

TUNGU', SIENTI YAN GU'AIYA I FINU' CHAMORRO

RIPOT i Kumfirensian LINGGUAHIN FINU' Chamorro

Abril 28 – 30, 2010

Luta, Sankattan na Islan Marianas

PROCEEDINGS OF The Conference on the Chamorro Language

April 28 – 30, 2010

Rota, Northern Mariana Islands

Compiled and Prepared by E.D. Rechebei and F.M.Hofschneider



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Content

Acknowledgement	/ iii
Proceedings	/ 1
Student Essays and Drawings	/ 132
Table of Student Competition Winners	/ 177
Speeches (submitted in writing)	/ 179
Conference Topics (original version)	/ 197
Purpose of Conference for Funding	/ 199
Conference Evaluation Summary	/ 203

Appendices:

A. Rota Conference Contributors	/ 206
B. Program Handbook	/ 207

Acknowledgement

The Conference Committee extends its *Si Yu'us Ma'âsi'* to everyone who helped in any way toward making this conference possible. Many groups and individuals contributed their time, expertise, and resources during the planning and throughout the conference. We are grateful for the photographs contributed by Tanya King and Susanna Blas Guerrero, the video taping of the conference by the Rota Mayor's staff, the Language Commission for editing the videos, and the dictionary revision work group members and volunteers who helped facilitate and collect information for this report. We also would like to thank the students for their art works and essays included in this report, the emcees, presenters, speakers, and the PSS students who presented and performed at the conference.

Finally, we thank Ms. Tita Hocog and the Rota Dictionary Work Group Members, the Mayor of Rota, Melchor Mendiola, the Rota Municipal Council, Women in Action and the students and teachers of the schools in Rota for their generosity and hospitality to the participants and organizers of this conference.

Disclaimer

The views expressed in this report do not necessarily reflect the views of the NMI Council for the Humanities and the National Science Foundation.

Copies of this report are in CD format only. Print copies will be provided to the Joeten Kiyu Public Library.



***Rota
Elementary
Students
Performance
and
Conference
Participants
including
Digintaries.***

*Photo: Susana B.
Deleon Guerrero*

**Kumfirensian Linguåhin Finu' Chamorro:
Tungu', Sienti Yan Guaiya i Finu' Chamorro**

Abrit, Diha 28-30, 2010

Luta, San Kattan Na Islan Marianas

CONFERENCE PROCEEDINGS



**Primet
Diha –
Abrit 28, 2010 – Day 1, April 28, 2012**

8:00 – 9:00 a.m. Rehistrasion/*Registration*



Venue:

Round House
Songsong,
Luta/Rota

Note: This conference was video taped and broadcast to a wider audience including Saipan and beyond by Northern Marianas College in collