Keepin' it classy
Simple ways to add class to an otherwise rugged outfit.

Literary
Check out Anthony Sablian's "A Spider at Your Window."



Who are the saviors of Fino Haya?

// I TINAO TAO
MARIANAS

By Rene Santos Steffy



19

SUNDAY, OCTOBER 5, 2004

Sunday Variety

Saviors of fino' hāya? What is fino' hāya and why does it need saviors?

The Topping, Ogo & Camacho Durgca Chamorro-English Dictionary defines fino' hāya as the native words of Chamorro. If fino' hāya are native words of Chamorro then fino' hāya is the language spoken by taotao hāya who are the native people of the Marianas, of Chamoru descent. Fino' hāya is synonymous with Chamoru language.

The same dictionary defines fino' lāgu as: words of foreign origin, non-native words. The language spoken by the taotao lāgu, or foreigners from the north was first Spanish and how it's English. Fino' lāgu is synonymous with English.

Both fino' hāya and fino' lāgu are the official languages of Guam. If you do not speak either fino' hāya or fino' lāgu, you have nothing to fear because the lengguāhi (language) police will not arrest you for speaking unofficial languages. Having two official languages on Guam is politically correct but counter-intuitive, counter-active and counter-productive. The purpose of making something official is to assign its dominance. That cannot happen when there are two choices.

The need to officiate a language is not a new idea or effort. English is not yet the official language of the United States, but a large percentage of English-as-a-second-language immigrants are willfully speaking English as their official language because there is an economic benefit to do so. James Crawford's March 8, 2001 article, in The Guardian Weekly entitled "A nation divided by one language," stated that the move to make English the official language in the United States has been debated back to 1750s. "It is the official language of 23 states, but the declarations are primarily symbolic."

Proponents of Proposition 227 passed in a three-out-of-four vote majority, dismantling bilingual education in California. Arizona passed a similar measure in 2000, voting in favor of the one flag, one language majority and sending the message, "If you live in America, you need to speak English." The English-only measure argues that English is the glue that keeps America American. (cultural emphasis mine)

In the same way English is the glue that is making Micmericans in the

Pacific. The Stars and Stripes flying over Guam, and the opportunities it represents, make Guam's economy stronger than any other island in Micronesia.

So, the hegemony of English as an official language, over the dominance of fino' hāya, threatens not only the taotao lāgu but also some taotao hāya. It is too much trouble to speak exclusively fino' hāya - even impracticable at this point.

"Because I don't need to speak it to get a job" is a common defense for not speaking fino' hāya. Has anyone considered the benefit of immersion therapy, of overcoming fears through confrontation? Nike says, "Just do it!" One-step-at-a-time.

Linguist Einar Haugen said, "America's profusion of tongues has made her a modern Babel, but a Babel in reverse." I love it when people speak in Biblical terms and use Biblical examples to make a point.

Both fino' hāya and fino' lāgu are the official languages of Guam.

In Chapter 1 of her book, entitled "Blessings of Babel: Bilingualism and Language Planning, Problems and Pleasures", Haugen writes: "In Genesis there is an intriguing tale that explains the origin of language diversity, well-known as the Tower of Babel story. We are told, as the King James version puts it, that 'the whole earth was of one language, and of one speech.' But pride filled the hearts of men, and they were misled into trying to build 'a city and a tower, whose top may reach unto heaven.' The Lord Jehovah found this project to be a presumption, being perhaps concerned that men might usurp His omnipotence, for 'now nothing will be restrained from them, which they have imagined to do,' in his infinite wisdom He proceeded to 'confound their language, that they may not understand one another's speech,' They were no longer able to cooperate in the building of their tower, and were 'scattered abroad upon the face of all the earth.'" (Genesis 11: 1-9)"

What does Haugen mean when

she said that America is Babel in reverse? She is saying that America's multilingual community conforms to English as the dominant language instead of remaining multilingual. Coincidentally, they just built a few new towers.

Maybe that is why the title of this article is "Who are the Saviors of Fino' Hāya?" It's a title motivated by an article Donald Topping wrote and presented at the Seventh International Conference on Austronesian Linguistics at Leiden in 1994, on endangered languages. It was published posthumously in Volume 42 of Oceanic Linguistics. Linguists concerned about the life of endangered languages are themselves endangered. Many of them have died and others are growing older. Will we see the language follow the linguist to their final resting place?

Rosa Palermo reminded me that Topping and other linguists came out to Micronesia after obtaining a substantial amount of funding to study all the languages of Micronesia, of which he identified a total of 16. How did they do that when we are having a problem just studying one? Topping explains how in the paper he presented at Leiden in 1994, entitled, "Saviors of Languages: Who will be the Real Messiah?" He said, "In the early 1970s a group of linguists from the University of Hawai'i felt, perhaps arrogantly, that linguists had not only a role, but a responsibility to help preserve the languages of Micronesia. Emboldened with this messianic complex, and a substantial source of funding, we launched a major project to ensure their survival."

As Palermo said, PhD students were recruited and Topping said, "the two-phased project studied the Micronesian languages simultaneously and the linguists were paired up with Micronesian counterparts who were brought to the University of Hawai'i to study linguistics and work as co-investigators on their native languages."

The by-product of these linguistic pairings was the production and publication of descriptive grammars and dictionaries in professional quality. They hoped that the professional quality of the publications would establish the importance and status of languages among the native speakers. Their plan worked on Guam and Palau where the grammar and dictionaries are popular and used fully, whereas in other areas

they are largely ignored.

The linguistic and cultural resurgence on Guam is a factor in awakening the need to speak fino' hāya. My cousin Penny Bordallo Hofschneider, proprietor of Lollypops in Saipan, told me that when she opened her store - a magnet for children - she loved listening to children speaking Chamoru. Those of us who traveled to Saipan before it became a Commonwealth know what she means. Those words, "the children in Saipan speak Chamoru," flowed from the mouths of Guam residents - but our children continued to speak English and unfortunately, as time passed, their children have mirrored ours and combined, they now speak more English than fino' hāya.

"The most critical factor is that the indigenous population is outnumbered by expatriates from various linguistic backgrounds," Topping said. And that "English has become the lingua franca for the Mariana Islands" because of necessity "becoming the primary medium or oral communication outside the home and rapidly the primary mode inside the home as well. (It is already fait accompli in Guam)." He goes on to say that, "the increased intermarriage between the indigenous people and foreigners, which often results in the adoption of English as the language of the home," is another endangering factor.

In Micronesia, where the indigenous population is still the majority, Topping said, "The endangering factors are the educational systems, government and legal system, and the media - which are capitalistic, wage-based economy. English is the perforce language for the polyglot congress in Micronesia, passing laws in the English language." And finally, Topping said, "The most powerful force behind the dominance of English in Micronesia is the media, particularly broadcast and cable television."

Thank you Donald Topping for helping us appreciate that only native speakers are the saviors of language perpetuation.

Next week we identify the saviors of fino' hāya and their efforts to help Guam becoming literate in fino' hāya.

Rene Santos Steffy is an ethnographer/oral historian, and MARE research associate. She is the producer of i Tinaotao Marianas History Series on KUAM TV8. She can be reached via email rene@rsknelive.com.

Sunday Variety



**TRACING
THE FIRST
GENERATION**
PG 12

What's inside:

Fun, fearless, pioneer

Bette Bolivar wears a number of hats no other woman has worn.

Crop top

You can find a compromise for the reticent and the petulant.

Indian success

The Taj in Palau serves up quality food.

Behind the beats

3 DJs making their mark on the music scene away from home.

Tinian secrets

Spectacular coves tucked away in Tinian's North Field.

Diplomats

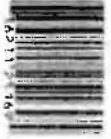
The story of the first officer corps of the Philippines.

Q&A

Laurie Raymundo loves the water... & occasionally runs into sharks.

Significant other

Without one, a gruelling fight game would be much harder.



Language Endangering Factors:

Media & government legal system

In 1994, Margaret Sizemore, managing editor of the Pacific Daily News, asked me to write a column in the Pacific Sunday newspaper and in my columns I practiced the introduction and correct spelling of fino' hāya words. It was a struggle at first, because my editor, Kent Douglas, wanted me to spell Chamorro as such because it was PDN policy, and not CHamoru as the Chamorro Language Commissioners taught me. I challenged his direction based on the fact that as a columnist I had the expressed right to an opinion, and mine was that CHamoru was the correct spelling and I had the orthography to support my point and Douglas was on board afterward. It was a similar way when I hosted my own show *Rene Live* on K57 Radio.

I started hosting my show on Nov. 18, 1997, and on Dec. 14, 1999, my in-studio guest was Tan Elena Benavente, who, at the age of 94, was still crafting for a living. Her daughter Elena Jr. told me that Tan Elena didn't speak a lick of English, she understood a little but she was also hard of hearing. Prior to Tan Elena's interview, I had sprinkled my on-air discussions with CHamoru words and phrases. But it was very clear to me when Tan Elena came on my show that I had to speak CHamoru and sprinkle the discussion with English words.

Tan Elena Benavente was a master weaver of baskets, purses and presentation trays made of Pandanus leaves. Elena Jr. made it a point to tell me, "No... no! It's much stronger than coconut fronds," when I mistakenly identified the material as coconut leaves. So, on Dec. 14, 1999, I interviewed Tan Elena on my show and we spoke exclusively in CHamoru. It was a challenge, but it paled in comparison to what I had to endure afterward.

During Tan Elena's interview, I got several messages from the board operator notifying me that the company's owner, Rex Sorensen, called and told him to tell me to speak English. Can you imagine how frustrating that was to be told that I had to stop speaking

CHamoru, when I needed to concentrate to speak CHamoru to someone who could not speak English - while on the air? Ai adai.

I could not type a reply to my board operator, so I shook my head left to right, no, I am not going to stop. I had no way to tell him through the thick glass that separated us, without typing a message that Tan Elena did not speak English, I couldn't do it

During Tan Elena's interview, I got several messages from the board operator notifying me that the company's owner, Rex Sorensen, called and told him to tell me to speak English. Can you imagine how frustrating that was to be told that I had to stop speaking CHamoru, when I needed to concentrate to speak CHamoru to someone who could not speak English - while on the air? Ai adai.

because I needed to concentrate on speaking CHamoru. In a few minutes, he sent me another message that my direct supervisor, Jon Anderson, also called to tell me to speak English. I could see the board operator's displeasure at being in the middle of a confrontation between the boss' and *Rene Live*.

The interview was my priority, but I can tell you that I felt oppressed when told that I had to speak English. I continued the interview with my back turned to the operator to relieve him of responsibilities.

During the first commercial break, I told my board operator that I was going to conduct the interview in CHamoru because Tan Elena could not speak English and to tell Rex to call me on the show and tell me that I cannot speak CHamoru, if that's what he really wanted. Otherwise, I asked him to please tell them not to bother me when I am interviewing.

I was willing to stand up for principle, my right to speak CHamoru. Rex explained later that the majority

of K57 listeners could not speak CHamoru and that I had to be sensitive to them. I argued the reverse that K57 had listeners who didn't understand English and we should provide the opportunity for them to enjoy an interview in CHamoru with one of our beloved manamko, and if I could not speak CHamoru then I would not be able to interview manamko who can't speak English. But I agreed that in the future I would take the time to translate into English what we were talking about. Jon Anderson also spoke to me and I reminded him that this is Guam, and CHamoru was also an

official language and it deserved to be spoken on the radio. He understood better what I meant and told me to use my discretion, which meant that I was to remember from time to time on the radio to translate for non-CHamoru speaking listeners.

I was a sales account executive for radio and television beginning in 1978 and was sales manager for two broadcast stations, KUAM and KGUM, known as K57, where we have had CHamoru content programs, but they are difficult to sell, and that is any station's primary purpose, to get advertisements. No sponsor, no CHamoru. That is broadcast math.

Donald Topping said "...education systems, government and legal systems and media, all of which are related and driven by a capitalistic, wage-based economy," are endangering factors of native languages where the indigenous population is still the majority in and outside the home. Except for their token programs, primarily to satisfy or perhaps pacify "local feelings" the

// | TINAOTAO
MARIANAS

By Rene Santos Steffy



media does little to support the preservation of the language. With the exception of the Pacific Daily News and KUAM AM & FM Radio.

Former senator, Martha Cruz Ruth wrote a CHamoru opinion column in the Pacific Daily News and now, Peter Onedera writes one. It's very important to see more writings in CHamoru in media. Clotilde Tallano Gould's comic strip was a steady serving of CHamoru words and humor and was popular with everyone. CHamoru educational programs within schools and curriculums are all a wonderful advancement toward language preservation, but regular articles in CHamoru are important.

The Father of Chamorro Music, si difuntu Jesus Charlauros, better known as "Jesus Chamorro," with his brothers Ike and Tommy started hosting the Chamorro Hour on KUAM Radio one year before I joined the company in 1978, as an account executive. Tun Jesus was a passionate man, and told me in an interview that he was an activist since he was 12 years old. He noticed that there was no CHamoru music on any radio station and was determined to change things. Jesus Chamorro in the studio was inspiring and amazing. He lit the place up. The Chamorro Hour featured local music artist JD Crutch, Mike Laguana, Flora Baza Quan, Johnny Seblan and Jimmy Dee, Gus and Doll and others. Si difuntu Joe Cunningham, a Caucasian afternoon disc jockey at KUAM Radio promoted Chamorro music and was fluent in language. The sales department didn't sell many ads for their shows, but I did because I believed in the importance of having the CHamoru language heard on the radio.

He's no Jesus Chamorro, but Jess Anderson Luani, host of *The Buzz* on KUAM's 1540 AM and Television is now the king of CHamoru broadcast. *The Buzz* supports local artists, reporting and addressing issues of utmost importance to native speakers. He has a following throughout the Mariana Islands and over the Internet with listeners away from home. JT Palomo also plays CHamoru music during his show following *The Buzz* on 1540. And, although he doesn't speak CHamoru the way Jess and JT do, Chris Barnett has his own flavor of CHamoru comedy - *malafankshun*. Parody is Barnett's entertaining way

FACTORS continued from page 4

to get us to examine who we are as a people, allowing native speakers to laugh at themselves and Tootao Iägu to laugh with them.

Ben Mena and Clotilde Gould and a few others sang Kantan Chamorrta in an effort to preserve it. Ruby Aquinogco Santos and Jess Bias, the dynamic team, are CHamoru songwriters who do not rely on the translations of English songs for their repertoire. These two are the true CHamoru artists that Captain Peter Santos describes in his essay, "Translating Chamoru."

Peter J. Santos, U.S. Army Captain who has been taking classes from the

University of Guam under professor Rosa Salas Paloma, has been doing his part to promote the use of the CHamoru language through Internet postings since 1996, when he launched chamoruboy.com.

There he provides CHamoru lessons, all versions of the CHamoru dictionary, CHamoru language resources, literature and poetry, songs and even a section about the unique CHamoru cultural practices called, "Ginen Manu." He wrote two essays, "I man Hoben nil Mamifino Chamoru," and "Translating Chamoru." On his site, Pete has dissected and discussed the CHamoru language and history with interested ones living away

from Guam. He has consolidated his work at www.chamoruboy.blogspot.com and also posts on YouTube and Facebook. After reading the series of articles I've written on CHamorro language, he said, "Your article hit the hammer on the nail!" A CHamorro compliment.

Joseph Artero Cameron is the first president of the Department of Chamorro Affairs. His mission is to develop and promote Chamorro heritage for the public benefit and to be a catalyst in the preservation, development and promotion of language, arts, humanities, and historic and cultural preservation. He is fluent in the CHamorro

language and can speak, read and write in CHamoru like no other before him. Public Law 25-69 requires the president to be fluent in all three. However, the law is lacking confirmation process for the candidate. And, besides, who among the 15 senators can speak, read and write CHamoru fluently to confirm a presidential candidate for DCA?

Still more to come on language preservation.

Rene Santos Sleffy is an ethnographer, oral historian, and M.A.R.C. research associate. She is the producer of 1 Tinianos Marianas History Series on KUAM TV8. She can be reached via email rene@rtenetive.com.

AMARDO D. GUTTORIANO
179 Mangilit Loop
Mechanics, Yigo, Guam 96929
Petitioner, Pro Se

IN THE SUPERIOR COURT OF GUAM
MAGATNA, GUAM

IN THE MATTER OF THE ESTATE OF
VICENTE DIAZ GUTTORIANO
and **ALEJANDRINA GUMILAO**
GUTTORIANO,
Decedents
BY
AMARDO D. GUTTORIANO,
Petitioner.

PROBATE CASE NO. PROT08-14
NOTICE TO CREDITORS

NOTICE IS HEREBY GIVEN by the undersigned, Administrator for the Estate of Vicente Diaz Guttoriano and Alejandrina Gumilao Guttoriano, decedents, to the creditors of, and all persons having claim against the estate or against said decedents, that within two (2) months after the first publication of this notice, they must either file their necessary vouchers in the office of the Clerk of the Superior Court of Guam, Guam Judicial Center 120 West O'Brien Drive, Hagatna, Guam, Guam 96910 or exhibit them with necessary vouchers to Amardo D. Guttoriano, 179 Mangilit Loop, Mechanics Yigo, Guam 96929-7011, the same being the place for the transacion of the said estate.

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/s/AMARDO D. GUTTORIANO
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DRACULA UNTOLD PG-13/NP
SUN 10:00 12:20 2:40 5:00 7:20pm 9:40 10:15

THE JUDGE PG-13/NP
SUN 10:05A 1:05 4:05 7:05 10:05P

ANNABELLE R/NP
SUN 10:25A 12:45 3:10 5:30 7:50 10:20P

LEFT BEHIND PG-13/NP
SUN 10:40A 1:25 4:15 6:55 9:35P

GONE GIRL R/NP
SUN 10:15A 1:30 4:45 8:10 9:30P

THE BOXTROLLS PG
SUN 10:20A 12:50 3:15 5:35 8:05 10:30P

THE EQUALIZER R
SUN 10:10A 1:10 4:10 7:10 10:10P

MARIA LEONORA TERESA NR
(FILIPINO MOVIE WITH ENGLISH SUBTITLE)
\$5.50 ALL DAY ALL WEEK
SUN 10:00A 12:25 2:50 5:15 7:45P

THE MAZE RUNNER PG13
SUN 10:45A 1:15 3:50 6:30 9:20P

LET'S BE COPS R
SUN 10:20A 12:50 3:15 5:35 8:05 10:30P

GUARDIANS OF THE GALAXY PG13
SUN 10:30A 1:20 4:00 6:50P

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DRACULA UNTOLD PG-13
SUN 12:00 12:30 2:25 2:55 4:50 5:20 7:15 7:45 9:40 10:10PM

THE JUDGE (2014) R
SUN 12:40 3:50 7:00 10:00PM

ANNABELLE (R)
SUN 12:10 2:25 4:40 7:10 9:30PM

GONE GIRL (R)
SUN 12:10 3:20 6:30 9:40PM

LEFT BEHIND (PG-13)
SUN 12:05 2:40 5:00 7:30 10:00PM

THE BOXTROLLS 3D (PG)
SUN 2:30PM

THE BOXTROLLS (PG)
SUN 12:15 4:50 7:05 9:20PM

THE EQUALIZER (R)
SUN 12:30 3:20 6:30 9:30PM

A WALK AMONG THE TOMBSTONES (R)
SUN 12:45 3:20 6:00 9:00PM

THE MAZE RUNNER (PG-13)
SUN 1:00 1:30 3:45 6:30 7:05 9:15PM

THIS IS WHERE I LEAVE YOU (R)
SUN 12:20 5:05 10:00PM

THE DROP (R)
SUN 4:15P 9:40PM

TEENAGE MUTANT NINJA TURTLES (2014) (PG-13)
SUN 2:45 7:30PM

GUARDIANS OF THE GALAXY (PG-13) NP
SUN 1:00 3:45 6:25 9:15PM

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ANNABELLE R/NP
SUN 10:10AM 12:25 2:40 4:55 7:10 9:20PM

GONE GIRL R/NP
SUN 10:30AM 1:40 4:50 8:00PM

THE EQUALIZER R/NP
SUN 10:00AM 12:40 3:20 6:00 8:40PM

THE MAZE RUNNER PG-13
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Sunday Variety

THE MOON BECKONS PG 12

What's inside:

Dazzling beauty

Saipan is blessed with swoon-worthy sunsets.

Q&A

Jullus Sotomayor Cena tries to live one day at a time.

Nostalgia

A night with David Pomeranz will stir prom night memories.

Young top gun

Shane "Pikaboo" Alvarez is ready for his big fight.

Wine sampling

It's about a lifestyle - not a bunch of snobs with score cards.

Driven & determined

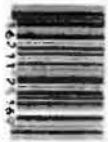
Meet the new GM of the Hyatt Regency Guam.

Haute tricks

Wear dark, sinful colors with some orange.

Literary

Check out Steven LeFever's "Pagan."



The purpose of Chamorro Language Commission

// I TINADTAO
MARIANAS

By Rlene Santos Staff



My first introduction to the Chamorro Language Commission was while I was the public relations manager for MDI Corp., the parent company of the LeoPalace Resort project. We were in Phase 1 of construction and the name of the project became an issue with my supervisors. MDI Corp. is a Japanese company and they were building a multimillion dollar development at Manenggon Hills.

The historical significance of the name Manenggon identifies the valley where a majority of Guamanians at the end of World War II were forced to march and then were left in the Manenggon Valley concentration camp. The Guamanians were upset that they were forced to leave their ranches and homes and made to march to the Manenggon Valley, believing during their entire walk there, and stay at the Manenggon Valley, that the Japanese were planning to kill them.

Tough defines the predicament I found myself in - representing the interest of my Japanese employer that conflicted with the purpose and mission of the Chamorro Language Commission regarding the naming of places. It meant using the name Manenggon, which has negative implications to represent a tourist attraction.

It was my job to meet with commission members and "work out" the conundrum. Include the word Manenggon in the project's name and it will forever associate a negative to the project. As the investor of a multimillion dollars project, MDI felt that naming the development should be the company president's privilege and not dictated by a government agency.

It was complicated by the fact that the Guam Economic Development Authority granted MDI Guam Corp. a qualifying certificate and by doing so, requirements had to be met. One requirement included naming and spelling of the project's name. My directive was to negotiate with the commission to not include Manenggon in the name, rather to fulfill the vision of our company president to name it, LeoPalace Resort.

I met with and spent many

hours listening to the commission members, and I had high regard for their concerns and well thought-out arguments, while keeping my task in mind. After the first meeting with commission members, it was only with Bernadita Camacho-Dungca and Peter Onedera that I continued to meet. They took the time to explain the purpose

ing, protecting and preserving the CHamoru language that I learned from Camacho-Dungca and Onedera has never left me. It was a hard pill to swallow. Because the values were different, I digested the message: Our language validates who we are.

You can imagine the displeasure expressed by my supervisors when I conveyed that we

You can imagine the displeasure expressed by my supervisors when I conveyed that we had to follow the law, if not an appreciation for the CHamoru language and add Manenggon to the name of the project. But the Japanese are big-picture thinkers and my supervisors accepted the commission's directive. The name-change was placed on all the maps, signage and documents, business cards and invoices. Everything was changed and done quickly. It was an expensive mandate, but the white flag went up and we complied.

of the commission and their role as members. They helped me to appreciate that preserving the CHamoru language must come before other concerns. When I presented my report to MDI, I reinforced that the name of the project must be LeoPalace Resort Manenggon Hills. Manenggon had to be part of the name, not the village location and that the spelling of Manenggon had the double consonant 'g'. Oddly enough, the orthography identifies words with double consonants as fino' lägu.

We were at opposite ends of the spectrum between their role and MDI Guam's desire; or perhaps their right to name the project, and MDI Guam's desired name. The valuable lesson of promot-

ing, protecting and preserving the CHamoru language and add Manenggon to the name of the project. But the Japanese are big-picture thinkers and my supervisors accepted the commission's directive. The name-change was placed on all the maps, signage and documents, business cards and invoices. Everything was changed and done quickly. It was an expensive mandate, but the white flag went up and we complied.

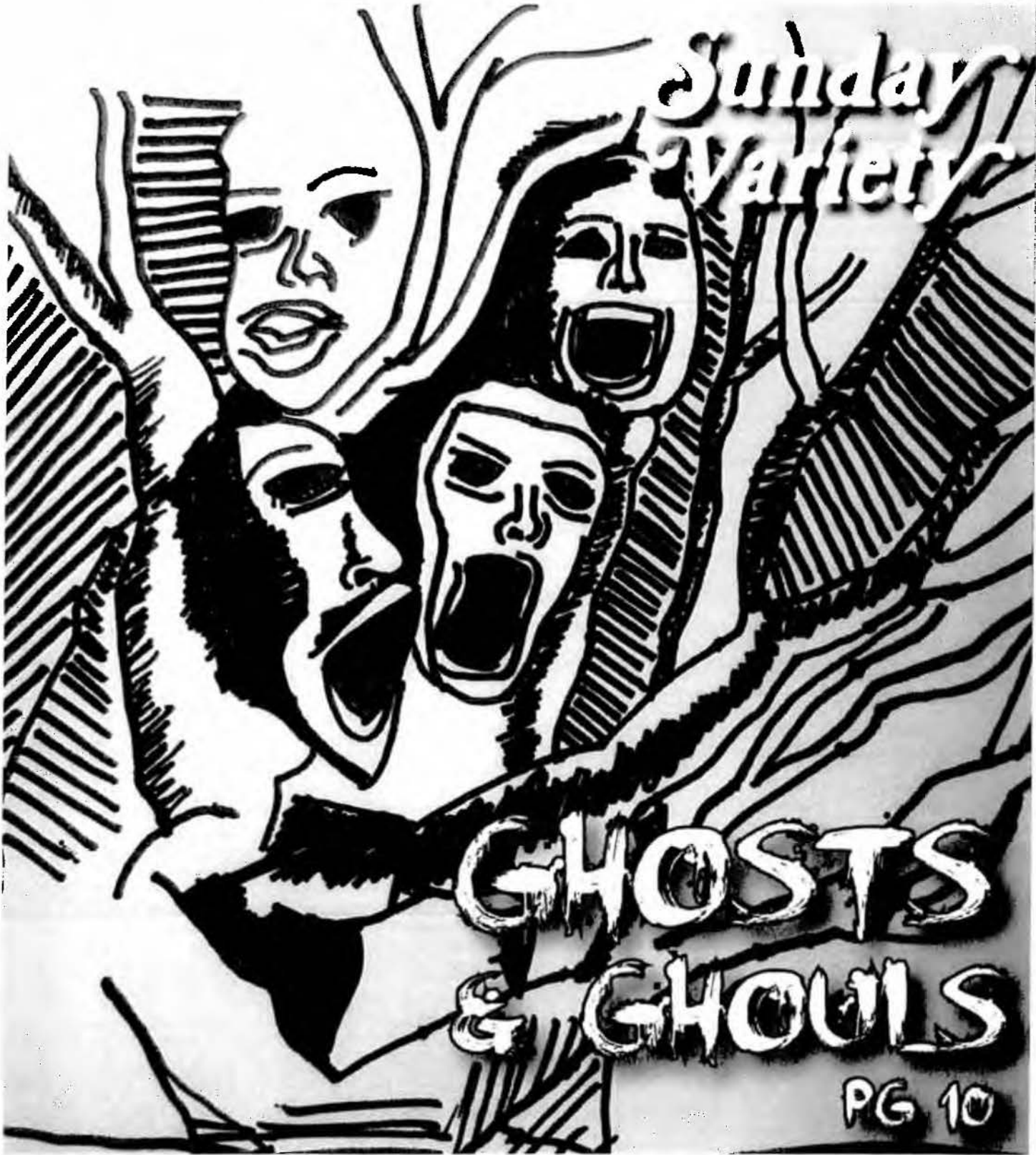
I didn't lose my job. Instead my direct supervisor Takashi Matsmoto began using me more and more in sensitive and potentially explosive meetings, where regulatory agencies were involved with GovGuam and the Army Corp of Engineers.

Annemarie Blas Arceo, helped me in her position as executive director of the Chamorro Language Commission to appreciate the use of the CHamoru language, and provided me with the list of Chamorro Ma Baba Yan Hochum Käta, which I continue to use in everyday official and private correspondence, including email, beginning the afternoon I left her Tiyan office. I place the ma baba këta - Häfa Adái (how are you) many times at the beginning and hochum këta - Más Rikuetdo-Rikuetdo (remembering always) in the signature block of my email messages. Arceo told me that same week that Chief Justice F. Philip Carbullido also requested for salutations in CHamoru, and court proceedings began in CHamoru.

I met other defense agents of the CHamoru language like Pilar Cruz Lujan, who led the Chamorro Language Program with the Guam Department of Education. Lujan told me that she had to find teachers for the Chamorro language so she approached women she knew - mostly housewives who were literate in the Chamorro language. Clotilde Taitano Gould and Rita Cruz Okada were two names that I recognized. Lujan's program sent the women to the University of Guam, some at this time already grandmothers, to earn a bachelors' degree. "I was so proud when I saw them walk up to get their certificates, grandmother's graduating from UOG," in order to teach CHamoru to kids.

On Wednesday afternoon, I watched and listened to Governor Eddie Calvo read the certificate in fino' häya that officiated Leonard Zahnen Iriarte as Master of Chamorro Chant at the University of Guam. Governor Calvo did a wonderful job reading the description that qualified Iriarte, out loud in fino' häya. Despite struggling through the read, he completed it to his and the crowd's satisfaction.

Donald Topping taught us that CHamoru is an endangered language, or a dying language and why it's so. As humans, we have a natural tendency to save something that is dying by doing what we can to prevent or delay its demise, because we fear death of all living things, our language included.



What's inside:

Q&A

Heather Sheradin Colson finds comfort in her own skin.

Babymetal

Imagine a triad of Baby Dolls with pigtails singing Asla pop

Fashion icon

Dress up as fashion icons this Halloween.

Imahe

Traditional Chamorro song & dance in the Pacific Northwest.

Jilel

RMI film tackles the threat of climate change.

Literary

Check out Michael Bevacqua's "Lovecraft in Luta."

La Seine

A one-of-a-kind dining experience.

Up close & personal

For David Pomeranz, writing a song is a personal matter.



Vernacular language programs

// I TINAOTAO
MARIANAS



By Rlene Santos Steffy

The development of vernacular education programs in the schools and the community is key to the survival of the CHamoru language. Immersion is needed to reach the level of literacy in the language to assure its survival.

I am sure that you recognize the well-adjusted and studious approach that foreigners - especially those from Asia - have toward their children speaking English when they relocate to Guam. Many times Asian children are held back one or two grade years because they cannot communicate with the teacher or classmates, or comprehend what is going on in the classroom to apply what they are taught, until several years after arrival. The language barriers are great, but their approach is to apply themselves. By the time the children reach high school, many are literate with a command of the English language that guarantees high grade point averages in academic class work while maintaining literacy in their own languages.

The rationale behind sending their children to vernacular classes after normal school, for several hours twice a week or on weekends, is undeniable.

CHamoru children can also achieve this level of competency in both CHamoru and English, the official languages of Guam. According to Ronald Laguana, administrator of the Chamoru Studies Projects Division at Guam Department of Education, his office is mandated to ensure the provision of effective language and culture instruction that will revive, maintain and perpetuate CHamoru language and culture and to protect, to promote and to practice the daily usage of CHamoru language and culture.

Donald Topping spoke of this as good evidence that Guam was experiencing a serious renaissance because like Maori and Hawaiian, CHamoru was being taught to a growing number of students in the university. What Topping didn't say is that the level of proficiency in the language, even at the university level is only spoken. He knew that CHamoru

language study was required in all public schools on Guam. And he pointed out that, "Hawai'i and New Zealand both have government-supported language immersion schools producing growing numbers of fluent young speakers of those languages." It is that level of commitment that needs to happen on Guam if her children are to become literate in

States and similar changes have occurred on Guam.

"Parents were seemingly guided by the erroneous assumption that (a) the ticket to economic success is fluency in English; and (b) learning the indigenous language at home would interfere with the successful acquisition of English at school," Topping wrote.

CHamoru children can also achieve this level of competency in both CHamoru and English, the official languages of Guam. According to Ronald Laguana, administrator of the Chamoru Studies Projects Division at Guam Department of Education, his office is mandated to ensure the provision of effective language and culture instruction that will revive, maintain and perpetuate CHamoru language and culture and to protect, to promote and to practice the daily usage of CHamoru language and culture.

their vernacular language.

Laguana said that based on current GDOE board policy, the CHamoru language and culture program is mandatory in kindergarten through fifth grade, with one course offered in middle and high school. When I asked why only one course is offered in middle and high school, Laguana said it's because there are limited instructors to teach it at these levels, but he was optimistic. "Of course, this is now, but that will change as more students qualify to teach the CHamoru language." That is a very telling point, and it's good that there is a nurturing of future CHamoru teachers.

Linguists have identified these languages that are on the brink of extinction - Ni'i'ihau, Hawai'i, isolated Maori, and CHamoru. Topping noted that although CHamoru is still spoken by CHamoru families in the Northern Mariana Islands, the pattern is changing there because now it's a commonwealth of the United

Once again, let us look to our Asian friends as models of language saviors. Asian parents believe this to be true: (a) the ticket to economic success is fluency in English and (b) learning the English language at school would interfere with the successful acquisition of the indigenous language at home.

"They desire their children to achieve academic, economic and spiritual success, but not at the expense of effacing their vernacular language. They require their children to attend vernacular schools taught by volunteer native speakers after English schools regardless of their homework load. They view perpetuation of their vernacular language - a duty."

Historically, the Mariana Islands people have been deprived of the right to speak their language, firstly because of the conversion efforts of the Spanish Jesuit missionaries led by Diego Luis de San Vitores who established the Roman Catho-

lic Church on Guam. The early converts realized that speaking Spanish elevated them in society. Speaking Spanish created a leveling of influence and prominence that did not exist prior to San Vitores' mission efforts. Conversion to Catholicism placed opportunities in the lower clans' ability to sit side by side in Church with Matau families: allowing them to marry Filipinos, Spaniards, Mexicans, Chinese and others who were brought here during the Spanish Galleon Trade periods, and the conversions and intermarriages began the erosion of CHamoru language and culture.

Now, 346 years after the establishment of San Vitores' mission, the vernacular language exists, but it is not what was spoken at the time he arrived. Fino' Håya has changed but it survives, but it's on the brink of extinction.

CHamoru literacy is the goal of educators and linguists, but in order for the language to survive it must be a family effort. "Literate" does not only mean "educated;" it also means knowledgeable and a knowledgeable person gains experience and therefore will be conversant in the CHamoru language and can speak the language daily.

San Vitores made an effort to learn the language of the people in these islands because he was determined to return to convert them. He understood that in order to be accepted, he had to speak their language. How did he do this? While he was in the Philippines trying to get support for his mission, he sought out the assistance of Spaniards who spent upwards of 20 years living in the Ladrones islands, and learning their language. He developed the first grammar of the CHamoru language that you can find in Rodrigue Lèveque's volumes of the History of Micronesia. San Vitores learned the CHamoru language because it served his purpose.

Make it your purpose to speak fino' håya daily or it will die.

Rlene Santos Steffy is an ethnographer, oral historian, and MARC research associate. She is the producer of i Tinaotao Marianas History Series on KUAM TVB. She can be reached via email rlene@rlenetv.com.

Sunday Variety

4 MORE YEARS

PG-12

What's inside:

Q&A

If you're as great as Tim Rock, it's hard to be humble.

That is so FETCH

A doggy paradise located in Hagatña.

'An experience'

Check out Palau's spectacular treasure.

Roadtrippin'

Driving around Rota: What a trip!

Recycle

There's really only one dress you should wear once...

Being Fitzpatrick

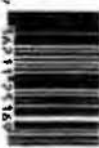
This Navy Commander enjoys collecting guitars.

Two Story Zori

Spreading originality and culture to the Pacific Northwest.

Malice Ink

Helping Guam produce its own graphic novel industry.



CHamoru: Hispanicization of an Austronesian language

// I TINACTAO
MARIANAS

By Filene Santosa Steffy



Thomas Stoltz, chairman of General Linguists at the University of Bremen in northern Germany, frequently visits the Marianas because of his interest in Micronesian languages especially the CHamoru language and described himself as a general linguist and a typologist.

A typologist is a linguist who literally has to take care of all the languages of the world, in order to get an idea of how human languages work. His special breed of linguist studies languages by comparing as many as possible, as diverse as possible, doing it directly but also practically - comparing the language and their structures. In order to do this, he was on the lookout for some languages on the world map and came across CHamoru. He has worked on the Mexican Indian languages and recognized that Spanish influenced many languages there. He said out of 120 languages spoken in Mexico, practically all shared one feature without being related to one another - they borrowed the same items from Spanish.

Stoltz thought that was a peculiar characteristic of the Mexican Indian languages. He decided to compare his finding with other languages in Central America and discovered that they had the same features as the Mexican Indian languages. He went further into South America and found that the languages there have the same features as the aforesaid, and no longer just a feature of the Mexican Indian language because it was a characteristic of all languages in Latin America. Stoltz decided to look at other areas that formally belonged to the Spanish Colonial Empire because it was the biggest empire ever, and that led him to the Philippines and the Marianas, which had the same feature of borrowing the same items in Spanish as did the Aztec, Maya and even on Easter Island where Spanish is the official language, but most of the Rapanui speak Rapa Nui, a language spoken by Polynesian people, closely related to Tahitian.

The language context phenomenon of borrowing the same Spanish items was just the first step in studying the language and Stoltz wanted to study CHamoru further. Why is CHamoru of interest to Stoltz and other linguists? In two words: it's special.

It could have been any other language but Stoltz said the language context phenomenon is what makes CHamoru very interesting for general linguists.

In the preface of his book, "Oceanic Voices: European Quills the Early Documents on and in Chamorro and Rapanui," Steven Roger Fischer said CHamorro was the first Oceanic language to be encountered and described (1500s). In Rapanui, there are 1,000 Polynesians on Ester Island, the second most remote isle on the earth, and bookends CHamorro as the last autonomous language but the last to be described (late 1800s). Fischer, who is with the Institute of Polynesian Languages and Literatures in Auckland, New Zealand, writes that Spanish influenced CHamoru but it is the English language that pushed it to endangerment. But when he writes that Chilean Spanish has nearly extinguished Rapanui because only one in four indigenous Easter Islanders now speak the native language, that makes me feel very good about us. Here in the Marianas, there are at present more than one-in-four native CHamoru speakers. In fact, since I started writing these articles on the CHamoru language, more and more comments that I receive via email replies to my forwards of the Sunday column, I find it encouraging that many on my forward listing are replying in CHamoru rather than in English. It's forcing me to reply in CHamoru, which I think is wonderful. It is, as I have stated, my goal to read and write the CHamoru language to reinforce my skill in our native language.

CHamoru and Rapanui originated from one of the world's largest language families: Austronesian. It is also the most widely dispersed language from Hawaiian in the north to New Zealand's Maori in the south and from Madagascar's Malagasy in the west to Easter Island's Rapanui in the east. That footprint is massive, spanning across half the globe, and spoken by nations unrelated to each other.

The CHamoru language, according to Fischer, "appears to represent an independent branch of Austronesian, a Philippine-type language whose closest linguistic relatives might be Ilokano and Tagalog." Still, however, one can determine from where the CHamoru people came to these islands some 3,500 years ago. Fischer said they were seafaring people, migrating from the Asian coast of the Philippines then to the Western Carolines, and then to the Marianas until Magellan discovered them in 1521.

Although Fischer said the CHamoru migration passed through the Western Carolines to get to these islands,

it is important to note that at the time they passed through the Western Carolines area, the atolls were still below sea level.

The CHamoru language has minor dialect variations, each unique to an island where there are no dialects in the Rapanui language. Luta (Rota) speakers are frequently given the distinction as having the most "pure or authentic" relationship to the ancient CHamoru language, despite the fact that the vocabulary of the language spoken in Luta, is as Hispanicized as the rest of the Marianas. I collaborate with Estansiao Taisacan on traditional cultural practices and have interviewed him exclusively in CHamoru. I submit that Luta residents say things differently in many ways but they still are speaking the same language as the rest of the archipelago.

I was in Tinian in 1999 interviewing Yap-CHamoru families and my cousin Debbie Aldan Fleming and I were talking about donuts that are traditionally made during typhoon season. I called it *boñelos mangla'o'* and she gave me

CHamoru and Rapanui originated from one of the world's largest language families: Austronesian.

the look of a hooked trout - mouth gapping and bubble-eyed. I explained that it was the triangle-shaped donut that is great for dunking in coffee. She smiled so I figured she knew what I was referring to. Debbie came back after the end of the rosary celebration - *ñakpo'* and said, "R, I have to tell you something. After the rosary I went to the table where all the elder women were sitting and eating and I asked, 'Mange ha i boñelos mangla'o?'" I stood there and watched as the neck of every woman snapped toward the direction I was standing and one spoke up, "Háyi galge gulin ginen Guam?" Debbie and I had a good laugh and I dunked my *boñelos mangla'o'* in *katé*.

"I do not pretend to know more about CHamoru than you do," Stoltz said. "I don't know CHamoru. Perhaps I do know more about CHamoru than a native speaker of CHamoru knows. He or she knows CHamoru but he or she does not know technically about CHamoru because he or

she is not a trained linguist. Linguists have another approach to language. I don't know CHamoru - I know about CHamoru." Stoltz made the point that there are a lot of ideas in the field of general linguistics about CHamoru and it's important to check the myths against the actual structure or properties of the CHamoru language. And, he said that most of the myths have been disproved.

CHamoru is a normal and special language and behaves much the same way other language exposed to the Spanish Empire behaved. We know that there are Spanish elements in CHamoru and the rest is Austronesian.

"CHamoru is not a creole or a mixed language or an example of massive borrowing language. It cannot be all three at the same time," Stoltz said. "It is a language that displays visible evidence of almost two and a half centuries of exposure to influence by Spanish. But he said that linguists can not tell us to what degree CHamoru is Hispanicized because they have not studied the extent to which the Hispanicization has occurred, making speculation and myths about the language common."

Bremen University is interested in a relationship with the University of Guam for practical reasons; they are in urgent need of field sites, for master's and doctorate candidates who are required to go somewhere and do practical fieldwork to help speech communities. So they are very interested in establishing a cooperative effort between Bremen and UOG's divisions for a linguistic association in the effort to research, support and study language endangerment and revitalization, preserving or at least documenting the CHamoru language.

Stoltz said, "It is difficult to find field sites where people from abroad are welcomed, but on Guam, they are welcomed, which is rare because elsewhere they are considered an outsider, the people look upon them with suspicion, thinking their only interest is for their needs and not respect to the speech community."

My husband Robert Steffy is a full-blooded Austrian and we speak English at home. I speak to my mother and my brother Frank in CHamoru more often than we speak English. I speak English to my brother Philip. I introduced the CHamoru language to my children but they were not interested in learning, and Spencer, the one who has taken it further than the others, said at the age of eight, "Stop speaking Filipino to us." ➔

He took Spanish in high school, picks up the Chamorro Bible and reads from it with ease. He also speaks the young people's CHamoru, with their own style of CHbonics. He's an off-stage comic.

When outside the house, I speak CHamoru as soon as I can detect that the person we encounter can speak in the vernacular. When I do this, which was at first by default, and now by design, the person I am speaking CHamoru with will stop as soon as my husband joins us, and will switch to English. I continue to speak CHamoru. They become very uncomfortable when this happens and will ask, "Why do you continue to speak CHamoru when your husband does not understand?"

I reply, "Taimanu a komprende fino' CHamoru anggen funano' English hu?"

Rene Santos Steffy is an ethnographer/ oral historian, and MARC research associate. She is the producer of Timoteo Marianas History Series on KUAM TV. She can be reached via email: rsteffy@remotive.com.

Find your voice and use it

My Dearest Great Granddaughters,

As I watched my eldest daughter grow from a sweet little baby girl to a maturing young lady, I was worried that I was not doing enough to prepare her for the big ugly world. Her personality is much like her father's. She is quiet, reserved and the typical introvert that avoids large crowds and anything that will draw attention to her. Although, unlike her dad, rather than speak up when she is wronged, she will turn the other cheek and walk away silently.

On the complete opposite side of this personality spectrum is my youngest daughter. She thrives on being the center of attention, is quick to help a stranger, and worries about what other people think about her. She does not need a microphone in a crowded room, and has no problem speaking up if she

SURVIVAL GUIDE FOR PACIFIC WOMEN

By Deniae Mendiola-Hertelot



thinks something is wrong. I think it is obvious that this child gets much of personality from her mother. As I spent time observing their behaviors, I realized that there is not one better type of personality, and that they both needed to find their unique voice in order to survive and thrive in this world.

I was introduced to a personality indicator table by my husband when he was pursuing his Professional Masters in Business Administration degree. The Myers-Briggs Type Indicator personality inventory is to make the theory of psychological types described by C.G. Jung understandable and useful in people's lives. There are 16 personality-types identified, and my daughters fall into two main categories: ESFP (Extroverted, Sensing, Feeling, and Perceiving), and INTP (Introverted, Intuitive, Thinking, and Perceiving).

According to the Myers-Briggs tool, 'ESFP's are entertainers who charm and engage those around them. They are more likely to use emotional coping

techniques over spiritual or physical resources. You will find them in health-care, coaching, teaching and child care occupations. INTP's on the other hand, are philosophical innovators, detached, analytical observers who can seem oblivious to the world around them because they are so deeply in thought. They have the lowest level of coping resources, and are commonly found in science and technical occupations."

I believe that whatever personality you have, you can use your unique gifts to contribute greatly to the world you live in. I spent much of my life trying to figure out what I wanted to be, instead of what I was organically. My personality trait is ENFJ (Extroverted, Intuitive, Feeling, Judging) and it is also known as "The Teacher." Referencing the Myers-Briggs tool, "ENFJ's are idealist organizers, driven to implement their vision of what is best for humanity. They are typically energetic and driven,

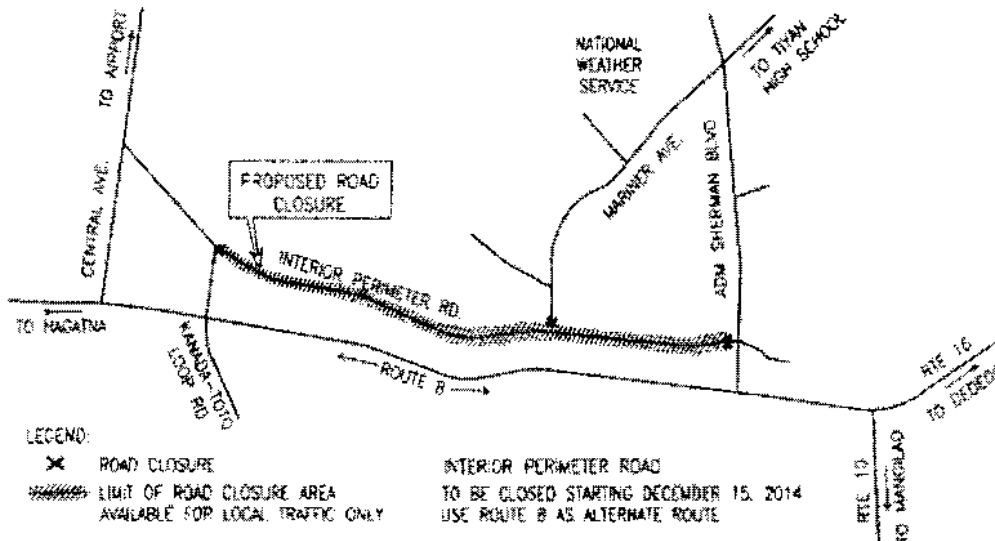
GUIDE continued on page 7



A.B. WON PAT
INTERNATIONAL AIRPORT AUTHORITY, GUAM
PROJECT: REHABILITATE RUNWAY 6L-24R, PHASE 2+3

PUBLIC NOTICE

THE PUBLIC IS ADVISED THAT ACCESS TO AIRPORT PERIMETER ROAD ALONG ROUTE 8 WILL BE PERMANENTLY CLOSED TO TRAFFIC EFFECTIVE DECEMBER 15, 2014 DUE TO ROAD AND FENCE CONSTRUCTION AND CLEAR THE RUNWAY SAFETY AREA. PLEASE SEEK ALTERNATIVE ROUTES. WE APOLOGIZE FOR THE INCONVENIENCE.



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PROPOSED ROAD CLOSURE PLAN

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Sunday Variety

GOAL: FOOD SUSTAINABILITY

PG 12

What's inside:

Trailblazer

Find out how Variety founder Abed Younis got his start.

Girls + power tools

Move over, Powerpuff Girls.

Sichuan soul

Here's a chance to feast on spicy saucy dishes.

Bald & beautiful

Daughter shaved head for cancer-stricken mom.

Q&A

Phil Leon Guerrero is more of a Destiny's Child boy.

Wrecked

Check out Guam's Glass Breakwater.

The Blow Hole

A salty, refreshing shower.

Lifetime award

Dr. Jan Bollinger is making up for lost time with his family.



Guam Community College: Go'ti Yan Adahi I Fino'ta

// I TINADTAO MARIANAS

By Rlene Santos Steffy



Reacting to my Oct. 12 article entitled, "Language Endangering Factors," Wes T. Gima, program specialist for communication and promotions at the Guam Community College, wrote: "Some of the points you make in your article were also instrumental in the decisions with our Fino' Håya DVD project. The goal of this project was to produce a series of DVDs that highlighted aspects of pre-contact life while emphasizing Fino' Håya undiluted by introduced foreign words. There were some mistakes but, overall, I thought we did well."

The Fino' Håya project entitled Go'ti Yan Adahi I Fino'ta (Hold On To and Protect Our Language) ended up as a series of 16 DVDs in the Fino' Håya that took over a period of three years - from 2010 to 2012 - to produce. Each DVD covers a historical aspect of ancient CHamoru life: (1) The Pottery Period of the Chamorros; (2) The Pre-Latte and Latte Period of the Ancient Chamorros; (3) Historical Names and Origins of Words; and (4) The Ocean, The Land, The Heavens, and the Moon.

All DVDs are narrated only in CHamorro with subtitles in CHamorro and English. The 16-disc set was distributed to the CHamoru Language teachers in the Department of Education as well as to all libraries on the island. The video series can also be viewed on YouTube.

Because of his technical expertise, Wes Gima was a member of the advisory council, although he is not native to the Marianas. I do not know if being a native of the islands mattered to the project scope, intending only Marianas descent or native Guamanians on the advisory council. But that would be counter-intuitive to language development if it was and I hope that we don't go to that direction in our attempt to save our language. It was Donald Topping and other linguists from the University of Hawaii who blew the kulo' to get our attention.

One feature that separates the GCC DVD project from other Guam-related videos is that there is no narration in English. The narration is in Fino' Håya. "There are subtitles for Fino' Håya and English and an American Sign Language version," said Gima. Why would GCC go through the trouble of providing subtitles for a Fino' Håya-only narrated video? So that people who do not speak the vernacular language can under-

stand - that includes many native to the Marianas.

As part of the advisory board, Wes Gima said, "I enjoyed the discussions that went on about the validity of words and the research supporting it as well as the decisions on historical aspects that sometimes turned controversial."

Controversial? Any time groups of people meet to discuss the vernacular language of the Marianas, which is CHamoru, it will be a contentious and emotional time because we are all in the defense mode. We have been told that our language is dying. We have been told that fewer and fewer people are speaking the language and those who are speaking it are the elders who continue to advance in age and die. We understand the language is at risk and that is why many are reacting to the threat and creating projects designed to motivate people to speak CHamoru. This invitation includes anyone who is willing to learn.

Two names come to mind: Joe "Toting" Cunningham and Robert Klitzkie. Bob Klitzkie knew me as the daughter of Jesus Santos, his mother-in-law's bookkeeper. I don't remember Bob as a young girl, but he has been important in my adult life. He has always shown concern for me, and supported my projects and was one of the first people to purchase a republication of the 1908 Chamorro Bible that Steff and I published in 2006.

Bob Klitzkie learned to speak CHamoru and speaks to me in CHamoru when we meet. Toting sang CHamoru songs, and spoke CHamoru with me when we worked together at KUAM AM, FM and TV when it was owned and operated by Bob Burger in OrdoL. Toting's morning route included a stop at the 76 in Adelup on his way to work and we met there many times as I too would show up for coffee. It provided us the time to discuss things in CHamoru. Of course we held up lines sometimes, but the patrons enjoyed the discussion between two media personalities and there were times they would join the discussion. Toting in many ways reminded me of Olivia Newton John's ability to sing English songs although she didn't speak the language at first. Toting immersed himself with musicians like JD Crutch and others who spoke CHamoru all the time they were together and sang CHamoru songs.

The other night at MARC's annual

fundraiser at the Sheraton Hotel, the MCS Phoenix Stage Band of Mount Carmel School played a song and my mother was the only one at the table who recognized it as JD Crutch's song. The whole sing-to-learn-the-language idea reminded me of Ed Poppy's KISH (102.9) FM, Guam's first all CHamoru music formatted station that signed on in May 2003. We can all listen to and learn how to pronounce CHamoru words and familiarize ourselves with the language the same way Toting did and Spence does too.

As I started to look into the importance of preserving our language, I noticed that it touched every aspect of our lives as Pacific Islanders. It was a salient point that Donald Topping made - we are the only ones who have the power to make our language thrive.

GCC's DVD project, according to Gima, "is designed to motivate language awareness, appreciation, and the proactive stance to speak."

He said retired GCC associate dean, Joanne Aguon Ige, conducted the research, formed the original advisory committee and wrote the ANA grant for the project, while Mina Sablan served as the project director a year after the grant was awarded.

The inside cover jacket of the Fino' Håya DVD states, "Fino' Håya is one of an estimated 1,200 languages in the Austronesian language family that originated out of Taiwan more than 5,000 years ago. The first people of Guam are believed to have arrived in our archipelago about 4000 years ago. They spoke a language that was replete with reduplication, affixation, morphophonemic transformation, and linguistic characteristics that are just as strong today as they were in ancient times."

Do you know these linguistic characteristics of the CHamoru language? The reduplication, affixation, morphophonemic transformations are the fun part of our language characteristics and a native speaker can take it to great lengths. We see some of this ability in its best form during the language competition at the University of Guam during Mes CHamoru celebrations in March of every year.

Mina Sablan said, "The Fino' Håya project at GCC was significantly impacted through the work of I Fanlala'an Oral History Project as they have invested many years in research on Fino' Håya and contrib-

uted to many of the words and the chants, and Senora Rosa Palomo, the native linguist, reviewed the native words as well." If I remember correctly, Rosa Palomo was a narrator for the project.

When I was asked to write this language series, the primary question was focused on the spelling of the word: CHamoru or Chamoru or Chamorro or Chamori or its variations. Does the spelling of the word really matter? Of course it matters. It matters if we are serious about advancing our proficiency in our language. It matters because in order for us to become literate in the vernacular, we have to decide how to spell to write. One thing I've learned by writing these articles is that attitude has a stronger influence than logic where the spelling is concerned. Objections to the CHamoru spelling are because it is associated with activism and people do not want the association. Really?

The spelling of the word CHamoru will not associate you with anything, except the language and people of the Marianas. Secondly, this spelling style is consistent with our orthography. Some say, "It is stupid to have two capital letters after each other. They don't do that in English and it's difficult." Others complain, "I hate adding the symbols to words, why do we have to do that? English is not that way."

Here's why we have to treat the CHamoru language differently: it is not English; it is CHamoru and it makes a difference when you have to write things down. I am building a blog for my newly designed website to be released soon. I apologize for its launch delay despite promoting it on Jason Salas' Fiesta Friday on KUAM TV8.

One of the entries on the blog is entitled "Lotz of Pagan." While I was working with a design team specialist in Florida and they were confirming some details on the site, the specialist read the title as "Lotz of Pagan." When I heard her say pagan, I immediately knew what I had to do. I changed the title to "Lotz of Pagan." Now, that makes a huge difference to her. "Lotz of Pagan" could suggest an underground film and not the story of a historic sites preservationist's trip to the northern island.

Rlene Santos Steffy is an ethnographer, historian, and MARC research associate. She is the producer of I Tinadtao Marianas History Series on KUAM TV8. She can be reached via email: rlene@rlnews.com.

Sunday Variety



All is fair
IN LOVE

PG 12

What's inside:

Paradise

Palau's Kayangel is the perfect quiet getaway.

Being Annette

She is a staunch advocate of preventive medicine.

Kick up your boots

They're made for walking.

Brush it off

It's good practice to clean your brushes at least once a week.

Cook off

Guam's top chefs crowned at GCC.

Thanksgiving

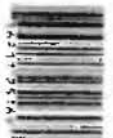
Local feasts include barbecue, red rice, potato salad & kelaguen.

Full spectrum

An art and music concert series featuring Guam's artists.

Peter Perez

Reflecting on his rookie season with the Rome Braves.



Faye Francisca Untalan

PhD: Post Secondary Chamoru Curriculum

// I TINAOTAO
MARIANAS

By Riene Santos Steffy



Never in her wildest dreams did Faye Francisca Untalan foresee that one day she would be teaching the CHamoru language to students from the Marianas. In fact, Untalan's academic development is public health and social work. So, before I explain how she became a professor at the University of Hawaii teaching the CHamoru language, here is a little background on Untalan.

She earned her undergraduate degree at the University of Southern California, where she was offered a scholarship for a master's degree in public health. She completed her master's there at the same time she delivered her youngest daughter in 1971. After graduating, the University of California Los Angeles recruited her for a doctoral work in Social Welfare Policy. She graduated from UCLA and was contacted by the University of Colorado School of Medicine at the Kennedy Child Development Clinic to work for them. The University of Hawaii noticed her work there, and with a background in public health, social work and anthropology, recruited her to teach in their Pacific Islands Studies program. She accepted the offer because it was a way to get back to the Pacific Islands.

Medical and nursing students from the Northern Marianas and Guam studying at the University of Hawaii discovered that there was a CHamoru professor in Pacific Islands Studies program, and they asked her to teach them the CHamoru language because they needed language credits and didn't want to study another language when they didn't know their own. Kinny Manibusan asked, "Dr. Untalan, we are required to have language credits and we don't know our own language. So, what is the possibility of us learning CHamoru?"

"That really touched me," Untalan said, "because that was the first time I would even think of teaching CHamoru."

Donald Topping was at the University of Hawaii at that time and encouraged her to teach the class. Untalan saw it as an opportunity to teach, revive and instill the CHamoru language in interested Marianas youth. They looked for but could not find an experienced faculty to teach the class, so Untalan agreed to do it as an academic service to the University. In other words, she agreed to teach but was not paid to teach CHamoru at the University of Hawaii.

Through the process of prepar-

ing to teach CHamoru, Untalan discovered her own ignorance of the language, culture and historical background of the Mariana Islands. The challenge threw her into cultural anthropology focusing on Pacific Islanders, and wherever possible, into CHamoru. She developed a curriculum to teach CHamoru as an Indo Pacific Language 101 & 102. In 1975, the Curriculum Committee at the University of Hawaii approved Untalan's proposed curriculum and she started teaching CHamoro 101 through 202 totaling four semesters. Her only credentials to teach were: 1) she is a native speaker; 2) she knew how CHamoru should be spoken; 3) she knew how to teach; and 4) she knew how to create a curriculum.

At the beginning, the class averaged 20 students from the CNMI and Guam and Untalan said graduate students now take it because they are required to know a language in their area of discipline and CHamoru is the only Micronesian language taught at the University of Hawaii. "Over the course of 20 years since the program's start, the profile of students taking the course includes students not only of CNMI and Guam descent," she said.

The increasing number of graduate students taking the course today is a measure of the program's success. Those majoring in the field of Pacific Islands Studies are required to learn a language of the Pacific Region and while there are a few more Polynesian languages taught at UOH, CHamoru is the only Micronesian language taught there. "When I saw that they [students of ethnicities other than Marianas descent] were learning, it gave me confidence that we were doing something correct. If a Japanese student can learn and do these things, then it must be working, and that validated my own concern whether I'm doing this correctly or what?"

At the beginning of the program at the UOH, Untalan contacted CHamoru language professors Rosa Salas Palomo and Bernadita Camacho Dungca at the University of Guam to get their curriculum in order to mirror what they were doing, so that she could teach it the same way at UH. "That was very helpful," Untalan said.

As a result of the interest in CHam-



oru, Untalan wrote a dissertation focusing on the migration of CHamoru to the mainland that was not in line with her field of study. But she noticed at that time that there was an influx of CHamoru moving to the mainland. In 1980, when the CHamoru was included in the National Decennial Census of the United States she started tracking the migration of CHamoru outside of Guam which became a professional and personal hobby.

Untalan decided to retire from the University of Hawaii in 2008 to work closer with Guam and the CNMI. In 2012, Fay Francisca Untalan replaced Peter Onedera as professor of CHamoru studies at UOG and at that same time, she was discussing with the Administration for Native Americans a way to develop a standard curriculum for teaching the CHamoru language because she discovered in talking to Rosa Palomo and others who teach the CHamoru language that there wasn't a cohesive way they were teaching the subject.

She set out to standardize the curriculum so that there was consistency in teaching concepts and skills from the first semester through the fourth semester.

She also discovered there were five professors at the University of Guam teaching the CHamoru language and each had their own way, manner and method of teaching - each thinking they were all doing the right thing.

"Consistency and uniformity is necessary when dealing with students who have to matriculate from one college to another and that is what motivated me to apply for the ANA grant to standardize CHamoru instruction at UOG."

"In order to do this, they needed a textbook reference because without one, students have a hard time learning and retaining the language. Developing a textbook for the course will assure that what is taught in the first semester is articulated into the second and through to the fourth semester making sure to link the courses vertically through the curriculum," Untalan said.

The Administration of Native Americans granted her a three-year funding to develop an instructional text called *Ma Adahi I Fino' Chamoru Gi Kolehū* - a textbook for post-secondary teaching and learning of

CHamoru. Four intuitions teach it now; Northern Marianas College, Guam Community College, University of Guam and University of Hawaii.

"I am not an expert in CHamoru, and I don't think anyone is an expert, but we are all trying to come up with the right way to teach [it]. What I did was develop a proposal that will convene four institutions that will teach CHamoru by using what we are doing now and create something that we all agree would be the basic, fundamental curriculum for teaching CHamoru." They were able to create a curriculum team and each institution took a segment of the curriculum and agreed on the basic organizational curriculum and also agreed to follow the organizational format of another textbook used in teaching Pacific Islanders Studies, to organize their lesson plan and exercises for the CHamoru lessons. The Guam Community College has designed the first semester guidelines, Northern Marianas College has completed the draft of the second, and the University of Guam took the third and the University of Hawaii, the fourth.

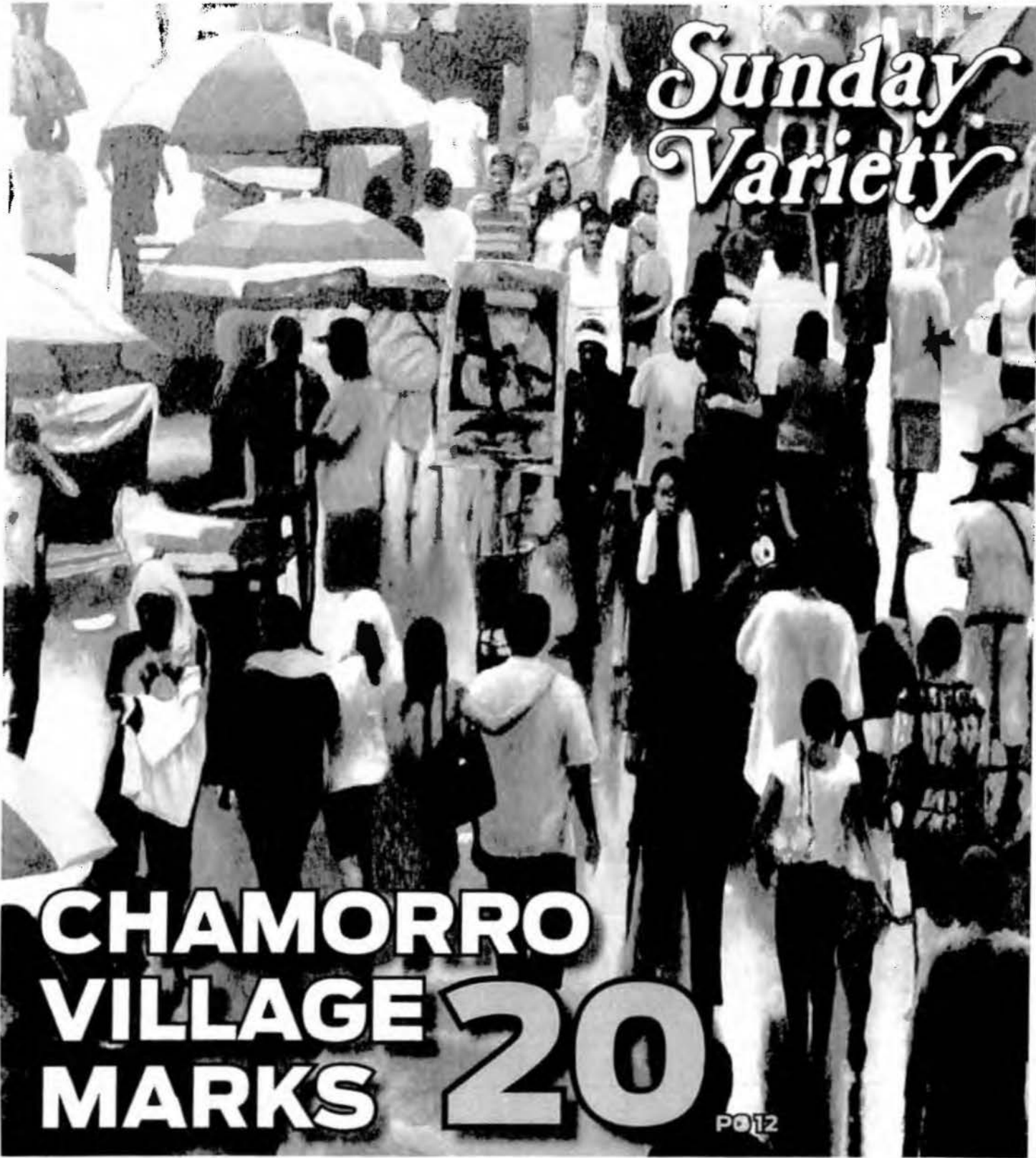
Once they have identified, developed and organized the content of the curriculum the next step in satisfying the grant is to get curriculum writers and editors who know how curriculum is structured and what contents are required for a learning methodology. "One person will be tasked to look at the CHamoru language to ensure that the way they choose to write the words and use the words is consistent," she said. With everything in place, Untalan is looking forward to the presentation and functionality of the end product.

Now in its second year of the granting period, they have started testing out their curriculum design in the classroom this fall and evaluating it based on the following criteria: Were the students able to learn? What is the student satisfaction? What is the teacher satisfaction and do the materials fit within the framework of a semester time?

In their third year, they will put together the modified curriculum and continue to test it out for another year. "I knew it was (going to be) very challenging," Untalan said. "It was more than I envisioned."

Riene Santos Steffy is an ethnographer/oral historian, and MARC research associate. She is the producer of I Tinaotao Marianas History Series on KUAM TVB. She can be reached via email riene@rieneonline.com.

Sunday Variety



CHAMORRO VILLAGE MARKS 20

PO 12

What's inside:

Literary Corner
30 days for 50,000 words is up.

Q&A
Clynt Ridgell gets to say "No comment."

Going 680
A Palau restaurant offers healthy wraps.

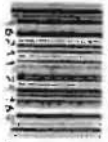
Memory lane
A twist on standards by She & Him.

Unrest
Hong Kong and Ferguson, a study in contrast.

Dress code
A social test on the scrutiny between men & women.

Wine & dine
Back-to-back events with Korea's best wine expert.

Fantasy job
Going far beyond fantasy football.



Lepblo pot Suruhana/ Suruhano Siha yan Amot Siga gi I Commonwealth I Sankattan na Islan Marianas

The title of this column is the CHamoru translation of "Directory of Traditional Healers and Medicinal Plants in The Commonwealth of the Northern Mariana Islands," a book project which is a collaborative effort between the CHamoru and Carolinian community healers in the Commonwealth. Manuel "Manny" Flores Borja and Jose Somorang Roppul lead the project, in collaboration with and published by the Inetnon Amot Natibu / Ammwelil Safeyal Faluwasch.

Manny said there was a conference held on Guam in 2006 that was attended by many residents from the Northern Marianas and some from the Gani Islands to the north of Saipan. Many issues of concern for Mariana Islanders were discussed but the one that impressed urgency with the NMI representatives was medicinal plant.

Few residents live in the Gani Islands. The ones who do depend on natibu medicines to treat their ailments. And the same is true of Saipan, Tinian and Luta residents. So it is natural for NMI residents to be concerned about the preservation and protection of medicinal plants because traditional healing is actively practiced.

Elizabeth Rechebei and Theodoro Cabrera and others who attended the conference focused on the urgency to preserve the information, the names and use of the plants, but also the people and manner in which the plants are used to treat symptoms of irritations that people suffer from. When I received and read my copy of the book, I was amazed at the hefty punch of oral

history it contained, and was impressed with the cooperation effort that Manny, Liz, Jose and their companions achieved among CHamoru and Carolinian traditional healers to complete the book.

It is no simple feat to collect oral history from anyone about any topic. It takes a lot of time, planning and the critical ingredient of trust between the interviewee and interviewer dictates the quality of their release. Outside researchers can and have been successful in obtaining cultural, linguistic and historic information from people in the Marianas, but the information

that someone from these islands extracts is far and away the cultural treasure. Efforts to collect traditional healing practices have been made but they pale in comparison to the content of this book. The project management team was so successful in assuring the suruhana and suruhano of their protective and collective rights to the information that they shared their deep understanding of traditional healing, to the extent that there is a warning for pharmaceutical companies not to use the medicines for commercial advantage without acquiring the permission of the healer.

Secondly, it is not customary to give information specific to family practices, or the combination of particular plants to make medicine to others because that is privileged informa-

tion passed down through generations, or information that can be dangerous in the hands of someone with an ulterior motive. Making medicine and its application involves a host of complex considerations. If it's a woman who dispenses



the medicine, some take it very seriously when she can prepare and dispense the medicine. Some believe that a man would be full hardy to allow a suruhana to treat him when the woman is menstruating. Believing it to be a very dangerous time for him if treated. Remember that traditional healing is not simply gathering plants, mashing them in a mortar and pestle and dispensing it. If it were, anyone could do it.

Traditional knowledge therefore has been considered sacred, or private, a family advantage. That is one reason that Manny and his colleagues disclaimed in their book that each healer retains copyright to his or her own section of the book, a section dedicated to traditional healer's practices and use of medicinal plants in the Mariana archipelago (excluding Guam). Driven

// I TINASTAD MARIANAS

By Rlene Santos Steffy



by the same appreciation for the practice of traditional healing and use of medicinal plants in the execution of making medicine. Jose Roppul, himself a member of a Carolinian family known for their practice in traditional healing, contributed greatly to collecting the Carolinian story.

Traditional healing involves rituals and strong links with the spirit of ancestors. Manny took great care to maintain respect for the process and his appreciation for the cultural practice and sincere desire to uphold their contributions, spent long hours in conversation with traditional healers in the Marianas.

They have done a fantastic job by documenting the information collected in a trilingual publication, Carolinian, CHamoru and English. Providing the information in all three 'official' languages of the Mariana Islands. It is a traditional healing practices resource but also an incredible linguistic resource for the preservation of the CHamoru and Refaluwasch languages. Donald Topping would have been very proud of this publication and preservation effort.

The book disclaims that you can make the medicine, but you should consult the traditional healer when doing so, and if you choose to go at it on your own, it is very, very clear that they take no responsibility for medicine they do not make and the Inetnon Amot Natibu/Ammwelil Safeyal Faluwasch are not responsible for the results of any medicine made by following the formula provided by a specific traditional healer.

Mom was first introduced to traditional medicine when I was an infant. She said that the interior wall of my mouth

would become very red and sensitive and it was painful for me to suck the nipple of a bottle. So, I cried from the pain and hunger, but couldn't drink the milk. My paternal grandmother suggested that Mom allow her to provide traditional medicine, but Mom politely refused at first because traditionally it required that the suruhana chew the plants and excreted the liquid from her mouth to dispense it. My grandmother assured Mom that it would be prepared in a mortar and pestle and only then did Mom agree. She said, that within minutes of taking the medicine, I was able to drink from the nipple. But, of course it had to be done more than once until the sensitivity was gone.

I asked Mom what plants were used and she said there were 13 plants in total and there were times when some of the plants were not available or that no one could get them, so she would make the medicine using only what was available, and it also worked. In fact, Mom still prepares the medicine for herself, and said, "If I make the medicine and take a few drops from it, my sinus is clear for several months. If I take Claritin, I have to take it every day."

I learned a lot in writing this article; the most important is the names of the plants found in the book. But also the list of CHamoru words replete with accent marks.

But the way, Manuel Flores Borja's mother, Angelina and Mom are first cousins, and Manny consulted Mom too for his book. My mother is a great source of information and that is why she's frequently included in my writings.

Ask your mother about traditional treatments, she may teach you something you didn't know about her, about your language or your culture that has been practiced in your family. That mañe'lo is another example of continuity of our people.

Sunday Variety

FUTURE-FOCUSED EDUCATION

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What's inside:

Father's footsteps

Matua Sablan launches his first album.

Seasonal sweetness

Churrasco launches its gourmet desserts.

Weaving

Learn the basics of the Chamorro culture's lasting artistry.

Holiday styles

6 fashion trends for the holidays.

Q&A

Michelle Pier gets excited about creative ideas.

Shopping by the bay

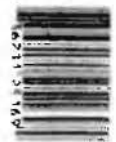
The annual Holiday Craft Fair returns to Ipan on Dec. 14.

'Taifinakpo'

Southern High School's rendition of the Flame Tree legend.

Martial art study

Dr. Douglas Farrer often asks "Of what is the body capable?"



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// RAMBLINGS FROM
THE EDITOR

By Mar-Vic Cagurangan



21st-century learning

Resonating in the 21st century is a mantra that the brave new world both requires and opens the entry point to new forms of education. Meeting the requirements is often considered a challenge, especially on Guam where we are typically bombarded by a chorus of lack of funds, lack of technology, lack of manpower resources and lack of a lot of things. Ugh, stale.

The forward-thinking education planners figured it out: What we primarily lack is stirring, coherent and ambitious yet realistic visions of what the education landscape could look like decades from now.

The University of Guam is about to launch a learning revolution as it embarks on structural and curricular expansions. The university sets a vision to interlink the island's three key educational institutions and turn the central village into a learning and earning hub through the creation of the Mangilao Economic Education Zone or MEEZ. Besides UOG, the Guam Community College and George Washington High School will be part of what is likely to

become a familiar acronym.

The plan is aimed at "creating and facilitating economic opportunities, engendering partnerships, transforming it into a hotbed of ideas."

The University of Guam is about to launch a learning revolution as it embarks on structural and curricular expansions. The university sets a vision to interlink the island's three key educational institutions and turn the central village into a learning and earning hub through the creation of the Mangilao Economic Education Zone or MEEZ. Besides UOG, the Guam Community College and George Washington High School will be part of what is likely to become a familiar acronym.

Louella Losinio takes an in-depth look into the MEEZ-related projects and details of the plan, which UOG President Robert Underwood predicts to be a "game-changer." See story on page 12.

Elsewhere in this issue, Rlene Santos Steffy tackles the clashing philosophies between modern medicine and "amot natibu" and makes a case for the Chamorros' ancient practice of traditional healing. Turn to page 4.

Our Seattle correspondent Betty Rose Cortez spoke to Washington-based Pacific Islanders, who manage to over-

come the alienation of being away from home by bridging a cultural disconnection. See story on page 9.

In the Literary Corner, Bruce G. Karolle's essay says the greatest works of literature might have all already been written. But the world's realities, he writes, continue to offer writers materials that are stranger than fiction. Turn to page 22.

Send feedback to managingeditor@imguam.com or Sunday@imguam.com

A
Variety
of Talent

Alvin Baylon	Erin P. Ignacio
Dinah Bayot	Sean Steven Ignacio
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Mar-Vic Cagurangan	Maria Louella Losinio
Duane Calvo	Cristina Oillet
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Raymond Casiro	Gerardo Partido
Barbara Cepeda	Miriam Rupley
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RUBYJANE
BUHAIN-REDILA

ABOUT THE ARTIST

The cover art is an acrylic painting titled "Think" by RubyJane Buhain-Redila, a multi-talented artist, poet and musician, who is a businesswoman by trade. She owns the Little Big Playhouse Learning Center, Java Hut Coffee and John B's Mart. She studied marketing at the University of Guam. When taking a break from her business engagements, Buhain-Redila finds refuge in her creative enclave. She writes poetry and paints. Buhain-Redila recently embarked on a film project. She is currently filming, "The Madam," which explores human trafficking on Guam. She lives in Dededo with her husband Mark and their children.

Use and Popularization of Āmot Natibu: Preserves Fino' Hāya

// I TINADTAO
MARIANAS

By Rene Santos Steffy



It is very clear after reading the *Lepōlo pot Suruhāna/Suruhāno Siba yan Āmot Siba gi Commonwealth i Sankattan na Islan Marianas* and especially after speaking with Manuel "Manny" Flores Borja, its Chamorro author, that the goal of the *Inetnon Āmot Natibu/Amimwelli Saferyal Faluwesch* is to popularize the use of āmot natibu.

In a discussion with Manuel "Manny" Flores Borja, who spent many hours interviewing *suruhāna* and *suruhāno* in the CNMI, it is very clear that what and with whom traditional healers provide information or administer āmot natibu, largely depends on the attitude and appreciation and belief that āmot natibu will remedy the individuals' ailments and sufferings. Manny definitely believes that it works because he has experienced the effects of āmot natibu first-hand.

It is perhaps safe to say that anyone who survived WWII in the Mariana Islands or those from neighboring Micronesia and Carolines have at least one time in their lives been treated with āmot natibu.

I asked Manny how he was able to get the *suruhāna* and *suruhāno* to share their traditional practices and application of various medicinal plants with him. He said believing that they can help is a primary quality. Manny explained that those who believe that a *suruhāna* or *suruhāno* can provide relief to their particular discomforts or illness allow positive energy to flow between them and the person seeking relief. If the individual shows a negative attitude or skepticism, the healing process will likely not have the best effects possible. It's a mind-over-matter example that is often experienced

in modern medicine testing.

You may have read or heard that when a particular drug is tested on a sampling population, some are given the potent pill while others are given a pseudo pill, resulting in positive and negative effects on both sides. There is no denying that the patients' faith plays a role in their ability to be healed. However, no native healer claims to be able to heal beyond what modern medicine claims to do. Āmot natibu and modern medicine are both intended for the same purpose: relief. But neither a *suruhāna/suruhāno* nor modern medical physicians can claim to cure everything. If they claim to do so, you may want to get a second opinion.

The experience I had with my parents' disagreements over the use of āmot natibu is the same in the CNMI. Manny wrote about Estefania Flores Camacho and her husband's decision over treatment of their infant daughter Anuncia.

Estefania Camacho, acting on her husband's instructions, walked daily with her baby in tow from their home to the hospital, hoping to get a doctor to prescribe a medicine that would prevent Anuncia from vomiting after each feeding.

Along Estefania's route to the hospital, she had to pass by the home of Tan Nia' Balentin's house. One day Nia' Balentin walked out to the road and asked Estefania if there was a problem. Estefania explained her reason for taking her baby to the hospital. After discussion over the baby's illness, Nia' Balentin asked Estefania if she had tried āmot natibu and of course, Estefania explained why she had not.

Against her husband's wishes, Estefania followed Nia' Balentin's

instruction to take the baby over to Tan Biriñan Solomon's house.

Nia' Balentin and Tan Biriñan Solomon had the same assessment of Anuncia's problem: *Sine'hin Chālan*, a sickness that many babies seem to suffer from when taken outside and exposed to negative energies. Tan Biriñan Solomon used medicinal plants from her backyard to treat Anuncia, and gave Estefania specific instructions to follow when administering the āmot. Several treatments later, the baby stopped vomiting and held down her food.

Manny Borja stressed that āmot natibu has been proven effective in treating children-related illnesses that modern medicine can't cure. Āmot natibu is body-friendly, unlike modern medicine that commonly affects the liver. It's cost-effective and who can with argue that you do not need an insurance card to see a *suruhāna* or *suruhāno*. You'll just need to be willing to try āmot natibu.

Today, with the prohibitive cost of insurance that leaves many people unable to see doctors, many are turning to āmot natibu and getting the results they are looking for. It's not a cure all, but it brings relief to many.

So how do the believers versus non-believers stack up on the use of āmot natibu and *suruhāna* and *suruhāno* in the CNMI? Manny said, "Natives are more believers than doubters. Non-natives are more doubters than believers." And, for good reason, they see the power of medicine from different lenses. And your impressions or opinions on the success of āmot natibu or modern medicine would depend on the same standards.

The use of āmot natibu has hidden benefits; it promotes and perpetuates

the use of *fino' hāya* not only in the use of the medicinal names, but also in the use and practice of dispersing āmot natibu.

Faye Untalan said that traditional cultural practices dictate the use of terms for tools, utensils, food and even behavior that were specific for preparation of food, medicine and the carryout of cultural skills. If discontinued, the terminology used to describe the elements used in the performance of traditional skills and art will be gone as well.

Linguistic knowledge is key to traditional cultural practices such as the use of alternative medicine. It is all about the remedy.

A caveat in the use of āmot natibu is this: if you don't follow the instructions of the traditional healer, the ailment can cause harm. The instructions of traditional healers in the administration of āmot natibu are critical. "In as much as we don't want to make things hard on them, by saying, 'I don't want to go because I'm already okay,' don't think that way. If you are told to return in three days, return in three days."

And Manny said it's also important to know authentic traditional healers. He said, that when the population was smaller, everyone knew the identity of traditional healers.

Don't be fooled because nowadays there are those who claim to be traditional healers and are exploiting individuals seeking traditional medicine. Ask around for the identities of traditional healers and be safe.

Rene Santos Steffy is ethnographer, oral historian, and MARC research associate. She is the producer of I Tinadtao Marianas History Series on KUAM TV8. She can be reached via email: rene@renewive.com.

Embrace your inconvenient life

// SURVIVAL GUIDE FOR
PACIFIC WOMEN

By Denise Mendolia-Hertelot



My Dearest Great Granddaughters,

Monday seemed like a pretty average day. I usually wake up early in order to get bath my little one and my husband's son to school before 7:45 am. This is no easy feat in a house with five

people and only two bathrooms. I managed to get through my usual meetings and blah blah administrative work. However, when I picked up my eldest girl from school, she got in the car and looked at me in horror. The first thing I thought was, "Oh my goodness, do I have something on my face? A booger hanging

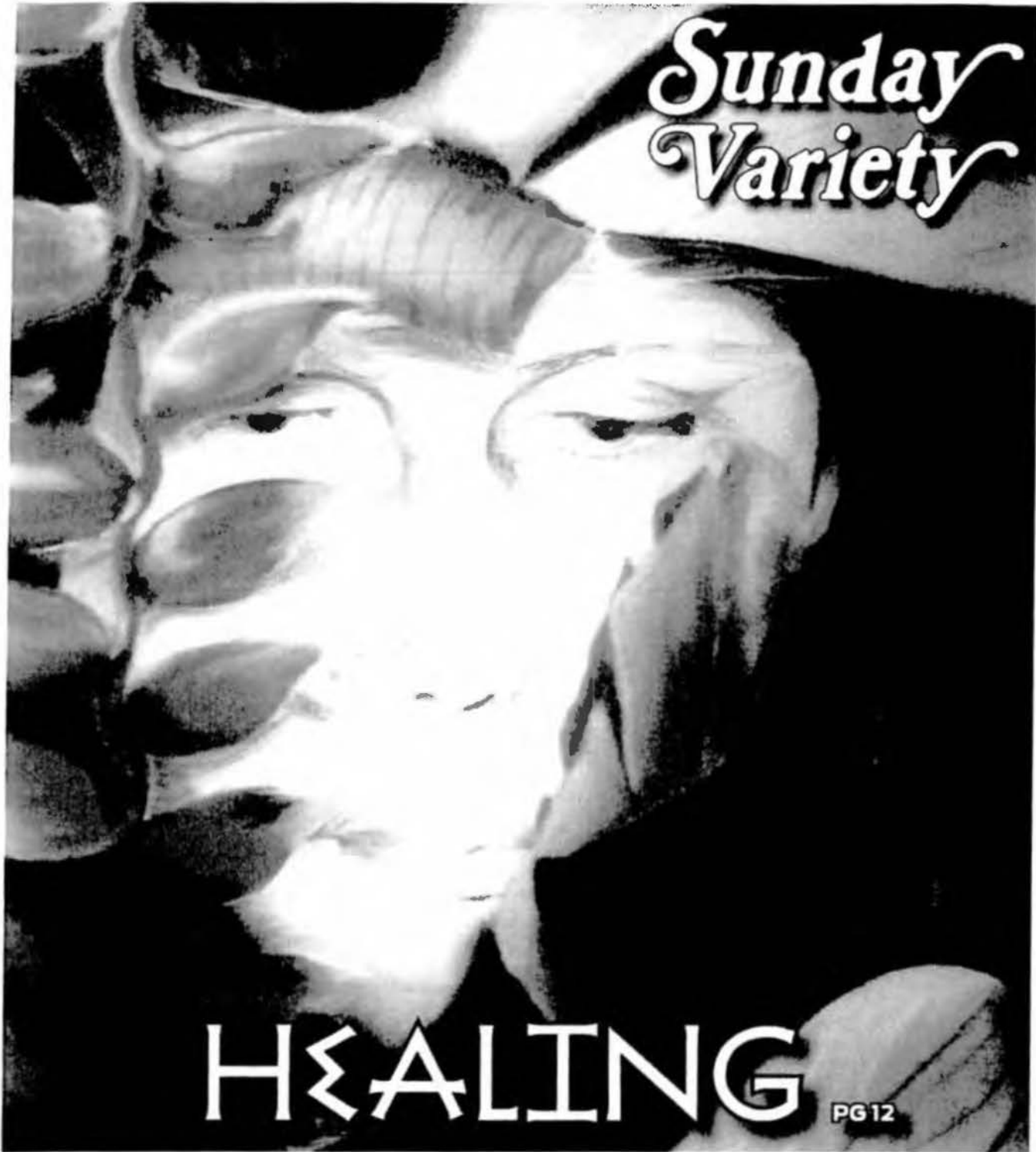
out of my nose? What?!" She told me there was something seriously wrong with my eye. I immediately looked at my rearview mirror and was surprised to see that my right eye was bloodshot. I thought that maybe it was just strained from looking at the computer all day, so I went about my business and didn't

think anything of it the rest of the day.

Tuesday was another story. I woke up in panic because I thought I was blind. My right eye was stuck together and I couldn't get the darn thing open. As I stumbled to the bathroom, I also

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Sunday Variety



HEALING

PG 12

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Requiem for pop

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Q&A

Former senator Jesse Lujan ate dog for six years

Girl fun

Girl Valencia has written more than 2,000 songs

Star search

You can scoop stars in the CNMI.

Brightened up

Palauan art adorns Jonestown.

Being...

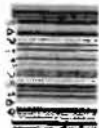
Emelio Uy lives to give.

#OOTD

Janela Carrera was crowned the Selfie Queen.

Tennis star

Palauans watched Ayana Rengil grow up on the tennis court.



Fino' Håya: Appreciation for Inheritance not National Superiority

// TINACTAO MARIANAS

By Flene Santos Steffy



Whenever a person acts in a way that defies family values they may hear these words, "Your mother, father or uncle or aunt just turned in their grave," indicating displeasure, disapproval or discomfort over what was spoken against a tradition.

It is not a deterrent for the individual's course, but we understand the use of the figure of speech as an indirect way of letting the person know that he may want to reconsider his actions or point of view otherwise he'll upset his ancestors; giving more weight to ancestral thoughts than the living council.

When I began writing about the Chamoru vs. Chamorro spelling as requested by our Sunday Variety editor Mar-Vic Cagurangan, it was an easy assignment - as they say, "A no-brainer" - because it was clear to me from the very beginning that the spelling of the word is a matter of orthography, the rule of spelling a language.

After I wrote the first article, I gave some thought to how the spelling of the word and the use of the language affected our way of life in the Marianas and that opened a perspective for other articles on the perspectives of the use and application of Fino' Håya to our respective lives in the Mariana Islands and even abroad.

The primary purpose of these articles is to encourage people who live in the Mariana Islands to speak Fino' Håya; especially those who identify themselves as native to these islands - taotao håya or taotao Marianas - as well as those who have moved away for various reasons but are of Marianas descent.

You noticed that I didn't say Chamoru? That is because we have learned in one of the i Tinactao Marianas episodes on KUAM TV8 that Chamoru is a political identity, and the scholarship on that is forthcoming. So, I want to distinguish the difference.

I love the fact that I can say I am of Marianas descent, because we all can really, feeling that the demarcating distinction is birthplace under a national flag. Let's remove the flag and we are all one people: exactly as we were when Magellan arrived.

Another point that we learned in Season I of i Tinactao Marianas

is that Spanish subjection of the Mariana Islands experienced its most severe phase when Sargento Mayor Joseph de Quiroga y Lasoda received orders from Governor-General Juan de Vargas y Hurtado to end all taotao håya resistance in the Marianas.

Vargas' instruction to Quiroga was to "be particularly solicitous about the pursuit and chastisement of murderers, rebels and traitors, who might impede the spread of the Christian religion." Quiroga faithfully carried out that order to the letter.

Imagine what was going on at that time for all these changes to occur. For the first time in the history of the people who occupied these islands, before European discovery, one of their noble men was detained and turned over to a foreign power. Actions like this, a disruption of social balance and changes in social structure, forced cultural change. It is a drastic way that the lives of the taotao Marianas turned toward the values of foreigners - first through religion and then culture and governance.

Robert Rogers, author of "Destiny's Landfall," writes that Quiroga's reputation as a ruthless and resourceful leader preceded him, and fearing retribution, the taotao Luta (Rota) captured Mata'pang and turned him over to Quiroga. Mata'pang died in the canoe on the way to Guam from wounds he sustained in the struggle. His remains were presented to Quiroga. Finally, the fugitive who killed San Vitores was dead, at the hands of his own people - after eight years of harboring and hindering his apprehension on Luta.

Quiroga was pleased, of course, but not placated. He was still distrustful of taotao Luta because the island remained a place of refuge for rebels. At the latter part of the 1680s, he invaded the island and captured Aguiñan and other rebels. The Spanish garrison under the direction of Quiroga reduced, or moved everyone from the northern islands to Guam in order to pacify them under the Catholic mission.

You are probably wondering what Quiroga's mission to reduce the people of the Mariana Islands has to do with Fino' Håya. Well, it is the pivotal point of the cultural change in the Mariana Islands history.

Imagine what was going on at that time for all these changes to occur. For the first time in the history of the people who occupied these islands, before European discovery, one of their noble men was detained

and turned over to a foreign power. Actions like this, a disruption of social balance and changes in social structure, forced cultural change. It is a drastic way that the lives of the taotao Marianas turned toward the values of foreigners - first through religion and then culture and governance.

But Fino Håya withstood the great impact of Spanish acculturation and political control. Fino' Håya dominated the grasspools areas, the private places where Spanish soldiers and their priests did not belong. It was spoken at the papa sábanas (pillow talk), sagan mama'tinas (cooking areas), gurno galdide' (canoe heuses talk), lánche grande (makeshift house gatherings), fanguálu'an (farm), misa (mass), mátal (viewing the deceased), fandango (wedding feast) and bñotismo (christening). To mention a few.

Fino Håya changed a little as immigration occurred resulting from Spanish colonization. It was at that point in history that the peopling of the Marianas adapted to Spanish acculturation. But the taotao håya

were never patriots of the Spanish Crown. In fact, Carlos Madrid and David Añenza contend that in as much as taotao håya and Fino' Håya were influenced by foreigners, the foreigners adapted to the taotao håya and Fino' Håya culturally and linguistically and conversely, taotao håya and Fino' Håya maintain a strong continuity to the past.

As we continue to analyze the source documents through our eyes, we learn that there was more going on than just the establishment of the Catholic Church and not everyone on the island was flocking to the churches; in fact, the resistance was greater than we have been taught. Michael Bevacqua tells us in Season I of i Tinactao Marianas that it was when the Catholic Church adopted the role of madonnas in the Church - that the woman showed interest in the Church. Prior to mirroring the cultural recognition and position of women in the church, it was viewed as a dead-male-oriented church absorbed with Sanvitores. The people of Guam, he said, do not care about Sanvitores, but it's Santa Marian Karraien that they love, and will flock to the Aga'ña Cathedral for her feast day every year to process in the hot sun. His words had special meaning this past week when I saw the crowd of people standing in front of the Cathedral before the procession in the Marianas Variety Guam Edition. And again when I saw the picture of Archbishop Anthony Sablan Apuron standing on a platform looking down at the people gathered to celebrate Karraien's feast day in the Pacific Daily News.

The taotao Marianas have the same traditions. We speak the same language and yes, sometimes we sound different, but in time, we understand each better. We are eager for you to learn, and it's a great start that you want to "localize" your projects, tournaments, clubs names and the names of your children, but I can't wait until you can speak to me in Fino' Håya.

Fino Håya is our mother tongue, not a symbol of national superiority. We want everyone of Marianas ancestry and living in the Marianas to speak it.

Flene Santos Steffy is ethnography local historian, and MARC research associate. She is the producer of i Tinactao Marianas History Series on KUAM TV8. She can be reached via email flene@vivavideo.com.

Sunday Variety

Christmas on GUAM



What's inside:

Q&A
Junjie Piolo is a big fan of classic cocktails.

Master of dance
Vince Reyes was awarded Sainan Minenhalom Bumailan Chamorro.

Red & green
Things that symbolize Christmas in Guam.

The mammogram
It's not so bad.

Retweet
"Armchair activists" think they are real activists.

What not to buy
Gifts not to get a woman for Christmas.

Tastes like Christmas
Island favorites, family traditions & holiday recipes.

Literary
Read a chapter from Joe Race's novel, 'Continuum' On.'



Fino' Håya: Umbilical Cord of Culture

/// I. TINADTAO
MARIANAS

By Rlene Santos Steffy



Laura Souder-Jaffery and Robert Anacleto Underwood are the authors of Chamorro Self-determination book and they wrote the following, "Language is the umbilical cord of culture, we recognize the centrality of, and the necessity to promote, the Chamorro language in any effort which seeks to improve and strengthen the status of the Chamorro people. We cannot afford to treat issues of language separate from land, immigration, economic development, and political status concerns. For Chamorros, these issues are all intrinsically bound together in our struggle to exercise our inalienable right to self-determination. It is fitting that we demonstrate our commitment to the Chamorro language and all that it embodies by beginning this volume of readings with a discussion of self-determination in Chamorro."

Rosa Salas Palomo is one of the founders of the Chamorro Studies Association organized in 1976. The association held the first Chamorro Studies Conference on Guam in 1977 and invited the people of the Northern Marianas. "It was a very large conference. The organizers were and still are active in Chamorro studies concerns. They are Laura [Marie Torres] Souder, Robert [Anacleto] Underwood, my dear mentor, Sister Ellen Jean Klein, SSND, Bernadita "Benit" [Camacho] Dungca, even Lolita Leon Guerrero Huxel who had just come out of the University of Hawaii and returned to Guam, Chris Perez Howard, [Ronald E.] Ron Teehan, [Jr.], Ron [Flores] Rivera and Hope [Alvarez] Cristobal. Many of us are still around and there are a few who have moved on to do other things."

The Chamorro Studies Association was made up of Robert [Underwood], Rosa, Sister Ellen Jean, Laura Souder, Lolita Huxel and Benit Dungca. "It was a non-paid, part-time job, so after work we began work on the conference," Rosa said. An offshoot of that was the Organization for People's Indigenous Rights or OPIR. "And that's where I fit in, because that's what I believe in. I believed in it, and I still believe in it and it doesn't matter what indigenous language or culture, that's just the way it is for me," Rosa said.

OPIR attracted Rosa from the

beginning because, "Everything that the United Nations passed about a couple of decades ago on indigenous rights, the rights to language, etc., was something I was already thinking about at that point. I was just barely out of college actually when all this was happening. I had just gotten married and I was starting my own family. In fact, when we were working on the Chamorro Studies Convention I was very, very pregnant with my daughter, but it kept me going,



I enjoyed every minute of it, all the work."

It was at this time that activist groups were formed to advance the self-determination drive and the People's Alliance for Responsive Alternatives, PARA and the People's Alliance for Dignified Alternatives, PADA were formed.

"That organization was led at that time, I think by Marilyn Manibusan and some of the others. They put the two organizations together and at times we referred to ourselves as OPIR PARA PADA." However, PARA PADA fizzled out and OPIR maintained its integrity. Today, people still say they are members of OPIR."

"After the Chamorro Studies Convention, what we had hoped was to have a book of proceedings, especially the articles," Rosa said. Their goal did not materialize because many of them did not write their presentations and read from it. "Normally, we present, then if we have to put it on paper, we put it on paper. So, the book of proceedings did not materialize."

What the self-determination group

wanted to do was leave behind some legacy. So they decided to put together the self-determination book.

"That was probably the very first time that I wrote or thought seriously about CHamoru self-determination," Rosa said.

"In fact, if I remember correctly, I had someone read that article who was familiar with the whole concept of 'self-determination,' never mind CHamoru, 'just self-determination,' to see if I was making any sense because it was a new concept for me. I've heard the word, but at that point, if someone had asked me to define it, I would not have been able to define it properly or at least the way that most people could understand it."

But Rosa made the attempt and wrote it in Fino' Håya.

The 1978 article on self-determination was never meant to be long, and it's not that long, but more importantly, it was never intended to be written in English. "Maybe at that point, I was being selfish because I was doing it for my own sake. I believe I wanted to understand the concept in my indigenous language, so I wrote it in CHamoru. But, as short as it was, it took me a while to put it together because I was challenged

with what self-determination is and putting an article that I knew was going to be published in the language - my indigenous language. I don't think that my article was the only one written in CHamoru, but mine was the only one that came through in CHamoru," Rosa said.

In the book, Chamorro Self-Determination, Palomo's article follows the preface and contributor's pages. As she said, it's a short article, four pages and entitled, "I Derechon I Taotao." I can't transcribe it, honoring her purpose that it was never intended to be translated into English. Ask someone you know who speaks Fino' Håya to explain it to you.

Rosa Salsa Palomo was the director of the Chamorro Language Commission at the time, so writing an article about self-determination in Fino' Håya for the book was not the challenge. As she said, understanding the concept of self-determination and then conveying it in Fino' Håya was her challenge. But, once she did, she understood what it meant to her as an individual because it was in her

indigenous language, as they say, "A pula gi Fino' Håya."

The book is out of print today, but Rosa said that they are thinking of printing it again, but with an update.

Rosa Palomo started teaching at the University of Guam in 1977, and was asked prior to that but she was not comfortable. "I think one of the things that article did for me was that it was like my right of passage, because I would constantly be asked [to teach] and I would say, 'No, I'm not ready yet,' I don't know why I wasn't ready, but I would say that when asked to teach at the University."

When she started teaching CM-102, elementary CHamoru II, for second semester classes a few years later, Rosa would list five to ten topics and asked her students to choose a topic that they would like to write a one-to-two page essay. Her goal was to have her students put their thoughts together in an organized fashion, on paper. Self-determination was one of the topics she gave them to consider.

Another thing that was happening at this time was the Constitutional Convention and she discovered that many of the students were surprised by the topic. It was very interesting that they took the same approach she did when deciding to write the self-determination article; they chose to write about it in order to learn about it.

What I wanted the students to do was to look at their lives and see how this particular topic fits into their way of life; of course with the hope that they will soon discover that we practice this way because this is the CHamoru way of life. Whether you understood it or not, is another issue. And whether you want to continue this practice was another issue. There are just many things in our lives that we are into because this is what we have learned as we grow up."

One year, many of her students, about 15 out of 20 in a class wrote essays on self-determination and at that point Rosa knew that the concept of self-determination was becoming the young CHamoru way of life and they are asking questions to determine its full application to their lives.

In the following decade, groups were formed to support different status choices for change, and, once again, Rosa Palomo didn't join any of the groups. She simply wrote about self-determination so that she could

In Loving Memory of
George Edward Nelson, Sr.

Retired USN
 June 18, 1947 ~ December 14, 2014
 Of Swamp Road, Dededo

In his new life, George will be greeted at the gates of heaven by his:

Son: Robert V. Nelson; **Parents:** Joseph & Natalie Nelson
Parents in law: Roman Muna & Ana Sablan Tudela
Sister in laws: Soledad Tudela and Vicky Tudela

George's love and memories will forever remain in the hearts of his:

Wife: Bernice Tudela Nelson; **Children & Grandchildren:**

Tina & Glenn Saburo (Kurtis, Jociel *Ashtin and Ethin*, Jerome), Travis & Kristen (Austen, Elijah, Madeliene, Kylie and Emmy). George Jr. & Penny (Aliyah);

REARED Granddaughter: Neriah Quinata ; **Reared Son:** Fred Arriola; **Sister & Brother in laws:** Joaquin & Delores Reyes Tudela; Francisco & Alicia Duenas Tudela, Liz & Tony Terlaje, Rita & Dave Van Bibber, Rosa & Danny Rodriguez, Roman Tudela & Jeanna.

Last respects for George may be paid on Monday, December 22, 2014 at Santa Barbara Church (Lower Level), Dededo beginning from 9:00 a.m. to 10:45 a.m. Christian funeral mass will be offered at 11:00 a.m. Private cremation to follow immediately after at Our Lady of Peace, Windward Hills.

On Wednesday December 24, 2014 George will be laid to rest at 10 a.m. at the Guam Veterans Cemetery, Piti



Island Funeral Home & Mortuary, Inc.

CULTURE continued
 from page 4

understand it in her indigenous language.

"The question I ask myself today is why was that important at that point in my life, '77-'78. I was 27 years old. And after that, I got my masters in 1979, and told her husband that I wanted to go back to school and there was a program at the University of California that I was interested in, and Joe, being Joe, kept his word to support my desire to continue my education."

Rosa chose UCLA over Stanford because UCLA offered applied linguistics. Her masters degree was in reading but she knew there was more to it than just reading, so she shifted to language. Rosa was not after going out and collecting data and then publishing articles and books with the collected materials; she wanted to know what makes our children tick, especially our Chamoru children. "And, at that point for me it was language. The whole point of marginalized linguistic individuals was very real."

What does that mean? She said, "What that means is that they are not fluent in either language so because they are not fluent in any language they are not able to progress in that language, to move from the elementary level language to more difficult language, to figurative language. I really had to study hard to understand Shakespeare, and once I did, I was fine." Then of course her next exposure was to Hurao's speech and she said, "This is as real today as when it was first uttered."

Sunday Variety

DEFINING

S.T.E.M.

FOR GUAM

PG 10

What's inside:

Kitchen ambassador

Elisha Joyce's lumpia and fish tacos wowed the food snobs.

Art galore

Starting the year with back-to-back exhibits.

The eco-protector

Guarding the environment is a sacred task for Emily Sabian.

Literary

Read three poems by the late Jon Medina.

Indie films

Contribute to the first UOG Film Festival.

Making a difference

Don't judge them by their leather gears.

Home business

Bonita Baby has a familiar story.

Bag it

A good purse will hold all 136 items women carry around daily.



INDIGENOUS EDUCATION:

Invaluable teachings of Ignacio Rivera Camacho

771 TINAOTAO

MARIANAS

By Rlene Santos Steffy



She is known simply as Benit by friends and family and was given the name Incanacion by her father in his mother's honor. Her formal name is Bernadita Incanacion Camacho Dungca, but her education began with a father whose indigenous knowledge was the seed of her linguistic and cultural appreciation.

Benit is a very strong proponent of Fino' Håya and indigenous education and herself a wealth of cultural wisdom. She is an associate professor at the University of Guam. But, it is her father, Ignacio Rivera Camacho, known as Tun Ignacio Aragon, who Benit says is méhnalom (wise). Benit is the second of ten children of Ignacio and Maria Pocaigue Rosario, and is the eldest female; Jose, Benit, Esther, Gregorio, Frances, Mary, Ignacio Jr., Vicente Peter, John, and Robert Anthony. They were all poksai (raised) in Dededo.

WWII delayed schooling for many children on Guam, so in 1947, at the age of 7, she and her brother Jose attended Dededo Elementary School in the first grade. They were grouped not by age but according to the last grade they completed before the war. Benit graduated from Santa Barbara School at Dededo in the eighth grade and attended the Academy of Our Lady of Guam in Agaña, but she graduated from George Washington High School. She learned very early on that the demand and expectations placed on her as the first girl in the family was different from that of her sisters.

Tun Ignacio told her that she needed to learn to take care of herself, the house and children because one day she would marry and need to know these basic skills. But he also made her promise that she would graduate before getting married. He stressed the importance of an education because if she was to marry and her husband was to become sick or incapable of taking care of her, she would have to be prepared to provide for the family. Having an education was how he saw her being able to do that.

Why did he make Benit promise she would complete her schooling but not her sisters? Indigenous teaching comes into play here. Benit had to set the exam-

ple for her sisters. "He didn't take it into account that the others have different personalities and desires," she said of her father's goal, and although they obeyed their parents, Benit was very willing to please her father.

She continued her education and earned her undergraduate degree in linguistics and anthropology at the University of Hawaii, her MEd from the University of Guam and her PhD from the University of Oregon. Today she is an associate professor in elementary education at the University of Guam.

In taotao háya culture, it is, "The eldest girl manmāmanda, (rules) the others in the family," she said, and there is a lot of work and training that goes into preparing for that role. And, in indigenous practices, siblings respect the role too.

Benit literally shadowed her father in his many roles as an indigenous sage in the community and with family. He was regarded as someone who could mediate difficult family disagreements that often dealt with a cultural or traditional clash and the threat of change brought the application of western education.

It was a time when people on Guam were caught up in a cultural distortion because Taotao Háya children were furthering their education in western schools and would begin to challenge many cultural and traditional ways, including respect for indigenous teachings.

I remember growing up hearing the term "generation gap" but not understanding the meaning. I didn't feel trapped or distant from my parents. My father was the man of the house. There was no disrespecting that, and my mother nurtured us. My brother Phil was the perfect child-like Auntie Benit, more willing to obey than me, but my realm of disobedience was not broad. I had a healthy respect for the law, but that didn't mean that I followed blindly. Dad didn't encourage that anyway. He taught us to challenge things, and I stood up to my father when I didn't agree, but the disagreements were mild and mostly the result of my misunderstanding of what he meant. When he told me that I could date, he didn't mean that I didn't have to ask to go out.

He allowed us to speak our minds, and to question things, even his decisions, which we did with relish but yielded when he proved us ill-advised. However, it's very hard to have leverage over a powerful and influential man and not enjoy the triumph. It gave us confidence that we were thinking on our own. We only had to learn how to handle the victory to show respect. Indigenous teaching made the hierarchy very clear to us and we walked away with similar but different impressions because of our personalities. Just like Auntie Benit said of her siblings earlier.

Tun Ignacio was known as someone who could mediate stressful disagreements between family members because he had a reputation of settling matters concerning culture and traditional ways. He was not afraid to take on large controversies and he took Benit with him to teach her how to mediate the increasing change of customs and traditions with the indigenous perspective. By example he taught her how to listen, how to speak, how to think and how to answer well. She enjoyed their excursions and thrived on the lessons each opportunity taught her.

One visit took them to a Malojloj home, and they had been forewarned that the man was a strict father who had a gun and he had a lot of mean dogs. Benit said that she and her Dad walked a half-mile to the ranch from the road. And as they approached he kept shouting in a soft voice, "Hoi! Hoi! Hoi! Buenas. Buenas. Buenas. Háfa Adai. Háfa Adai." As they got closer, the dogs were barking and were clearly agitated and she became very fearful. She was about to climb her father out of fear and he said, "Don't behave that way my girl, don't show the dog that you are afraid or they will certainly bite you."

He introduced himself and why he was there from outside the house, not able to see the man who had not yet revealed himself, but grunted in recognition of Tun Ignacio's comments. Tun Ignacio continued to calmly explain their purpose, and asked if it would be okay for them to enter the ranch.

The man finally spoke and called them in, albeit begrudgingly, but

Tun Ignacio continued his calm disposition and thanked the man for allowing them to enter.

Their visit ended well and Tun Ignacio was able to help the man relax his stance on family concerns. The details were not discussed, but the important message was that the entire discussion was spoken in Fino' Håya and that Tun Ignacio maintained respect for the man and walked for a half mile to his house rather than drove up to his ranch. Tun Ignacio helped the man to understand the adjustments that he could make because of the changing times, and how to do it without the threat of violence. The man appreciated Tun Ignacio's humble manner and was disarmed by his approach, sincerity and respect for him.

Benit was also present when her father was called to assist a man on his deathbed at the hospital. His family wanted him to die in peace but the man was visibly possessed by demons. He had chased away the Catholic priest. But, Tun Ignacio knew the man because both of them served as police officers.

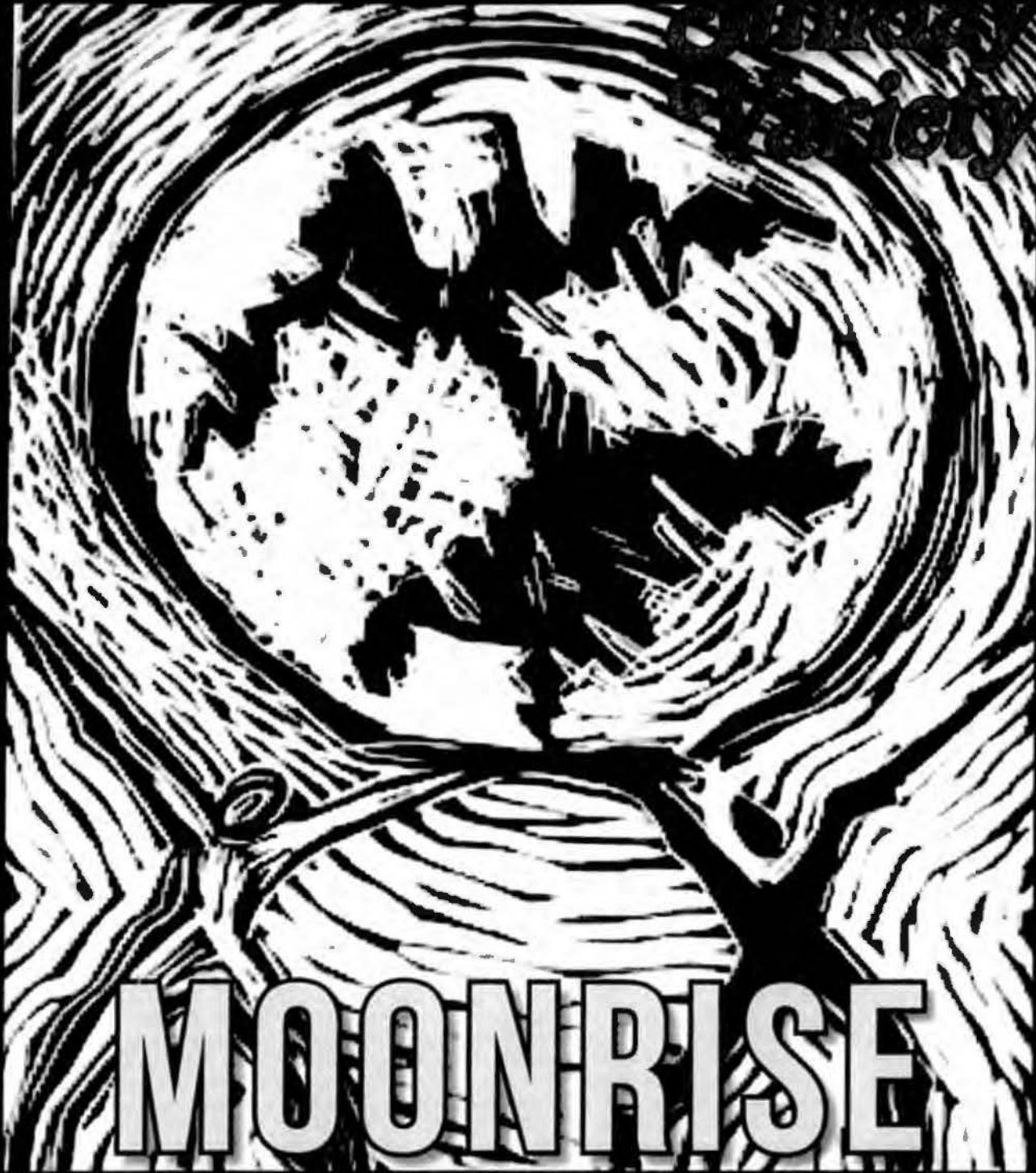
In English the term exorcist is called 'man dūlak aniti' in Fino' Håya. Benit saw how the man didn't want to accept that there was a Christ. He spat at the cross and the man was so possessed and she saw him struggling with unseen antagonist and he eventually fell off the bed onto the floor. Her father tried to help the man up, but he could not lift him off the floor. He stood over the man and held a cross for him to look at, but no matter what he did, he could not help him. The man died two days later.

Tun Ignacio knew that one day he would be gone and that his Benit had to be educated to be prepared for the future. He also taught her the value of retaining indigenous teachings. And although she surpassed his expectation for her education, while Benit has maintained the indigenous teachings and values he taught her, PhD once removed.

Rlene Santos Steffy is ethnographer/oral historian, and MARC research associate.

She is the producer of *i Tinaotao Marianas History Series* on KUAM TV8.

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MOONRISE

CELEBRATING THE LUNAR CALENDAR

What's inside:

Q&A

EJ Flores talks about what's cool about being a DJ.

Baba Yaga

Some say Baba Yaga eats children.

Day in the life

Marilyn Cruz labors over labor issues.

Something about Mary

Mary Camacho Torres survived an "interesting" campaign.

Fruit bat in coconut

Are you a food adventurer or a spectator?

Art of Combat

When not in the boxing arena, Sonny Chargualat paints.

Peace Festival

An annual event that promotes cultural exchange.

Black out

Janela Carrera predicts dark hues will reign this year.



PILAR CRUZ LUJAN: DEVELOPMENT OF ETHNIC STUDIES IN THE PUBLIC SCHOOLS

// TINĀOTĀO
MARIANAS

By Rlene Santos Steffy



Pilar Cruz Lujan expanded the public school system's curriculum from reading, riting and reckoning to broader and more enriching studies.

When dad asked Phil and I what the three Rs stood for, I would answer like a horse out of the box, but recklessly spell the words incorrectly as I did here because I was misled by the strong R phoneme (sound) at the beginning of each word. Dad enjoyed mental games, and told us that reckoning was mental math and I remember Phil being better at that. I am a kinetic learner. We were also encouraged to read because dad wanted us to increase our vocabulary in order to recite and speak English well. It made a manual reader out of Phil and writer out of me. What's more is that dad said the three Rs were actually four; reading, riting, reckoning and religion. This was especially true on Guam. In fact, an early account that brought Laura Thompson to Guam was because education was a rogue method of religious citation of the Historia Segreda and prayers as one of the Naval observations at Malessos portrayed.

Pilar Lujan was fortunate too to have been the superintendent of curriculum and instruction for the Department of Education when federal grants were open to funding ethnic groups, augmenting curriculum to include ethnic studies in their schools. She dutifully distributed the millions of dollars in funding to different grade levels. The affirmative action allowed them to rebuild the curriculum.

Lujan is a World War II survivor, who experienced the teachings of normal school after the war. She said our leaders, primarily educators in this case, are partly to blame for not having the foresight or ingenuity to encourage indigenous instructions. They adhered to a rigid speak-English-only principle for Guam children, imposing penal treatment on them for speaking their indigenous language at school. "As a matter of fact, they discouraged the speaking of Chamoru and we



were fined," Lujan said. "I was fined many times because they caught me speaking Chamoru and as a result of that or as a punishment, I was made to be a monitor." As a monitor, she modeled or set the example of speaking English. The teachers were Chamoru. "We didn't have any American teachers before. The Chamoru teachers, in an effort to teach us the English language, forced us to speak English."

Those who violated the speak-English-only rule were punished either with the task of cleaning the chalkboard or not being allowed to go out for recess. "Not very hard, but still," Lujan said. They also chastised the children in the classroom. "Oh, yeah. They did and they embarrassed. 'You were told not to speak Chamoru and you're speaking Chamoru! You can't go.' But that was the psychology of things before, right? I don't think our teachers were trained in that area. Golly, I was thinking that our Chamoru people would have been fluent, proficient in the language."

Lujan has the nobena books, which she reads to increase her Chamoru vocabulary, "with words that are not used these days."

"I used to feel sorry for Eloise Johnston because her parents were both English speaking. Mrs. [Agueda] Johnston was the highest educator on Guam, the father

is an American and Eloise would say, 'Hāfa, you people don't want to talk to me because she spoke English.' Coltilde Castro (1930-2002) and others in the group showed early signs of activism when they would say, "Basta Eloise, if you can't speak Chamoru you can't join us."

Lujan didn't take the same attitude. "I wasn't as rough. I'm not saying I'm nice, I'm just saying that I wasn't as rough as they were to tell off anybody and so, poor Eloise, as much as she wanted to join in, she was hardly given the chance."

How did young Pilar handle the stress of discrimination that they were being exposed to at a very young age? "I became a rebel. Hāfa na para ta fan hihita ha? Wherever I wanted to go, I went and joined whatever group because they were all my friends. Why would they confine me to different groups? At the time, I wasn't a joiner. I was pretty independent."

In her continuing effort to further her skills in Chamoru language, Lujan, now a retired administrator and legislator, reads her nobena books at night. "I listen to the Bishop; he's a very good speaker." She also said that Eric Forbes, a capuchin priest, "is trying hard to learn Chamoru."

Being retired does not mean that Lujan isn't busy. She has a personal

Chamoru language project and I won't mention it in this column because she isn't ready to reveal it. However, I can say that any work in the Chamoru language is paire [a champion move] for all the people of Guam, not just the indigenous people.

It was wonderful to hear the way Lujan, Coltilde and their friends reacted to the English-only mandate, showing that even though they were very young, they understood they had the right to speak their indigenous language. Of course, we are not privileged to know if they reacted this way on their own intuitive, or whether they were mentored, but it gives us a glimpse of their personalities and an insight into how they developed into adulthood.

During her interview about her contribution to the development of the Chamoru language, Benit Dungca asked me if I remembered the protest that the Chamoru Language Commission staged against the Pacific Daily News' English-only advertising policy. Apparently, the PDN wanted Coltilde Gould to translate the Peanuts comic strip and she consulted the Chamoru Language Commission because, Camacho-Dungca said, the humor was lost to indigenous readers.

Remember that Rosa Salas Palomo mentioned how she encountered the same challenge when trying to understand Shakespeare in college, and that her aha moment came when she had to translate Garcia's Hurao speech from English to Chamoru. Her translation of the speech into the Chamoru language helped her to understand William Shakespeare's writings focused on the most marginalized of society's groups. Shakespeare is also taught in middle and high school and my teacher, Linell Estal laughed when I said, "We need a wise friar on this island."

Rlene Santos Steffy is ethnographer/oral historian, and MARC research associate.

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Sunday Variety

BLURRING THE LINES BETWEEN THE DIGITAL AND PHYSICAL WORLDS PG 12

What's inside:

Q&A

What drives Ronnie Perez cray-cray?

Swing, swing

Madi Nickles has a bit of Guam flowing through her softball plays.

Dive spot

Gun Beach is one of Guam's most accessible dives.

For the love of gardening

It all started a year after a wish was granted.

RIP Mr. B.

Joe Babauta, a prominent local artist, died of pneumonia on Jan. 6.

The Spot

The Works is not your typical burger.

Capes

J.Lo demonstrated it best at the Golden Globes last week.

Being Joaquin Cook

The forward-thinking young man is BOG's youngest executive.



PILAR CRUZ LUJAN: FROM TRANSLATOR TO SUPERINTENDENT OF CURRICULUM AND INSTRUCTION

77 TINAOTAO

MARIANAS

By Riene Santos Steffy



As the superintendent of curriculum and instruction in the public school system, Pilar Cruz Lujan enjoyed a serious and critical position in the development of ethnic studies. It was at a time in the 70s that the federal government was more aware of the needs of indigenous peoples and allocated millions of dollars to fund ethnic programs in public schools.



Lujan disseminated the funds generously throughout the different grade levels and as part of her work related interests, she was central to the development of the Chamorro Language Commission.

"Oh my goodness, I played a principal part in it (Chamorro Language Commission) because I was the superintendent of curriculum and instruction and there was always arguments. One very, very good source was Michang Perez, (she is) one bright woman. She contributed to my Chamoru speaking because whenever I doubt anything I would call Michang. 'Michang, listen fan if this sounds OK.'"

Preparation for her role in the public school system began when her father, regarded highly by priests, government and military officials and their chaplains after the war, often went to him for translation of their writings from English to Chamoru. Why did these priests and chaplains seek out her father for the translations of their sermons and the epistle?

"If I may say this, my father is an erudite man of his day, and I would imagine that if he would have lived, I can imagine that he still would be of that kind of classification; he was well versed in English, in Chamoru and in Spanish." Her father, Jose Valenzuela "Lala" Cruz, spoke very well and he worked as a high-ranking civil service (employee) under the (U.S.) Navy as a disbursing officer who they traveled with throughout the Northern Mariana Islands for the administration of his work.

"I was asking my brother how we got commissary privileges from before the war," she said, noting that their father never served in the U.S.

military. Obviously it was a perk of his position.

"After the war, the Capuchin fathers and most especially the chaplains who were assigned in Chalan Pago, they would come to my house and would ask my father to translate the sermon(s) or the epistle, [because] at the time, they didn't have too many written materials on the Chamoru prayers. My father said, 'Atende enao (attend to them)!' So, I was forced into it. I don't know why my father always delegated me, and I was forced to learn the language. I can't claim to have taught anybody from the Agaña area or northern area, but anybody who was assigned to Chalan Pago I can say that I had contributed to the deliberation of their sermons. I would not have learned as much or have been as fluent in Chamoru if I had not been forced into it."

Pilar Lujan had two sisters, Rita Cruz Okada and Maria Cruz Ballenger. She referred to Maria as Ms. Mary and said that she has a good head on her shoulders [smart] and was a champion with crocheting akaleha shells.

Her other sister was Rita Cruz Okada who Pilar said "was the brightest one among us."

"When I opened the Chamorro Language and Culture Program, she was one of the first to register and when I assigned her to be one of the teachers, she said, 'Hey, munga sa I don't have a degree.' I recruited them [as curriculum writers] because when they found out that Rita was in the program they were interested and Rita brought them all in.

"The early curriculum writers included, "Si Herminia Aflague,

si Rita Okada, Ding Gould, Bing Cristobal, Ana Quichicho, Lagrimas 'Ama' Untalan, Denang Manibusan, and Michang Perez was one of the best because she even spoke Japanese, all those old teachers and they proved themselves."

There was also Carmen Blas Cruz, Olympia Carmacho, Ana Garcia, Jose Rivera and Robert Underwood.

Lujan said that when Tun Jose sat down to work on the Chamoru Dictionary, he wouldn't get up from his seat. Lujan would get up from her desk and walk to him and tell him, "Tun Jose, take a break." That's the old timer.

"When I started the program, there was no one to teach [Chamoru], so I had to resort to them because there were no teachers to teach. Laña, when I found out their level of education, puru-ha' eighth graders, lek-hu' ha what happened to you people?"

Pilar also had to find a funding source so that they could get them certified.

"So then, I got the idea that out of the federal funds I would have someone from the University of Guam to instruct them, so I shared the federal funds [with UOG]. All the teachers under me were given instruction in both English and Chamoru."

Did they graduate?

"Oh yes. I was so proud when they were marching in, ai adai. They were all eighth graders before the war and they went up on the stage and got their degree. The eighth grade before the war must have been so tough that it was equivalent [to 12th grade level], because when they went for the testing (entrance exam) they all did well in the language arts and math so it must have been that those subject areas must have been the emphasis. And so, when I had them placed at the University of Guam, they were considered to have competed the 12th grade level."

The bilingual program in the states was very liberal and they wanted the program to work, so they told Pilar Lujan, who had a lot of influence

with them because of her position as superintendent, to create a curriculum for them to get their bachelor's degree at the University.

It was important that they were certified to teach, because these women would be responsible for training the public school teachers for bilingual education.

"It's so unique for the Marianas to speak Chamoru and although there is a slight variation between Saipan and Guam because of their influence with the English language development on Guam, there are educational benefits of getting together and [to] agree on a certain system, then we wouldn't be having the problems with our young ones trying to find out which is the right one. I'm embarrassed to say that Chamoru are very competitive and cannot seem to allow or give way for people to give ideas and a valid discussion on why things are such, or why is this word structured this way.

"I go by Pale Roman Maria de Vera, to me he was one of the early writers who really made sense when he went about teaching the catechism with the a, a, i, e, o, u, you know that is the basic sound of the alphabet of the Chamoru language. If we were consistent and follow that I don't think we would be having all this deviation - the influence by others."

The priest at Chalan Pago Church made it a point to encourage that everyone speak the Chamoru language and encouraged it through games.

"Every Thursday at the Santa Cruz parish after the early mass, the parishioners formed a circle outside and the priest would stand in the center and each would recite out loud the number or color, vowel, or rhyme as they go around the circle and when he stopped and pointed at the kid, that child would have to define, or use a sentence with the word they stopped at."

Language is central to the lives of the people of the Marianas; it's the umbilical cord, and its still that way today. We should learn from Tun Josen Lala to 'atende enao', make it your business to learn the Chamoru language well.

Riene Santos Steffy is ethnographer, oral historian, and MARC research associate. She is the producer of *I Tinaotao Marianas History Series* on KUAM TV8. She can be reached via email at dene@riekelive.com.

Sunday Variety



OPEN MIC NIGHT

P012

What's inside:

Taste of Saipan

It all starts with the Street Market's mouthwatering aroma.

Underwater art

Michael Gliniski has created a visual treasury of Palau.

Travel style

The first tip: Ditch the heels.

Day in the life

Doris Flores Brooks thoroughly enjoys the diversity of her work.

Trench Fest

You skank when the music is too good not to.

Lunch @ Outback

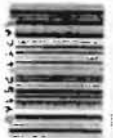
Don't skip the first course!

Literary

Dr. Jason P. Vest makes work of what he watches.

Unearthed

Artifacts in Ritidian that reveal ancient community life.



ELIZABETH KELLY BOWMAN, PHD: WALKING HER TALK BILINGUALLY

// I TINADTAO
MARIANAS

By Rlene Santos Steffy



I breastfed my children and nursed all three everywhere I went. I never went into the bathroom to nurse my baby. It is not an appropriate place to eat, whether you are a baby or otherwise, regardless of how clean maintenance keeps it. You cannot find comfort food in the comfort room. The only time you find a candlelight there is when a brown tree snake links GPA power lines.

Adults get queasy at the dining table when views are brought up in conversation considered "not appropriate" for discussion at the table. If ideas are not appropriate at the table, why is eating appropriate in the restroom? The baby cannot comprehend her dining circumstances, but the mother also benefits from the nursing experience, and she draws no comfort nursing her baby in the *fantinani'an* (restroom). The root word is *tinane'* - need to go to the toilet - to dispose of waste.

Like Hope Alvarez Cristobal, who Bowman quotes in her article as having nursed her baby while attending the University of Guam. I too breastfed my daughter Tara when I was a student at UOG in the late '70s. I bought a backpack that had a stand so that I could put Tara on the floor next to me in class and she would play and sleep in it, but if she was hungry, I lifted her up and nursed her. Tara was a good-natured baby; so many times they forgot she was there in the class. Of course, Guam loves babies, and Tara was a beautiful baby and a bit of a distraction, but not for long.

I brought my baby to class because I wanted her with me. It wasn't every day, or every class, but it helped that I could. And, don't tell my mother because she would say, "Háfa Rlene na ti un na'i yo' as Tara? Háfa adai na un minappot?"

It really was no bother Mom and it wasn't that I didn't have your support; I just always kept my babies with me, no matter where I went. But there are young mothers who do not have a strong support base, and they are the students that



Bowman is campaigning to assist with the Nana Yan Pátgon Act. That is what I read in Bowman's article in the Pacific Daily News.

Conversely, I was happy to see that the UOG Board of Regents drew the line not to allow employees to bring their children to the university during working hours. There is a difference. A student is the customer and pays to be in class, the employee earns an income through employment there. I worked at KUAM while going to UOG but I never took Tara to work.

Since I am sure that I never thanked all the students in the classes that I attended when I brought my baby, thank you very much for your understanding. I did not bring the baby when she was sick or cranky, but I nursed her without a legislative mandate too.

Bowman wrote that senators Dennis Rodriguez and Aline Yamashita authored the Nana Yan Pátgon Act, and that does not surprise me because Rodriguez is well-known as a family man, and with Yamashita's doctorate and her family's commitments to the University of Guam, she is clearly an advocate for higher education and women's rights.

I was also thrilled because

Bowman's article in the PDN was written in the Chamoru language, and I wondered who helped her, was it her partner Professor Miget Bevacqua or Professor Donald Topping? I admire Bowman for choosing to write it in Chamoru because that proves that she is making an effort to become bilingual.

Ah ha, and you thought that I was departing from my effort to recognize and provide the history regarding the bilingual efforts in the schools and in our communities in the Mariana Islands, huh? Not. I continue to write about bilingual education and efforts to show that the Chamoru language is endangered but that we are taking it very seriously. Look, even a Caucasian professor in the English

department at the University of Guam has taken it upon herself to learn, and now write, in Chamoru to educate.

A very big WOW! Elizabeth. Isa (Elizabeth) Kelley Bowman, Ph.D., is an assistant professor of comparative literature at the University of Guam, a program coordinator of the Women and Gender Studies program, and editor of Pacific Asia Inquiry. This woman is walking her talk bilingually.

Circulating a survey to determine the degree that students or professors suffer sexual harassment is another serious undertaking that Bowman is addressing at the University of Guam. She is circulating a survey and hoping to find 150 respondents.

The survey is designed to gather information on individuals at the UOG, especially the students who have experienced unwanted or inappropriate or nonconsensual sexual or flirtatious behavior or actions (up to and including sexual assault or rape) at the university, even if the violence occurred off campus.

There are 18 questions and one short-answer section in the survey that will take approximately 20 minutes to complete, based on a 2011 national survey conducted

by the American Association of University Women.

The four-page survey begins with questions on demographics and information pertaining to age, gender, year in school, and other demographic categories. Other questions ask about the different kinds of experiences regarding sexual harassment and assault that may have occurred at the University of Guam. The risk is minimal and the information is confidential because the surveys will be coded and the only one who will know your name is Bowman.

The researcher, Bowman in this case, is the only one who can trace names of respondents and the information you provide will be used for statistical or scientific purposes without identifying you as an individual. Of course, your participation is voluntary and you can withdraw at any time from the project without penalty or loss of benefits that you would be entitled to.

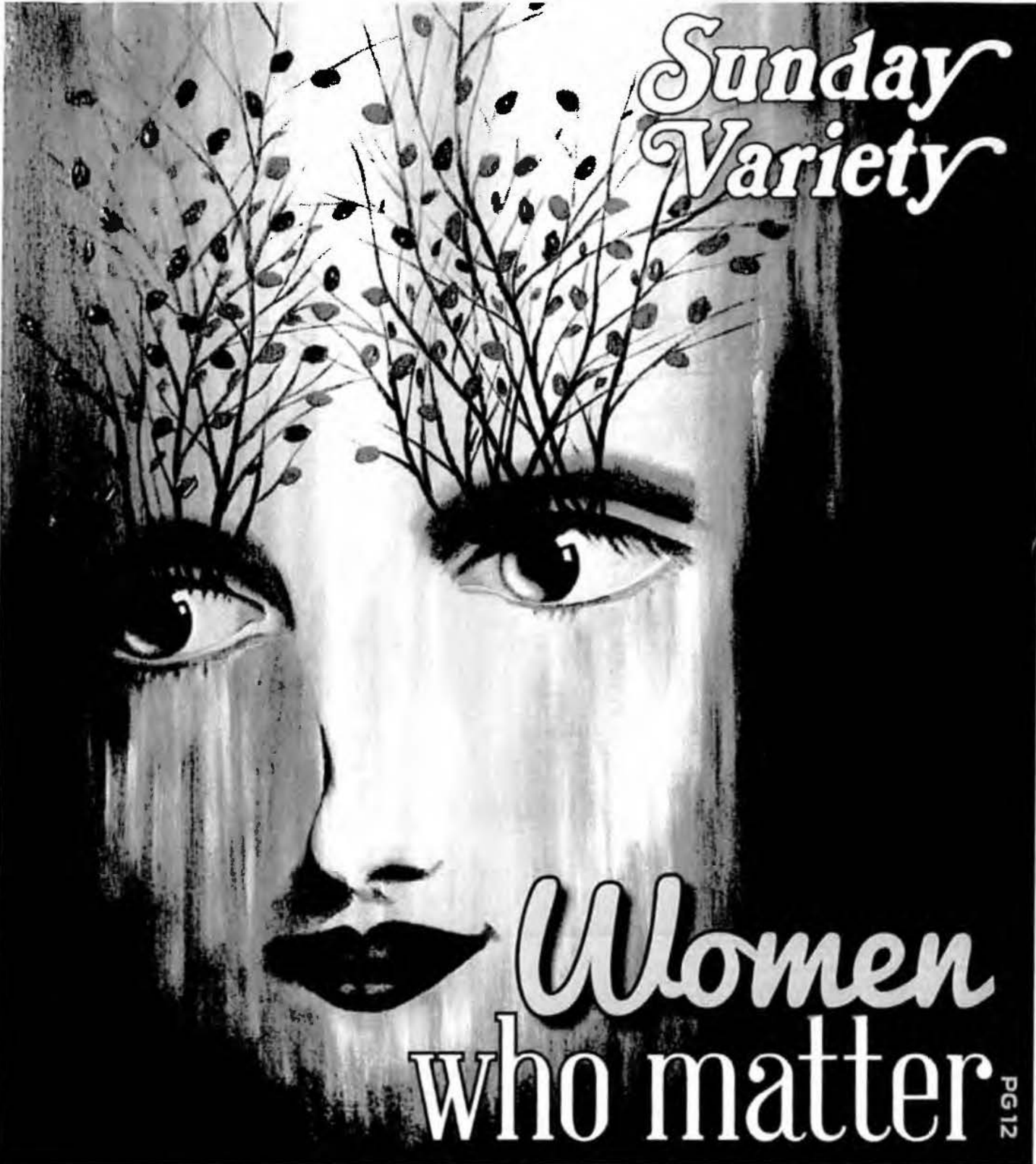
If there are professors at the UOG who have or are using their positions of power to prey on students, the survey is designed to collect information about sexual harassment as sexual harassment is defined by the university. But the survey is also designed to collect information from other community institutions like churches and high schools where individuals can be dominated by those in positions of power.

The survey will educate students on the definition of sexual harassment and it will begin the process of ensuring that the UOG, and other learning institutions or churches, adopt a no-tolerance policy on sexual harassment and it will also empower those who may otherwise become victims of sexual harassment so that they would know how to stand up against it.

Get a pamphlet of free local therapeutic resources along with the survey by contacting Elizabeth Bowman, PhD at her office telephone number 735-2701 for the survey or UOG Institutional Compliance Officer Elaine Faculogogue at 735-2971.

Rlene Santos Steffy is ethnographer/oral historian, and MARC research associate. She is the producer of I Tinadtao Marianas History Series on KUAM TVB. She can be reached via email at rlenesantos@live.com.

Sunday Variety



Women who matter PG 12

What's inside:

Sweet & addicting

Like a star, Honey Cocaine shows up when she wants to.

Pack it up, pack it in

Janela Carrera's least favorite part of going on a holiday is packing.

Ceramics & surrealism

When given the moon, Yeon Soon Park painted it.

Q&A

Saipan's Jillian Angeline loves The Weather Channel.

Literary

Louella Losinio's entry to Vagina Monologues.

Drink & sing

Robert Tupaz begins his exploration of Marine Corps Drive.

Buy local

Because no store can stock enough eggs to feed the island for two weeks, without refill.

The Madam

A short film to be released in spring.



MES CHAMORU: ACKNOWLEDGING THE COLONIAL RELATIONSHIP

// I TINAOTAO MARIANAS

By Rlene Santos Steffy



5 SUNDAY MARCH 8, 2015

Sunday Variety

What do Mes Chamoru, Women's History Month, Colon Cancer Awareness Month and National Nutrition Month have in common? These are commemorative events during the month of March. But Mes Chamoru literally means the Month of Chamoru, a legal designation to recognize, that which is Chamoru. So, the answer is still far from settled politically.

One definition of Chamoru was discussed in Episode 1 of our Tinaotao Marianas History Series; a term associated with a group of educated people expressing their indigenous rights. I also learned during her interview, that the first time Bernadita Camacho-Dungca, PhD proclaimed that distinction for herself - Chamoru - was after Joe Murphy, Pacific Daily News editor refused to publish her advertisement because it written in the Chamoru language.

Now, Camacho-Dungca is not the first person to use or define Chamoru, but her efforts and the efforts of others to defend their indigenous rights have changed the policy of all media outlets regarding the publishing of ads, articles or columns in the Chamoru language. It applied positively to me when I was writing a column in the Pacific Sunday News.

I enjoyed reading all the articles in this past Sunday Variety issue written on the significance of Mes Chamoru and it was very clear that there is a redefining of Chamoru with a distinction and a pronounced association with ancestral worship. Is doing so an attempt to prove racial purity in a colonial context?

Last Sunday's feature article on Magellan's Landing was written to

coincide with the theme of the March 1 edition. I have never had a personal bias of the location of Magellan's landing, and the village of Umatac should continue to celebrate their Discovery Day activities as they have always done, taking their cue from the plaque placed by the Guam Teacher's Association on Magellan's Monument.

But why only commemorate the man who ordered the killing of nine Umatac residents instead of Miguel Lopez de Legazpi, the man who claimed the island for Spain, thereby establishing Guam's rich colonial history?

Do you remember that Ron Rivera (1953-2001), the Chamoru rights activist who reintroduced chanting, often blowing his kulo, his trumpet shell horn? Rivera asked why Chamoru self-determination is racial prejudice and why it creates inequality to others, whenever the subject of self-determination was brought up. He recognized the difficulty they were having defining it so, Rivera and other political activists decided that the appropriate response is - Chamoru self-determination based on equity, acknowledging the colonial relationship.

Now that's an argument for commemorating both Magellan and Miguel Lopez de Legazpi during Mes Chamoru at Umatac because no controversy exists regarding Legazpi's landing there and erecting the cross that stands prominently, bayside front of the San Dionisio Church. A second paeanyring of natives welcoming Legazpi to Umatac after the drama of Magellan's landing, would be an additional tourist attraction and expression of self-determination in a colonial context.

Maybe Rivera didn't mean it exactly that way, but you can't deny the colo-

nial relationship of Umatac's history and the impact that Spanish explorers had with that village.

I noticed the start with the defining of a nation of people as Chamoru, seeking a connection with their

past. Yet, the term Chamoru is derived from the Spanish description of a shaven head or baldhead with a small ponytail at the crown of the head. And, literature attributes the popularizing of this look to the Chinese blacksmith

Choco before San Vitores and his mission arrived at these islands. Therefore, yes, the Spanish priests and explorers described the look of men wearing their hair this way, so it

RELATIONSHIP continued on page 19

PBS GUAM

KGTF Channel 12

PBS weekly programming schedule brought to you by *Marianas Variety*

SUNDAY		MONDAY		TUESDAY	
6:00 Barney & Friends	6:00 Sid the Science Kid	6:00 Doodle "At Work"	6:00 Arthur "Cast Away/The Great Sock Mystery"	6:00 Doodle "At Work"	6:00 Arthur "Cast Away/The Great Sock Mystery"
6:30 Angelina Ballerina: The Next Steps	6:30 Peg + Cat	6:30 Arthur	6:30 Arthur "Cast Away/The Great Sock Mystery"	6:30 Arthur	6:30 Arthur "Cast Away/The Great Sock Mystery"
7:00 Curious George "Red Planet Monday/Florida Express"	7:00 Curious George "Submonkey/Double-O Monkey Tracks Trouble"	7:00 Curious George "Submonkey/Double-O Monkey Tracks Trouble"	7:00 Curious George "Submonkey/Double-O Monkey Tracks Trouble"	7:00 Curious George "Submonkey/Double-O Monkey Tracks Trouble"	7:00 Curious George "Submonkey/Double-O Monkey Tracks Trouble"
7:30 Curious George	7:30 Curious George	7:30 Curious George	7:30 Curious George	7:30 Curious George	7:30 Curious George
8:00 Daniel Tiger's Neighborhood	8:00 Daniel Tiger's Neighborhood	8:00 Daniel Tiger's Neighborhood	8:00 Daniel Tiger's Neighborhood	8:00 Daniel Tiger's Neighborhood	8:00 Daniel Tiger's Neighborhood
8:30 Daniel Tiger's Neighborhood "Something Special for Daddy! Love You, Mom!"	8:30 Daniel Tiger's Neighborhood "Something Special for Daddy! Love You, Mom!"	8:30 Daniel Tiger's Neighborhood "Something Special for Daddy! Love You, Mom!"	8:30 Daniel Tiger's Neighborhood "Something Special for Daddy! Love You, Mom!"	8:30 Daniel Tiger's Neighborhood "Something Special for Daddy! Love You, Mom!"	8:30 Daniel Tiger's Neighborhood "Something Special for Daddy! Love You, Mom!"
9:00 Sesame Street	9:00 Sesame Street	9:00 Sesame Street	9:00 Sesame Street	9:00 Sesame Street	9:00 Sesame Street
9:30 Dinosaur Train	9:30 Dinosaur Train	9:30 Dinosaur Train	9:30 Dinosaur Train	9:30 Dinosaur Train	9:30 Dinosaur Train
10:00 Thomas & Friends	10:00 Thomas & Friends	10:00 Thomas & Friends	10:00 Thomas & Friends	10:00 Thomas & Friends	10:00 Thomas & Friends
10:30 Bob the Builder "Part of the Team"	10:30 Bob the Builder "Part of the Team"	10:30 Bob the Builder "Part of the Team"	10:30 Bob the Builder "Part of the Team"	10:30 Bob the Builder "Part of the Team"	10:30 Bob the Builder "Part of the Team"
11:00 The Pacific Way (Season Nine) "SPC Promo - 57 Years of Service"	11:00 The Pacific Way (Season Nine) "SPC Promo - 57 Years of Service"	11:00 The Pacific Way (Season Nine) "SPC Promo - 57 Years of Service"	11:00 The Pacific Way (Season Nine) "SPC Promo - 57 Years of Service"	11:00 The Pacific Way (Season Nine) "SPC Promo - 57 Years of Service"	11:00 The Pacific Way (Season Nine) "SPC Promo - 57 Years of Service"
11:30 Things Green with Nick Federoff	11:30 Things Green with Nick Federoff	11:30 Things Green with Nick Federoff	11:30 Things Green with Nick Federoff	11:30 Things Green with Nick Federoff	11:30 Things Green with Nick Federoff
12:00 Baking with Julia	12:00 Baking with Julia	12:00 Baking with Julia	12:00 Baking with Julia	12:00 Baking with Julia	12:00 Baking with Julia
12:30 Victoria Garden's editor/FEAST "Charlotte"	12:30 Victoria Garden's editor/FEAST "Charlotte"	12:30 Victoria Garden's editor/FEAST "Charlotte"	12:30 Victoria Garden's editor/FEAST "Charlotte"	12:30 Victoria Garden's editor/FEAST "Charlotte"	12:30 Victoria Garden's editor/FEAST "Charlotte"
1:00 The Old House	1:00 The Old House	1:00 The Old House	1:00 The Old House	1:00 The Old House	1:00 The Old House
1:30 The Old House "Leachman Project 2015: Exterior Details"	1:30 The Old House "Leachman Project 2015: Exterior Details"	1:30 The Old House "Leachman Project 2015: Exterior Details"	1:30 The Old House "Leachman Project 2015: Exterior Details"	1:30 The Old House "Leachman Project 2015: Exterior Details"	1:30 The Old House "Leachman Project 2015: Exterior Details"
2:00 Ask This Old House	2:00 Ask This Old House	2:00 Ask This Old House	2:00 Ask This Old House	2:00 Ask This Old House	2:00 Ask This Old House
2:30 HomeTime "Dressside Home Bathroom Tile"	2:30 HomeTime "Dressside Home Bathroom Tile"	2:30 HomeTime "Dressside Home Bathroom Tile"	2:30 HomeTime "Dressside Home Bathroom Tile"	2:30 HomeTime "Dressside Home Bathroom Tile"	2:30 HomeTime "Dressside Home Bathroom Tile"
3:00 The Woodwright's Shop	3:00 The Woodwright's Shop	3:00 The Woodwright's Shop	3:00 The Woodwright's Shop	3:00 The Woodwright's Shop	3:00 The Woodwright's Shop
3:30 Mary's Place	3:30 Mary's Place	3:30 Mary's Place	3:30 Mary's Place	3:30 Mary's Place	3:30 Mary's Place
4:00 Martha Stewart's Cooking School	4:00 Martha Stewart's Cooking School	4:00 Martha Stewart's Cooking School	4:00 Martha Stewart's Cooking School	4:00 Martha Stewart's Cooking School	4:00 Martha Stewart's Cooking School
4:30 Martha Bakes "Southern"	4:30 Martha Bakes "Southern"	4:30 Martha Bakes "Southern"	4:30 Martha Bakes "Southern"	4:30 Martha Bakes "Southern"	4:30 Martha Bakes "Southern"
5:00 History Detectives	5:00 History Detectives	5:00 History Detectives	5:00 History Detectives	5:00 History Detectives	5:00 History Detectives
6:00 PBS NewsHour Weekend	6:00 PBS NewsHour Weekend	6:00 PBS NewsHour Weekend	6:00 PBS NewsHour Weekend	6:00 PBS NewsHour Weekend	6:00 PBS NewsHour Weekend
6:30 Academic Challenge Bowl (Local repeat)	6:30 Academic Challenge Bowl (Local repeat)	6:30 Academic Challenge Bowl (Local repeat)	6:30 Academic Challenge Bowl (Local repeat)	6:30 Academic Challenge Bowl (Local repeat)	6:30 Academic Challenge Bowl (Local repeat)
7:00 Annapolis Roadshow	7:00 Annapolis Roadshow	7:00 Annapolis Roadshow	7:00 Annapolis Roadshow	7:00 Annapolis Roadshow	7:00 Annapolis Roadshow
8:00 Kallide Independent: An Economy of Grace	8:00 Kallide Independent: An Economy of Grace	8:00 Kallide Independent: An Economy of Grace	8:00 Kallide Independent: An Economy of Grace	8:00 Kallide Independent: An Economy of Grace	8:00 Kallide Independent: An Economy of Grace
8:30 Craft & Artisans	8:30 Craft & Artisans	8:30 Craft & Artisans	8:30 Craft & Artisans	8:30 Craft & Artisans	8:30 Craft & Artisans
10:00 Independent Lens	10:00 Independent Lens	10:00 Independent Lens	10:00 Independent Lens	10:00 Independent Lens	10:00 Independent Lens
11:00 Austin City Limits "Art/Lawes" (60 minutes)	11:00 Austin City Limits "Art/Lawes" (60 minutes)	11:00 Austin City Limits "Art/Lawes" (60 minutes)	11:00 Austin City Limits "Art/Lawes" (60 minutes)	11:00 Austin City Limits "Art/Lawes" (60 minutes)	11:00 Austin City Limits "Art/Lawes" (60 minutes)

WEDNESDAY		THURSDAY		FRIDAY	
6:00 Doodle "Animals and Me!"	6:00 Doodle "Outdoor Adventures"	6:00 Doodle "Outdoor Adventures"	6:00 Doodle "Outdoor Adventures"	6:00 Doodle "All Around the Block!"	6:00 Doodle "All Around the Block!"
6:30 Arthur	6:30 Arthur	6:30 Arthur	6:30 Arthur	6:30 Arthur	6:30 Arthur
7:00 Odd Squad "Best Seats in the House/Agent Ozzie"	7:00 Odd Squad "Life of O'Brien/Whatever Happened to Agent Oz?"	7:00 Odd Squad "Life of O'Brien/Whatever Happened to Agent Oz?"	7:00 Odd Squad "Life of O'Brien/Whatever Happened to Agent Oz?"	7:00 Odd Squad "The Jackson/Invasion of the Body Swappers"	7:00 Odd Squad "The Jackson/Invasion of the Body Swappers"
7:30 Wild Kratts "Onoagator Contest"	7:30 Wild Kratts "The Amazing Creature Race"	7:30 Wild Kratts "The Amazing Creature Race"	7:30 Wild Kratts "The Amazing Creature Race"	7:30 Wild Kratts "Mystery on the Prairie"	7:30 Wild Kratts "Mystery on the Prairie"
8:00 Curious George	8:00 Curious George	8:00 Curious George	8:00 Curious George	8:00 Curious George	8:00 Curious George
8:30 Curious George "Curious George, Dog Count/Square For a Day"	8:30 Curious George "Water to Ducks/Animal Magnetism"	8:30 Curious George "Water to Ducks/Animal Magnetism"	8:30 Curious George "Water to Ducks/Animal Magnetism"	8:30 Curious George	8:30 Curious George
9:00 Daniel Tiger's Neighborhood "Daniel Plays Back! Builds a Tower"	9:00 Daniel Tiger's Neighborhood	9:00 Daniel Tiger's Neighborhood	9:00 Daniel Tiger's Neighborhood	9:00 Daniel Tiger's Neighborhood "Clean Up Time/Neighborhood Clean Up"	9:00 Daniel Tiger's Neighborhood "Clean Up Time/Neighborhood Clean Up"
9:30 Daniel Tiger's Neighborhood	9:30 Daniel Tiger's Neighborhood	9:30 Daniel Tiger's Neighborhood	9:30 Daniel Tiger's Neighborhood	9:30 Daniel Tiger's Neighborhood	9:30 Daniel Tiger's Neighborhood
10:00 Sesame Street "Bert's Sign Painting Challenge"	10:00 Sesame Street "Sesame Street-O-Saurus"	10:00 Sesame Street "Sesame Street-O-Saurus"	10:00 Sesame Street "Sesame Street-O-Saurus"	10:00 Sesame Street "We Are What We Are"	10:00 Sesame Street "We Are What We Are"
11:00 Dinosaur Train	11:00 Dinosaur Train	11:00 Dinosaur Train	11:00 Dinosaur Train	11:00 Dinosaur Train "I'm a T. rex/Red the Quadruped"	11:00 Dinosaur Train "I'm a T. rex/Red the Quadruped"
12:00 Dinosaur Train "Classic in the Jurassic: An Obscure Hatching and Crystal Lovers"	12:00 Peg + Cat "The Honey Problem/The Penguin Problem"	12:00 Peg + Cat "The Honey Problem/The Penguin Problem"	12:00 Peg + Cat "The Honey Problem/The Penguin Problem"	12:00 Dinosaur Train	12:00 Dinosaur Train
12:30 Peg + Cat "The Dinosaur Problem/The Beethoven Problem"	12:30 Peg + Cat	12:30 Peg + Cat	12:30 Peg + Cat	12:30 Peg + Cat	12:30 Peg + Cat
1:00 Super Why! "The Big Game"	1:00 Super Why! "The Cookbook"	1:00 Super Why! "The Cookbook"	1:00 Super Why! "The Cookbook"	1:00 Super Why! "The Beach Day Mystery!"	1:00 Super Why! "The Beach Day Mystery!"
1:30 Thomas & Friends "Passengers"	1:30 Thomas & Friends "Laughing Together"	1:30 Thomas & Friends "Laughing Together"	1:30 Thomas & Friends "Laughing Together"	1:30 Thomas & Friends "Learning Together"	1:30 Thomas & Friends "Learning Together"
2:00 Sesame Street "Emozilla"	2:00 Sesame Street	2:00 Sesame Street	2:00 Sesame Street	2:00 Sesame Street "Sesame Street-O-Saurus"	2:00 Sesame Street "Sesame Street-O-Saurus"
2:30 The Cat in the Hat Knows a Lot About That!	2:30 The Cat in the Hat Knows a Lot About That!	2:30 The Cat in the Hat Knows a Lot About That!	2:30 The Cat in the Hat Knows a Lot About That!	2:30 The Cat in the Hat Knows a Lot About That!	2:30 The Cat in the Hat Knows a Lot About That!
3:00 Curious George	3:00 Curious George	3:00 Curious George	3:00 Curious George	3:00 Curious George	3:00 Curious George
3:30 Arthur	3:30 Arthur	3:30 Arthur	3:30 Arthur	3:30 Arthur	3:30 Arthur
4:00 Odd Squad	4:00 Odd Squad	4:00 Odd Squad	4:00 Odd Squad	4:00 Odd Squad	4:00 Odd Squad
4:30 Wild Kratts	4:30 Wild Kratts	4:30 Wild Kratts	4:30 Wild Kratts	4:30 Wild Kratts	4:30 Wild Kratts
5:00 Wild Kratts	5:00 Wild Kratts "Prairie Who?"	5:00 Wild Kratts "Prairie Who?"	5:00 Wild Kratts "Prairie Who?"	5:00 Wild Kratts "Platypus Cafe"	5:00 Wild Kratts "Platypus Cafe"
5:30 Martha Speaks	5:30 Martha Speaks	5:30 Martha Speaks	5:30 Martha Speaks	5:30 Martha Speaks	5:30 Martha Speaks
6:00 WordGirl	6:00 WordGirl "WordGirl/Wh. Rushhere"	6:00 WordGirl "WordGirl/Wh. Rushhere"	6:00 WordGirl "WordGirl/Wh. Rushhere"	6:00 WordGirl	6:00 WordGirl
6:30 PBS NewsHour	6:30 PBS NewsHour	6:30 PBS NewsHour	6:30 PBS NewsHour	6:30 PBS NewsHour	6:30 PBS NewsHour
7:00 The Ghost Army	7:00 Nature: Attenborough's Life Stories	7:00 Nature: Attenborough's Life Stories	7:00 Nature: Attenborough's Life Stories	7:00 The Old House Hour	7:00 The Old House Hour
8:00 The Ghost Army (History/Documentary)	8:00 "Understanding the Natural World"	8:00 "Understanding the Natural World"	8:00 "Understanding the Natural World"	8:00 Skeletons of the Sahara (Science/Nature/Documentary)	8:00 Skeletons of the Sahara (Science/Nature/Documentary)
9:00 Nelson War Stories (History/Documentary)	9:00 News "Deadliest Tornadoes"	9:00 News "Deadliest Tornadoes"	9:00 News "Deadliest Tornadoes"	9:00 Annapolis Roadshow "Des Moines, IA" (Hour Two)	9:00 Annapolis Roadshow "Des Moines, IA" (Hour Two)
10:00 Lincoln Memorial (History/Documentary)	10:00 Skeletons of the Sahara (Science/Nature/Documentary)	10:00 Skeletons of the Sahara (Science/Nature/Documentary)	10:00 Skeletons of the Sahara (Science/Nature/Documentary)	10:00 Annapolis Roadshow "Des Moines, IA" (Hour Two)	10:00 Annapolis Roadshow "Des Moines, IA" (Hour Two)
11:00 Charlie Rose (60 minutes)	11:00 Charlie Rose (60 minutes)	11:00 Charlie Rose (60 minutes)	11:00 Charlie Rose (60 minutes)	11:00 Charlie Rose (60 minutes)	11:00 Charlie Rose (60 minutes)

SATURDAY		SUNDAY	
6:00 Doodle "Doing It Together!"	6:00 Doodle "Doing It Together!"	6:00 Doodle "Doing It Together!"	6:00 Doodle "Doing It Together!"
6:30 Arthur	6:30 Arthur	6:30 Arthur	6:30 Arthur
7:00 Odd Squad "The Odd Antelope/The One that Got Away"	7:00 Odd Squad "The Odd Antelope/The One that Got Away"	7:00 Odd Squad "The Odd Antelope/The One that Got Away"	7:00 Odd Squad "The Odd Antelope/The One that Got Away"
7:30 Wild Kratts "Polar Bears Don't Dance"	7:30 Wild Kratts "Polar Bears Don't Dance"	7:30 Wild Kratts "Polar Bears Don't Dance"	7:30 Wild Kratts "Polar Bears Don't Dance"
8:00 Curious George	8:00 Curious George	8:00 Curious George	8:00 Curious George
8:30 Curious George "Curious George and the Dam Builders/Curious George's Low High Score"	8:30 Curious George "Curious George and the Dam Builders/Curious George's Low High Score"	8:30 Curious George "Curious George and the Dam Builders/Curious George's Low High Score"	8:30 Curious George "Curious George and the Dam Builders/Curious George's Low High Score"
9:00 Daniel Tiger's Neighborhood	9:00 Daniel Tiger's Neighborhood	9:00 Daniel Tiger's Neighborhood	9:00 Daniel Tiger's Neighborhood
9:30 Daniel Tiger's Neighborhood "The Baby is Here"	9:30 Daniel Tiger's Neighborhood	9:30 Daniel Tiger's Neighborhood	9:30 Daniel Tiger's Neighborhood
10:00 Sesame Street "Bert's Sign Painting Challenge"	10:00 Sesame Street "Bert's Sign Painting Challenge"	10:00 Sesame Street "Bert's Sign Painting Challenge"	10:00 Sesame Street "Bert's Sign Painting Challenge"
11:00 Dinosaur Train "Fast Friends/7. rex Tees"	11:00 Dinosaur Train "Fast Friends/7. rex Tees"	11:00 Dinosaur Train "Fast Friends/7. rex Tees"	11:00 Dinosaur Train "Fast Friends/7. rex Tees"

RELATIONSHIP continued from page 5

is no surprise that it became popular again in the mid 80s embodied in their expression of self-determination.

Another example of self-expression was the second Lukao to Fouha Bay, held in February last month leading into Mes Chamoru. The

processing of people has taken their cue from the writings of priests and explorers about the creation myth, and Laso de Fua being the birthplace of humankind. Offering gifts near the site of the Laso de Fua today in commemoration of ancestors and their perceived practices.

Of course you do not have to lukao' or process in a group to Fouha Bay to be Chamoru, nor are you less Chamoru because you do not. However, there is a growing tendency to introduce perceived ancient practices and its readily accepted.

Chanting and dance, and

commemorative practices of ancient remains recovered at archaeology sites, have all become commonplace. Is this all part of the redefining who are Chamoru - maybe also defining Chamoru in the way that racial prejudice cannot be brought up?

If the Chamoru resistance

against San Vitores' mission was successful, celebrating Magellan's landing would have a different meaning; we would know the implication of Laso de Fua and the activities that occurred in the Bay. In fact, the issue of self-determination would be a moot issue. But, that is not Chamoru reality.



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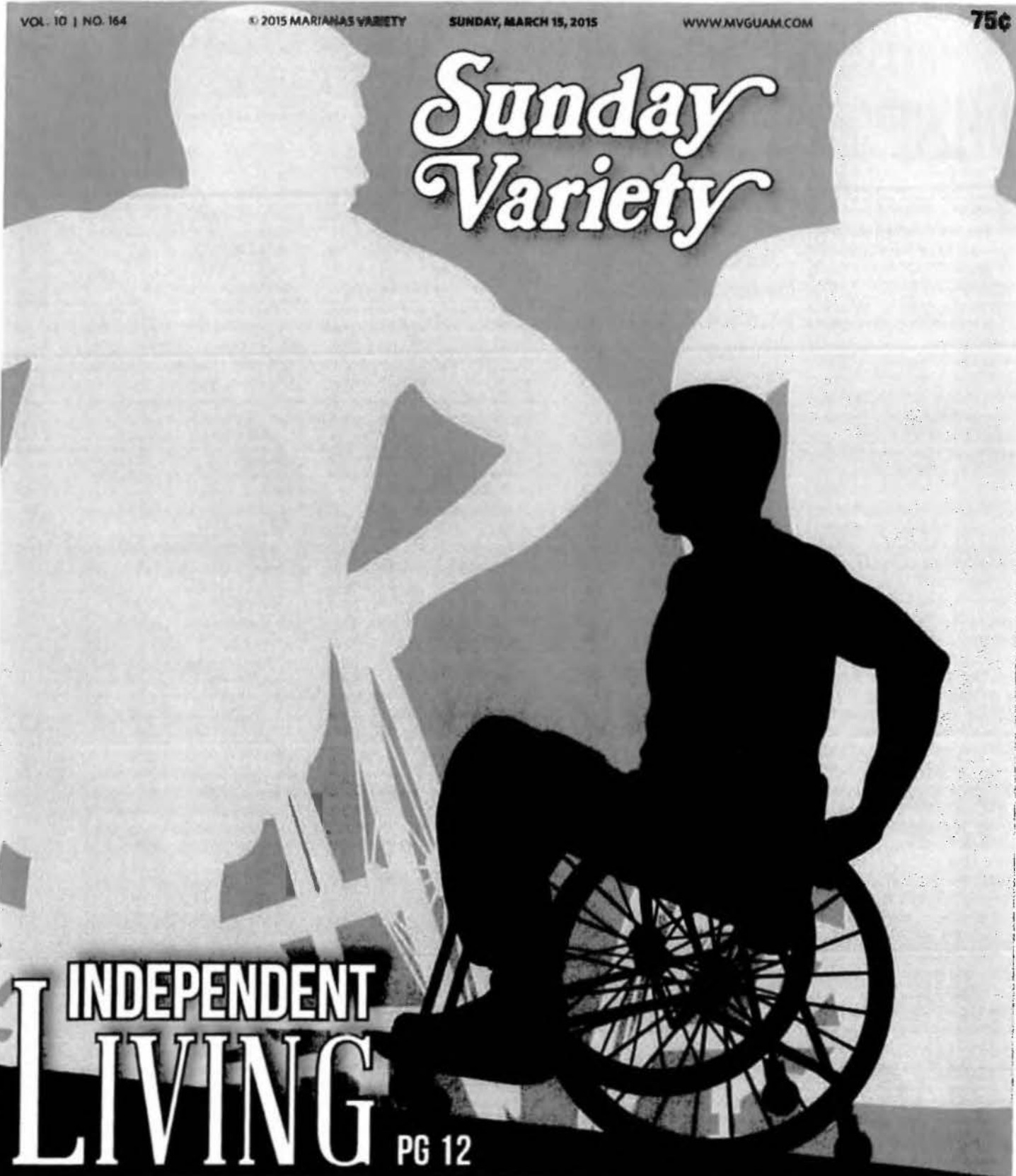


TRI-VISION



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Sunday Variety



INDEPENDENT LIVING

PG 12

What's inside:

Swim coach

Jonathan Sakovich can't get away from sun and water.

Monologues

The so-called "v-word" is a symbol of power and pride.

Fringe benefits

Get on the fringe-tastic trend.

Unexpected green

Converting urban landscapes into island oases.

Beer o'clock

A new place to relax and enjoy in Tumon.

Details, details

Yasunori Sakakibara says, "True Guam is in the jungle."

The Forbidden

There is more to this slab of rock than meets the eye.

Chamorro anime

Local legend in an animated film.



IT'S CHAMORU WHEREVER CHAMORU ARE

// I TINADTAO
MARIANAS

By Riene Santos Steffy



I have enjoyed my relationship with the families of the Northern Mariana Islands, and as I have shared in previous articles, a big reason for my connections to the CNMI is my mother, who was born and raised in Saipan and who also survived the war there.

My research trips to the CNMI began sometime in 1997 when Jon Anderson was flying back and forth, on Roger Slater's Cessna, to do his weekly television show. Roger used that opportunity to get some flying hours on his plane. I had the great fortune of Steff being a close friend of Roger's and that got me a ride on the plane taking Jon up to Saipan.

So I established a relationship with CNMI residents, some of whom I grew up with or met occasionally here on Guam when they were visiting, or on Saipan and Tinian when I was visiting. I always felt at home in the islands, and the people I met on Saipan, Tinian and Luta always made me feel welcome. So it didn't take long for me to assimilate as if I had grown up in the northern islands. In fact, I made my way around so well that I relished taking my cousins to places they had not seen before on their own home island. I get a kick out of being able to introduce them to a place they never ventured to.

One fond memory of a research trip was to Tinian in Mark Mendiola's high school classroom. He and his wife Jennifer were teaching at Tinian High. I was invited to present to the student body my work as an ethnographer-oral historian. I took the opportunity to show one of the publications, *Oral History Overview of Guam and Micronesia*.

I was talking about oral history and its benefits that it allowed for the expression of the individual to describe in their own words how an event affected them. There were many details of history that were not recorded except in the accounts of someone prominent or government officials. So, when I fly up to the CNMI to interview people there, it's because their perspectives are important to an archaeological report or for a historic experience that we are

So I established a relationship with CNMI residents, some of whom I grew up with or met occasionally here on Guam when they were visiting, or on Saipan and Tinian when I was visiting. I always felt at home in the islands, and the people I met on Saipan, Tinian and Luta always made me feel welcome. So it didn't take long for me to assimilate as if I had grown up in the northern islands.

In fact, I made my way around so well that I relished taking my cousins to places they had not seen before on their own home island. I get a kick out of being able to introduce them to a place they never ventured to.

producing for a documentary.

The students were engaging and attentive, but curious that anyone from Tinian could contribute to Chamoru history. During the question-and-answer period, a young man in the middle of the class raised his hand and asked, "Ma'am, what do they call you, people on Guam?" I was puzzled by that question because it was coming from a student who, to my quick estimation, was of the same ethnic group as me. I asked him to repeat his question because I

wasn't sure what he meant and he said, "What do you call you, people on Guam?"

I answered, "Oh, Chamoru." He replied, "No ma'am, you are not Chamoru, you are Guamanian." It was the first time someone said that to me. So I repeated myself, "The people of Guam are Chamoru. There are others who live there, but the indigenous people are Chamoru just like you are here. We are the same people." The student argued along the lines that we on Guam are not Chamoru, because the only ones who are, live in the CNMI. I dove in, "Parehu hit na taotagues gi Marianas. Uno ha hit na taotao. Chamoru yu, ya siña hu fuminu Chamorusa Chamoru si tatao yan Chamoru si Nana hu. Mafañagon Saipan si nana hu ya mafañagon Guam si tatao hu. Parehu hit na taotagues. Uno hit na taotao gi Marianas."

The entire class was thrilled by my response, and at the same time, partly shocked that I could speak Chamoru. They teased the student who asked the question, "Mullard!" because I was able to pull the trump card out of my backpocket - the Speak Chamoru trump card. It wasn't my answer that got them excited. It was the fact that I answered in Chamoru because they were under a false impression that we on Guam don't speak Chamoru. I assured them not everyone did, but many do.

Another question that they asked me, this time during the full assembly after the presentation of the Oral History Overview of Guam and Micronesia was, "Can you trust oral history? My grandmother survived the war in Yap, but sometimes she can't remember who I am, so how can I be sure that the old people who are talking about the war remember what really happened?"

I explained that oral history is a good way to collect information that otherwise does not make it into the historical records. It helps us to know how your grandmother survived the war, to what personal extent she did - what she had to do or when she had to go in order to survive. We know from traditional sources such as the news-

papers that the war occurred, but unless we speak to your grandmother, we would never learn to what extent she survived, or if someone helped her to survive and what they did to help.

Then I answered her first question, "Absolutely. We can trust oral history." Memories may fail and depending on when you interview someone, their story may lack some details, but the details that will be clear are the traumatic moments that seem to be imprinted in their minds and played over and over throughout their lives. It stays with them. Yes, you can trust their oral history accounts. I do."

I used the example of their grandparents who survived the war in Yap, relocated to Guam, Tinian and Saipan after the war and were given the right to choose where they wanted to live. Many of them no longer owned land in Guam because they sold their lands prior to moving to Yap and Palau. So being offered fully furnished Quonset huts on Tinian was a very attractive offer for displaced families looking to start a new life. That, I explained, was the reason I was on Tinian - to collect their oral histories about life in Yap and the decisions to migrate to Tinian and what their lives on Tinian have been like since then.

Many of the kids on Tinian did not know that there is a bay in Yap called Chamorro Bay. I remember my own disbelief too the first time I heard that. I looked it up on the Internet. I learned that Chamorro families lived in houses all along both sides of that bay. Therefore, Chamorro Bay.

I had been to Yap before that Tinian trip and saw it for myself, so I assured the students that the bay exists and that they should go home and ask their grandparents about their lives at Yap while they could still remember where they lived along Chamorro Bay.

Chamorro Bay is to Yap as Chamoru is to Tinian, its Chamoru wherever Chamoru are.

Riene Santos Steffy is ethnographer, oral historian, and MARC research associate. She is the producer of I Tinadtao Marianas History Series on KLUAM TVB. She can be reached via email riene@rienesite.com.

Sunday Variety



**ESTPAC
EVER PG12**

What's inside:

Climate ambassador

Palau's Otai Ulurlong keeps it cool.

MET Gala

Janela Carrera's top picks from the fashion industry's most anticipated ball.

Isa highlights

Chicken flowers, jungle fairies, & books with secrets.

Farm-to-Table

Guam is in the midst of a green revolution.

Nerd herd

Guam geeks gathered in celebration of "Avengers: Age of Ultron."

Difference

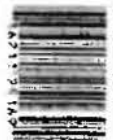
Ember Junge says women bring a different perspective to commerce.

Snow bowl

At Saipan's Paris Croissant, the lip-smacking goodness doesn't end with your first bite.

Battle of the bands

Two bands enter, one band leaves.



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Comic fans gathered under one roof, buying comics and figurines in celebration of "Avengers: Age of Ultron."

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Joshua F. Tenorio believes the judicial system is what defines democracy.

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Local bands rock on.

// RAMBLINGS FROM THE EDITOR

By Mar-Vic Cagurangan



One year ago and one year from now

This month of this year is a point of reference for Sunday Variety, which is marking its birth on May 25, the date of our first issue. It has been

a pleasure for us to produce this publication week after week, offering our readers leisure reading, giving them a respite from hard news that fills the pages of MVG from Monday to Saturday.

Directing the weekly coverage and closing the pages during crunch time have been challenging. Certainly, the pressure is shared by our staff reporters, our freelance feature writers and columnists, who probably dread the emails or text messages I send them every week to remind them of their deadline. But at the end of the day, the stress gets wiped up whenever I see the finished product. Our visual editor Erin Ignacio who does the layout never stops surprising me. Jonathan Abella's people photographs always add more life to every story. It has truly been a pleasure to be surrounded by a bunch of creative people, who are thrilled to share with our home community their love of the arts, humanities and good writing. In the

process, I further discovered Guam and its people.

This month of this year is also a point of reference for Guam. One year from now,

the island will be hosting the 2016 Festival of Pacific Arts, which will see the largest gathering of cultural performers, artisans and artists from the region. Four hundred days from now. The countdown begins.

For our cover story, Louella Losinio looks into the island's preparations and pertinent legal matters related to the protection of intellectual property rights and protection for indig-

enous cultural practitioners and creators. Piracy, cultural appropriation of visual art, design, dance and other artistic expressions are some of the infringements identified as a potential threat to local artists and cultural creators who will be participating in the event.

Rlene Santos Steffy recounts her experience - and the friendship she found - while covering the 2000 FestPac held in Palau.

See story on Page 12.

Send feedback to managingeditor@mvguam.com or Sunday@mvguam.com.

A Variety of Talent

- Dustin T. Bautista
- Alvin Baylon
- Dinah Bayot
- Ishidoro Borja
- Mar-Vic Cagurangan
- Duane Calvo
- Crystal Castro
- Raymond Castro
- Barbarra Cepeda
- Malory Cruz
- Louise DeLa Cruz
- Jonathan Diaz
- Jacqueline Guzman
- Erin P. Ignacio
- Sean Steven Ignacio
- Justin Johnson

- Maria Louella Losinio
- Cristina Oilet
- Malorie Paine
- Gerardo Partido
- Ahliil Saitanan
- Ledwynn San Nicolas
- Wilbert San Nicolas
- Jasmine Stole
- Robert Tupaz
- Carmen Untalan
- Vanessa C. Villanueva
- Jamey L.D. Weakley
- Matt Weiss
- Frank Whitman
- Amier Younis

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JAMES BAMBA



ABOUT THE ARTIST

The woven coconut leaves on the cover were created by local artist James Bamba, who specializes in weaving *hagon* *ajgak* (pandanus leaves). The art of weaving runs in his blood. According to a previous Sunday Variety article written by Amber Word, Bamba's paternal grandmother was an *ajgak* weaver. Bamba, who grew up in Agaña Heights, is "a student in practice, a linguist by trade," and "learning and teaching

his way through the University of Guam's secondary education, Chamorro Language program," according to Word, who also wrote that "Bamba is a much needed bridge in the cultural shift transforming our world. He holds on to strong, traditional methods and cultural intricacies while adapting previously gender-specific norms and difficult-to-digest teaching methods."

FESTIVAL OF THE PACIFIC ARTS: RETAINING INTANGIBLE CULTURAL HERITAGE

// | TINAOTAO MARIANAS

By Alene Santos Steffy



15

SUNDAY, MAY 10, 2015

Sunday Steffy

The main events at the Festival of Pacific Arts include the performing arts, the traditional and contemporary song and dance, storytelling and theatre. This has been a challenge for Guam because with the advent of Spanish-Catholicism, the old chants were replaced with rosary and novena recitation, leaving us very little to determine what and how the ancient people carried out the indigenous art forms.

construction and non-instrument navigation in Palau has been eroded by modern technology, it was the first time the children in the country saw a large group of canoes in the bay. For us who witnessed that event, it was a historic day, too.

After the canoe welcoming ceremony, Kelly and I were heading back to the hotel, when a woman at the bottom of the bridge flagged us to stop. I railed down the passenger window and she bent down and asked if she could hitch a ride to town. Kelly and I agreed and discovered that Sarah Vuitallitu was a reporter from Radio New Zealand.

At the festival grounds, I showed interest in a vase that a potter was forming and I told him I would like to buy it from him. I was intrigued about the journey art that the potter designed on the vessel, intricately showing the convergence of each country at the festi-

val in Palau. When we returned a day later to pick it up, the potter told me that Sarah had bought it for me as a gift for our new friendship. Sarah and I became very close during the remaining days of the festival and remained close friends for many years afterward. I even traveled to Wellington after one of Steffy's Oceania National Olympic Committee meetings in Auckland and Sara and I took the ferry to South Island and drove all over sightseeing for a week. It remains one of my best friendship memories that began at the Festival of Pacific Arts in Palau.

Making life-long friendships is one aspect of the Festival of Pacific Arts, but the heart of it is the art of Pacific culture - a living culture that can be seen in the way Pacific peoples dance, sing, speak and how they make their craft and other art forms including their architecture, games and their language. While it has been these intangible cultural heritages that make Pacific Islanders different, modernization and global communication and commercialism make us similar. And, the young have a strong desire to assimilate.

It's this charge that the Pacific festivals were designed to retain - traditional art forms in an attempt to recapture the old ways of dance and chants as they were originally created. It's an admirable goal, but in order to retain an intangible cultural heritage, it must be kept alive and relevant. It must be regularly practiced across generations. That seems a tall order for developing countries, where modernization speeds everything up. The writing is on the storyboard for Guam.

The main events at the Festival of Pacific Arts include the performing arts, the traditional and contemporary song and dance, storytelling and theatre. This has been a challenge for Guam because with the advent of Spanish-Catholicism, the old chants were replaced with rosary and novena recitation, leaving us very little to determine what and how the ancient people carried out the indigenous art forms. The small reference that Luis Diego de Sanvitores made regarding chant leaves little clues for us to develop or recapture the art of chanting or dance. In order to do so, Guam dance groups have borrowed elements from other

Pacific Islanders in their effort to rediscover and redefine themselves as traditional art. Chanters are not dancers; they focus on the use of language to perform the traditional art form.

It's also this way with seafarers. Larry Cunningham and members of Traditions About Seafaring Islands (TASI), a nonprofit group, which rediscovered and redefined the art of canoe carving. TASI sought the assistance of seventh-generation Carolinian Master Navigator Manny Sikau from Pohnpei, Chuuk to help them build canoes and share his knowledge of navigating by the stars. Manny Sikau was a great friend of seafarers on Guam. Sady, he died of a stroke at 55. In his honor, eight crewmembers and Master Navigator Chief Theo sailed the Lian Pohnpei, the last canoe built by Sikau on a weeklong journey to Guam from Chuuk. Manny and Cunningham's efforts to rediscover, redefine and rekindle Guam's traditional canoe building can be passed down from generation to generation.

Similarly, Mario Borja successfully led the construction of a 47-foot single outrigger canoe replica of an ancient Chamorro flying proa, out of a 125-foot redwood tree. Mario and his crew are learning how to sail the canoe because they will attempt to sail it back to Guam in time for the Festival of Pacific Arts in 2016. In order to do that, Mario will have to sail the Sakman Chamorro the distance of nearly 6,200 nautical miles to Guam.

Guam is an example of the benefit of having a Festival of the Pacific Arts because Guam's intangible cultural heritage was corrupted and destroyed by well-meaning Spanish-Catholic Jesuit priests, requiring artisans to borrow choreography from our Pacific cousins in order to rekindle the desire for a wide range of cultural forms so that Guam can rebuild its cultural traditions. We cannot go back. The past is behind us, but Guam has an opportunity to preserve and develop various local art forms to hand down to its future.

Alene Santos Steffy is ethnographer/oral historian, and MARC research associate. She is the producer of I Tinaotao Marianas History Series on KUAM TVB. She can be reached via email alene@alene.com.

Every four years, thousands of Pacific Islanders converge on the host island for the Festival of the Pacific Arts, where for one week they will display their cultural treasures in the form of carving, dance, chant, painting, blacksmithing, weaving, song and instruments, artifacts, handicrafts, architecture, games and languages. It is a time and place where Pacific Islanders shine. They fly their national colors and show their national pride. They cross the vast ocean that usually divides them, airborne.

The Pacific festival concept was driven by concerns that the region was losing its traditional art forms. A Pacific festival would be a place where they would highlight the inherent cultural values and traditional methods in indigenous art forms.

Belau hosted the 9th Festival of the Pacific Arts in July 2000, where participants from 27 countries gathered to present their "Pacificness." Strangely enough, it is the similarities that make them shine. They each have similar practices that they do differently. They sound different and dress differently.

The 9th Festival of Pacific Arts was the first time I had heard of these festivals and covered as a journalist. I was one of the reporters covering the event in Palau and I brought nine-year old Spence with me so that he could experience a festival.

Kelly Marsh Taitano and Rosanna Barcinas also booked a room at the Sunrise Villa during the festival. Kelly and I got up early on July 22 to attend the dawn arrival of the canoe flotilla at the Koror-Babeldaob Bridge, which keynoted the event on the opening day. It was a sight to see all the canoes make their way into Klubed Bay to the large, expectant and excited crowd. It was very exciting to watch 13 canoes arrive and to know that one of the canoes was from Guam. The other 10 were Palauan canoes, each carrying 13 to 18 people. The canoes from Saipan and Yap didn't make it in time for the opening.

That was a historic event for the Palauan people because it was the first time in 50 years that they witnessed a large assembly of traditional vessels navigating in Klubed Bay. And because canoe

Sunday Variety



Career path Life after college

PG 10

MCT

What's inside:

Pocket beaches

Discover the hidden treasures behind the jungles of Salpan.

Turning 11

Anak Band has been on a long journey.

Nerissa Underwood

The senator finds herself in a new, exciting phase of her career.

Knights Gallery

From the notebook to the gallery, SJS students show off their art.

Second chances

Mother & daughter earn their diploma despite the odds.

Heels

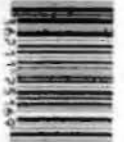
For Janela Carrera, a pair of heels lasts less than six months.

Spring Kitchen

Check out this quintessential Chinese food joint.

Q&A

Barry Duenas strongly believes in karma.



Sunday Variety

Think: The future of Guam PG 12

What's inside:

Day in the life

See who's flying the Navy's most advanced helicopter.

Q&A

Jeff Gonzales won't sell his soul to the devil for anything.

Kitchen Lingo

Freshly picked from the farm, served on your plate.

Multiple pieces

"All in One Guam" captures the island in watercolor.

Remnants

Relics behind the bushes.

Colors & spheres

Mark Dell'Isola started painting wall-sized images to help him cope with a loved one's illness.

Distinguished alumni

Don Muna is named GCC's 2015 Distinguished Alumni.

Skunk Hour

Poets and listeners gathered at Guma Tasa on May 9.



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Hafa CHamoru?

// I TINAOTAO
MARIANAS

By Riene Santos Steffy



Hafa CHamoru is a question that has come up in the context of many discussions amongst the indigenous people of the Marianas and especially of indigenous people who have moved away from the Mariana Islands beginning at the end of World War II. This topic is very important and was addressed in Episode 1 of Season 1 of our television history series, *I Tinaotao Marianas* that aired on KUAM TV 8 in March of 2014.

This article includes excerpts of the following history scholars discussing this topic in Episode 1: Robert A. Underwood, Anne Perez Hattori, David Atienza and Carlos Madrid. It is important to define the term CHamoru in the definition of its modern day use and to help everyone understand that the first people of these islands, who arrived and decided to make these islands their home, were not CHamoru because the term CHamoru became popularized in the 19th century. How did this term become popular? What does it mean and why do people declare to be CHamoru?

"For the term CHamoru, you'd have to look at a couple of other terms that also became popularized in the context of the 19th century and see how those terms developed in the context of the Spanish empire. Now, those two terms are, Filipino and Mexican," Robert Underwood said.

Anne Hattori said it straight away, "When we're talking four - five thousand years ago, people moving here to settle, the islands were uninhabited, right? People came on their canoes. DNA tells us they came from Sulawesi, Indonesia and the Moluccas came here. Those are not CHamoru."

David Atienza said the Spanish discoverer Magellan determined the descriptions of the people of these islands as thieves and then a Jesuit missionary by its financial supporter. "The Jesuits right when San Vitores arrived, they changed the name from Ladrones - the first name they called it - to Marianos."

"The Mohican Indians were just a small group of Indians, and now, all of a sudden Mexicanos are everybody." Indian, non-Indian, mestizo are people born in the colony but of Spanish ancestry," Underwood continued.

And what did Filipino mean in the 19th century, Underwood asked. "Well, Filipino identities were all those kind of educated, nationalist type Filipinos. Those guys were not talking about the indigenous Filipinos per se; they were talking about who wore suits, went to Europe, studied and were intellectuals. They were the *Ilustrados*. Those were the people who adopted and embraced the term 'Filipino.' Eventually it manifested itself in the persona of Rizal. So, Rizal became the national hero and he is the quintessential Filipino. Lapu Lapu would never call himself a Filipino. He didn't even know what the term meant. See, so he's not the quintessential hero of the Philippines."

"Four or five thousand years ago people didn't have those ethnic divisions; they weren't carrying passports, right?" Hattori noted. "They were just navigators who came and decided to settle. But they found these islands, the Marianas, they said, 'Hey, these look good.'"

Atienza came back in with, "Now the term CHamoru was used only for the chief, 'CHamori.' Some sources said that it was CHamoli, we're friends, friends. But the Spanish used the word CHamoru for those who were bald, but only the chiefs. What I see is that this style was something brought by Choco, something recent. It was not always like that. Because, I said, this is not an island, influences that come and make an impact and people like it and people refuse it."

"They came, they made their villages and created a culture. These are the CHamoru," Hattori said. "These people, they were not CHamoru when they came, but by coming here and making this their home, making this their homeland, they became the CHamoru people."

Continuing on with the defini-

tion of how terms became popularized, Underwood defined the second popular term Filipinos. "The term Filipino began as a term applied only to Spaniards who were born in the Philippines. It didn't apply to what we now call Filipinos. Those people were *natibu*, identified by their region or their language group. So, there were Tagalogs, Visayans - primarily from Cebu, but some from Iloilo - Ilocanos, and Moros. That was like the Spanish view of the Philippines."

"Let us remember that a hundred and fifty years after the arrival of Magellan, the Jesuit missionary San Vitores decided, or managed, to obtain funding to establish a mission here in the Marianas - in Guam. That process triggered a series of changes, incorporations, borrowings, diseases, violence, transculturation, new trades, new migrants," Carlos Madrid said.

Underwood made this point, "So, if you went to Philippines in the 1840s and you asked a guy walking down the street in Manila, 'Are you Filipino?' he'd say, 'No, I'm Tagalog or I'm Visayan.' So, how did the term Filipino come to mean all of them?"

Madrid noted that from 1668 to 1898, Guam was part of the Spanish Crown. "It was part of a number of changes and borrowings and incorporations that affected and shaped Guam one way or another. We need to understand that process in order to get the picture of who are we now."

And what did Filipino mean in the 19th century, Underwood asked. "Well, Filipino identities were all those kind of educated, nationalist type Filipinos. Those guys were not talking about the indigenous Filipinos per se; they were talking about who wore suits, went to Europe, studied and were intellectuals. They were the *Ilustrados*. Those were the people who adopted and embraced the term 'Filipino.' Eventually it manifested itself in the persona of Rizal. So, Rizal became the national hero and he is the quintessential Filipino. Lapu Lapu would never call himself a Filipino. He didn't even know what the term meant. See, so he's not the quintessential hero of the Philippines."

Atienza returned with, "So we start to understand Guam, [and] the Marianas as something dynamical with movement in a crossroad will in our vision, we'll understand better. One of the great problems in historical thinking is to think that all history is where you're at. No, it's not. You're affected by trends elsewhere. How does your frame of reference change? Well, your frame of reference [changes] by comparison. So today we compare ourselves to the people from the FSM, Virgin Islands or Puerto Rico. We have many frames which to select from."

So, what was the frame from which the term CHamoru came to the surface? How did the governors of that time use the term "CHamoru"? How did "CHamoru" come to be so common in the 19th century when it wasn't common before? So the question is, "Is CHamoru a cultural term that refers to an indigenous group? Or is it an emerging term of nationalism?"

How will you answer?

Riene Santos Steffy is ethnographer, oral historian, and MARE research associate. She is the producer of I Tinaotao Marianas History Series on KUAM TV8. She can be reached via email: rsteffy@riene.com.

Sunday Variety



Career path Life after college

PG 10

What's inside:

Pocket beaches

Discover the hidden treasures behind the jungles of Saipan.

Turning II

Anak Band has been on a long journey.

Nerissa Underwood

The senator finds herself in a new, exciting phase of her career.

Knights Gallery

From the notebook to the gallery, SJS students show off their art.

Second chances

Mother & daughter earn their diploma despite the odds.

Heels

For Janeia Carrera, a pair of heels lasts less than six months.

Spring Kitchen

Check out this quintessential Chinese food joint.

Q&A

Barry Duenas strongly believes in karma.



REVEALING THE PAST IN PRESENT TENSE

// I TINAOTAO
MARIANAS

By Rlene Santos Steffy



I have written about the people of the Mariana Islands, their genealogy, customs, language and history over the past year, and the focus of this column will continue to be Mariana Islands centric. While it covers historic periods, I will include the activities of the people during the periods to show the involvements, interactions and impacts that people had with each other and with those who migrated after them. After all, we are talking about a period of time from 2,000 B.C. to present. So, based on that length of time, I'll never run out of things to write about in this column.

You are probably asking yourself, "Where on earth did she get 2,000 B.C.? Is she saying that the ancient people were here before Jesus' time?" No one has been around that long to know when the first people inhabited these islands, where they came from and why they became the first settlers. But archaeology has provided us with ideas of what might have happened. It is an important method in legitimizing our permanent occupation of these islands.

I have come to appreciate archaeology through the conscientious works of archaeologists Fred Reinman, Rosalind Hunter-Anderson, Steve Athens, David Welsh, David Tuggle, John Peterson, Mike Carson, Darlene Moore, Dave DeFant, Lyn Leon Guerrero, Sandy Lee, Mike Fleming, Randy Harper, Marilyn Swift, Richard Olmo and Vic April. I know them personally and have worked with them in one or numerous projects.

I met Darlene Moore and Roz Hunter-Anderson when I was the public relations manager at the LeoPalace Resort Manenggon Hills. Darlene and Roz did an amazing job documenting their discoveries. Despite the initial resistance from my managers, they were the only ones kicking up dirt on the hill. I'm very proud to have had a big part in their success, if it was only to fend off dissenting managers upset with the

delays that the archaeologists were creating. Of course, they weren't but the law is clear. No construction without archaeologist inspections and if you appreciate preservation that's a very good law.

Archaeologists are instrumental in telling the stories behind the remains of ancient people. I realize that allowing archaeologists to do their work has been difficult for some people to accept, but it might help if we look to the practice of our ancestors as indicators of how we should decide. How can you learn that without archaeology?

Studying the past through material remains is as important as understanding the past through the written word in order to put the flesh on the skeleton of our ancestral past. That is why forensic archaeology is very appealing. UOG professor of anthropology Gary Heathcote's work helps us to see what Taotao Taga (Man of Taga') may have looked like.

Anthropologist Hans Hornbostel, who worked for the Bernice P. Bishop Museum in Honolulu, excavated the remains of a man on Tinian in 1925. The 16th-17th century man probably lived during the late pre-colonial to early Spanish colonial period, called Taotao Taga. Hornbostel took some of Taga's remains to Honolulu in 1990. Heathcote briefly examined the ancient skeleton when it was in the casting process at the Museum. Heathcote said the ultimate objective was to produce an osteobiography or the story of Taga's life based on what is recorded in his bones and teeth.

Initial analysis indicated that Taotao Taga suffered a serious penetrating wound to his face. The man's other physical characteristics also suggested that "he was probably a part of a cohort of strong men whose skeletal changes reveals he may have been a semi-specialist stoneworker and builder," according to Heathcote.

Taotao Taga's skull was sent to forensic anthropologist Diane

France's casting laboratory in Colorado, where she worked on the mold to replicate Taotao Taga's skull. She completed her work in 1998 and returned it to the Bishop Museum. One year later, the reconstructed skull of Taotao Taga's was repatriated to the CNMI Museum, where it remains.

As I continued to learn about our past through the various assignments as a journalist and talk show host, I was introduced to the process of collecting oral history. It started as a request for me to interview World War II survivors who were forced to march to the Manenggon concentration camp in Yoña. After several years of interviewing survivors, I was invited to present my findings at the 2005 Japan Oral History Association conference at the Kyoto University in Japan. I was hesitant to accept the invitation because I was concerned about the audience's reaction to the truth about what happened on Guam during the Japanese occupation. So a discussion over email with JOHA organizers for several weeks clarified that JOHA members were ready, willing and eager to hear about what happened on Guam. I also got the assurance from an associate oral historian Yuri Okubo, a research fellow at the University of Tokyo, that JOHA members were ready to learn the truth about the war on Guam.

It was the late UOG Professor Dirk Ballendorf, who introduced me to Yuri Okubo. She came to Guam to research the activities of the Kaikontai, the Agricultural Development Party that was sent here to assist Japanese soldiers cultivate food-stuff because food supplies to the troops was limited toward the end of the Japanese occupation. Nineteen-year-old Chiaki Tanaka was a Kaikontai member and also her mother's brother. The Kaikontais were responsible for supervising the clearing of fields in preparation for planting badly needed crops. Two months after Tanaka arrived, Japanese forces

withdrew to the northeast and many Imperial Army soldiers were crushed by the powerful U.S. 3rd Marine Division. Those who survived the Third Marines jumped to their death of the northwestern cliffs. Yuri said Tanaka was killed at the Matagua area where General Obata retreated with many of his men and where Obata committed hari-kari in a cave there.

On the west side of Guam, the Army's 77th Division landed at Agat and advanced over the hill toward Barrigada. Some of the 77th soldiers stumbled into the Manenggon Valley after mistakenly turning right. Others met Guamanians sent to the Asinan camp because there was no room at Manenggon. These Army soldiers were headed to Yoña in order get to Barrigada to rendezvous with the US Marines at Yigo. That was July.

On Aug. 14, Radioman Jim Smith and the crew of the Boomerang were part of the 315th Bomb Wing sitting on the Northwest Field runway anxiously awaiting the command to about the mission, but it never came. A total of 143 Boeing B-29 Superfortress took off from Northwest Field on a secret mission to destroy the Nippon Oil Fields at Akita, Japan. A total of 132 reached the primary target and accomplished their mission, returning safely to Guam in a 17-hour-round trip. It is known as the longest mission of WWII. As the B29 Bombers were returning to Guam, President Truman announced the official end of the war.

Smith said it was a rough time for President Truman because the Russians were approaching Japan from the north and he didn't want them to share in the victory. Smith they sat in very hot, completely stripped down B-29 bombers on the runway at Northwest Field anxiously waiting to hear the abort-mission code, "APPLE." It never came. They were ordered to take off and hoped they all returned home safely.

He also said the United States

REVEALING continued on page 23

REVEALING continued from page 4

knew nothing of the planned coup to stop the Japanese emperor from surrendering and that their untimely approach over Tokyo on their way to Akita, forced a blackout of the city, delaying the coups plans, allowing the Emperor to record his surrender message. The coup leaders were not able to locate the well-hidden surrender message and the B29 bombers successfully destroyed the Akita target.

Jim Smith lived to become Guam's 2007th Liberation Day Marshal

and on April 5 his son Darin Mauer brought his ashes and spread them around The Last Mission Monument at Northwest Fields, the home of the B29 Superfortress.

(Correction: In last week's column, I made a mistake and didn't lead into Underwood's closing points giving it the appearance that they were Atienza's comments. It should have read this way:

Atienza returns with, "So we start to understand Guam, [and] the Marianas as something dynamical with movement in a crossroad will in our vision, we'll understand better."

Robert Underwood concludes, "One of the great problems in historical thinking is to think that all history is where you're at. No it's not. You're affected by trends elsewhere. How does your frame of reference change? Well, your frame of reference [changes] by comparison, you're compare yourself - so today we compare ourselves to the people from the FSM or we compare ourselves to the people of the Virgin Islands, or Puerto Rico. We have many frames from which to select from.

"So, what was the frame from which the term Chamoru came to

the surface? And, what did the governors that were here, how did they use term Chamoru? And, how did Chamoru come to be so common in the 19th Century in the 1800s, when it wasn't common before and what did that mean? So, the question for Chamoru is, "Is Chamoru a cultural term that refers to an indigenous group? Or, is it an emerging term of nationalism?"

Riene Santos Steffy is ethnographer/oral historian, and MARC research associate. She is the producer of *I Tinootan Marianas History Series* on KLUAM TVB. She can be reached via email riene@artelive.com.

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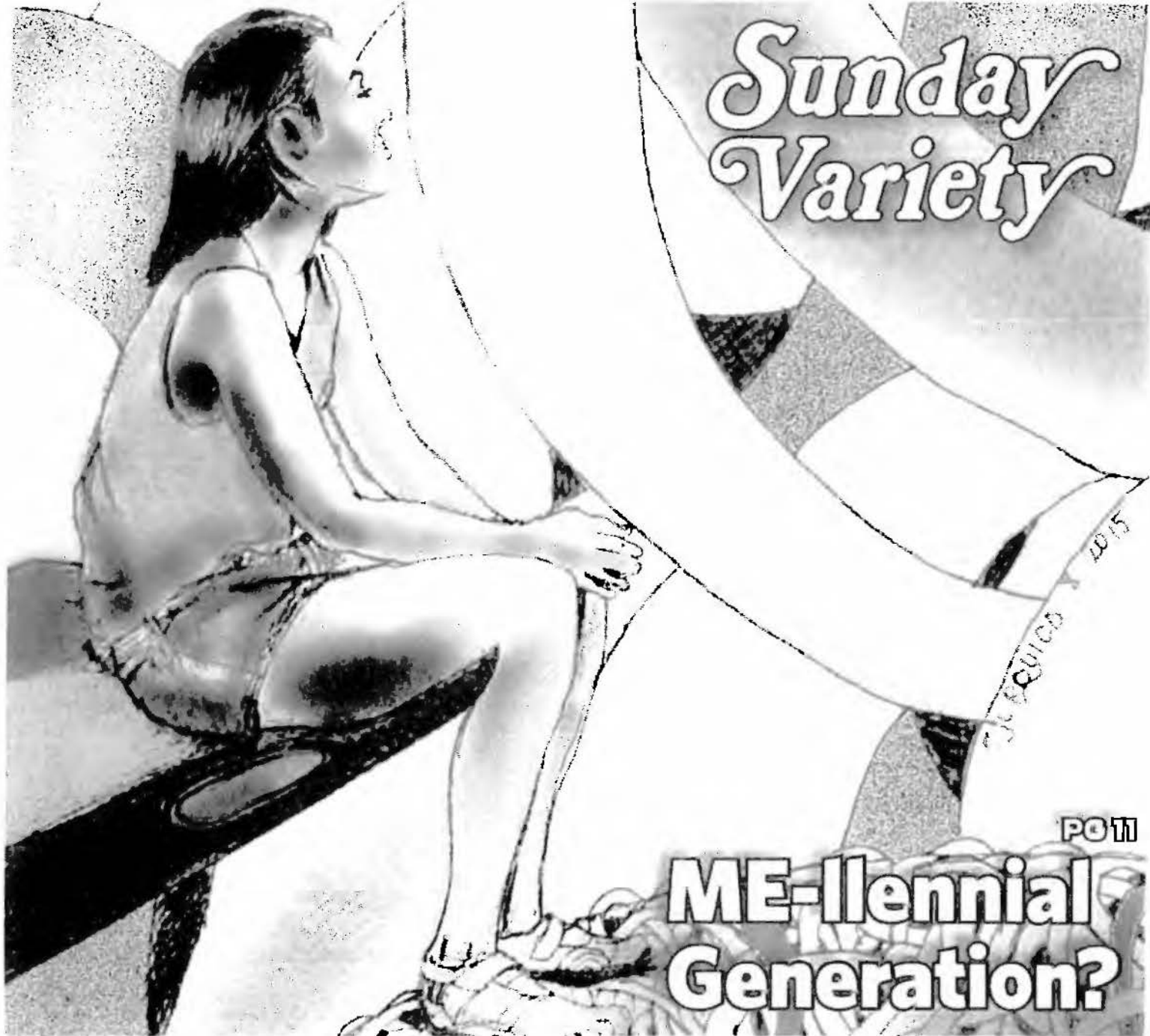
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PO 11
**ME-llennial
 Generation?**

What's inside:

La Brasserie

Feast on Filipino cuisine at the Holiday Resort.

Watchman

More on TKAM's sequel.

Changing fashion

Unconventional models grace the runways.

Art roundup

August was a busy month for local artists.

Being...

Before retiring, Chris Perez most enjoyed being an important part in the lives of his patients.

Flinched

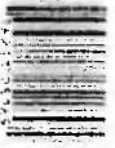
Celebrating 12 years of rock 'n' roll.

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Making your very own disinfecting surface cleaner.

Village Market

Pop in and explore a stock of tropical and floral designs.



Saving indigenous languages

/// TINADTAO
MARIANAS

By Rlene Santos Steffy



I spent last Saturday afternoon at the Indigenous Language Children's Books Workshop. "The idea of this workshop was born out of our discussions at meetings of FESTPAC 2016 Subcommittee on Forums, Workshops and Seminars," said Rosa Salas Palomo, a retired UOG CHamoru Language Professor, the organizer and primary facilitator of the workshop. Teresita C. Flores, Rufina R. Mendiola and Ann T. Rivera are assisting facilitators and members of the same subcommittee but they are also aspiring indigenous writers.

"There is a need for indigenous books to ensure literacy in the CHamoru language," said Rosa Salas Palomo, whose name is synonymous with CHamoru language. She wanted to do the workshop because, "There are stories that are culturally relevant to promote CHamoru language literacy. However, this workshop is designed for all indigenous languages."

So many people may read indigenous language and think it's only CHamoru. But indigenous language is broader than CHamoru in this context.

I asked Rosa if English is an indigenous language. "No, it is not. It's a language of power similar to French in New Caledonia," she said. I rattled off a list of Pacific Island languages and she said, "Yes," to many until I said Filipino. "No. But Ilocano and any of the other languages of the Philippines are," [indigenous] she said.

That means that Tagalog is not an indigenous language because although it belongs to the Malayo-Polynesian branch of the Austronesian language family, it functions as the lingua franca of the Philippines. It is the basis for the development of Filipino, the national language of the Philip-

If the law in the Marianas would protect the CHamoru language in the same way that the laws of the United States protects American native languages, it will begin the revitalization process to ensure that the CHamoru language is out of danger of dying.

ines. It's the sixth most-spoken language in the United States. Now that's a power language.

The Guam Council on the Arts and Humanities Agency and the Guam Visitors Bureau fund the workshop so attendance is free to any interested indigenous writers who wants to understand the production steps toward publishing a book. It's held every Saturday in August from 11 a.m. to 3 p.m. at the Chamorro Affairs Office in the Terlaje Building next to the Guam Legislature in Hagåtña. The workshop is scheduled for all five Saturdays in August, and there are only two Saturdays left. Participants must attend all five days of the workshop unless they have what is expected of them before Saturday. If you come on Aug. 29, you will need the second draft of your story, all illustrations clearly described and an artist to work to work with. If your story is bilingual, an indigenous language and English - both scripts must be completed by workshop on Saturday.

What is the distinction between an indigenous language and a power language? Peoples whose ancestors originally inhabited a particular area and speak the language of their ancestors are considered indigenous heritage language speakers. So on Guam that would be

the CHamoru language even if Spanish or Japanese words have made their way into the CHamoru language spoken today. In Palau, it's the Palauan language and for the people in the Philippines it would also be any of the languages other than English, Filipino or Tagalog.

A power language is a language spoken by immigrants who move to an area after colonization by the United States or Europe: these would speak an immigrant heritage language. In Guam that would be English and in the Philippines it would be Filipino or Tagalog.

"Native American languages receive special legal status in the United States. Such legal status is remarkable because the United States doesn't have a national language policy, and it exists because the ancestors of the speakers of these languages lived on this continent long before other peoples arrived," according to Erin Haynes from the University of California, Berkeley about indigenous and immigrant heritage languages in the United States.

If the law in the Marianas would protect the CHamoru language in the same way that the laws of the United States protects American native languages, it will begin the revitalization process to ensure that the CHamoru language is

out of danger of dying. And to add strength to the purpose of the laws, indigenous people of the Marianas must commit to teaching the children of the Marianas to speak their indigenous language otherwise there is little hope of revitalization of the CHamoru language.

Rosa expressed her excitement about the number of participants other than CHamoru language teachers at the workshop. She was pleased to see a diverse group of hopeful writers. I counted 31 people in the room as they took turns giving an overview of their topic, storyline, characters and motivation for writing. There are a few CHamoru Language teachers attending and a mother-daughter team and sister-in-law team and a few other indigenous representations were there.

In the interest of time, Salas Palomo invited each participant to give a brief overview of their book. Asking a writer to be brief is like asking a cheerleader to whisper. Each participant stood and described their book, their interest in writing, and the topic and explained why they thought the topic was important to convey to children. The topics ranged from informational to inspiring, humorous and instructional and honorary to scientific and of course almost all the stories center on CHamoru culture, values and belief, as well as language, village history and flora and fauna. Many of the main characters were animals - indigenous like the ko'ko' (Guam rail), the umang duk (hermit crab), the hilitai (monitor lizard) and introduced like the binádu (deer), karabáo (water buffalo), and ga'lagu (dog).

Marian Ada and her daughter Rachel Lizama chose the umang duk, a resident of Ylig Bay as the main character in



Karma Chameleon or just luck?

// ABOVE AVERAGE

JOE

By Joseph Meyers



SUNDAY, AUGUST 23, 2015

Sunday Variety

Probably my first exposure to the word "karma" was the repetitive 1980s song "Karma Chameleon" by Culture Club. Yeah, the one we pretended to hate and wouldn't be caught dead singing or listening to. Of course, when no one was around, that would be a different story. Well, that song came and went, but it seems the subject matter "karma" is often mentioned more casually than ever.

People constantly refer to "karma" for every event that happens. I'm not talking about karma based on Hinduism; I am talking about the pop culture version, which simplifies the concept of karma to a one-liner - "what comes around goes around." While this is part of the ancient karmic concepts, there are other aspects of karma in the Hindu, Buddhism and other Eastern religions that form part of very complex spiritual belief systems.

I am nowhere nearly educated enough to comment on that -

When we promote the concept of karma as a law, we risk "blaming the victim" when bad things happen to them.

even with Wikipedia. But I want to comment on how people randomly use the heavy implications of karma to explain things away.

But people seem to take more delight in the negative than the positive side of karma. Unless of course, it is ourselves doing a good deed and we can tell ourselves we just created a "bank" of goodwill in the universe that will come back to us. Hopefully, right?

Now, I have no doubt yet there is a correlation between good acts, and having good things come back to you. And the opposite is true of course. Mean and nasty people are

often visited with the same behavior from others. But that's just a general principle, not a universal rule. In fact, for some of the biggest events in life, it has no bearing at all.

I could go on and on with examples, but when we promote the concept of karma as a law, we risk "blaming the victim" when bad things happen to them. And that is simply not fair. Let me put it this way: blaming the victim itself is bad karma.

One of the dumbest examples I can think of is when Hulk Hogan's son got into a horrific car accident that resulted in a passenger, John Graziano, being severely injured and disabled. The courts found Hogan's son at fault for the accident but the wrestler declared that Graziano had brought it upon himself. In a 2008 interview with CNN, Hulk Hogan said, "Things happen for a reason. In my belief, this is to make John a better person."

Now, I know we don't hold up professional wrestlers as our arbiters of ethics in the Western world. Nor do I think that in the ancient Sanskrit references to karma, there is any reference to the equivalent of Wrestlemania or body slams. But still, that is a pretty low thing to say about someone who was left in a comma. He was literally just "along for the ride." He was vilified publicly simply because he got hurt. Very bad things can happen to good people. And good things can and do happen to bad people all the time. We shouldn't do good deeds simply because we think we will get something in return later.

And if you happen to do something horrible such as singing "Karma Chameleon" in public, it didn't mean payback guaranteed. But then again, I heard Boy George is getting a reality show, so maybe we are all about to be punished for our bad deeds.

(continued from previous page)

one of their book ideas and its travel throughout the island from village to village exploring the landmarks while looking for the ideal home. As the umang duk grows it looks for a new home and so the humor is in the journey and selection of its future home. Will it be an abandoned shell or a gutted golf ball or perhaps a discarded Vicks bottle? Only the authors know and you'll have to get the book to find out.

Marian's husband Anthony Ada is also a hopeful author and has decided to write about his father Antonio who lived to be 90 years old. The title of his book is Don Antonio. I was moved when I heard Tony explain his motivation for writing about his father because it was only in 2013 that I interviewed Antonio Quichocho Ada for his

Manenggon March and Concentration Camp Survivor memories and I was not aware that he died in May of this year.

I was sad because we didn't know to include his name in the list of Survivors who predeceased the printing of the DVD. Don Antonio told me during his interview that he was a childhood friend of my father's and that Dad was a very good baseball player who often challenged his buddies to a three-on-one game and, "Your father was a good batter and he beat us playing all by himself," Don Antonio chuckled. They grew up at San Antonio in Agaña before WWII. This is another story about my father that I was able to learn from interviewing his boyhood friends.

"I always wanted to write," was the common motivation given for attending the workshop and "choosing to promote the village

name" or "identifying the plants or animals of Guam" was another popular choice for topics. And of course, preserving the Chamoru language, culture and customs were also motivations to write.

Some of the hopeful authors said they do not speak Chamoru and didn't have books when they were raising children so they hope their books will help young parents today to teach their children and themselves Chamoru words and phrases to start their journey to speaking the indigenous language of the Mariana Islands. The enthusiasm of every writer in that room assures that there is interest in writing indigenous material and it will not be long before the pages in the history of the Marianas are filled with the names of indigenous writers and the shelves of stores and private bookshelves are filled with indigenous books

for children.

Saias Palomo said, "This is a job from the heart," the artists are being paid a humble stipend whether they are very experienced or only beginning. To reiterate - only when children speak their indigenous language can revitalization of indigenous languages occur. Indigenous heritage speakers must teach their children how to speak and indigenous heritage speakers must write books to insure that their children are literate in their indigenous language.

That's it. I'm going to write my first indigenous book this year. But you already arrived at that conclusion, right?

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Sunday Variety



70 YEARS

of peace in the Pacific

PG. 3

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Candid camera

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More on Earhart

An artifact suggests the aviator was in a Salpan prison.

Puntan Diablo

The name has a sinister ring to it, but that's all there is.

Soil protection

A generational shift on ecological protection.

Cheaters meet hackers

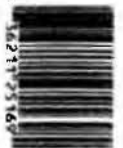
The consequences of the Ashley Madison scandal.

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In Singapore, the good, the bad, and the ugly all combine.

Being...

Alexandra Perez: Your daughter's new role model.



The benefits of speaking more than one language

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The romance languages are based on Vulgar Latin - I don't mean profanity but the slang version of classical Latin - which is the father of romance languages like French, Italian, Spanish. →

My toothpick

// KALEIDOSCOPE

By Aline Yamashita



SUNDAY, AUGUST 30, 2015

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I stared at the debris. Surrounded by three huge mango trees, it was no mystery where the tsunami of leaves came from. Additionally, many of mom's plants were strewn across the yard. The yard went upside down.

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She did. "This was the only one I could find," she reported as she showed me a rake that looked like it was tailor-made just for me. It was narrow, light, and green.

The first pass at yard duty was easy because there was so much to rake and bag. What I quickly learned, though, was that mosquitoes like to join the cleanup party. And sneakers get caked with mud.

I found the garden boots that Lydia gave me. "Huh, maybe she saw this coming." Then I scrimmaged through the boys' drawers and found a long sleeved shirt that would protect me from the kazillion mosquitoes.

Every time I work in the yard, I secretly pray nobody else is awake. I look like I'm dressed for cold weather - long pants, long sleeved shirt, boots, gloves - none of which match. What a funny sight.

I found a rusty machete. The last time I used it was when I killed a snake. I tried cutting down some branches with the machete but that's definitely a skill I lack.

At one point, Vince pulled in to cut the grass. When he asked if we got a new rake, I proudly showed him my rake. "What's that? A toothpick?" it was so funny, I laughed and laughed. Not laughing, my sister repeated it was the only one she could find. No worries, I told her. I love my toothpick.

Of course, Vince can get done in a tenth of the time what I can do. But at least my effort is there.

I marvel at how quickly weeds grow. Sleeping grass awakens with my yowl as it defends itself. And no matter how thick the gloves are, there is might in thorns.

Tangantangan plants are everywhere. Someone should create an industry and mine them for chips for barbecuing or wood for pencils.

There's a return of the Love Chain, a vine that boasts little pretty pink flowers. They used to cover rooftops across the island - along with the wood roses.

Lacking the sweet light scent, they are white plumeria plants in disguise. They really look identical.

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IN THE AGE OF
**Information
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PG. 3



What's inside:

Literary corner

Excerpts from "Lupus Obscurus" of the Marmalade Series.

Basic fashion

Nonchalant ensembles are hip.

Q&A

Jayton Bubba Iseke Okada has 99 problems, but a beard ain't one.

Your voice

Tell your story through the written word.

John Dank show

A debut EP after years of writing and practicing in secret...

Do it yourself

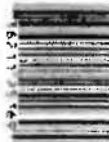
Image transfer: From screen to wood.

OVOP Map

Uniting producers, consumers and even tourists on Guam.

Faces of Africa

"Tears of the Mask" at the Isla Art Center.



Indigenous language books for speaking and reading enrichment

// I TINAO'AD MARIANAS

By Rlene Santos Steffy



I have been writing about the importance of speaking our indigenous language, CHamoru, as well as the benefits of speaking multiple languages in my last two columns in August. I was motivated to write about this topic because I attended the Indigenous Writers Children's Books Workshop and listened to writer after writer identify themselves, name the title of their book and discuss their motivations.

I stood as an observer during the first meeting and a participant translator in the second. I was intrigued by how I felt being part of a three-woman translation team with Rosa Salas Palomo and Teresita Flores. I enjoy the opportunity to write this column and thrill at the frequency that I receive feedback from readers. I place my email address at the end of my column in the byline to encourage readers to write me their reaction to the articles.

I have received short and lengthy replies from readers on Guam and off-island. Many of the responses were moving, reflecting on their personal experiences and sometimes expanding on the topic from their personal or family experiences.

Weather the reply is positive, negative, instructive or cautionary, it's payday for a writer, and better than payment for writing the column. The replies also help me to see that many of the topics pull on the strings of the readers' hearts and draw their interest.

On the subject of the CHamoru language, I am happy that the response has been very positive. Here is one from Penny Bordallo Hofschneider in Saipan reacting to my Sept. 9, 2014 column CHamoru Spell It, Speak It.

"Buenas Rlene! I really enjoyed reading this article and have asked the MVariety to reprint it here in the CNMI. Years ago when we first opened Lollipops, families would shop and I used to love hearing children speak Chamorro. Today we very rarely hear children speaking our native language. Puru ha' Englis. Continue your valuable work and we will all do our part!!"

Penny Hofschneider's commitment to do her part to perpetuate the CHamoru language is exactly the mental attitude that I am hoping to generate with the indigenous people of the Marianas because we are the living power for the survival of the CHamoru language.

I traveled to Saipan as a young adult and thrilled at the frequency in hearing the children speak CHamoru to their parents or another child. Listening to them play and speak the

That incident impressed upon me the importance of indigenous literature. The more books become available in CHamoru, the more children and their parents will be introduced to the language. More people will learn how to speak CHamoru.

CHamoru language in excited decibels was very entertaining. Sometimes, they spoke so fast I could only catch up their meaning and then chuckle.

What was more fascinating was listening to Carolinian children speak CHamoru. At that time, the children didn't speak English as fluently as they do today. Sadly, the same occurrence of speaking English to communicate has increased also in Saipan with children there speaking less CHamoru but retaining their Carolinian languages. I'll be writing about this topic in future articles.

On Tuesday afternoon, Brandon Cruz was interviewing CHamoru Dance Master Francisco "Frank" Rabon for his master's degree creative project at my MARC office. Frank Rabon speaks CHamoru and English. Frank spoke English because although Brandon can speak a little CHamoru he would have to translate the interview for captions in the video. Therefore, in the interest of time, I suggested that Frank speak English.

That incident impressed upon me the importance of indigenous literature. The more books become available in CHamoru, the more children and their parents will be introduced to the language. More people will learn how to speak CHamoru.

Indigenous literature is the direction that we need to go in order for us to advance our intimacy with CHamoru language. Indigenous writers will soon present cultural stories they learned through oral history passed down from generation to generation in their families. I cannot wait to expand our library collection with these books.

Our grandchildren Gable and Kamea have been carrying books that our daughter Maile Ana bought for them. They want me to read it

to them as soon as they walk in the door, both handing their books to me. They want me to read it at the dining table. I am very encouraged by their desire to learn. Gable's book is the ABCs of Dinosaurs. He can pronounce the names better than I do. He corrects my pronunciations of the names and points to characteristics of the artwork to explain why I'm identifying the wrong dinosaurs. "Gammy, that's a Stegosaurus. See, these things on his back. That's a Stegosaurus."

Books were my best friends growing up and I passed that passion for reading onto my kids. Now I am happy to see the desire to read books in my grandchildren and I am going to do all I can to nurture that habit.

Indigenous writer Maria Ana Rivera is writing, "a book of poems of actions for children to act out the animals that can be found inside the house like the gual'ek and kukur'acha and outside like the saligao and guaka, karaba'o, umang, and ayuyu and more." The title of her book is "Manna' Magof Na Pu Eman Ga' Ga'" and the artist is Lance Osborn. She said the illustrations would be colorful so that the children will enjoy it.

"I've always wanted to write stories, which I've done, and I wanted to be part of a group that will showcase indigenous writings for children for the rest of the world to see," Maria Ana said referring to the upcoming FESTPAC 2016. "That's the biggest motivation." She dedicated the book to her mother, who influenced her love for reading.

Maria Ana Rivera is also collaborating with Helen de Guzman on a children's coloring book of basic things to learn about the language such as colors and numbers in bilingual format. It will also have directions, parts of the body, parts of the face and activities to do when the children are coloring the book.

Here is a poem that Maria Ana demonstrated at the workshop that would be in her book.

CHamoru

English

Chaka i Chaka.	Rat the Rat
Anakko' i da'datak na	It's tail is long
Dufalak magi, dufalak guato.	Chase it this way, chase it that way
Dufalak haion gi maddok na	Chase it into its hole

Rlene Santos Steffy is an ethnographer/oral historian, and MARC research associate. She is the producer of I Tinaotao Marianas History Series on KLIAM TVB. She can be reached via email rlene@rlenelive.com.



What's inside:

GAX: Portraits
 Hundreds of selfies were snapped on opening night.

For a good cause
 It was a night of reggae, ska, and lots of Jamaican whining.

Crab legs and all
 A buffet where you get your money's worth.

Up & coming
 Meet the new face in the local music scene.

New resources
 A flow of indigenous books will be available soon.

Do it yourself
 Create your very own handmade fresh leaf greeting card.

Q&A
 Robert Wang debuted on radio at 9 years old.

Retail therapy
 Cupcakes and favors beat the wine



No one can read the book in your head; write it down

WITINADIAO MARIANAS

By Riene Santos Steffy



I cannot stop thinking about the wonderful resource of published indigenous books that will be available soon through the efforts of local writers participating in the Indigenous Language Children's Books Workshop organized by Rosa Salas Palomo. It is exciting because we will all be able to identify with the materials in the books, the stories they weave against the backdrop of the Mariana Islands. The writers were motivated by their desire to promote CHamoru language, culture and natural resources, as well as the importance of taking care of the environment.



Juanita T. Peredo chose to write the story of two siblings who live with their parents in Dededu but spend their

summer at their grandparent's house in Malojoj, Inajaran, where there is no television or Internet or the opportunity to play with their iPad or Xbox. Therefore, they have to learn other ways to entertain themselves. Their grandparents teach them how to play chonka, batu and how to make a paken goma and other toys that Juanita and her siblings used to make when they were growing up. The story focuses on life with the grandparents at the ranch and experiencing everything that Juanita and her siblings lived in the past.

Francisca Camacho Blanco is writing about Hotnon Nana. Blanco grew up with her nana who taught her grandchildren how to be sufficient. On Saturdays, family members gathered at nana's Chalan

Kanoa house and attended to their assigned baking tasks. Nana mixed the batter, her aunt applied the shorting and Blanco kneaded the dough that would become sweet bread. Two of her uncles chopped the wood to prepare for the firing of the hotno and another uncle cleaned the inside of the hotno. Blanco's nana was a cultured cook and insisted that the sweet bread and the hotno were prepared to perfection. Blanco said the family always baked their bread in the hotno. She learned that we produced "Historic Context: Hotnon Ladriyu (Brick Oven)" and got a copy of it to review. Blanco said she got goose pumps watching the video and it made her emotional and miss her nana. The video also helped her remember the preparation and lighting of a hotnon ladriyu and she noticed that her nana did some things differently.



"Un Ha'ane yan si Ena," is one of two books Simone Bollinger is writing about her two-year-old daughter Ena. Bollinger was inspired by the emerging literature for Ena's age group - kids who are starting to speak. The book focuses on Ena's daily routine, such as waking up, brushing her teeth, getting ready for nursery, driving to school, seeing the ocean and the boat. Bollinger is working with an artist for the visual component of the book. Her second book titled, "Hu Tungo na Guinaiyu' as Tãta yan



as Nãna" is also targeting Ena and her age group. "They know I love them because ..." Well! you will have to get a copy to find out. Bollinger's books, which will be both in CHamoru, will have bright colorful artwork that will attract and excite toddlers.

Simone's sister-in-law, Dana Bollinger, is inspired to write children's books because she has little children, too. Dana chose to write about exploring Guam. What can little children see, taste, feel and smell as they explore the island. Maybe Dana will take her children to the park and they will ask, "What is that, mommy?" when they see large pillars holding a capstone? What will Dana's kids do at the mango festival or how fast do you think they would run if allowed to climb a mountain in the south. And what did you say the mountain is called? "Lamlam." What does that mean? Imagine their reaction to the idea of riding a karabao; maybe she won't be able to get a boy down. But how long do you think it will take Dana to convince a girl to climb on the leather-back beast? I think Dana has a potential series with these materials.

The writing group also includes the mother-daughter team Judith Reyes Camacho and Melan Colleen Camacho. Judith's book, "Tadong Halom Tano," was inspired by her love of the jungle, which is her own backyard. Judith said she has been writing "since ever since" and had four books printed in the Philippines for her personal use. The titles of her published



books are, "Ga'hu Galagito," "Sign Language in CHamoru," for her hearing-impaired students at MU Lujan Elementary School in Yona. Judith, who learned sign language from another teacher, is writing the book of CHamoru alphabets. What the sign is for glotta?

Melan Colleen Camacho is working on a pictorial alphabet book, in which she illustrates the pronunciations of CHamoru alphabets through imagery. For example, ã is matched with the image of an ãbas. "I didn't want to only use one picture (per letter) because I'd like to offer samples of different items that begin with the particular alphabet."



Melan Colleen said, "I don't speak CHamoru fully but I understand what they say." A member of FESTPAC's Literary Committee, Melan Colleen's motivation for writing the book has to do with her assignment at the Guam Community College to present what they can do to promote, advertise and encourage participation in the upcoming FESTPAC.

I hope that you are seeing the pattern of motivation with these examples and can understand why I have titled this column, "No One Can Read the Book In Your Head: Write It Down. Let me know what you have thought of writing about.

Riene Santos Steffy is an ethnographer/oral historian, and MARC research associate. She is the producer of *i Tinaotao Marianas History Series* on KUAM TV8. She can be reached via email riene@rienealive.com.



Self-determination

PG 3

Will Guam ever be ready to go its own way?

What's inside:

Presidential debate

Joseph Meyers:
There's only one Donald – his last name is Duck.

Film office

Does Guam really need one?

Hot sauce

Island-inspired sauces neatly packaged with a vintage image.

Concert series

Meet the warriors of local music.

Do it yourself seal

Create your own East Asian-inspired signature seal.

Art event

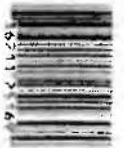
Pika's Cafe will open creative doors on Sept. 24.

Q&A

Regina Oliva says artistic vision and greed broke up The Beatles.

Day in the life

GPD spokesman AJ Balajadia wears many different hats.



Of nature and memories

(Following is the continuation of a series on the Indigenous Language Children's Books Workshop organized by Rosa Salas Palamo.)

Jose G. Gallego Jr., one of the men who attended the writers' workshop, is the author of "Return of the Koko." Gallego, who has been teaching science at Southern High School for more than 20 years, has always had the motivation to write a book but didn't get the chance to go through the process until he saw the callout for the indigenous writer's workshop. Although he did not think of writing children's books at first, he jumped at the opportunity.



"My story is about this history and how the Chamoru boy, John Quinata Flores, who was born in Umatac and lives in Agat takes a trip to Cocos with his stateside cousin. They encounter an injured Koko and take it home to Agat. John Quinata Flores encounters a few adventures with the Koko and John eventually realizes that its predicament is similar to his grandfather's. The character's name, John Quinata Flores, is a combination of names of individuals who mean something to Jose and his way of honoring the special people in his life.

The reintroduction of the Koko began in 1988, according to Gallego Jr., when he was teaching in the Public School System. "I learned how it was saved from extinction through the work of biologists here on Guam, and through the cooperation of several government of Guam departments. The Guam Legislature voted the Koko as Guam's official bird in 2000. (Koko birds) were eventually released at Cocos Islands in 2010 because of the threat of the brown tree snake and cats on Guam."

Jessica Iglesias was motivated

to write about her grandfather Jose Champaco after she saw a photograph of him in a galaide, a canoe used for interior fishing. "My grandfather had three jobs: he was a fisherman, farmer and worked at the port." Jessica knew that her grandfather learned navigational skill from his father. "My story is about mythology and carthology, how the ancient taotaomona people came about. The main character Tano - named after my son - who has a few animal friends who help him through his rights of passage by mastering navigational skills and if performed successfully he will get a sinahi." She has not decided on the title of her book, but has done a lot of work for its publication already. Rudy Villaverde, her technical consultant, helps Jessica with the storyline to show how Tano's friends - star constellations - come out in Guam's skies to help Tano determine the best times to navigate. Jessica named the turtle Tasi after her daughter, and it appears in the sky during the months of January through March guiding Tano then.



Author-illustrator Lance Osborn book is titled, "Pedro and the Golden Koko." Pedro gets up early to try to catch the elusive golden koko, which comes around once every hundred years. Based on the concept of the Road Runner and the Coyote, the story is set in Malessa and Inalahan in the late 1800s. Doing a story that involves actual people, who live in the south is his motivation because he has a lot of family in these villages. Why a golden Koko? "I wanted to find something rare and elusive, compared to having a standard Koko - something that every-



body wanted to get their hands on. The Spanish governor will give gold coins for the person who catches the Golden Koko."

Maria Angela Toves Perez is writing about "Benny Butterfly," which was inspired by her father's storytelling. He was a military man who eventually became a Brigadier General. Maria's family returned to Guam when deployed and when he was in Vietnam, twice. Brigadier General Perez told his children culturally related stories through Benny Butterfly's activities. Benny Butterfly is a well-traveled erudite butterfly - a composite character that draws life experiences from her father's brother, Benny. "When I was writing the book and finished most of it, I thought, wow, this is like Jonathan Livingston Seagull by Richard Bach, one of my favorite authors. Benny Butterfly is like him because the stories envelop life experiences as Benny Butterfly saw the world, including the use of plants for their medicinal properties, as General Edward's mother did. Benny Butterfly takes his visiting cousins around the island of Guam and explains all its resources to them."



Maria DeLeon Guerrero is writing about "I Tronkon Niyok Nana Siha" because she grew up witnessing her Nanatakepersonal care of her niyok, even speaking to them. She was selective in her use of the niyok, and used some to make tuba. Her Nana had trees with orange coconut used for medicine. The versatility of the niyok inspired Nana's creativity and productivity. She made coconut oil and foodstuff she sold in her store. Named after her grandmother,



Maria writes her book based on her memories of growing up with Nana. Maria's topic comes at a time when the rhino beetle is damaging the niyok on Guam. Her stories will preserve the many ways that the niyok has been a life source for the people in the Marianas.

"Nature's Treasure: Exploring Your Island in the Pacific," is the title of Millie Tudela Guerrero's book, which is designed as a how-to-journal for children. Written in a whimsical style, the book seeks to motivate children to go outdoors, become familiar with their environment and learn about the natural world around them. The book includes pages where the children can draw what they see in order to create a memory of their childhood. "Journaling is one simple, practical and cost-free way to process emotions, gain insight and clear your head," Mark Atkinson, a world-renown mind-body, mind-training expert, writes in his blog. "It is particularly good for liberating yourself from self-limiting beliefs and thoughts, healing emotional pain, finding new meaning and purpose and supporting spiritual growth."

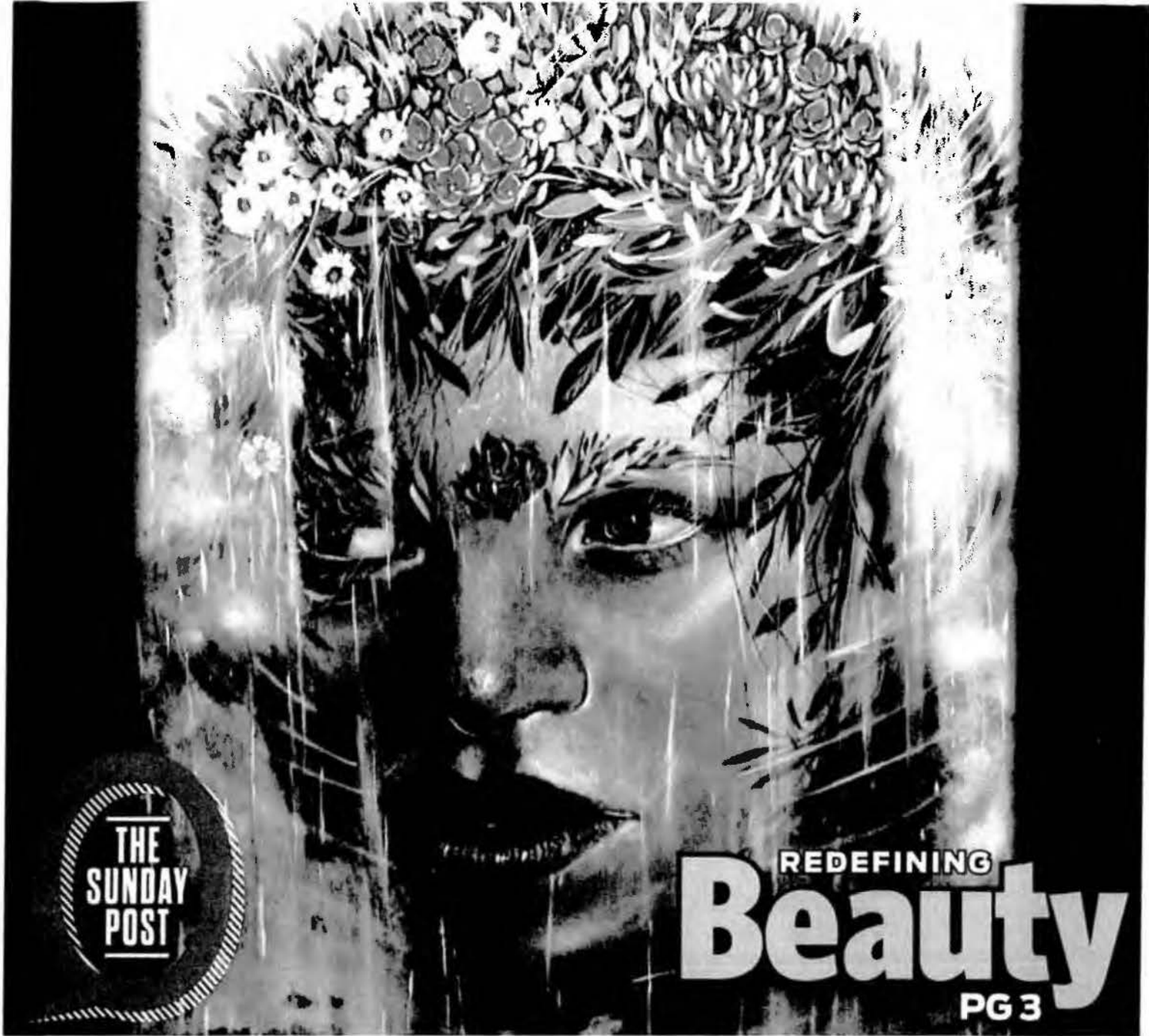


Millie homeschooled her children and raise them to be spiritually aware. Journaling is completely unstructured way to write your thoughts. It is not to be edited. Not to be judged and it's completely private. The child can be encouraged to write about anything they desire, how they feel, what they think, what they see, how they reacted to a stimuli. Writing a journal is writing for yourself rather than an audience. It can be tremendously liberating and satisfying. Decide how many words to write and go for it. Explore the world of journaling through Guerrero's nature journaling book.

// I TINAOTAO
MARIANAS

By Rlene Santos Steffy





**THE
SUNDAY
POST**

REDEFINING
Beauty
PG 3

What's inside:

Taste of Thailand
Get an Epicurean thrill at Dusit Thani Guam Resort's Sol.

A&A
From an 'aha moment' to a thriving business.

Identity
An artist switches back to his day job.

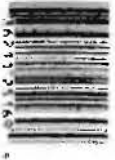
Lessons made fun
Learning a language doesn't have to be a drag.

Kaleidoscope bulb
All you need is a marker and imagination.

Art & politics
3D political cartoons on display at CAHA.

Better alternative
For J.P. Torres School, failure is not an option.

Q&A
Julius Santos spends a lot of time doing character research.



Wisdom from indigenous writers

// I TINAGTAAO
MARIANAS

By Rlene Santos Steffy



Rosa Salas Palomo was a delegate for the Literary Arts Committee to FESTPAC 2004 in Palau and FESTPAC 2008 in American Samoa. "We brought whatever books we could get from the community and displayed and sold them at FESTPAC if people were willing to sell them," she said. At the upcoming FESTPAC 2016, Rosa will be a delegate for the Forums, Workshops and Seminars Subcommittee. So she is prepared to conduct a similar workshop at the FESTPAC 2016 for the 27 island nations' delegates that will be here. The Council on the Arts and Humanities Agency and the Guam Visitors Bureau encouraged her and other FESTPAC 2016 committee and subcommittee chairs to conduct workshops in anticipation of the region's biggest cultural event.

When the callout for her workshop went out, she received responses from Australia, New Zealand, American Samoa, Vanuatu, Europe and the United States.

On the first Saturday, they discussed what the workshop was about and what makes a good story. They shared their story ideas. The second Saturday, they presented their outline and first draft, broke up into groups, and offered constructive criticisms to help the authors improve their work.

"Stories traditionally are oral, and we have become literate in [Chamoru and English]. Stories continue to be passed on and one way that it is being done today is through litera-

ture," Rosa said. "As families become more dispersed, living with Nana is not as common as it was before and the reality of our community today is a broader reality than it was in the past."

The writers who attended the workshop identify with their Nanans, who have been of great influence on their writing. "It's very important, and it is also a very new thing," Rosa said, about writing indigenous books. "It's not that we haven't had people write here on Guam; we have had people who've written, but we don't have the novelty of this workshop that it's in the indigenous language."

For some people, Rosa Salas Palomo's name is synonymous with the Chamoru language. "I had hoped that we would have attracted some of the indigenous languages of the Philippines, any of the languages from Micronesia. Unfortunately, we did not get that this summer. We hope it will be different at FESTPAC."



Rufina Fejeran Mendiola is a Chamoru teacher and the title of her books is "I Malingu na Patgon" (The Lost Child). Families preserve certain names for generations and for the Fejerans, Mabel is one such name. Rufina said the family speaks about how Mabel was "taken" but she did not understand what they meant by "taken" until much later. The characters in her book are family members, her parents, siblings and herself as Mabel.

The Fejerans are a typical Chamoru family who live a humble life. Their father catches fish and farms to feed his family. Their mother is a

hard worker but sickly and they rely on their eldest daughter to care for their mother while the other children help with the family's chores when not in school. Mabel is the youngest and seldom had anyone to play with her. Eventually, she takes pleasure in spending time in the family garden and developing a friendship with the flowers in the garden. Mabel personifies the flowers and interprets their wind-blown movements as dancing. Mabel sings and dances with them.

As her family is too busy to pay attention to her, Mabel finds love and companionship with the garden. Rufina's message is not to take each other for granted because your time is precious to a child's existence. I personalized Rufina's message and apologize to my children if I ever made them lonely because I was too busy.

Dolores I. Camacho writes a true story about three sisters who take refuge under "I Tronkon Mansanita" (the Parsma Berry Tree). The sisters went to the tree many times as kids because they felt safe and free from doing household chores or being scolded for not doing it correctly. When the sisters gather, they enjoy each other's company and love the fruit of the mansanita tree and its protection. One day, something threatens the safety of their mansanita tree, preventing the girls from ever going back there. Camacho's book was inspired by her longing for the time they had as sisters. They are grandmothers now; one became a nun. Dolores said she had read a French book titled "The Generous Tree" and related the times she shared with her sisters under the mansanita tree, where they developed a bond with one another.

Last, but not the least of the writers is Teresita Concepcion Flores, author of "Teresa's Duendes," a story that originated from her grandmother Teresa Quichocho Castro. "My mother told me about an incident

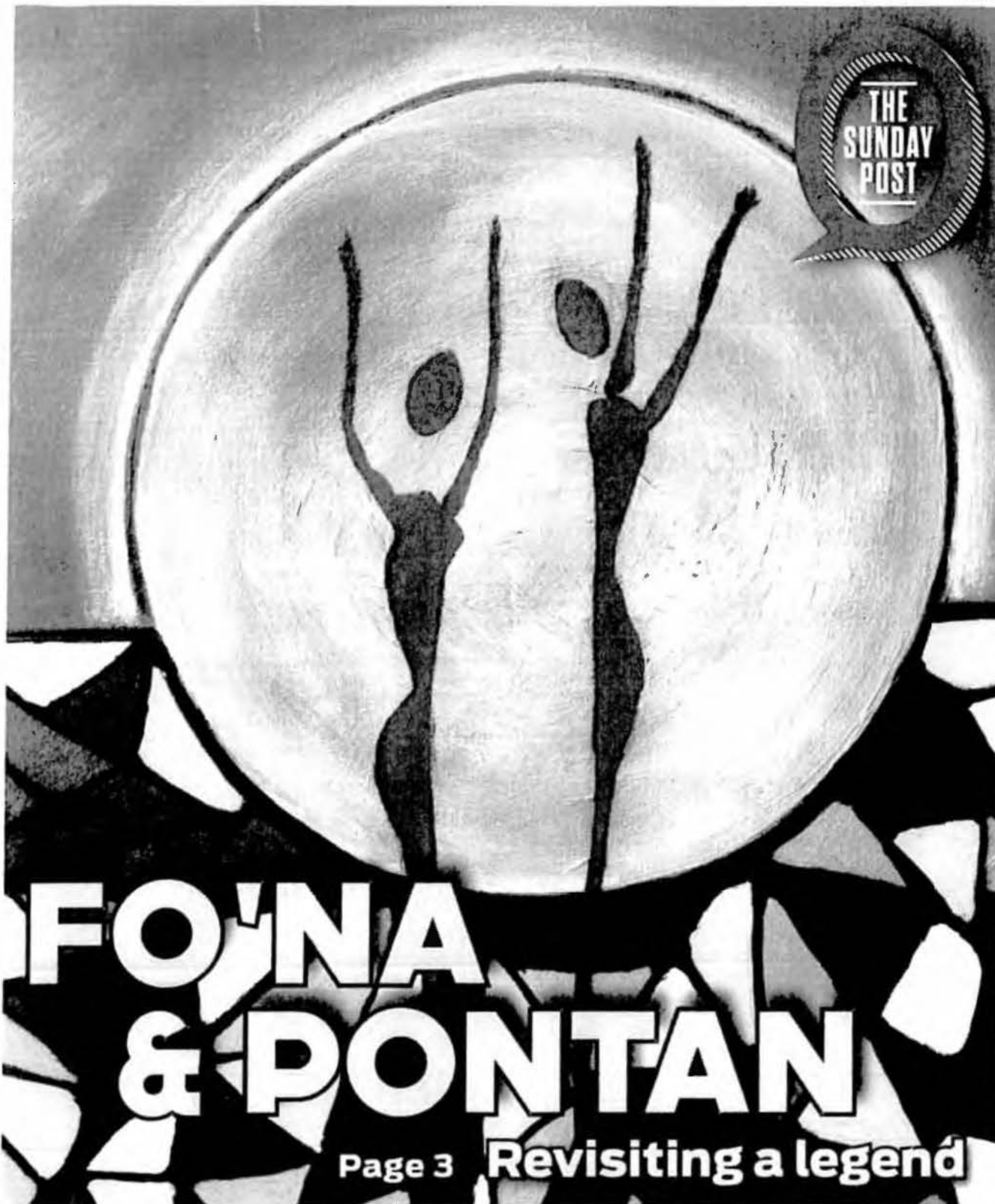


and I expanded the story, taking all the other stories from other people," Terry Flores said, adding that her story represents all the duende stories from uncles and aunts and other people growing up. "There are duendes that are mischievous and duendes that are whimsical," she said. Her mother related an incident that happened to her grandmother, Teresa, to whom she dedicated the title. Terry has songs, rhymes and dancing incorporated into her storyline for kids to act out.

So, what are duendes, according to Chamoru lore? "When I was young, I thought duendes only happened to our group of people, the Chamoru," Terry said. "It never dawned on me, until I started reading other stories, that there are duendes all over the world. In Chamoru, the most common story about duendes is how mischievous they are and that they would try to take a child into the jungle and get them lost. They would shrink [the children] and put them under a coconut shell. The only thing that would rescue the child is a blessed belt worn by the manamko a long time ago. The child taken by the duendes is rendered mute, so the manamko would have to spank the child to make him speak again."

Now that is a conventional wisdom, kids. Stay close to home and do your chores, otherwise you could be led astray and rendered mute by underground elements.

Rlene Santos Steffy is an ethnographer/oral historian, and MARC research associate. She is the producer of *I Tinagtao Marianas History Series* on KUAM TV8. She can be reached via email rlene@rtelive.com.



What's inside:

Shades of Greenery

Vibrant, original works of art in a range of mediums.

Home away from home

There's a certain air of hospitality that lends itself well to the island lifestyle.

Pilipino Piyesta

Where the only confusing thing is where to begin.



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Choose your crust, build your own toppings at Piesology

// RAMBLINGS FROM THE EDITOR

By Mar-Vic Cagurangan



Legends and myths

According to the Chamorro version of the genesis of the world, the female deity creates the universe out of her brother's body parts. From his eyes, she creates the sun and moon. From his eyebrows, he creates the rainbow. From his chest, he creates the sky. From his back, he creates the earth.

While we are most familiar with the tale of the Garden of Eden, every culture has its own creation myth that offers a metaphorical narrative of how the world came to be and how people first came to life.

Through myths and legends, every civilization passes on its visions, values, feelings and memories in a magical way.

Every culture treasures its own creation myth, not just for its amusement value, but because it reveals the central philosophy and self-identity of the society that holds them. In the story of Puntan and Fu'una, the account indicates the ancient Chamorro peoples' regard for men and women being on equal footing. They were co-creators of the world.

Puntan and Fu'una has varying versions because the account has been passed along through oral tradition. There is now cultural movement to revive the

supposedly original names of the celestial siblings: Fo'na & Pontan.

Regardless of the version one is familiar with, the local creation story constitutes one of the most important oral histories of the Chamorro people.

Guam's culture scholars are revisiting the legend of Puntan and Fu'una, who are seeking to authenticate the myth's origin and how it has been diluted by colonization. But it's not just about the names or how they are spelled, it's about the re-purification of the Chamorro culture.

Guam's colonial history has passed a version that should be relearned by revising historical accounts, according to Brandon L. Cruz, who recently launched his documentary film, "I Tin-tuhon: Rediscovering Fo'na & Pontan." "Our job, as part of the organization and the group is to uncover and bring back old terms that are not in use today and reintroduce it to the community in chant form."

For our cover, Louella Losinio accompanies Brandon L. Cruz in his journey to retrace and rediscover Fo'na & Pontan. See story on page 3.

Send feedback to Sunday@postguam.com.

THE GUAM DAILY POST

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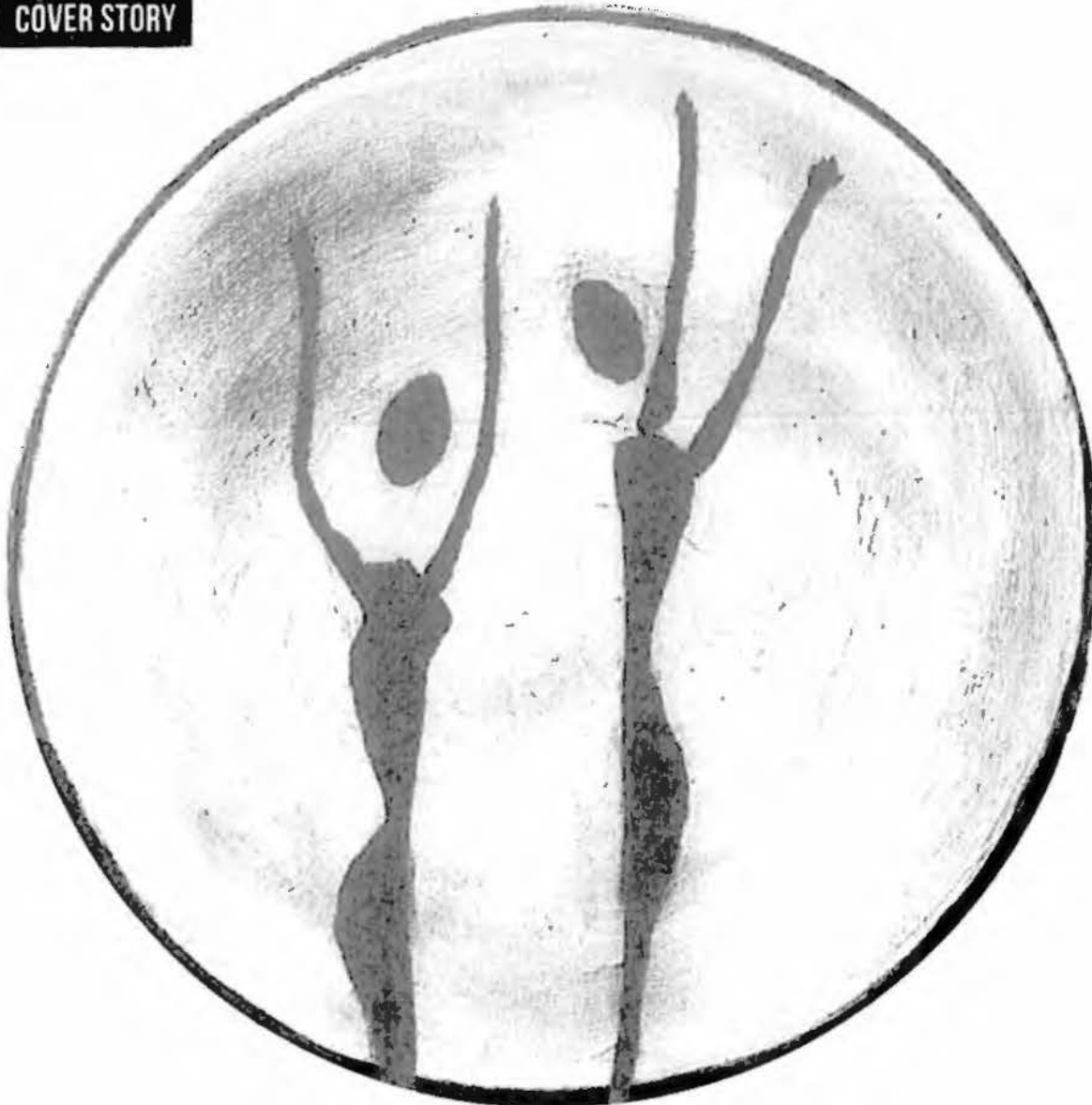
ABOUT THE COVER



Fo'na & Pontan is a legend that tells the creation story of the entire Mariana Islands. Predating the Spanish colonization, the general idea of the Chamorro creation story involves a brother and a sister, who co-created the islands.

COVER STORY

SUNDAY, MAY 22, 2016 THE SUNDAY POST



FO'NA & PONTAN

The Birth of the Marianas

By Louella Loelino

The I Tinituhon permeated through every corner of the College of Liberal Arts and Social Sciences lecture hall, the Chamorro rhythmic chant brought to life the story of brother and sister Fo'na & Pontan who co-created the world.

That night Brandon L. Cruz, M.A., also launched his documentary film, "I Tinituhon: Rediscovering Fo'na & Pontan." The chant, which was delivered in the dark under virtual stars, highlighted the reflective journey that Cruz did to revisit the Chamorro creation story and the symbolism behind the tale.

The creation story should be the first story shared during the 2016 Festival of the Pacific

Arts. "It is the story that would tell them that this is our land," Cruz said. "A creation story is important in every culture. In fact, one should know what our creation story is. Understand it in detail, that it is not just a mythical story but also an origin story of our beginning in the Marianas."

Cruz said he heard that during the 2008 Festival of Pacific Arts hosted by American Samoa, delegates shared their own





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December 20, 2016

Testimony Submitted by Dr. Laura M. Torres Souder to the Committee on Higher Education, Culture, Public Library, and Women's Affairs In SUPPORT of Bill No. 406--33 (COR) – J.T. Won Pat, Ed.D. /T.R. Muna Barnes

I wholeheartedly and enthusiastically support the passage of Bill No. 406-33, An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding I Kumision I Fino' CHamoru (The CHamoru Language Commission) as I Kumision I Fino' CHamoru Yan I Fina'ná'guen I Historia Yan I Lina'la' I Taotao Táno (The Commission on CHamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam).

I have long awaited this opportunity to testify to the wisdom of legislation to re-establish and fund the now defunct Kumision I Fino' CHamoru as I Kumision I Fino' CHamoru yan I Fina'ná'guen I Historia Yan I Lina'la' I Taotao Táno. I applaud Speaker Won Pat and Senator Muna Barnes for taking the initiative to finally make this happen. I appeal to all the members of the 33rd Guam Legislature and to the Governor of Guam to fully support this milestone act for the continuity of our peoplehood.

There is no more significant vehicle to preserving and maintaining our identity as the indigenous people of Guam and the Northern Marianas than through insuring that our language is protected, nourished, spoken, taught appropriately and thereby passed down to future generations. At a time when UNESCO reports that one indigenous language is lost in the world every two weeks, we cannot count on the traditional means through which our language and culture have persisted through thousands of years of natural evolution. The global realities of the 21st century make it imperative that we purposefully, deliberately and consciously find ways to make certain that this rich legacy is not lost or forgotten.

I respectfully request the time to put this proposed piece of legislation into the context of our struggle for self-determination and sovereignty. While my heart speaks in CHamoru, I will testify in English so that all can understand the very reason why this is so important. Sadly, we have deluded ourselves into thinking that speaking "tourist talk," or "understanding the gist" of what is being said in CHamoru by those of us who still speak it is somehow "good enough." But we all know deep in our hearts that it is ABSOLUTELY NOT ENOUGH! Our cultural selves are pining for the authenticity and legitimacy experienced by speaking our language fluently and without apology.

In a profoundly spiritual way, I feel that I have the responsibility to speak for the un-named CHamoru female voices that have remained unheard in the annals of Guam's history – I know that women of the past have spoken loud and clear -- it is their deafening silence in the public record that inspires me to spend the time necessary to connect this ACT to a movement with a story. Why now, you might ask. Because the time has come. Judy and Tina have heard the cry coming from our ancestral mother womb.



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Famagu'on-hu,

Háfa bídan-mímiyu nu i irenslan-miyu ginen haml nu i manaotao mo'na? Hamyo nu i mañaina pá'go, háfa para en che'gue. Manggof ñálang i famagu'on i tano'. Fanmakmáta pá'gugu ha'l Usa i tiningo'-miyu, i guñahan-miyu, yan i fino'-miyu para i minaolek i taotao táno' pá'go yan esta i manaihinekkok na ha'áni siha.

Sovereignty is defined as "having supreme power especially over a body politic; freedom from external control." Self-determination is defined as "the determining by the people of the form their government shall have, without reference to the wishes of any other nation, especially by people of a territory or former colony." In the global-political context, self-determination is the inalienable right of a people in their homeland to determine their political destiny. As the indigenous people of Guam, CHamorus have yet to exercise that right.

As an advocate in the 1970's and beyond, I was part of a great political movement that clamored for CHamoru self-determination. The Organization of People for Indigenous Rights, PARA-PADA, the CHamoru Studies Association and other arms of the movement sought to create consciousness about our identity as indigenous people with the collective right to determine our political and economic destiny amidst post World War II efforts to end colonization and recognize the rightful place of island nations in the United Nations family. The Decolonization, Nuclear-Free and Independent Pacific Movement touched the shores of all the former U. S. Trust Territories and off-shore colonies. Here on Guam, young activists, myself included, rose up to join forces with the great political leaders of the post-World War II era on Guam to become the CHamoru Generation.

Sadly, much of the legacy of the CHamoru Generation is now forgotten, romanticized or taken for granted. That legacy which gave rise to the CHamoru Cultural Renaissance and Green Revolution of the 1970's and 80's is well-worth revisiting from the perspective of those who led and experienced it firsthand. We clearly defined and articulated who we were to the powers of the world and ushered in a revolution of thought and acted boldly to put ourselves on the indigenous world map. We would not be denied.

Young intellectuals like Robert Underwood, Hope Cristobal, Bennett Dungca, B.J. Cruz, Chris Perez Howard, Ron Rivera, Rosa Palomo, Marilyn Manibusan, Ron Tijan, Tony Leon Guerrero, Tony Artero, myself and many others were returning home from college or starting their careers eager to engage and hungry to matter. We were hell-bent on making sense of the contradictions in our tortured historical experience as colonized people. Influential voices - among them Samuel Betances (who is now my husband) - empowered our intellectual discourse with such ideas as the social reconstruction of reality and the inalienable right of a people to self-determination. We wrote articles, published the book I Derechon I Taotao: Chamorro Self-Determination, raised consciousness in village meetings throughout the island, testified in Congressional hearings and at the United Nations, sought allies with other nation states and advocated unrelentingly for political self-determination for CHamorus. We fought alongside seasoned political leaders such as Richard Taitano, Antonio Won Pat, Ricky and Paul Bordallo, Rudy Sablan, Carl



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Gutierrez, Joe Ada, Chilang Bamba, Katherine Aguon, Pilar Lujan, and others.

We gave voice to the hopes, political aspirations, frustrations, anger and dreams of our people. During that period, delegates were convened to draft a constitution for Guam. We must keep in mind that while a constitution is the mechanism by which a nation state develops the tools for governing itself – we, at that moment in history, went through the motion, but were under no illusion. The so-called constitution with a small “c” would not significantly alter the colonial relationship between Guam and the U.S. We were not engaged in exercising authentic self-determination, thus the effort to ratify the document which emerged was soundly defeated by voters across political, generational, religious and class lines. UN Observers witnessed the outcome of this vote. Guam, unlike Puerto Rico, would not be seduced or bullied into accepting the tools of colonialism disguised as self-determination. Young and old, Democrats and Republicans rallied together to protest and petition the U.S. Congress to deliver on its promise. Politicians were held accountable for their rhetoric. The Commission on Self-Determination, which still exists, if renamed and somewhat more somber, was established by law to facilitate the process. The tragedy is that if we do not take steps to maintain our language and heritage as the people of this land, winning these battles would have been in vain.

A CHamoru Language Commission was also established to facilitate the transition from orality to literacy. An official CHamoru Orthography –rife with controversy to this day- established the standard for written CHamoru. The CHamoru Language and Culture Program at GDOE was instituted. CHamoru was recognized as one of the two official languages of Guam. The Guam Hymn, written in English in 1919 by Dr. Ramon M. Sablan was translated into CHamoru by my nina, Lagrimas Leon Guerrero Untalan in 1974. The Guam March, composed by my tata, Jose Martinez Torres was made official. CHamoru Monuments – Kepuha, Two Lovers, Gadao, Sirena - commemorating legendary figures were erected. We demanded retribution for the careless destruction of sacred ancient burial sites. We grew in consciousness about the importance and significance of protecting traditional cultural properties. The Office of Historic Preservation, the CHamoru Land Trust and Ancestral Land Claims Commission also came into being. Lawmakers created institutions, policies and programs that would be charged with the preservation and maintenance of our language, natural and historical resources, and cultural heritage. There was truly a sense of nation building which fueled the imagination and unleashed indigenous creativity which is evident in film, art, music, song, poetry, prose and dance.

These continue to flourish today. With the flurry of excitement surrounding our hosting of the 12th FESTPAC Celebration this year, a resurgence of interest in indigenous forms of expression - books, films and other creative projects continue to provide a well-spring of assets to fortify our quest to remain connected with our ancestors and our identity as an indigenous people. And, that is all good. The real question is, is it enough to sustain us and nourish our understanding of who we really are and where we want to go from here?

Never have I been more acutely aware than now of the need to revisit the concepts of sovereignty and self-determination – not from the global perspective of freedom from external control or the right to



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determine political destiny with those from whom we seek justice beyond our borders – but from the internal perspective of what goes on within our island boundaries and collective psyche as indigenous people of the Marianas. In this context, sovereignty means “personal autonomy” and self-determination means “determination by oneself, without outside influence; freedom to live as one chooses, or to act or decide.” How are we exercising personal sovereignty and language and cultural self-determination? It is time to direct the hard questions to ourselves!

What are we as an island nation doing to strengthen the spirit and growth of our people with our language and cultural ways of knowing and being? How do we treat our bodies, our psyches and each other so that drug and alcohol addiction, domestic and child abuse, violence, incarceration and other social pathologies do not define who we are? How do we educate ourselves so that we can truly bridge the island-global divide while preserving a proud sense of where we came from and where we want to go as a people? How should we partner and collaborate with our Micronesian neighbors in the region to protect our natural resources and develop a sustainable economy that maintains our fragile ecosystem? These are the types of questions that must inform our discourse of sovereignty and self-determination from within.

Let’s begin with what it means to be *taotao táno’* or people of the land. Our identity and survival as an indigenous people is tied to this homeland that our ancestors inhabited over 4,000 years ago. To be sure, we are the bloodline descendants of the ancient inhabitants of the Marianas archipelago and its subsequent settlers. Notwithstanding this birthright, without land, we cannot be people of the land. I refer to the breaking up of clans, the commodification of land as personally owned property, and the subsequent wholesale alienation of landowners from their lands after the war, a situation that continues to fester and cause generations of family members to pass away without just restitution or return of their ancestral lands. These injustices must be rectified without further delay.

The other side of this equation is that without people, the land has no meaning other than as real estate. There are more CHamorus living outside of Guam in 2016 than within our borders. The continuous economic diaspora of CHamorus has scattered families across the globe. We are a shrinking majority in the only place on earth we call our homeland. In the not too distant future, CHamorus may well become a disenfranchised minority on Guam.

Language is the umbilical cord to culture. Our cultural ethos as an indigenous people is encoded in our spoken language. In the past, our orality was key to passing cultural knowledge and customs through a rich and powerful storytelling and apprenticeship tradition. As citizens of the 21st century, we cannot survive the cultural hegemony of westernization, colonization, globalization and technology without a bold, concerted attempt to teach our children about the CHamoru universe in all its splendor in our homes, our places of work and worship; and, in our schools. Here again, we are going through the motions. We say teaching CHamoru is important, but how can we insure the continuity of our language by relegating 20 minutes a day (if that) to teaching it in our schools? If our language and culture are central to our existence and continuity as indigenous people, what can we do to prioritize culturally relevant and responsible pedagogy, galvanize support for and properly fund CHamoru language and culture programs in Guam’s



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schools and post-secondary institutions? Is it enough to use such words as *inagoffi'e*, *inaguaiya*, *Inafa'maolek*, *dinaña'* as slogans or do we embrace them as principles to live by? Are the bilingual signs that appear in all government offices and public facilities decorative, or do they truly reflect our cultural treasury of place names and functions?

A bold step would be for the members of the Guam Legislature to resurrect and empower the now virtually defunct CHamoru Language Commission through this act. Such an official and autonomous body should be vested with the responsibility of guiding and promoting the strategic integration and practice of our language and cultural values and traditions in all venues of life in our homeland. This body needs to stand separate from any agency or program of government and must have the power and authority akin to a Council of Elders – Inetnon Salna, as practiced in CHamoru clans of old. That is an esteemed, well-respected body of CHamoru sages who can recommend policy to island leaders, educators, lawmakers and the community in matters relating to CHamoru language, place names, natural resources, cultural knowledge and practices; and, historically significant sites and interpretations of history. This body could resolve ongoing disputes about orthography and issues of authenticity related to cultural interpretations.

The CHamoru Generation of the seventies and eighties have grown older. Many have passed away. The question is, have we become wiser? If so, how can we leverage our wisdom to insure that our continuity of peoplehood is in good hands? How can we best exercise personal sovereignty and language and cultural self-determination? How can we conscientiously and consistently feed the hunger that plagues our younger generations and threatens our very survival?

Those of us who are proponents of CHamoru self-determination must recognize that we are called to collaborate, cooperate and put aside that which has divided us in the past. Because we have such strong convictions, we may be tempted to belittle or discount those who disagree with our positions. The raw truth is that we cannot succeed in insuring our continuity of peoplehood if we do not overcome our differences – albeit conflict that has been born out of disagreements, deep seated disappointment, injury and betrayal. We must dismantle the walls that separate us from within. We must never give impetus to the rule of “divide and conquer.” How can we love Guam and spurn each other as CHamoros?

If we are truly committed to insuring the continuity of our peoplehood, we must increase our proficiency in the CHamoru language. Use technology to facilitate communication with CHamoros here and abroad. We must strengthen our quest by building our knowledge of CHamoru values for healing the wounds of our fractured, colonized identity. We must continue to grow our talents for nation-building through more education. We must facilitate and foster the development of indigenous literature and CHamoru scholarship. We must write about, speak about, teach and practice what we proudly associate with being CHamoru. Are you ready to be authentic nation-builders? We have a chance to prove it!

You have a unique opportunity to insure that the CHamoru language and ethos will live on. Such an incredible responsibility is in your hands as government leaders. I urge you to welcome this charge with open arms and put our money where our mouth is, so to speak. Re-establish the Commission, give it the



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autonomy and funding it deserves, allow it to flourish with your support, and you will accomplish the dream of legacy building!

Si Yu'os Ma'asil

CHAMORRO LANGUAGE COMMISSION

**1988-1989 AND 1989-1990
ANNUAL REPORT**



**Chamorro Language Commission
P. O. Box 3096
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MESSAGE FROM THE CHAIR

Buenas yan Saludul

In 1964, the 7th. Guam Legislature created the Chamorro Language Commission. At the time, very little attention was paid to the most important part of the local culture especially after almost seven decades of U. S. rule which forbade or devalued the practice and use of Chamorro in government institutions, schools, and the island's media. With President Kennedy's lifting of the travel restrictions to and from Guam in 1962 and the birth of tourism and increased Western influence, a need to perpetuate what many thought was a dying language arose out of a growing concern that the coming generations would eventually lose their identity and a rich cultural heritage.

Over twenty-five years have passed since the inception of this government agency. There have been tremendous changes in attitudes towards the Chamorro language. Although a concerted revival in the practice of spoken and, in many cases, written Chamorro abound in the public school system, in homes, and in most government agencies, the future of the Chamorro language is still not yet known. Most would agree that its usage continues to decline qualitatively as well as quantitatively.

This annual report brings to you the progress and the programs that the Chamorro Language Commission has undertaken to satisfy the six provisions that are mandated from the enabling legislation of Public Law 7-162 for fiscal year 1988-1989 and 1989-1990.

We trust that we have been able to carry them out successfully.

Si Yu'os ma'ase',

ROSA SALAS PALOMO

Chairperson, Chamorro Language Commission

INTRODUCTION

The primary purpose of the Chamorro Language Commission is to develop Guam's indigenous language through a comprehensive system that includes attention to the daily operations of the Government of Guam and the government's support in upholding and encouraging its usage. The Chamorro language has been an extensive subject for social, cultural, governmental, and even political concerns on Guam. Even though much legislation has been passed to strengthen the language, many researchers and observers continue to maintain that Chamorro language usage continues to decline. The establishment of the policy-making body of this government agency is seen as the catalyst to prevent the possible extinction of the language and that it would be responsible for planning and implementing programs to instill pride in the language among the people.

An important task specifically charged to the Commission, was the development of a standard Chamorro orthography. This was the first step towards an authoritative dictionary and increased usage of Chamorro as a written medium in the home, in government, and in daily business activity. In developing the orthography, the Commission carefully scrutinized the work of past writers and exchanged resources and ideas with Chamorro orthographic researchers and experts in the Commonwealth of the Northern Marianas. The orthography was based on a number of considerations including linguistic validity, authenticity, historical continuity, and facility in language education. It was also designed to reflect the strengths and uniqueness of Chamorro as a language.

SCOPE OF REPORT

Since this annual report covers the two year period of fiscal years 1988-89 and 1989-90, it is important to note the six legal responsibilities which are specified in the law that created the Chamorro Language Commission. The six responsibilities mentioned in the enabling law are: (1) "preserving the Chamorro language," (2) "preparing an annual report," (3) "study the antecedents," (4) "describe the grammar," (5) "prescribe good usages," and (6) "prepare a modern and up-to-date Chamorro-English

dictionary." As a result of legislation regarding place names, a seventh provision on place names has been added. Each provision is explained below.

1. PRESERVING THE CHAMORRO LANGUAGE

This is the most emphasized responsibility of the Commission. In response, the Commission has spent a considerable amount of time sponsoring programs, workshops, and public presentations. Public Law 7-162 did not specifically use the term "preservation," and it is clear that the Commission in and of itself cannot preserve or maintain the Chamorro language. Periodically, questions arise regarding Chamorro language survival. These become subjects of emotional debate which sometimes lead persons to make strong, but largely irrelevant points in terms of the Commission's work. The Commission's power is sometimes exaggerated when it is in reality a resource rather than a governing agency of the government.

The Commission, therefore, can only engage in activities designed to protect, preserve, and maintain the Chamorro language as a valuable resource for the people of Guam. It is within these scope of objectives that the Commission has charted many past and present programs to satisfy the provisions as mandated by law.

The preservation of a language requires on-going data collection, careful analysis, and concentrated monitoring in many facets of its own development. Although there are numerous public and private activities pertaining to the Chamorro language, there is no monitoring of these activities for purposes of analysis. The Commission, in its on-going operations, relies on resources that support this effort so that the task of preservation may be more rationally carried out.

The Commission has actively encouraged activities which promote the Chamorro language and has initiated some of its own. While it has also tackled language policy-making, a coordination of efforts among all government departments for Chamorro translation of daily communication was initiated in pursuit of Chamorro language preservation. As a result, the functions of the Commission under its responsibility to preserve the Chamorro language have expanded to include:

- a. Monitoring Chamorro language activities on Guam in both government and non-government entities.

b. Encouraging and promoting academic and professional studies on the state of the Chamorro language, both as a language and its use in society.

c. Encouraging and initiating activities which promote or enhance the use of the Chamorro language in all areas of life on Guam.

d. Serving as an information and resource base for the total community while keeping within the traditional and legal boundaries but complementing the pursuit of Chamorro language preservation.

e. Networking with other government agencies in promoting and enhancing the use of the Chamorro language.

2. PREPARING AN ANNUAL REPORT

The Chamorro Language Commission, through this annual report, will provide a progress report on its activities; a document which ascertains the monitoring of language activities in the government sector; a document which reports on Chamorro language efforts in the non-government sector; insights on constructive decision-making relative to the seven legal responsibilities; and will provide a document for an informed public on topics, issues, and problems related to the Chamorro language.

3. STUDY THE ANTECEDENTS

To study the antecedents of a language means to study the origins of that language. This has involved a great deal of linguistic study and research. In the Commission's Annual Report of 1983, the Chamorro language is a member of the "Austronesian Language Family." While this particular provision of the law is the most difficult to maintain, the Commission has tackled this responsibility with a continuous process which involves a great deal of cooperation between Chamorro and other related languages. The Commission, therefore, has encouraged research in the origins of Chamorro and kept abreast of trends in the study of Malayo-Polynesian languages. It has also encouraged scholars. And, through Commission resources, conducted the comparative study of Chamorro and related languages such as the languages of the Philippines, Indonesia, and Malaysia.

The chair of the Commission will be attending a conference on Austronesian languages in 1991. Through this conference, the Commission will become more active in historical linguistic issues.

4. DESCRIBE THE GRAMMAR

The Commission has long established its functions relative to describing the grammar of the Chamorro language. These are:

a. To produce a conclusive grammar of the Chamorro language that can be comprehensive enough to fulfill its purpose while taking into account the varieties and evolution of Chamorro.

b. To issue reports periodically noting changes which appear to be occurring in the linguistic structure of Chamorro.

c. To encourage scholars to study the structure of Chamorro as it evolves in terms of its own unique characteristics. Chamorro has a very different linguistic structure compared to Indo-European languages including English and Spanish. Many functions described in English grammar do not exist in Chamorro and many Chamorro language characteristics are not found in English. Hence, the study of the Chamorro language in a systematic manner may indicate fundamental change that was inspired through evolutions of language.

d. To provide the framework for a Chamorro user to compare the language with the structure of another.

5. PRESCRIBE GOOD USAGES

Prescribing good usages of the Chamorro language is a broad function since there is no specific prescription in that what may appear to be good use to one person may not be the same to another. Chamorro has long been a vernacular and there are many thousands of creative and intelligent users of Chamorro. The fact that the language has infrequently been used in formal situations has led to both a great deal of creativity and variability in usage.

It is recognized by the Commission that adaptability and aptitude, application, and interest in the language make some individuals extremely

productive in many areas. "Prescribing good usages" is not viewed as a process to distinguish between individuals who are creative and those who are not. Mainly, it is considered as the basis for making recommendations, and comments about Chamorro language usage which reflects a lack of understanding of how Chamorro truly works as a language. Languages evolve and the Chamorro language is no different. In carrying out its prescription function, the Commission must be careful not to impede or unduly affect changes which would normally occur in any language. Nevertheless, the Commission must seek to maintain a certain standard so as to nurture the respect of the community towards Chamorro and enhance the language's chances for long term survival.

This particular legal responsibility of the Commission has functioned in the following areas:

a. Resolving questions about Chamorro language usage as addressed by interested citizens, groups, and government agencies.

b. Prescribing to government agencies provisions that promote communication and continued growth of the language that are authentic and unique to Chamorro.

c. Issuing guides on Chamorro language usage to all agencies and interested parties.

6. PREPARE A MODERN AND UP-TO-DATE CHAMORRO-ENGLISH DICTIONARY

The most current Chamorro-English Dictionary was produced in 1975 and was written by Dr. Donald M. Topping, the noted linguist from the University of Hawaii, Mr. Pedro M. Ogo of Rota, and Dr. Bernadita C. Dungca, an assistant professor at the University of Guam and a current member of the Chamorro Language Commission.

The subsequent task of updating and improving spelling and word meanings have been a laborious endeavor since the Commission members are inexperienced lexicographers or dictionary-makers with the exception of Dr. Dungca. Nevertheless, the Chamorro-English Dictionary has been a multi-year project that continues to draw many a lively debate, interesting anecdotes, and considerable time regarding appropriate methodology, spelling rules, phonetics, pronunciations, archaic connotations, acceptable masculine-feminine distinctions, root words,

prefixes and suffixes, etc. Other extended considerations on the work of a Chamorro-English Dictionary need to be addressed such as a comprehensive, unabridged dictionary; a juvenile-level dictionary; a dictionary aimed at non-Chamorro speakers; or a dictionary aimed strictly for Chamorro speakers. These considerations have rendered the responsibility of the Commission to be a mammoth task and that it must see its function as publishing a comprehensive Chamorro language dictionary suitable for general and educational use.

Nevertheless, the Commission must comply with the law which requires a "modern" and "up-to-date" Chamorro-English Dictionary.

7. PLACE NAME AUTHORITY

As a result of Public Law 17-10, the Chamorro Language Commission has been given authority over place names on Guam. This law transferred this authority from the Department of Land Management over to the Commission. Executive Order #87-32 gives the Commission an opportunity to provide input in the Government's planning process. As a result of this executive order, the Commission is consulted directly by planners and officials on place names. There is still some confusion about the meaning of "place names" and some hesitancy to recognize the Commission's authority on this matter.

The legal responsibilities of the Commission on place names are:

- a. To ensure that all place names on Guam retain original Chamorro names and original pronunciations and wherever possible to substitute Chamorro alternatives for place names from other languages.
- b. To make recommendations to developers and government officials.
- c. To develop and maintain a listing of Chamorro place names by district for public use and guidance.

COMMISSION MANAGEMENT AND OPERATION

Public Law 7-162 which became effective on August 11, 1964, created the Commission on the Chamorro Language with nine members who are citizens of the United States and residents of the Territory of Guam and who are conversant in the Chamorro language. They are appointed by the Governor of Guam with the advice and consent of the Legislature for a term of one to three years. Three of the members shall serve one year, three for two years, and the latter three for three years provided that five of the members shall have served the full terms of their appointment (Par. 11950, Chapter XII).

The Governor appoints one of the nine members chairperson of the Commission and the Commission members choose the Vice-Chair, the Secretary, the Treasurer and the Standing Committees. The current members and terms of appointment are:

<u>MEMBER</u>	<u>APPOINTMENT DATE</u>	<u>EXPIRATION</u>
Rosa Salas Palomo	May 22, 1990	May 22, 1993
Bernadita C. Dungca	April 12, 1991	April 12, 1994
Ana B. Garcia	November 3, 1988	November 3, 1991
Jeff Barcinas	March 19, 1991	March 19, 1993
Josefina P. Barcinas	December 1, 1989	December 1, 1992
William M. Paulino	December 1, 1989	December 1, 1992
Juanita T. Peredo	December 1, 1989	December 1, 1992
Sr. Bernadette Quintanilla	March 23, 1989	March 23, 1992
Robert A. Underwood	May 22, 1990	May 22, 1993

BIOGRAPHY OF CURRENT MEMBERS

CHAIRPERSON: ROSA SALAS PALOMO

ROSA SALAS PALOMO acquired her B. A. in Elementary and Early Childhood Education, and her M. A. in Reading Education from the *University of Guam*. She is currently a PH. D. student in Applied Linguistics at the *University of California at Los Angeles*. The majority of her professional career is teaching. She has taught bilingual-bicultural classes in the Guam public schools. Presently, she is teaching Chamorro at the *University of Guam*. She was a curriculum writer, and eventually the Project Director of the Guam Bilingual-Bicultural Education Program. In 1987-1988, she served as Acting Director of Education. Mrs. Palomo and her family reside in Layang, Barrigada.

VICE-CHAIRPERSON: BERNADITA "BENIT" CAMACHO-DUNGCA, PH. D.

Dr. Bernadita Camacho-Dungca received her B.A. in Linguistics from the *University of Hawaii*, M.A. Ed. in Reading from the *University of Guam*, and Ph. D. from the *University of Oregon*. She was an East-West Center Grantee where she was trained as a lexicographer and resident linguist of Chamorro. She co-authored the Chamorro-English Dictionary and the Chamorro Reference Grammar. Dr. Camacho-Dungca has been a member and officer of the Chamorro Language Commission since 1971. She taught at both the elementary and university levels. She has written a number of articles and has translated numerous legal, scientific, and creative documents. She is presently working at the *University of Guam* as coordinator for telecommunications and distance education. She, her husband, Ben, and son, John, live in Sinajaña.

SECRETARY: ANA BORJA GARCIA

Ana Borja Garcia is a curriculum writer of the Chamorro language in addition to teaching Chamorro with the Chamorro Studies and Special Projects Division of the Department of Education. A member of the Commission since 1983, Mrs. Garcia is well versed in the translation of Chamorro into English including correct spellings and language content.

She resides in the village of Barrigada with her husband, Ignacio, and eight children.

TREASURER: WILLIAM MENO PAULINO

Born in Inarajan, Guam, William M. Paulino received his B. A. and M. A. degrees in Education at the *University of Guam*. He is presently the Acting Administrator of the Chamorro Studies and Special Projects Division at the Department of Education. He resides in the village of Inarajan with his wife Mary and four children.

MEMBER: JEFF D. BARCINAS, PH. D.

Dr. Jeff D. Barcinas received his B. S. in Agriculture from the *California State Polytechnic University* in Pomona, California; M. A. in Agricultural Economics from *Washington State University* in Pullman, Washington; and his Ph. D. in Agricultural Education from *Ohio State University* in Columbus, Ohio. He presently works for the *University of Guam's College of Agriculture and Life Sciences* and has written numerous articles and publications on agriculture and cooperative extension services for the University. He resides in the village of Malesso'.

MEMBER: JOSEFINA PEREZ BARCINAS

Josefina P. Barcinas was born in Hagåtña at the Susana Hospital. She graduated with a B. A. degree from *Mount Mary College* in Milwaukee, Wisconsin and received her M. A. in Elementary School Administration from the *University of Guam*. She has retired from the Government of Guam Department of Education after a long tenure as a Chamorro language teacher and administrator. She resides in the village of Sinahãña and is presently very active with the St. Jude Parish and serves as an officer of the islandwide Board of Christian Mothers.

MEMBER: JUÁNITA TOVES PEREDO

Juanita T. Peredo was born in Tamuning, Guam, August 7, 1958. She is presently a Department of Education Headstart teacher at Lyndon B. Johnson Elementary School and has been with the program for twelve years. She resides in the village of Yo'ña.

MEMBER: SISTER BERNADETTE QUINTANILLA, SSND

Sister Bernadette Quintanilla was born in Sumay Village and received her B. A. degree in Elementary Education at the *University of Guam*. She also holds an M. A. degree in Religion and Education from *Fordham University*, New York. She has been a teacher since 1957 both in the elementary and secondary levels of education. She currently teaches theology and serves as a counselor for the religious community of the School Sisters of Notre Dame. She also serves as choir director under the ministry of music for the Mafojloj Parish.

MEMBER: ROBERT ANACLETUS UNDERWOOD, ED. D.

Born in Tamuning, Guam, July 13, 1948, Dr. Robert Anacletus Underwood received his B. A. and M. A. degrees in History from *Cal State University at Los Angeles*. He has been a teacher, administrator, consultant, and director of the Bilingual-Bicultural Training Program at the University of Guam. He has been active in Chamorro language and culture preservation programs and has written numerous articles and presented many papers in public forums and conferences. He received a doctorate in education from the *University of Southern California* and served as chairman of the Chamorro Language Commission for ten years. He is presently the Academic Vice-President at the *University of Guam* and resides in Baza Gardens, Yo'ña.

YKIMIDAHAM JAC21H

COMMISSION MEETINGS AND OPERATIONS

The Commission's regular meetings are on every third Thursday of the month at 5:00 p.m. in accordance with the Commission by-laws. Special meetings are called whenever items of importance warrant immediate action or attention by the members. Agenda items may be submitted by any member of the Commission and the public may participate under "open discussion." Meetings are usually held at the Commission's second-floor Tamuning office on the ocean cliffline next to the Guam Mental Health and Substance Abuse Agency.

The Commission has two paid staff members--the Commission Coordinator and the Program Director.

The Commission Coordinator performs a wide variety of functions from public relations to keeper of records. She coordinates the projects of the Commission, serves as the point of contact between the Commission and the public and provides whatever clerical and secretarial services the Commission needs. The Commission Coordinator is **Francisca E. Santos** who has a background in secretarial work having formerly been employed by the Department of Education and the Department of Corrections.

The Commission Program Director administers and implements the programs and activities of the Chamorro Language Commission. He interprets applicable laws, rules, regulations, policies and procedures regarding Government of Guam programs. He evaluates operational effectiveness, makes work decisions, communicates in English and Chamorro with Commission members and the public, and maintains records, and prepares reports involving coordination with public and private organizations and other agencies. The Commission Program Director is **Peter R. Onedera** who has a background in community involvement and was formerly the promotions coordinator of the Guam Economic Development Authority.

FISCAL MANAGEMENT

Since 1982, the Commission has been budgeted by the Guam Legislature separately after previous years of minimal allocation that

prevented implementation of planned projects and desirable programs. For so long, the Commission was only entitled to the "use of the facilities," and "personnel and logistic assistance," from a joint agreement between the Department of Education and the University of Guam. Both departments have been cooperative and have fulfilled that commitment as mandated by the enabling legislation.

With a FY 1990 appropriation of \$84,634, expenditures by the Commission have made possible the hiring of the Program Director, a move to another office location, upgrading of office machines and equipment, and increased workload of the Commission in terms of translations, continued work on the dictionary, expanded workshops, and other programs. However, the office space which has been given to the Commission is still inadequate.

While the Commission has been receiving additional resources for its projects, research, and activities, more resources are needed. The Government of Guam should continue to carry its share of this burden but the Commission must also recognize that there are ways to generate revenue from its own sources. Even though the Commission did not embark on promotional and fundraising schemes in the last two years, past efforts have proven that expansion of revenue possibilities and other opportunities for funding from private resources must be tapped. Public Law 16-74 has made the pursuit of these options possible.

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ADMINISTRATIVE BUDGETS

FY 1988-1989 AND FY 1989-1990

	<u>1989</u>	<u>1990</u>
Salaries & Benefits	21,431	57,692
Travel & Transportation	540	540
Contractual Services	8,085	12,035
Office Space Rental	-0-	-0-
Supplies & Materials	1,000	1,278
Equipment	-0-	90
Utilities	2,820	2,820
Capital Outlay	3,500	4,879
Miscellaneous	<u>5,300</u>	<u>5,300</u>
TOTAL ADMINISTRATIVE FUNDS:	\$42,676	\$84,634

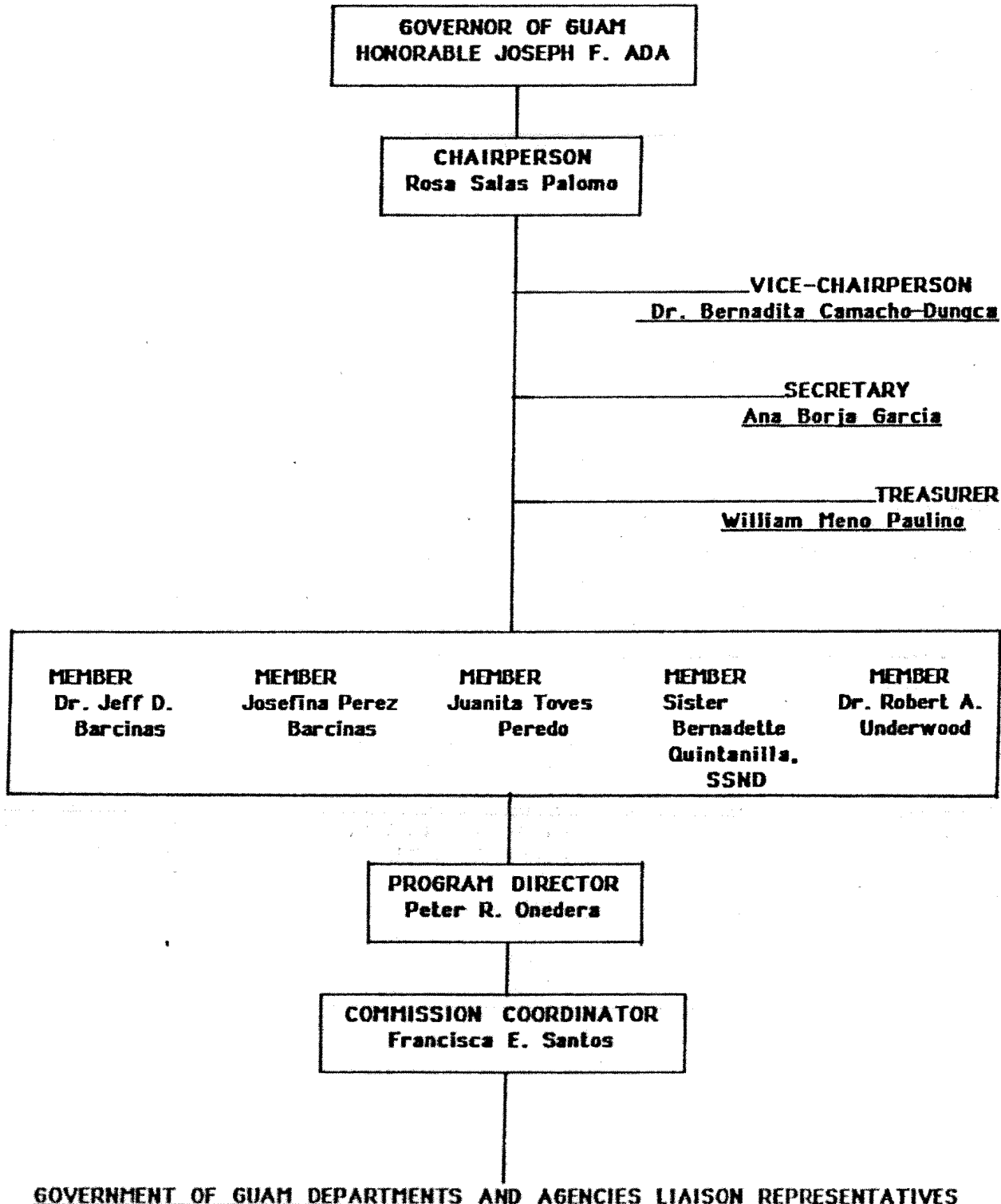
FY '88-'89 FINANCIAL REPORT

ACCOUNT NAME	APPROVED APPROPRIATION	YEAR-TO-DATE EXPENDITURES	OUTSTANDING ENCUMBRANCE	BALANCE
REGULAR SALARY	\$18,948	\$16,948	-0-	\$ 2,823
BENEFITS	2,483	1,641	-0-	841
TRAVEL	540	-0-	-0-	540
CONTRACTUAL	8,085	899	429	5,697
SUPPLIES	1,000	907	131	(38)
EQUIPMENT	-0-	1,200	-0-	(1,200)
MISCELLANEOUS	5,300	1,950	-0-	3,350
UTILITIES				
POWER	2,400	588	-0-	1,756
WATER	-0-	-0-	-0-	-0-
TELEPHONE	420	475	-0-	-0-
CAPITAL OUTLAY	3,500	-0-	3,358	1,200
TOTAL	\$42,676	\$24,608	\$3,918	\$14,969

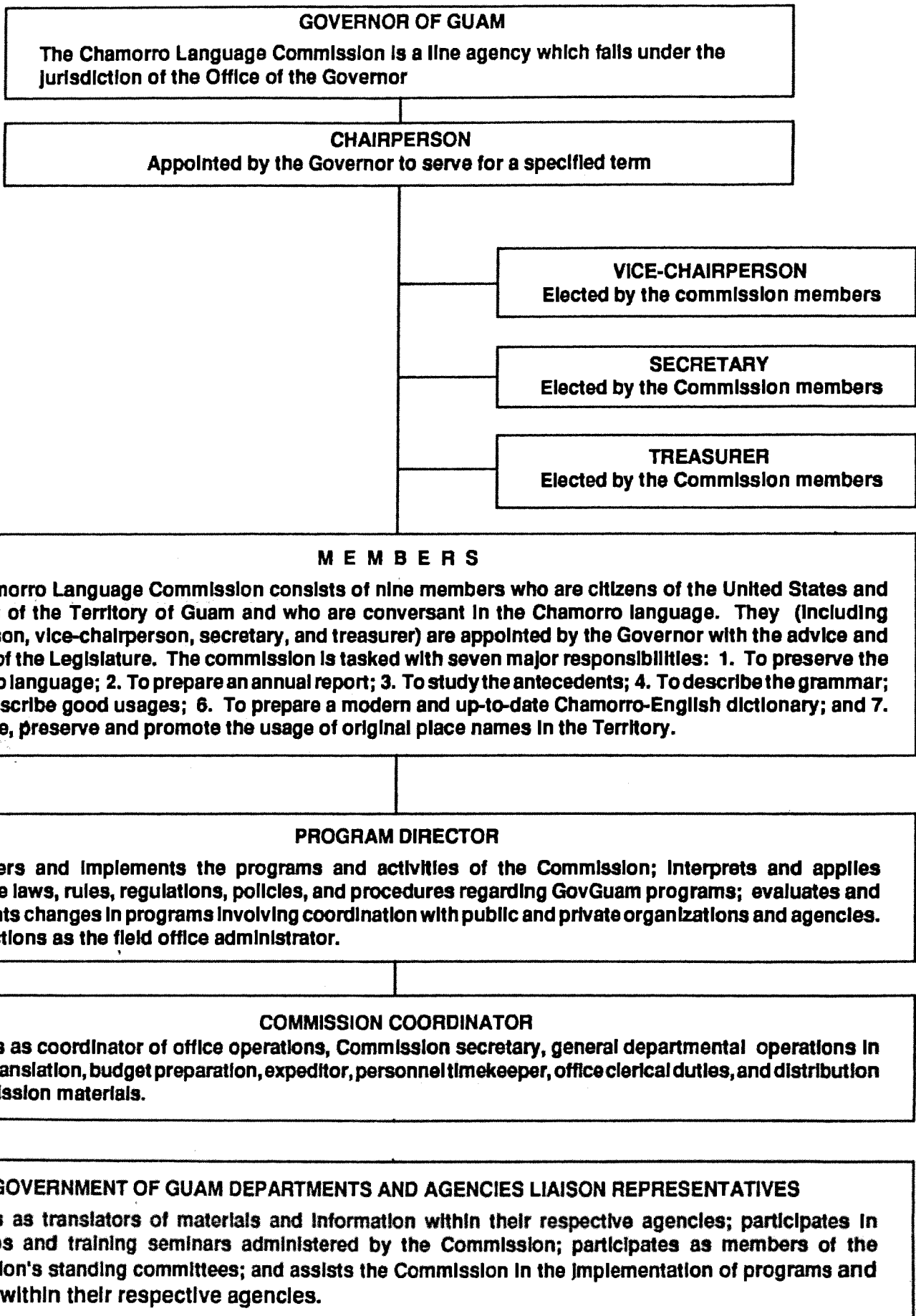
FY '89-'90 FINANCIAL REPORT

ACCOUNT NAME	APPROVED APPROPRIATION	YEAR-TO-DATE EXPENDITURES	OUTSTANDING ENCUMBRANCE	BALANCE
REGULAR SALARY	\$50,167	\$28,490	-0-	\$21,677
BENEFITS	7,525	3,908	-0-	3,617
TRAVEL	540	-0-	-0-	540
CONTRACTUAL	12,035	7,490	\$2,241	2,304
SUPPLIES	1,278	1,262	-0-	16
EQUIPMENT	90	-0-	-0-	90
MISCELLANEOUS	5,300	2,900	-0-	2,400
UTILITIES				
POWER	2,400	811	-0-	1,589
WATER	-0-	-0-	-0-	-0-
TELEPHONE	420	363	-0-	57
CAPITAL OUTLAY	4,879	2,045	-0-	2,834
TOTAL	\$84,634	\$47,269	\$2,241	\$35,124

ORGANIZATIONAL CHART



FUNCTIONAL CHART



ACTIVITIES AND ACCOMPLISHMENTS

*******FISCAL YEAR 1988-1989*******

The Chamorro Language Commission began fiscal year 1988-1989 with the appointment of Commission members to chair specific sub-committees such as Newsletter and Community Relations; Signs and Place Names; Translation, Dictionary, and Orthography; and Special Projects and Research. These subcommittees were to work collectively throughout the year with a major emphasis on the Commission's 25th Anniversary based on the theme: "SÁKKAN I FINO' CHAMORRO."

Aside from the efforts of the committees, activities emphasized the varied attempts at continuing the mission of informational programs on the Chamorro language.

1. A workshop for all media relations specialists regarding the correct pronunciation of places and indigenous surnames on Guam was conducted by the Commission members. This was requested by Guam Cable TV which felt that correct pronunciation of people and place names on Guam was a critical issue given their rapid turnover of news reporters.

2. Translations of street names for the municipality of Dededo was requested by the present Mayor Jose Rivera. A resulting recommendation from this task was that people's names for street names be discontinued in villages as well as other non-indigenous identifications.

3. A translation of a manuscript written by Dr. Jose Rizal, an exiled patriot from the Philippine Islands, was requested by the Office of the Governor.

4. Translations of place names, parks, and historical sites for the Department of Parks and Recreation was also completed in time for placement of appropriate signs and directions to many of these sites.

5. Also undertaken and completed were translations of titles, instructions, position names, offices, and miscellaneous information for such agencies and departments as the Department of Public Health & Social Services, Department of Commerce, Guam Power Authority, and the office of the Governor of Guam.

6. A letter with a copy of the current orthography to be used as a guide was forwarded to the 19th Guam Legislature regarding legislation on the correct usage of Chamorro words.

7. The Commission appointed Dr. Robert Underwood to present a position on the Chamorro Language at the Project BEAM symposium.

8. The Commission studied and discussed the state of the language with two researchers, Dr. Roberto Carrasco and Florence Rigelhaupt. A particular focus was the impact of Prugráman Chamorro (KUAM) on Chamorros. It was felt that many people appreciate the program especially by the elderly and those who speak and understand the language. It was further acknowledged that at last there is a forum where one can begin to learn Chamorro or that those disciplined in the practice of the language can share their sentiments in whatever cause or subject they wish to present. It was found that the younger generation would listen attentively to this radio station so they can learn more about speaking Chamorro and to identify their ancestral lineage.

The researchers pointed out that no report or survey of any sort has justified the belief that Chamorro is indeed dying out. However, it was also disclosed that those who speak Chamorro must accept the fact that it is an important aspect of their culture. Major recommendations for the Commission was to find constructive ways to counter the attitude that English is the most important thing to learn and no other language should stand in its way. It was recommended that education through the elderly be established to encourage the learning of ethnic languages other than just English. Steps should be geared towards increased educational programs in speaking and writing the Chamorro language.

Other recommendations regarding the preservation of the Chamorro language included:

1. More information on the Chamorro language be disseminated to the public.

2. Newsletters written in Chamorro be published and distributed.

3. That a Chamorro school be established where Chamorro is strictly used in all modes of learning.

4. That the Chamorro Language Commission publicly commend and support KUAM Radio and TV for its honorable use of a Chamorro language format.

5. That more research efforts be conducted such as that done with "Juanita" so that these results would be available to the Commission and for those interested in Chamorro.

In June 1989, Dr. Carrasco and Dr. Rigelhaupt presented their findings to the Commission. They began by sharing the methods they established in order for everyone to comprehend their research. They combined their own work with that of the results gleaned from on-site research at the University of Guam. They believed that the completion of their work would not be possible without gathering together other different research findings. It was through these combined resources that made possible the completed work as presented so that everyone could review the status of the language structure of the past and present.

ACTIVITIES AND ACCOMPLISHMENTS

*****1989-1990*****

In 1990, the Chamorro Language Commission embarked on a study of several public laws that in effect were detrimental to the pursuit of the objectives of the Chamorro Language Commission. The first of these was presented by board member Bill Paulino regarding Public Law 7-06. This law had a negative bearing on the existence of the Commission and that some changes were needed especially those provisions mandated by this law. This law further contradicts that of another Public Law 14-53 and the Commission recommends that the members work together at arriving at a more suitable change that would be beneficial to all. Another Public Law 15-3 was mentioned by Mr. Paulino as applicable to the secondary schools within the Dept. of Education but that it has a negative impact on the elementary level. Bill 249, as introduced in the legislature and pending further hearings would force the teaching of History of Guam in the public schools and that the Chairperson submit a testimony on its passage. Another proposed law was the creation of the Place Names Commission which was added on as another responsibility of the Chamorro Language Commission. This law mandates that naming of places on Guam become the sole responsibility of the Chamorro Language Commission and that the director of Land Management, Francisco Castro had indicated that construction of new projects and its specific locations would be channeled through the Chamorro Language Commission for scrutiny and approval.

1. A meeting took place among all Government of Guam directors where the chairperson offered that should there be translation assistance needed, the Chamorro Language Commission office may be called.

2. The Honolulu Hospital requested a translation of names of medicine as well as an acknowledgement sign.

3. The Commission on Self-Determination was assisted with the Chamorro translation of the Commonwealth Draft Act and that Congressman Ben Blaz was requested to include the Commonwealth translation in his congressional communications. This translation included both English and Chamorro versions. The members agreed to also encourage the Governor of Guam through a letter from the Commission to have the Commonwealth Draft Act presented to the public in this manner.

4. The Commission cooperated with the Department of Public Health in finding a place name for the elderly and the youth in a program emphasizing education in folk arts. This was requested by the Guam Council on the Arts and Humanities Agency.

5. The elderly in observance of the Senior Citizens Month was assisted by the Commission by putting together a program involving lessons in conversational Chamorro as well as cultural presentations. A representative from the Commission participated in the planning committee which was extended into a two-month celebration. Members of the Commission further participated as judges of an essay contest.

6. Government agencies were monitored for compliance of having signs with Chamorro translations posted in their respective areas as mandated by Public Law 15-147.

7. A letter to the Pacific Daily News was written by the Chairperson regarding an editorial concerning the Chamorro language and that the Commission was concerned about its intent and its cultural implications.

8. The standing committee on Signs and Place Names brought to light the proposed bill regarding the definition of roles of the village mayors and that of the Commission. A disagreement had ensued regarding this particular provision and the Commission was urged to amend section 11956.2c on the provision --"Subject to compliance..."

9. Translations were conducted for the Guam Election Commission primary election ballots; others were for the Catholic Social Services; Senator Arriola's planting of flowers project name change from "Tinanom Trongkon flores" to "Tinanom Flores,,"; Department of Parks & Recreation's "Equal Opportunity,,"; the Superior Court of Guam; University of Guam College of Business and Public Administration; Department of Public Health & Social Services; and the Guam Public Library regarding a speech given by Chamorro Chief Hurao in the 1600's. Translation challenges dealt by the Commission was the word "Mayor" accorded to former "Commissioners" of Guam's nineteen villages and the biggest of all, was the words "Woman Governor" in that for the first time in the island's history a woman was seeking this top executive post. The word "Mayot" won over the word "Mahot," in reference to the mayors and the woman governor title garnered such entries as "Gobetnadora," "Maga'hága'," and other variations with still no conclusive or appropriate title.

10. Under the Place Names Commission, a contractor agreed to name a development project based on its location. The name, as requested by EIE, Inc., was "Kannu'on." Another development project was the name "Miyama Hills," which the Commission recommended to be renamed "Manenggon Hills," because it was located in this particular vicinity of Yona. Further development projects were the Nomura Agat Resort, renaming of streets in the village of Dededo, and Plaset Apotguan, a park along the East Agana coastline which offered the construction of a sculpture of a female figure in tribute to Guam's women. As a result of development projects on the upswing, the Chairperson was directed to write a letter to the Governor recommending that future naming of places undergoing development should include a Commission member as a participant in final decisions. Thus, the Chamorro Language Commission, through an executive order, was made a member of the Development Review Committee (DRC), the body that recommends development projects before it warrants approval from the Territorial Land Use Commission (TLUC).

11. The Commission conducted two workshops in 1990. The first was held for Chamorro language teachers of the Department of Education and the second was for Government of Guam department and agency liaison representatives and members of the media.

12. The Commission received the research reports from Doctors Carrasco and Rigelhaupt in September, 1990. Upon reading the report, the Commission made the following recommendations:

- a. The researchers incorporate into the final report the findings of their students.
- b. Corrections on grammar and spelling be made before it is published.
- c. All Chamorro words adhere to the adopted Chamorro orthography.
- d. Everyone who participated and/or contributed to the report be acknowledged.
- e. Devote a section in the report to explain differences in their work experiences and findings.

f. The appendix page of the report should acknowledge the financial support of the University of Guam's Micronesian Area Research Center.

CONCLUSION

The Chamorro Language Commission recognizes that the Chamorro language is not as widely used as it could be when first addressed and passed into law as the island's official language alongside English. The Government of Guam, as the legitimate protector of the Chamorro heritage of Guam, continues to ignore the usage of Chamorro as an official language especially in day-to-day operations and communications. Many government officials and representatives contribute to this lack of awareness of Chamorro by continually mispronouncing Chamorro proper and place names. Some agencies are to be commended for posting signs in Chamorro and have taken measures to enhance and promote the status of the language in the community.

The Commission, in its steadfast dedication to create a Chamorro Orthography, has developed a product of the native Chamorros. In its more than twenty-five years of existence, the Commission has gathered together Chamorro native speakers, scholars, linguists, writers, and historians to examine and pore over materials aimed at a continual standardizing of the language.

Chamorro, a language spoken by a miniscule minority of the world's people cannot survive and be handed down to future generations if it is not recorded properly. This concern has been shared by the Commission and by many others, a concern that has become the guiding force behind many difficult years of tedious work.

CHAMORRO LANGUAGE COMMISSION

BY - LAWS

ARTICLE I - NAME

The name of this body is the "Chamorro Language Commission".

ARTICLE II - PURPOSE

It shall be the duty of the Commission to study the antecedents, describe the grammar and prescribe good usages of the Chamorro language and to prepare a modern and up-to-date Chamorro-English dictionary.

ARTICLE III - MEMBERSHIP

The Commission shall consist of nine (9) members, all citizens of the United States and residents of the Territory of Guam, who must be conversant in the Chamorro language and who shall be appointed by the Governor with the advice and consent of the Legislature.

ARTICLE IV - OFFICERS

The Commission shall have a Chair, Vice-Chair, Secretary, and Treasurer (Finance Officer). The Chair shall be appointed by the Governor. The Vice-Chair, Secretary, and Treasurer shall be elected by the members of the Commission at the regular business meeting in June each year and shall assume duties on the first meeting in July.

ARTICLE V - PARLIAMENTARY AUTHORITY

The rules contained in the Robert's Rules of Order Revised shall govern this Commission in all cases to which they are applicable and in which they are not consistent with the Public Law creating the Commission.

ARTICLE VI - DUTIES OF OFFICERS

The **Chair** shall be the Chief Officer and shall direct the conduct of the business of the Commission; shall preside at meetings of the Commission; shall appoint committees; shall be ex-officio member of all committees; shall represent the Commission on official and social functions of the Government of Guam; shall represent the Commission in Legislative public hearings; shall serve as spokesman to the press; shall sign all warrants; and shall call special meetings when necessary.

The **Vice-Chair** shall direct the conduct of the business of the Commission at the absence of the Chair and shall assist the Chair in the preparation of the Commission's agenda.

The **Secretary** shall keep the minutes of the meetings; shall prepare correspondence for the Commission; shall maintain a roll of membership; shall be custodian of permanent records of the Commission; shall submit to the Commission the minutes of business meetings; shall send out notices of meetings.

The **Treasurer** (Finance Officer) shall keep track of financial records; report to the members the financial condition of the Commission as deemed necessary; and coordinate and organize fund-raising activities.

ARTICLE VII - STANDING COMMITTEES

The Commission shall have four (4) Standing Committees: (1) **Sign Projects & Place Names Committee**; (2) **Dictionary, Orthography, & Translations Committee**; (3) **Special Projects & Research Committee**; and (4) **Community Relations & Newsletter Committee**. Membership in these Standing Committees shall consist of three (3) members from the Commission and additional members from outside the Commission as deemed necessary by the committees. The Chair of the Commission shall appoint the Standing Committees' Chair. All decisions of these committees shall be subject to the approval of the Commission. An Ad Hoc Committee may be established by the Commission as deemed necessary.

ARTICLE VIII - MEETINGS

Regular Meetings:

The regular business meeting of the Commission shall be held on the Third Thursday of each month at 5:00 p.m. (As approved by the Members of the Commission on the Regular Meeting May 25, 1990).

Special Meetings:

Special meetings of the Commission shall be called by the Chair and shall be called upon written request of at least three (3) members. At least a 48-hour notice shall be given prior to the scheduled meeting. The business to be transacted at any special meeting shall be limited to that mentioned on the notice.

A majority of the membership established by Public Law shall constitute a quorum at any regular or special meeting of the Commission.

The Commission shall select the place for its regular or special meetings.

ARTICLE IX - AMENDMENTS

These By-Laws may be amended by two-thirds (2/3) vote at any business meeting of the Commission provided notice of the proposed amendment has been given in writing to all members not later than the previous regular business meeting.

If any amendment to the Public Law makes a corresponding amendment to these By-Laws necessary, or causes them to be in conflict with any of them, these By-Laws shall be considered to have been amended to conform to the Public Law.

KUMISION I FINO' CHAMORRO

1988-1989 YAN 1989-1990
KUENTAN I SAKKAN



Kumision i Fino' Chamorro
Kumision i Na'an Lugát Guáhan
Mina' Singko Yan Chalan O'brien gi san lichen

**UFISIALES, MEMBRO, YAN EMPLEHAO SIHA GI
KUMISION I FINO' CHAMORRO**

GE'HILO' **SIÑORA ROSA SALAS PALOMO**
Ma'estra, Unibetsedát Guáhan

SIGUNDO GE'HILO': **DA. BERNADITA CAMACHO-DUNGCA**
Asestánte Prufisora, Unibetsedát Guáhan

SIKRITARIA: **SIÑORA ANA B. GARCIA**
Titige' Matiriat Fina'nágue, Dibision
Inestodian Chamorro yan
Espesiát Na Prugráma
Dipáttamenton Idukasion

TRISURARIU: **SIÑOT WILLIAM M. PAULINO**
Subrifáta, Atmenestrado, Dibision
Inestodian Chamorro yan
Espesiát Na Prugráma
Dipáttamenton Idukasion

MEMBRO SIHA: **DT. JEFF D. T. BARCINAS**
Ahente Ekstension, Unibetsedát Guáhan,
Kulehon Agrikottura yan Estodion Lina'la'

SIÑORA JOSEFINA P. BARCINAS
Ritiráo, Gubetnamenton Guáhan

SIÑORITA JUANITA T. PEREDO
Ma'estra, Eskuelan Tinituhon
Dipáttamenton Idukasion

SISTA BERNADETTE QUINTANILLA
Ma'estra, Eskuelan Notre Dame

DT. ROBERT A. UNDERWOOD
Bisu-Prisidenten-Akademik
Unibetsedát Guáhan

**DIREKTOT PRUGRAMA:
MENTO' KUMISION:**

**PETER R. ONEDERA
FRANCISCA E. SANTOS**

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MENSÁHI GINEN I GE'HILO'

Buenas yan Saludu:

Ma estapblisa i Kumision i Fino' CHamorro gi 1964 na sákkan ni' i mina'siette na Liheslaturan Guáhan. Gof didide' na atension guihi na tiempo ma ná'i este na empottánten pátte gi kottura despues di sitenta años na minanehan Estádos Unidos ni' chumoma' i ma na'setbe-ña i fino' CHamorro gi gubetnamento yan eskuela siha. Annai ha hátsa si Prisidenten Kennedy i priben pumasehu gi ya Guáhan, mafañágu i tinituhon bisita ginen otro na lugát siha ya ha na'más hinatme i tano-ta ni' kostumbren otro bánda. Estague' numá'i sostánsia para u más poddong i nina'setben CHamorro ya put este na rason na u ma kalamtini i ma adahen i lengguáhi kosaki i manmamamaila' siha na hinirasion ti u fanmalingu ni' inirensian-ñiha.

Maloffan más di bente singko años na tiempo desdeki ma tutuhon este na ahensia. Meggai tumulaika i kostumbren-ñiha put i lengguáhen Chamorro. Maskeseha ma praktitika i ma'usá-ña i lengguáhen Chamorro gi ma sangán-ña ta nisisita ha' kumontenuha i ma na'setbe-ña gi eskuela, gi gima', yan parehu ha' ta'lo gi ufisinan gubetnamento yan ahensia siha. Ma kombeni esta na achokha' malilingu didide' i lengguáhi, ayu ha' siña numa' lá'la' ta'lo i ma usa-ña todú i tiempo, kada diha.

Ha sesetbe i Kumision i Fino' CHamorro i sais na responsapbelidát-ña ni' ma lista desde tinituhon-ña. U halara mohon na este na kuantan i sakkán u na'annok na todú i tareha-ña, i otden-ña, yan prugráma-ña siha ha kumple i manándan ginagao-ña i lai pupbleko.

Si Yu'os ma'áse',

ROSA SALAS PALOMO

Ge'hilo', Kumision I Fino' CHamorro

TINITUHON

I ma'usá-ña i natibu na lengguáhen CHamorro gi kabáles na sistema i Gubetnamenton Guáhan yan i más kláru na sinapotten i ma na'setbe-ña gof presepát na hinengge gi Kumision I Fino' CHamorro. Hagas na suhetu para i susiát, kottura, gubetnamento, yan pulitikát na asunto gi ya Guáhan i lengguáhen CHamorro. Maskeseha meggai na lái yan priniponi siha manmaloffan ni' para u más metgot i lengguáhi, lameggai na sinedda' ginen iniláo siha umapreba na i nina'setben lengguáhen CHamorro sigi ha' pumoddong gi tano'. Para u ma na'para este na susedimento ni' siña malingu i lengguáhi numa'estapblisa este na ahensian i gubetnamento kosaki i plinaneha yan kinalamten-ña u sádba yan u abánsa i lengguáhi para todú i taotao táno'.

I inadilánton sesteman utugráfihán CHamorro empottánte na che'cho i Kumision. Este fine'nana na tareha numa'posipble i kinalamten para u guaha deksenáriu ya u ma fatta i maolek ma usá-ña gi gima', gi gubetnamento, yan i aktebedát bisnes kada diha. Annai ma chocho'gue i utugráfiha, ha gof rikoknisa i Kumision i che'cho' pumalu siha na tinige' ya manatulaika emfotmasion yan i taotao Notte Marianas ni' manmeyeng gi iniláo yan inestudian i lengguáhi. I fundamenton-ña i utugráfiha ha cháhlao i konsederasion ginen i minaolek na che'cho' lengguáhi, i siguru na inestudiá-ña, i kontenuhasion hestoria, yan i fašilidát gi idukasion lengguáhi na bándá. Annok lokkue' i minetgot yan i espesiát-ña i kinalamten i CHamorro na lengguáhi.

CHE'CHO' I RIPOT

Ha kukubri este na kuenta i dos sákkán na áñon feskát gi duránten 1988-89 yan 1989-90. Gof empottánte na u ma nota i sais na responsábilidát ni' ma ná'i i Kumision. Manma lista siha taiguini: (1) U ma adahi i lengguáhi (prutehi yan abiba mo'na). (2) U ma lakngos ripot kada sákkán. (3) U ma estudia i tutuhon-ña i fino' CHamorro. (4) U ma mapáyi i gramatika (u ma na'ma tungo' i estrákturan i fino' CHamorro). (5) U ma fatta i maolek ma usá-ña yan (6) U ma pripára un mudetno na deksenárión CHamorro yan Engles. Put risutton priniponen liheslatura ma na'guaha

siette (7) na prubension put nâ'an lugât siha. Kada prubension ma eksplika gi este siha:

1. MA ADAHI I LENGGUÁHI (PRUTEHI YAN ABIBA MO'NA)

Siguru na i etmâs seknefikánte na cho'cho' ni' ma nâ'i i Kumision i Fino' CHamorro na ayu i ma' adahen i lengguáhen CHamorro. Maskeseha ti gof spesifiku i ginagao este na lai (Numiru 7-162) ni' háfa kumeke'ilek-ña este i "inadahi" kláru para i Kumision na ti siña na guiya ha' para u kontenuha astaki monháyan todú pápa'. I kuestion-ña put i lina'la' i fino' CHamorro mampos komplekao ya mabababa para mampos meggai na tinilaika para u dipende gui' gi aksion un ahensian gubetno, kululo'ña un dikike' na ahensia kumu i Kumision.

Enfin, kláru na i Kumision siña mama'che'cho' ligátmente gi aktebedát siha ni' para u inadahi, kinontenuha yan u sinostieni i lengguáhen CHamorro kumu guaguan na guinaha para i taotao Guáhan. Ginen este na opyektibon i Kumision na ha giha i mismo na che'cho'-nâ i che'cho' inadahi na bânda gi manma'pos yan pá'go na prugrâma para u na' satesfecho i prubension siha ni' minanda gi lai.

Komplekao na areklo este i ma adahen i lengguáhi ni' ha nisisita más emfotmasion yan gef inatan na cho'cho'. Maskeseha ti manufungon i mineggai aktebedát, parehu ha' gi pupbleko yan i ti pupbleko ni' pinacha i lengguáhen CHamorro, táya' gumigiha este para u ma analisa despues. Ha dipepende gui' i Kumision put i kontenuhasion i upirasion-ña gi pumalu siha na emfotmasion kosaki i che'cho' inadahi u más gaiareklo ma cho'gue mo'na.

Sumâsaonao guini na cho'cho' inadahi ayu siha na cho'cho' ni' manma fa'tinas parâ u inabiba i lengguáhen CHamorro. Ginen este na kosa na i Kumision u más umaktibu umabiba i che'cho' siha ni' mina'lalatakfe'ña i lengguahen Chamorro ya gi mismo tiempo lokkue' u fanutuhon maisa. Put más, i Kumision u mentu'i todú i fongsion guini gi ma adahen i lengguáhen CHamorro. Enfin, i fungsion i Kumision guini gi responsabelidát-ña para u adahi i lengguáhen CHamorro humuyong:

U gegef pulan yan u ripopot todú i aktebedát guini gi ya Guáhan parehu gi gubetno yan i sibat na bânda.

a. U abibiba yan u abábansa i fotmát yan profisiunát na inestudiu put i estao i lengguáhen CHamorro parehu kumu lengguáhi yan i ma usâsa-

ña gi susiát, kosaki i che'cho' ma adahi u gaitrongko gi ma estodiã-ñã gi et dicho na eksperensia.

á. U abibiba yan u tutuhuni aktebedát siha ni' para u inabansa pat u nina'lamaolek i ma usan i fino' CHamorro gi todú i bandan kinalamten gi ya Guáhan.

b. U fañetbe kumu trongkon emfotmasion yan fondon tiningo' para i tinituhon gi kumunidát gi finai'che'cho' i ma adahen i lengguáhen CHamorro gi halom todú i lengguáhen i tradisiunát yan ligát na aktebedát ni' maninenggáncha ni' todú i ahensian gubetno.

ch. U mentu'i todú fongsion yan todú i otro na ahensian gubetno put i ma'abiban i ma usan i fino' CHamorro.

2. U MA LAKNGOS RIPOT KADA SÁKKAN

Para u pribiniyi i Kumision I Fino' CHamorro kuenta kada sákkan put i aktebedát-ña siha. Ha na'saonao este na dukumento ni' umadadahi i aktebedát i lengguáhi gi gubetnamento kontodú i aktebedát i sibit; i disision siha ni' umafefekta i siette na responsapbelidát kontra i pupbleko, asunto siha, yan problema gi i lengguáhen Chamorro.

3. U MA ESTUDIA I TITUHON-ÑA I FINO' CHAMORRO

I ma estudian i trongkon i lengguáhi kumekeilek-ña este i ma estudian i urihinát i lengguáhi. Put i kalan ñahlalang este na fina'che'cho', gi minagáhet ginagagao más inestudiu yan inina gi asuntón lengguáhi. Esta meggai na tiningo' put este i familian i 'Austronesian' na lengguáhi hiniratmentē annai gaige na membro i fino' CHamorro. Sa' put i este na prubension gof mappot ma asiste, ha sapotte i Kumision este na responsapbelidát ya ha kontenuha numa'setbe i ku'upurasion gi CHamorro yan pumalu siha na familian lengguáhi. I Kumision ha ná'i anima i iniláo siha ni' umestutudia i hiniratmenten CHamorro ya ha espipiha empeñu put uma'estudia más i lengguáhen i 'Malayo-Polynesia'. Ha ná'i lokkue' más sini'on i eskuelánte na u ma kondukta fotmát yan táddong na inestudiu put i urihinát CHamorro yan i inakompará kontra otro lengguáhi gi ya Philipines, Indonesia, yan Malaysia.

4. U MA MAPAYI I GRAMATIKA (U MA NA'MA TUNGO' I ESTRÁKTURAN I FINO' CHAMORRO)

Kun asunto ni' manmaloffan ya manmahasso pa'go, ha rikoknesa i Kumision i fongsion-ña siha guini:

Para u prudusi i mandifina na gramátikan i lengguáhen CHamorro ni' kompredeyonñaihon para u kabáles i difirentes klásen asunto siha yan i chumuchule' kuenta gi tinilaika siha yan i luma'chok i CHamorro.

a. Para u fan ná'i ripot put tinilaika siha gi kada biáhi ni' kalan ma susedi gi estrakturan i CHamorro.

á. Para u estudia yan u abiba i estodiánte siha para u ma'estudia gi rigulát na manera i estrakturan CHamorro yanggen lumala'chok kululo'ña uniku ginen i kuálidát-ña siha.

b. Para u ná'i fondasion annai i manu'usa fino' CHamorro siña ha' akompara i usá-ña ni' i lengguáhi yan i estrakturan i lengguáhi tatkomu i ma deskribi ginen i rigulát na ma estudia-ña.

5. U MA FATTA I MAOLEK NA MA USÁ-ÑA

Fedda' fongsion-ña i ma fatta i maolek na ma usá-ña sa' ti ma sangan háfa este siha na finatta para manma fattinási yan gi magáhet na háfa maolek ma usá-ña para un taotao buente ti maolek para i otro taotao. Pátte gi prublema este ni' hagas lengguáhen kombetsasion gi gof apmam na tiempo. Siña' buente guaha mit na mamfacho'cho' yan manentelihente ni' manmanu'usa fino' CHamorro, lao i lengguáhi ti sesso ma usa gi fotmát na sichuhasion gi hálom i enstetusion siha gi isla.

Ha rikoknisa i Kumision na i kapasidát manungo', enteres yan eksperensia numa'guaguaha siha mamfifino' CHamorro ni' manakseptao yan mandinanche na fino' CHamorro. I finatta para i Kumision ti ha lili'e' kumu un aksion ni' para u destengge entre kada taotao siha ni' mamfacho'cho' yan ayu siha ni' ti mamfacho'cho' kumu ma kukumple yan i padron siha ni' manotdenáriu na usu yan i areklo siha ni' fumondamentutuyi i fino' CHamorro.

Lao, i mamatta ha engklusu i mama'tinas rikumendasion yan anunsio put i uson i lengguáhen CHamorro ni' rumiflelekta i taya' kinomprende put háfa taimanu i fino' CHamorro ma cho'cho' kumu lengguáhi. Ha

engklusu lokkue' rikumendasion ma'usá-ña palu siha palábra kontra otro palábra siha kosaki u nina'kláru i difirensia ni' sostánsia gi ma estudian lengguahi o sino para ma usa palábra siha ni' más magáhet na fino' CHamorro. Siña' lokkue' ha na'saonao i matutuhon palábra siha ni' taya parehon-ñiha gi fino' CHamorro, lao manma konsedera kumu empottánte didide' ni' para u guaha palábran-ñiha gi fino' CHamorro. Todu este siha na aktebedát naturatmente na u fan giniha nu i tiningo' na i lengguáhi siha manlala'chok, nu i kinompreden i estrákturan i fino' CHamorro yan i respetu para i siñenten i kumunidát.

Gi hálom este na lugát gi responsabelidát ni' ligát, i Kumision ha rikoknisa i che'cho'-ña na:

Para u disidi todú kuestionña siha put uson i lengguáhen CHamorro ni' ma chuchule' guatu ginen i siudadánu, gurupu pat dipáttamenton gubetno siha.

a. Para u ma fatta guatu gi ahensian gubetno siha háfa na kuálidát siha ni' para ma abánsa i kuminikasion yan i luma'chok i lengguáhen CHamorro yan ni' finonduduyi gi kuálidát siha ni' manmagáhet yan uniku gi fino' CHamorro.

á. Para u fan na'huyong chinachaláni ni' manma tuge' put uson i lengguáhen CHamorro para i ahensian gubetno siha yan todú i manenteresáo na gurupu pat siudadánu.

6. U MA PRIPÁRA UN MUDETNO NA DEKSENÁRION CHAMORRO YAN ENGLÉS.

Ma prudusi i etmás kuriente na deksenárion CHamorro yan Engles gi 1975 ya tinige' gi as Doktot Donald M. Topping, put más ma tungo' na linggues ginen i Unibetsedát Hawaii, si Siñot Pedro M. Ogo, táotáo Luta, yan si Doktora Bernadita Camacho-Dungca, Asestánte Prufisoran idukasion gi Unibetsedát Guáhan yan membro gi Kumision i Fino' CHamorro.

Makkat na cho'cho' i tinige' ni' para u ma na'fandinanche siha i dinilitrehan palábra yan i fino'-ñiha siha gi deksenáriu sa' i manmembron i Kumision ti maneskuela gi inestudian mángge' deksenáriu. Ápmam siempre u tinaka' i che'cho' i tinige' deksenáriu ni' para u ma cho'gue yan sesso na guaha atgomento, deskotasion, estoria, yan ginastan tiempo put para u ma disidi i aprupriadát na areklamento, ma sangán-ña, kinirihi, i sinangan palábra para i paláo'an pat láhi na pátte, i tinituhon palábra yan i

dadalak-ña, yan lameggai na fundamenton otro na klásen sinangan siha. Pumalu siha na konsederasion ni' ha nisisita ma deskuti i deksenáriu ni' ha kubri todú klásen manera pi'ot i 'unabridged,' i para i manhoben, i para taotao ni' ti fumino' CHamomorro, yan parehu para i mamfino' CHamomorro lokkue'. Debidi u ma fána' este siha na konsederasion i Kumision ya u ma disidi kao i fongsion-ña chilong yan i responsabelidát-ña ni' minándan i lai. Dángkolo' na cho'cho este na manera tatkomu i ma prudusen i fitme, fotmát, yan kláru na deksenáriu ni' akomprendiyon para todú gi inisan hinirát yan idukasion na pátte.

7. I KUMISION I NA'AN LUGÁT SIHA

Ma ná'i aturidát i Kumision i Fino' Chamorro para u kalamtini i dinirihén ná'an lugát gi ya Guáhan ginen risutton i Lai Pupbleko 17-10. Ginen este na lai trumansferi i aturidát ginen i Dipáttamenton Minanehan Táno' asta guatu gi Kumision. I Etden Eksekutibu #87-32 numá'i i Kumision aputunidát para u pribiniyi lugát para u saonao gi plinanehan i Gubetnamenton Guáhan. Put este na oden eksekutibu, na i Kumision ha konsutta i ufisiáles yan petsonátmente gi mamplaneha put ná'an lugát siha. Guaguaña ha' manengkobukákao put i sostánsian i ná'an lugát ya ti ma rikoknisa i aturidát i Kumision put este na manera.

Ma eksplika guini i ligát na responsabilidát-ña i Kumision put ná'an lugát siha:

Para u ma na'siguru na todú ná'an lugát siha gi ya Guáhan u ma gote i propiu na ná'an-ña gi fino' CHamorro yan u ma na'setbe i propiu ma sangán-ña enlugat di u tináhgue ni' otro na ná'an ni' ginen otro na lengguáhi.

a. Para u rikumenda guatu gi ufisiáles gubetnamento yan ayu siha i manmanháhatsa guma' na u ma konsigi este na prubension.

á. Para u ma tutuhon yan ma mantieni listan ná'an lugát siha gi fino' CHamorro put destritu para uson i pupbleko.

MINANEHA YAN KINALAMTEN I KUMISION

Ma fotma i Kumision i Fino' CHamorro ni' Lai Pupbleko 7-162 ya umefektao gi diha 11 gi Agosto 1964. Ha tutuhon i Kumision yan nuebi na membro siha ni' mansiudadánon i Estâdos Unidos, risidentântén Tirituriát Guáhan yan manlakse' mamfifino' CHamorro. Todu i membro manma apunta ni' Maga'láhi yan manma komfitma ni' liheslatura para unu asta tres años. Tres na membro para u ma setbe i Kumision gi duránten un ánu na tiempo, tres para dos años, yan i tetehnan na tres para tres años. Debidi singko na membro u ma setbe i ma apuntan-ñiha gi duránten i tiempo ni' minanda gi lai.

Ha apunta i Maga'láhi unu na taotao gi nuebi na membro para u ge'hilu'i i Kumision ya i membro siha u inayek i Sigundo Ge'hilo', i Sikritária, i Trisuráriu, yan i Kumite siha. I presente siha na membro yan i tetminon ma apuntán-ñiha:

<u>MEMBRO</u>	<u>FECHAN MA'APUNTAN</u>	<u>EKSPERASION</u>
Rosa Salas Palomo	Máyu 22, 1990	Máyu 22, 1993
Bernadita C. Dungca	Abrit 12, 1991	Abrit 12, 1994
Ana B. Garcia	Nubembre 3, 1988	Nubembre 3, 1991
Jeff Barcinas	Mátso 19, 1989	Mátso 19, 1993
Josefina P. Barcinas	Disembre 1, 1989	Disembre 1, 1992
William M. Paulino	Disembre 1, 1989	Disembre 1, 1992
Juanita T. Peredo	Disembre 1, 1989	Disembre 1, 1992
Sr. Bernadette Quintanilla	Mátso 23, 1989	Mátso 23, 1992
Robert A. Underwood	Máyu 22, 1990	Máyu 22, 1993

SANTATTEN I PRISENTE NA MEMBRO SIHA

GE'HILO': ROSA SALAS PALOMO

Umeskuela si ROSA SALAS PALOMO gi *Unibetsedát Guáhan* annai ha chule' i BA-ña gi Elementary yan Early Childhood Education, yan i MA-ña gi Reading Education. Gi presente, estodiánten PH. D. gi prugráman Applied Linguistics gi *University of California at Los Angeles*. Ápmam di mama'ná'gue, kumu ma'estran dos lengguáhi-dos kottura gi Dipáttamentenon Idukasion yan profisora gi *Unibetsedát Guáhan*. Ginen fafangge' matiriát para uson ma'estra yan ma'estro siha gi hálom kuátton eskuela, yan lokkue', ginen direktoran i Prugráman Dos Lengguáhi Dos Kottura. Gi 1987-1988, ma apunta kumu Subrifáttan Direktot i Dipáttamenton Idukasion. Gaige na mañasaga yan i familia-ña gi iya Layang, Barigáda.

SIGUNDO GE'HILO': DOKTORA BERNADITA CAMACHO-DUNGCA

Ha risibi si DA. BERNADITA "BENIT" CAMACHO-DUNGCA i BA-ña gi linguistics ginen i *University of Hawaii*, gi ya Manoa; i MA-ña gi Reading Education ginen i *Unibetsedát Guáhan*; yan i PH. D.-ña ginen i *University of Oregon*. Manggána salappe' ginen i *East-West Center* ya ma na'eyak mama'deksenáriu yan luminggues Chamorro. Sumáonáo mángge' gi Chamorro-English Dictionary yan i Chamorro Reference Grammar. Hagas ha' membron i Kumision si Da. Camacho-Dungca desde i 1971. Mama'ná'gue parehu gi eskuelan ilimenter i yan i unibetsedát. Lameggai na attikulu siha tinige'-ña yan meggai na dukumento siha pinilá'-ña asta i fino' CHamorro. Ma chocho'cho' pá'go gi *Unibetsedát Guáhan* kumu i mento' i Telecommunications & Distance Education na prugráma. Sumásaga yan i assaguá-ña as Ben, yan i lahen-ñiha as John, iya Sinahánña.

SIKRITARIA: ANA BORJA GARCIA

Titige' si Siñora ANA BORJA GARCIA matiriát siha para i fina'ná'guen i fino' CHamorro, yan mama'nána'gue lokkue' fino' CHamorro gi Prugráman Inestudion CHamorro gi Dipáttamenton Idukasion. Desde i 1983, mumembron i Kumision si Siñora Garcia. Gof maolek mamula' desde i fino'

Engles asta i fino' CHamorro, yan ha gof dimimoria i utugrafihan i fino' CHamorro. Sumásaga gui' yan i assagua-ña as Ignacio yan i sais na famagu'on-ñiha gi iya Barigáda.

TRISURARIU: WILLIAM MENO PAULINO

Ha risibi si Siñot WILLIAM MENO PAULINO i BA yan MA na digri gi Idukasion ginen i *Unibetsedát Guáhan*. Guiya Subrifáttan Atmenestrador Dibision i Inestudion CHamorro yan Espesiát na Prugráma Siha gi Dipáttamenton Idukasion. Sumásaga gui' yan i assaguá-ña as Mary yan i kuáttro na famagu'on-ñiha iya Inaláhan.

MEMBRO: DOKTOT JEFF DAVID BARCINAS

Ha risibi si Doktot Jeff Barcinas iyo-ña BS digri gi Agrikottura ginen i *California State Polytechnic University* gi ya Pomona, California; iyo-ña MA gi Ikunumihan Agrikottura ginen i *Washington State University* gi ya Pullman, Washington; yan i Ph. D. gi Idukasion Agrikottura ginen i *Ohio State University* gi ya Columbus, Ohio. Ma chocho'cho si Dt. Barcinas gi Kulehon Agrikottura gi ya *Unibetsedát Guáhan* yan meggai tinige'-ña attikulu yan ma popbleka siha na emfotmasyon put agrikottura yan setbesion ku'uperatibon ekstension gi ya unibetsedát. Sumásaga si Dt. Barcinas gi ya Malesso'.

MEMBRO: JOSEFINA PEREZ BARCINAS

Mafañágu si Siñora JOSEFINA PEREZ BARCINAS gi iya Hagátña gi Espetát Susána. Ma graduha yan iyo-ña BA digri ginen i *Mount Mary College* gi ya Milwaukee, Wisconsin ya ha risibi i MA digri gi Atmenestrasyon Eskuelan Ilimenteri ginen i *Unibetsedát Guáhan*. Esta ritirao gi Gubetnamenton Guáhan ginen i Dipáttamenton Idukasion ya i tiempo-ña mama'ná'gue estudion CHamorro yan atmenestradora. Gof brábu i sumaonao-ña gi gima Yu'os San Jude yan ginen ufisiáles i Inetnon i Nánan Kilesyánu.

MEMBRO: JUANITA TOVES PEREDO

Mafañágu si Siñorita JUANITA TOVES PEREDO gi iya Tamuneng, Guáhan gi diha 7 Agosto, 1958. Gi presente, ma chocho'cho' kumu ma'estrán i Prugráman Headstart gi eskuelan M. U. Lujan Ilimenterí gi ya Yo'ña. Esta dosse años desde ma chocho' para i Dipáttamenton Idukasion. Sumásaga si Siñorita Peredo gi iya Yo'ña na songsong.

MEMBRO: SISTA BERNADETTE QUINTANILLA, SSND

Mafañágu si SISTA BERNADETTE QUINTANILLA gi i sengsong Sumai ya ha risibi i BA-ña gi Idukasion Ilimenterí ginen i *Unibetsedát Guáhan*. Guaha MA-ña gi Idukasion Rilihosu ginen i *Fordham University* gi ya New York. Gi presente, mama'nána gue inestudian rilihon gi eskuelan Notre Dame gi iya Talófofo. Konselihera para i etmánan Notre Dame siha, lokkue. Guiya gumehilulu i i kantadora yan kantadot siha gi i gima' Yu'os Malohloh.

MEMBRO: DOKTOT ROBERT ANACLETUS UNDERWOOD

Mafañágu gi iya Tamuning, Guáhan, gi diha 13 gi Hulio, 1948 ya ha risibi si DL ROBERT ANACLETUS UNDERWOOD i BA-ña yan i MA-ña gi History ginen i *California State University*, Los Angeles. Ginen muma'estro, atmenestrádot, konsáttan, yan direktot i Dos Lengguáhi-Dos Kottura, Prugráman Faneyákan gi *Unibetsedát Guáhan*. Gof brábu gi kinalamten i kottura yan fino Chamorro, yan lameggai na áttikulu siha tinige'-ña yan páppet siha prinisenta-ña gi pupbleko yan konferensiha siha. Ha risibi i ittemo na digri-ña Ed. D. ginen i *University of Southern California at Los Angeles*. Dies años di guiya gume'hilu'i i Kumision i Fino' Chamorro. Guiya pá'go i Bisa-Prisidente para Aşuntón Akademiku gi *Unibetsedát Guáhan*.

HUNTA YAN KINALAMTEN I KUMISION SIHA

I rigulát na huntan i Kumision minanda ni' i areklamento-ña kumu i numa'tres na Huebes kada mes gi alas 5:00 gi despues di talo' áni. Ma na'guaha lokkue', espesiát na hunta yanggen nisisáriu aksion pat sino yanggen inagang atension ginen i membro siha. Maskeseha háyi na membron Kumision siña numa'halom tareha ya i pupbleko siña sumaonao gi hunta gi duránten "open discussion." Manhuhunta i Kumision gi kuatton konferensian i ufisiná-ña.

Guaha dos na emplehao gi ufisinan i Kumision--i Mento' yan i Direktot Prugráma.

I fongsion i Mento' ha kukubri lameggai na risponsapbelidát--desde i rilasion pupbleko asta i gine'ten rekot siha. Guiya umesgagaihon i prugráman i Kumision, ha cháchahlao i emfotmasion ginen i pupbleko, yan i che'cho' sikritária para i Kumision yan i ufisina. Si FRANCISCA E. SANTOS i mento' ya ápmam i setbesion-ña gi Dipáttamenton Idukasion yan i Dipáttamenton Mangurihi.

I fongsion i Direktot Prugráma ha kukubri i atmenestrasion i ufisina yan guiya kumalamtitini i prugráma yan aktebedát i Kumision. Ha entetepeti i lai, areklamento siha gi che'cho' pat prugráman i Gubetnamenton Guáhan. Guiya umibaluluha i ifektibu na kinalamten i Kumision, mama'disision siha put i che'cho', ha mantietieni i dinirihen i ufisina para rekot, ripot, yan fanguentusiyon para i Kumision kontra i pupbleko, otganisasion siha, yan pumalu ahensia. Si Siñot PETER R. ONEDERA i Direktot Prugráma ya gof meggai eksperensiá-ña gi kumunidát.

MINANEHAN FESKAT

Desde 1982, sumaonao i Kumision gi kuantan saláppe' ginen i Liheslatura despues di meggai sákkán finaloffan-ña di adumidide' na sinapotte ni' ha cháchanda i kinalamten siha para fotmát na prugráma. Hagas i Kumision ha kubri ayu ha' i para fasilidát yan aseptánten petsonát na saláppe' ni' ginen kontrátamenton i Dipáttamenton Idukasion yan i Unibetsedát Guáhan. Todu i dos sumapotte yan chumilong i inayudon-ñiha ni' minanda ni' liheslasion.

Ma entrega i Kumision \$84,634 na kuantan salappe' gi 1990 ya este numa'posipble i ma emplehan i pusision Direktot Prugrâma, i para mueben i ufisina para otro lugât, yan lameggai na cho'cho gi trinansiâda, i deksenâriu, finaiche'cho', yan pumalu prugrâma. Enfin, i kâmpo annai gaige i ufisina pâ'go, ti kombeniente yan nahong para u chilong yan i nisisidât i Kumision.

Put i guaha siha ayudu ginen i sanhiyong put i prugrâman inilihi, yan aktebedât siha para i Kumision, mäs ta'lo ma nisisita put este na pätte. Debidi i Gubetnamenton Guâhan u rikoknisa na u kâtga i patte-ña gi este na asunto ya debi ha lokkue i Kumision di u rikoknisa na guaha siha lugât ni' siña ha na'setbe para u fama'tinas salappe' ginen i hale'-ña. Maskeseha i Kumision ti ha na lameggai i prugrâma-ña gi este siha na klâsi gi ma'pos na dos sâkkan, i manmaloffan na empeñu ha apreba na mäs dângkolo i pinusipblen sinedda' salappe' debidi u ma espiha. I Lai Pubbleko 16-74 ha na'posipble este na kinalamten.

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UNITARIPRUGRAMA, INC.

SALAPPE' ATMENESTRATIBU

AÑU FESKAT 1988-1989 YAN AÑU FESKAT 1989-1990

	<u>1989</u>	<u>1990</u>
Suetdo yan Binifisio	21,431	57,692
Buetta yan Transpottasion	540	540
Setbesion Kontratista	8,085	12,035
Atkelet Kâmpo Ufisina	-0-	-0-
Matiriât yan Mantension	1,000	1,278
Trâstes	-0-	90
Fanusâyon	2,820	2,820
Nina'huyong Kapitât	3,500	4,879
Pumalu Siha	<u>5,300</u>	<u>5,300</u>

TUTAT FONDON ATMENESTRATIBU \$42,676 \$84,634

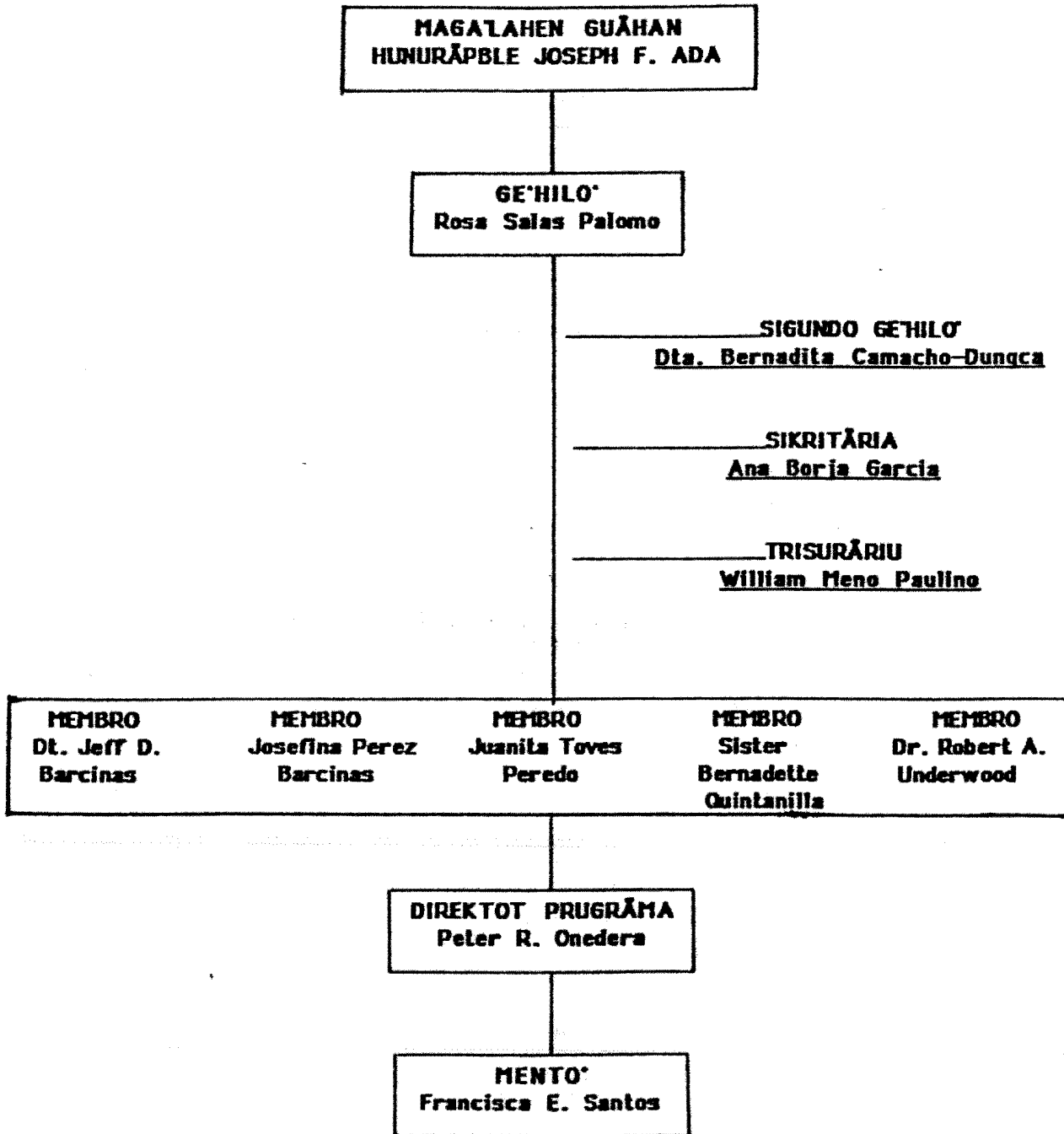
ANON FESKAT '88-'89 KUENTAN SALAPPE

NÄ'AN KUENTA AZWÄ'AN	INAPREBAN APRUPRIADÄT NAMHITST ATZAD AN IT	GÄSTON SÄKKAN HOE'LO HÖ'KÄ'Ä	TETEHNAN TI MA GÄTA P. RÄPPE YÄ'Ä'Ä'Ä'Ä	BALÄNSA Ä'Ä'Ä'Ä
SUETDO No.127	\$18,948	\$16,948	-0-	\$ 2,823
BINIFISIO TIE'Ä	2,483	1,641	-0-	841
BUETTA Ä'Ä	540	-0-	-0-	540
SETBESION KONTRATISTA Ä'Ä'Ä	8,085	899	429	5,697
PRUBENSION Ä'Ä	1,000	907	131	(38)
TRÄSTES Ä'Ä	-0-	1,200	-0-	(1,200)
PUMALU SIHA Ä'Ä'Ä	5,300	1,950	-0-	3,350
ILEKTRESIDÄ HÄNOM TIEIFON Ä'Ä	2,400 -0- 420	588 -0- 475	-0- -0- -0-	1,756 -0- -0-
NINA'HUYONG KAPITÄT Ä'Ä'Ä	3,500	-0-	3,358	1,200
TUTÄT	\$42,676	\$24,608	\$3,918	\$14,969

AÑON FESKAT '89-'90 KUENTAN SALAPPE'

NĀ'AN KUENTA	INAPREBAN APRUPRIĀDĀT	GĀSTON SĀKKAN	TETEHNAN TI MA GĀSTA	BALĀNSA
SUETDO	\$50,167	\$28,490	-0-	\$21,677
BINIFISIO	7,525	3,908	-0-	3,617
BUETTA	540	-0-	-0-	540
SETBESION KONTRATISTA	12,035	7,490	\$2,241	2,304
PRUBENSION	1,278	1,262	-0-	16
TRĀSTES	90	-0-	-0-	90
PUMALU SIHA	5,300	2,900	-0-	2,400
ILEKTRESIDĀ HĀNOM	2,400 -0-	811 -0-	-0- -0-	1,589 -0-
TILIFON	420	363	-0-	57
NINA'HUYONG KAPITĀT	4,879	2,045	-0-	2,834
TUTĀT	\$84,634	\$47,269	\$2,241	\$35,124

MAPAN ORGANISACION



RIPRESENTANTEN DIPATTAMENTO YAN AHENSIAN GUBETNAMENTON GUAHAN

MĀPAN FONGSION

MAGA LĀHEN GUĀHAN

Sumaonao i Kumision I Fino Chamorro gi aturidāt i Ufisinan i Maga lāhi

GE'HILO'

Inapunta ni' i Maga'lāhi para u setbe i Kumision gi durānten inayek-ña na tiempo

SIGUNDO GE'HILO

Ma ilihī ni' i membron i Kumision siha

SIKRITĀRIA

Ma ilihī ni' i membron i Kumision siha

TRISURĀRIU

Ma ilihī ni' i membron i Kumision siha

M E M B R O S I H A

Debi di u guaha neubi na membro ni' manlakse' mamfino' Chamorro yan mansi'udadānon Amerika. Todu i membro manma apunta ni' Maga'lāhi yan manma konfita ni' i liheslatura. I Maga'lāhi lakkue' dumisisidi hāyi para u ge'hilu 'i i Kumision. Siette na responsapbelidāt ma nā'i i Kumision: 1. U adahi i lengguāhi; 2. U lakngos ripot kada sākkan; 3. U estudia i tinituhon-ña i fino' Chamorro; 4. U mapāyi i grammatika yan u ma na'ma tungo' i estrākturan i fino' Chamorro; 5. U fatta i maolek ma usā-ña; 6. U pripāra un mudetno na deksenārion Chamorro yan Engles; 7. U atmāyi, prisetba, yan atbansa i uson i urihināt na na'an lugāt siha gi Tiritoriāt.

DIREKTOT PRUGRĀMA

U dirihi yan emplementa i prugrāma yan aktebedāt i Kumision; U esplekāyi yan aplika i lai, areklamento, pulisia, yan kinalamten i prugrāman Gubetnamenton Guāhan; U baluha yan emplenta I tinilaikan prugrāma siha; U na'saonao i prugrāma gi todū manera ginen i pupbleko yan kumetsiānte siha; U maolek fumino' Chamorro yan Engles; yan guiya atmenestrادت i ufisina..

MENTO'

U maneha i upirasion i ufisina, sikritarian i Kumision, upirasion siha ta'lo gi hinirāt dipāttamento para trinanslāda, kuantan salāppe', petsonnāt na manera, che'cho' klerikon ufisina, prinipāran finahan matiriat siha, yan i dinestrebuyen emformasion para i membro siha.

RIPRISENTĀNTEN DIPĀTTAMENTO YAN AHENSĪAN GUBETNAMENTON GUAHAN

Siha trumanslālada i matiriat yan emformasion ginen i ahensian-ñiha; ma na'saonao gi finai'che'cho yan faneyākan i Kumision; ma na'saonao kumu membro gi kumite siha gi Kumision; yan manmanasisiste gi dinrihen prugrāma siha ni' ginen i Kumision asta guatu gi ahensian-ñiha.

AKTEBEDÁT YAN KINUMPLE SIHA

*****AÑON FESKÁT 1988-1989*****

Ha tutuhon i Kumision I Fino' CHamorro i áñu feskát 1989 yan i manma apunta siha na membro ni' u ge'hilu'i i espesiát na kumite ni' para u dirihi i kinalamtan i sakkan. I kumite siha: Gasetá yan Rilasion Kumunidát; Trinansládá, Deksenáriu, yan Utugrafiha; Tapbleru yan Ná'an Lugát; yan Espesiát Prugráma yan Iniláo. Manma cho'cho este na kumite gi duránten i sakkan para u ma kumple i mina'bente singko kompleaños-ña i Kumision yan i tema: "SÁKKAN I FINO' CHAMORRO."

Put i che'cho' i kumite siha, i aktebedát umemfasisa i lameggai na chinagi-ña para u kontenuha i mision put prugráman emfotmasion gi lengguáhen CHamorro.

1. Ma kondukta finai'che'cho para todú i taotao 'media' gi ya Guáhan put i dinanche na ma sangán-ñiha i na'an taotao yan na'an lugát siha. Ginagao i Guam Cable TV sa' ha siente na empottánte na u fanma kurihi 'todú i 'reporters' sa' put i sesso nuebu emplehao-ñiha.

2. Manggágao i Mahot Dededo Siñot Jose Rivera ayudu gi trinansládán ná'an chálan gi ayu na destritu. Ha rikumenda i Kumision na u ma na'para i fina'na'an chálan ni' na'an taotao parehu ha' yan na'an otro siha na ná'an ni' ginen sanhiyong.

3. Manggágao lokkue' i ufisinan i Maga'láhen Guáhan ayudu para u ma transládá i tinige' Duktot Jose Rizal, mismo taotao Filipinas.

4. Ma kondukta trinansládá lokkue' para na'an lugát, plaset, yan lugát hestorikát ni' ginagao i Dipáttamenton Pláset yan Dibuetision. Manma ná'ye tapbleru yan direksion este siha na lugát para i finatton taotao siha.

5. Ma kondukta i pumalu siha na trinansládá para ná'an pusision, titulu, fina'ná'gue, ufisina, yan otro emfotmasion para i Dipáttamenton Salut Pubbleko yan Setbision Susiát, Dipáttamenton Kumetsio, Aturidát Iletresidát Guáhan, yan i Ufisinan i Maga'láhen Guáhan.

6. Ma ná'i i Mina'disinuebi na Liheslaturan Guáhan káтта yan kopian i presente na Utugrafiha para ma na'setbe yan u fangginiha mo'na gi nina'setben dinanche siha na palábran CHamorro.

7. Ma apunta si Dt. Robert Underwood para u presenta pusion guatu gi dinanña' i Project BEAM .

8. Ma estudia yan ma deskuti ni' i Kumision i kinalamten i lengguáhi yan i dos inina Dt. Roberto Carrasco yan Dta. Florence Rigelhaupt. I fuetsan i Prugráman CHamorro (KUAM) más ma atituyi. Ma sodda' na meggai gi manámko' yan i mamfifino' CHamorro ma gof agradesi i prugráma. Ma sodda' lokkue' na i manhoben ma e'ekungok este na estasion rediv kosaki u ma tungo' más mamfifino' CHamorro yan para u tungo' i ginen manu siha.

I dos inina na ma sángan lokkue' na táya ripot pat midision ni' siña humusga na māmatai i fino' CHamorro. Lao ma sodda' lokkue' ni' ayu i mamfifino' CHamorro na debidi u ma aksepta na empottánte este na páttén kottura. I más mappot na rikumendasion ayu i para i Kumision u fañodda' manera nai siña ha kontra gi maolek na bándá ayu na tiningo' pat un kosa na i fino' Engles i etmás empottánte ma tungo' ya táya' otro lengguáhi debidi u ma chánda. Ma rikumenda más na u guaha fina'idukasion ma estapblesa ginen i manámko' para u más guse' ma tungo' otro siha na lengguáhi fuera di fino' Engles ha! Debidi u ma chachaláni i ma umentan prugráman idukasion para ma sángan yan ma tuge' i fino' CHamorro.

Otro siha na rikumendasion:

1. Más manma na'huyong emfotmasion para i pupbleko.
2. U ma na'guaha gaseta gi fino' CHamorro ya u ma pátte huyong.
3. Na u ma na'guaha eskuelan CHamorro ni' fino' CHamorro ma u'usa.
4. Na i Kumision u tungo' yan u sapotte i KUAM rediv yan tilibision put i hunuráple na uson-ñiha gi fotmalidát i fino' CHamorro.
5. U guaha más inina para u ma kondukta taiguini i "Juanita" na inina kosaki guaha más risutto taiguini para i Kumision yan todú i manenteresao gi CHamorro.

Gi Huño 1989, si Dt. Carrasco yan Dta. Rigelhaupt ma presenta i sinedda'-ñiha. Ma na'danña' i che'cho'-ñiha para i Kumision yan i che'cho'-ñiha para i Unibetsedát Guáhan put para u más komplidu i sinedda' ya u guaha más inatan put i estao i lengguáhi.

AKTEBEDÁT YAN KINUMPLE SIHA

*****AÑON FESKÁT 1989-1990*****

Gi 1990, ha tutuhon i Kumision i Fino' CHamorro umestudia lameggai lai pupbleko siha ni' chumochomma' i ma kumplen i punton i Kumision i Fino' CHamorro. Ha presenta si Membro Bill Paulino i Lai Pupbleko 7-06 i fine'nana na lai ni' taiprubecho. Ha ñega i kinalamten I Kumision ya ma nisisita u ma tulaika ayu siha na prubension ni' minanda gi mismo lai. Ta'lo, ha kontradidisi otro na Lai Pupbleko 14-53 ya ha rikumenda i Kumision na u fanma cho'cho todú i membro para u ma sodda'i lamaolek na tinilaika ni' gai binifisio para todú. Ha mensiona si Siñot Paulino na Lai Pupbleko 15-3 para i eskuelan sigondáriu ha ñega lokkue' i ilimenter i na pátte. Maentrodusi Priniponen 249 ni' i Liheslatura ya ha nanangga otro siha na inekungok pupbleko ni' u afuetsa fina'náguen Hestorian Guáhan gi eskuelan pupbleko ya i Ge'hilo' u na'halom testimoniu na u ma pasá. Otro ta'lo ma ná'i i Kumision i priniponen lai na u ma entrega i Kumision Ná'an Lugát guatu para otro responsapbelidát-ña. Ha mánda este na lai na i responsapbelidát-ña i Kumision u gaiaturidát ni' todú i manera para ná'an lugát Guáhan. Ha indika si Siñot Francisco L. G. Castro, directot Dipáttamenton Minanehan Táno' na todú manñuebu na hinatsa siha yan i propiu annai manggaige u ma na'hánao guatu gi Kumision i Fino' CHamorro para u apreba yan u estudia más.

I mana'atattiyi siha na aktebedát manma lista gi mana'atattiyi siha na páhina para u emfasisa i prugráma siha put i lengguáheñ CHamorro.

1. Guaha huntan i direktot siha gi Gubetnamenton Guáhan annai i ge'hilo' i Kumision ha ufresi na yanggen guaha ayudu ma nisisita put trinansládá siña ha' ma ágang i ufisinan i Kumision i Fino' CHamorro.

2. Manggágáo i Espetát Honolulu para u ma transladáyi ná'an ámot siha yan kontodu tapbleron agradisimento.

3. Ma asiste lokkue' i Kumision Dinitetminan Maisa gi ma transládan i 'Commonwealth Draft Act' gi fino' CHamorro ya ma gágagáo i konggresu-ta as Ben Blaz na u na'saonao i ma transládaña dukumento gi fino' CHamorro. Dumanña' este na trinansládán fino' CHamorro yan fino' Engles. Mangonfotme lokkue' i membron i Kumision na u ma tugi'i kátta i Maga'láhen Guáhan na u na'ma presenta para i pupbleko i 'Commonwealth Draft Act' gi taiguini na manera.

4. Uma'ayuda i Kumision yan i Dipáttamenton Salut Pupbleko gi ma sodda' i ná'an lugát para i manámko' yan i manhoben gi prugràma ni' ha emfasisa i idukasion gi atten i taotao siha. Ginagao i Káhan Kotturan Guáhan este.

5. Inasiste i manámko' nu i Kumision gi ma silebran i mes manámko' na siudadánu siha annai chine'guiyi leksion siha put kombetsasion gi fino' CHamorro yan presentasion siha put i kottura. Sumaonao un riprésentánten i Kumision gi kumite. Mampáttesipa lokkue' más i membron i Kumision siha annai ma disidi háyi manmanggánna gi kompetasion mánge'.

6. Ma a'atan lokkue' i ahensia siha gi gubetnamento káo ma kukomple i lai ni' ma na'guaha tapbleru gi fino' CHamorro ni' manma po'lo gi propiu na lugát siha. Inetden este na cho'cho' i Kumision ni' Lai Pupbleko 15-147 ni' numána'i nu i responsabelidát kumu kumisiunán ná'an lugát gi tiritoriu.

7. Mánge' kátta i ge'hilo' para i Pacific Daily News put i 'editorial' i lengguáhen CHamorro sa' kulan inestotba i Kumision nu i entension-ña yan i emplekasion i kottura.

8. Ma na'annok nu i kumiten Tapbleru yan Ná'an Lugát i ma prupoponi para lai ni' ha dififina i fongsion i mahot siha gi sengsong yan i Kumision. Guaha plaito put este na pattekulát na punto ya ma chonnek para u tulaika i seksion 11952.2c--'subject to compliance...'

9. Trinansládán balotu siha para i Kumision Ileksion Guáhan para i primeru na ileksion; para i Setbision Susiát Katoliku; para si Sinadora Arriola put i ma tulaikan 'Tinanom Trongkòn Flores', asta 'Tinanom Flores'; i Dipáttamenton Parks & Recreation's Equal Opportunity (Dipáttamenton Pláset yan Dibuetision Pinarehon Oppotunidát); i káttan Supiriát Guáhan; Unibetsedát Guahan Kulehon Bisnes yan Atmenestrasion Pupbleko; Dipáttamenton Setbision Susiát yan Salut Pupbleko; yan Laibirihan Guáhan Pupbleko put i uration i Hefi as Huráo. Mas chumagi i minappot mantransládá ni' ha fána' i Kumision annai ma faisén para u transláda i palábra 'mayor' i nuebu na ná'an ni' para u fanma ná'i i Kumisiunan i sengsong siha lao i más dǎngkolo i palábra siha 'woman governor' sa' este i fine'nana na biáhi gi hestorian i isla na guaha palao'an malálagu para i más takhilo' pueston eksekutibu. Más meggai fumaburesi i palábra 'mayot' ki i palábra 'mahot; ya i palao'an na gubetno estagui' siha na palábra ma ufresi: gubetnadora, 'maga'hága, yan otro fotman i palábra siha lao táya' finakpo'-ña o sino aprupositu na titulu.

10. Gi papa' i Kumision ná'an lugát, kumomfotme un kontratista na u fa'na'an i hinatsá-ña nu i na'an i lugát. I na'an "Kannu'on". Ma fa'na'an i otro hinatsa 'Miyama Hills', lao ha rikumenda i Kumision para u ma fa'na'an dinuebu 'Manenggon Hills'. Pátte este na lugát gi iya Yo'ña. I Nomura Agat Resort, i otro plánon hinatsa, otro chálan siha gi sengsong Dedidu i manma fa'na'an dinuebu, yan i Pláset Apotguan, un plása gi ya Apotguan ni' ha planeneha humátsa imáhen/button famalao'an kumu onra para i famalao'an i isla. Put i meggai hinatsa siha ni' mangahuhulo', ha disidi i ge'hilo' para u tugi'i kátta si Magaláhi annai ha rikumemenda na u saonao un membron i Kumision mama'disision mama'na'an i lugát gi mamamaila' na tiempo. Put este na rason na mumembro i Kumision I Fino' CHamorro, sigun gi etden i eksekutibu, i inetnon ni' mama'rikumendasion guatu gi Kumision Uson Táno' put hinatsa siha.

11. Ha kondukta dos na finaiche'cho gi 1990. I fine'nana para i manma'estra/tron Chamorro gi Dipáttamenton Idukasion yan i otro para i ripresentánten i Ahensia yan i 'media'.

12. Ma risibi ripot siha ginen as Dt. Roberto Carrasco yan Dta. Florence Rigelhaupt gi Septiembre 1990. Estague' siha rikumendasion-ña i Kumision.

Para u ma na'fandanña' todú i sinedda'-ñiha yan i kontrebusion i estodiánte ni' manmanayuda gi inestudia gi unu ha' na ripot.

a. Debi di u ma kurihi i gramatika, utugrafiha yan u ma na'annok i kontrebusion i estodiánte ántes di u ma popblika.

á. U ma tattiyi i ma adopta na utugrafiha gi ma tuge' i ripot.

b. Debi di u fanma rikoknisa ayu siha i mañaonao yan manmankontrebuyi gi ma tuge' i ripot.

ch. Debi di u guaha un seksion ni' ha ekspliplika i difirensia siha gi eksperensian che'cho'-ñiha yan i sinedda'-ñiha siha.

d. U ma umenta un páhina ya u ma rikoknisa i ayudon saláppe' ginen i Unibetsedát Guáhan Sentan Inilao Lugát Mikronisiha.

FINAKPO'

Ha rikoknisa i Kumision i Fino' CHamorro na i fino' CHamorro na gof meggai na lugát ni' debi di annai fine'nana ma sangan yan ma pása kumu lai na ufisiát na lengguahen i isla parehu yan i fino' Engles. I Gubetnamenton Guáhan, kumu i ligát na a'adahen i irensian i ManCHamorrón Guáhan, ha kontenunu ha' dumisatiende i ma uson i fino' CHamorro kumu ufisiát na lengguahi espisiátment gi di'áriu na finaloffan yan kuminikasion siha. Meggai na ufisiáles siha gi gubetnamento yan ripresentánten siha ma kontrebubuyi este i tinaya' tiningo' put' i fino' CHamorro sa' sigi ha' ma kontenuha i ti ma prununsion máolek i na'an táotáo yan lugát gi fino' CHamorro. Debidi u fanma rikumenda ayu siha na ahensia i ma na'guaha tapbleru gi fino' CHamorro yan guaha ma cho'gue para inabánsa yan más umentai i estáo i lengguáhi gi kumunidát.

I Kumision, gi fitme na didikasion para u na'guaha utugrafihan CHamorro, ha fotma un prudokton i natibon Chamorro. Gi más di bente singko años desdeki ma tutuhon i Kumision, ha na'fandanña i mamfifino' Chamorro na natibu, estodiánte siha, lengguesu siha, mantituge', yan hestorian para u ma eksamina i matiriát siha ni' manma u'usa para u ma kontenuha i 'standardization' i lengguáhi.

I fino' Chamorro ni' un lengguáhi ni' didide' ha' na táotáo umu'usa gi todú i mundo ti siña luma'la' para irensihan i manmamamaila' na hinirasióñ siha yanggen ti ma tuge' disiente yan dinanche. Ma tungo' este na asunto nu i Kumision yan otro siha, un asunto ni' mama'fuetsa ni gumigiha i meggai sákkán na makkat cho'cho' siha.

KUMISION I FINO' CHAMORRO

GI - LAI

ATTIKULU I - NA'AN

U ma fa'na'an este na inetnon "KUMISION I FINO' CHAMORRO".

ATTIKULU II - HINANGAI

I che'cho' i Kumision debidi u estudia tinituhon-ña, u mapáyi i gramatika yan ma tungo' i estrákturan i fino' CHamorro, u pripára un mudetno na deksenáriun CHamorro yan Engles.

ATTIKULU III - I MEMBRO SIHA

Sigun i lai, debi di u guaha nuebi (9) na membro ni manlakse' mamfino' CHamorro yan mansiudadánon Amerika. Todu i membro u fanma apunta ni' Maga'láhi yan u fanma konfitma ni' liheslatura.

ATTIKULU IV - UFISIALES

U ma na'guaha Ge'hilo', Sigundo Ge'hilo', Sikritária, yan Trisuráriu gi Kumision.

Ma apunta i Ge'hilo' ni' i Maga'láhi.

I Sigundo Ge'hilo, Sikritária, yan Trisuráriu ma ilihi ni' i membron i Kumision gi regulát na hunta gi Huño na mes kada sákkán ya u tutuhon i che'cho'-ñiha gi Hulio na mes despues di manma ilihi.

ATTIKULU V - ATURIDAT PATLAMENTÁRIU

I areklo ni' gaige gi 'Robert's Rules of Order Revised' gumubebetna i Kumision gi todú káosa ni' aplekánte ya ti ha kontra i Lai Pupbleko ni' fumotma i Kumision.

ATTIKULU VI -RESPONSAPBELIDÁT-ÑIHA SIHA I UFISIALES

I dinirihen i che'cho' i ufisinan i Kumision pumoddong gi responsapbelidát i **Ge'hilo'**; guiya ha' ta'lo manapunta kumite siha; membron taibotu gi todú kumite; ripresentánten i Kumision gi ufisiát yan susiát na fongsion gi Gubetnamenton Guáhan, ripresentánten i Kumision gi inekungok pupbleko gi liheslatura; fanguentosiyunan gi 'media' siha; fitmanuyan todú dukumento; yan siña manágang spesiát na hunta yanggen nisisáriu.

I **Sigundo Ge'hilo'** atahguen i Ge'hilo' yanggen chatsaga gaige para u kondukta i nisisáriu na areklamenton i Kumision. Guiya lokkue' para u asiste i Ge'hilo' gi prinipáran i tareha.

I **Sikritária** chumuchule' i finaloffan kada guaha hunta; guiya mumantietieni i rekot i Kumision; u pasalilista i membro siha gi duránten i hunta; inentregan finaloffan para todú i hunta; numana'huyong nutisia para i hunta; yan asestánten i Ge'hilo' gi prinipáran i tareha.

I **Trisuráriu** fumofotma i ripot i kuantan saláppe' kada hunta; guiya numa'tutungo' i membro i difirentes na klásen kuenta yan i kondision-ña; i kinalamten i gasto yan emfotmasion put saláppe' i Kumision; yan u ge'hilu'i aktebedát siha ni' para u fanmama'kopble i Kumision.

ATTIKULU VII - KUMITE SIHA

Debidi u guaha kuattro (4) na Kumite gi Kumision: (1) **Kumiten Tapbleru yan Na'an Lugát**; (2) **Kumiten Deksenáriu, Urugrafiha, yan Trínansláda**; (3) **Kumiten Espesiát na Prográma yan Iniláo**; yan (4) **Kumiten Rilasion Kumunidát yan Gasetá**. Kada kumite u guaha tres na membron i Kumision ya i pumalu siha siña ginen i pupbleko pat ayu i manenteresáo manmanasiste. I Ge'hilo' i Kumision umapupunta i ge'hilo' i kumite siha ya i disision este siha na kumite u ma apreba gi Kumision. Yanggen nisisáriu, pumafu siha na kumite siña ma estapblesi ni' i Kumision.

ATTIKULU VIII - HUNTA

Rigulát na Hunta

U guaha gi mina'tres na Huebes kada mes gi oran alas 5:00 g.ddt. i rigulát na huntan i Kumision. (**Ma apreba ni' i Membron i Kumision gi rigulát na hunta gi diha 25 gi Mayu 1990**).

Espesiát na Hunta

Siña inagang nu i Ge'hilo' pat tinige' ginagão tres (3) na membro espesiát na hunta para i Kumision. Debidi u guaha kuarentai-ocho (48) oras nutisia u fanma ná'i i membro ántes di i hunta. Debidi i hunta u kubri ayu ha' na asunto ni' ha gágagao para deskotasion bisnes.

Debidi u fanggaige mayuriha na membro ni' inestapblesan i Lai para u ma kondukta ufisiát na rigulát pat espesiát na huntan Kumision.

I lugat para i hunta siha u inayek ni' i Kumision.

ATTIKULU IX - INAMENDA SIHA

Siña ma amenda este gi lai ni' sais na boton membro gi rigulát na hunta sigun di manma tuge'i' nutisia todú put i priniponen amenda ántes di i rigulát na hunta.

Yanggen guaha inamendan i Lai Pupbleko ni' chumilong yan i inamendan i Kumision gi gi lai put sino umakontra i priniponi, debidi u ma amende ta'lo ya u chilong yan i Lai Pupbleko.



COMMITTEE ON RULES

I Mina'trentai Tres na Liheslaturan Guåhm • The 33rd Guam Legislature

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Rory J. Respicio

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MAJORITY LEADER

Senator

Thomas C. Ada

VICE CHAIRPERSON

ASSISTANT MAJORITY LEADER

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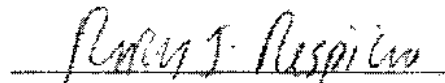
MINORITY MEMBER

Certification of Waiver of Fiscal Note Requirement

This is to certify that the Committee on Rules submitted to the Bureau of Budget and Management Research (BBMR) a request for a fiscal note, or applicable waiver, on **Bill No. 406-33 (COR) - "AN ACT TO ADD A NEW CHAPTER 88 TO TITLE 5 GUAM CODE ANNOTATED, RELATIVE TO RE-ESTABLISHING AND FUNDING I KUMISION I FINO' CHAMORU (THE CHAMORU LANGUAGE COMMISSION) AS I KUMISION I FINO' CHAMORU YAN I FINA'NÁ'GUEN I HISTORIA YAN I LINA'LA' I TAOTAO TĀNO (THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM)."** by - **Judith T. Won Pat, Ed.D.** on December 7, 2016. COR hereby certifies that BBMR confirmed receipt of this request December 7, 2016 at 3:20 P.M.

COR further certifies that a response to this request was not received. Therefore, pursuant to 2 GCA §9105, the requirement for a fiscal note, or waiver thereof, on **Bill 406-33 (COR)** to be included in the committee report on said bill, is hereby waived.

Certified by:



Senator Rory J. Respicio

Chairperson of the Committee on Rules

December 27, 2016

Date



COMMITTEE ON RULES

I Mina'trentai Tres na Liheslaturan Guåhan • The 33rd Guam Legislature

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Senator

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Senator

Nerissa Bretania Underwood
Member

V. Anthony Ada

MINORITY LEADER

Mary C. Torres


MINORITY MEMBER

December 7, 2016

MEMORANDUM

To: **Rennae Meno**
Clerk of the Legislature

Attorney Julian Aguon
Legislative Legal Counsel

From: **Senator Thomas C. Ada** 
Acting Chairperson of the Committee on Rules

Subject: **Referral of Bill No. 406-33(COR)**

As the Acting Chairperson of the Committee on Rules, I am forwarding my referral of **Bill No. 406-33(COR)**.

Please ensure that the subject bill is referred, in my name, to the respective committee, as shown on the attachment. I also request that the same be forwarded to all members of *I Mina'trentai Tres Na Liheslaturan Guåhan*.

Should you have any questions, please feel free to contact our office at 472-7679.

Si Yu'os Ma'åse!

Attachment

I Mina'Trentai Tres Na Liheslaturan Received
 Bill Log Sheet

BILL NO.	SPONSOR	TITLE	DATE INTRODUCED	DATE REFERRED	CMTE REFERRED	PUBLIC HEARING DATE	DATE COMMITTEE REPORT FILED	FISCAL NOTES
406-33 (COR)	Judith T. Won Pat, Ed.D. T. R. Muña Barnes	AN ACT TO ADD A NEW CHAPTER 88 TO TITLE 5 GUAM CODE ANNOTATED, RELATIVE TO RE-ESTABLISHING AND FUNDING I KUMISION I FINO' CHAMORU (THE CHAMORU LANGUAGE COMMISSION) AS I KUMISION I FINO' CHAMORU YAN I FINA'NA'GUEN I HISTORIA YAN I LINA'LA' I TAOTAO TANO (THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM).	12/06/16 3:06 p.m.	12/07/16	Committee on Higher Education, Culture, Public Library and Women's Affairs			



Carl Sanchez <carlsanchez@judiwonpat.com>

PUBLIC HEARING - FIRST NOTICE

1 message

Speaker Won Pat <speaker@judiwonpat.com>

Mon, Dec 12, 2016 at 3:45 PM

Bcc: phnotice@guamlegislature.org

MEMORANDUM

Date: December 12, 2016

To: Members of the 33rd Guam Legislature, Media and Stakeholders

From: Committee on Higher Education, Culture, Public Library, and Women's Affairs

Subject: First Notice of Public Hearing

The Committee on Higher Education, Culture, Public Library, and Women's Affairs will conduct a public hearing on Tuesday, December 20, 2016 at 10:00 a.m. in the Public Hearing Room of the Guam Legislature building on the following item:

Bill No. 406-33 (COR) - J.T. Won Pat, Ed.D. / T. R. Muña Barnes

An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding *I Kumision I Fino' Chamoru* (The Chamoru Language Commission) as *I Kumision I Fino' Chamoru Yan I Fina'Nâ'guen I Historia Yan I Lina'la' I Taotao Tâno* (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam).

Testimonies should be addressed to Speaker Judith T. Won Pat, Ed.D. and will be accepted via hand-delivery at the Speaker's office; Speaker's mailbox at the reproduction room of the main Legislature building at 155 Hesler Place, Hagåtña, Guam 96910; via email at fbtorres@judiwonpat.com; or via facsimile at 472-3589.


Information on Bill No. 406-33 (COR) is attached and is available for review at www.guamlegislature.org. The Guam Legislature complies with provisions of the Americans with Disabilities Act (ADA). Individuals requiring special accommodations or services should contact Mr. Ed Pocaigue at 472-3586/7/8 or by email at edpocaigue@judiwonpat.com.

—
Ufisinan I Etmäs Ge'helo 'Gi Liheslaturan Guåhan
Office of Speaker Judith T. Won Pat, Ed.D.
Kumiten Idukasion Tinakhelo', Kottura, Laibirihan Pubbleko siha yan Asuntun Famalao'an
155 Hesler Place, Suite 201, Hagatna, Guam 96910
Tel: (671) 472-3586 Fax: (671) 472-3589
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2 attachments

 **12DEC2016 Public Hearing First Notice Bill 406.pdf**
65K

 **Bill No. B406-33 (COR).pdf**
257K



Carl Sanchez <carlsanchez@judiwonpat.com>

PUBLIC NOTICE BILL NO. 406-33 - SECOND NOTICE

Speaker Won Pat <speaker@judiwonpat.com>
Bcc: phnotice@guamlegislature.org

Fri, Dec 16, 2016 at 4:12 PM

MEMORANDUM

Date: December 16, 2016

To: Members of the 33rd Guam Legislature, Media and Stakeholders

From: Committee on Higher Education, Culture, Public Library, and Women's Affairs

Subject: 2nd Notice of Public Hearing

The Committee on Higher Education, Culture, Public Library, and Women's Affairs will conduct a public hearing on Tuesday, December 20, 2016 at 10:00 a.m. in the Public Hearing Room of the Guam Legislature building on the following item:

Bill No. 406-33 (COR) - J.T. Won Pat, Ed.D. / T. R. Muña Barnes

An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding *I Kumision I Fino' Chamoru* (The Chamoru Language Commission) as *I Kumision I Fino' Chamoru Yan I Fina'Ná'guen I Historia Yan I Lina'la' I Taotao Tâno* (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam).


Testimonies should be addressed to Speaker Judith T. Won Pat, Ed.D. and will be accepted via hand-delivery at the Speaker's office; Speaker's mailbox at the reproduction room of the main Legislature building at 155 Hesler Place, Hagåtña, Guam 96910; via email at fbtorres@judiwonpat.com; or via facsimile at 472-3589.


Information on Bill No. 406-33 (COR) is attached and is available for review at www.guamlegislature.org. The Guam Legislature complies with provisions of the Americans with Disabilities Act (ADA). Individuals requiring special accommodations or services should contact Mr. Ed Pocaigue at 472-3586/7/8 or by email at edpocaigue@judiwonpat.com.

—
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2 attachments

 **16DEC2016 Public Hearing Second Notice Bill 406.pdf**
65K

 **Bill No. B406-33 (COR).pdf**
257K



Carl Sanchez <carlsanchez@judiwonpat.com>

PUBLIC NOTICE BILL NO. 406-33 - REMINDER

Speaker Won Pat <speaker@judiwonpat.com>

Sun, Dec 18, 2016 at 5:46 PM

MEMORANDUM

Date: December 18, 2016

To: Members of the 33rd Guam Legislature, Media and Stakeholders

From: Committee on Higher Education, Culture, Public Library, and Women's Affairs

Subject: PUBLIC HEARING REMINDER

The Committee on Higher Education, Culture, Public Library, and Women's Affairs will conduct a public hearing on Tuesday, December 20, 2016 at 10:00 a.m. in the Public Hearing Room of the Guam Legislature building on the following item:

Bill No. 406-33 (COR) - J.T. Won Pat, Ed.D. / T. R. Muña Barnes

An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding *I Kumision I Fino' Chamoru* (The Chamoru Language Commission) as *I Kumision I Fino' Chamoru Yan I Fina'Ná'guen I Historia Yan I Lina'la' I Taotao Tâno* (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam).

Testimonies should be addressed to Speaker Judith T. Won Pat, Ed.D. and will be accepted via hand-delivery at the Speaker's office; Speaker's mailbox at the reproduction room of the main Legislature building at 155 Hesler Place, Hagåtña, Guam 96910; via email at fbtorres@judiwonpat.com; or via facsimile at 472-3589.

Information on Bill No. 406-33 (COR) is attached and is available for review at www.guamlegislature.org. The Guam Legislature complies with provisions of the Americans with Disabilities Act (ADA). Individuals requiring special accommodations or services should contact Mr. Ed Pocaigue at 472-3586/7/8 or by email at edpocaigue@judiwonpat.com.

—
Ufisinan I Etmás Ge'helo 'Gi Liheslaturan Guåhan

Office of Speaker Judith T. Won Pat, Ed.D.


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2 attachments

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 **Bill No. B406-33 (COR).pdf**
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Updated: October 27, 2016

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AGENDA

**Judith T. Won Pat, Ed.D.
Speaker**

Public Hearing

Tuesday, December 20, 2016

The Committee on Higher Education, Cultural Affairs, Public Libraries, and Women's Affairs will conduct a public hearing on Tuesday, December 20, 2016 at 10:00 a.m. in the Public Hearing Room of the Guam Legislature Building on the following:

Bill No. 406-33 (COR) - J.T. Won Pat, Ed.D. / T. R. Muña Barnes

“An act to add a new chapter 88 to title 5 Guam code annotated, relative to re-establishing and funding I Kumision I Fino' Chamoru (The Chamoru Language Commission) as I Kumision I Fino' Chamoru Yan I Fina'Ná'guen I Historia Yan I Lina'la' I Taotao Tâno (The Commission on Chamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam).”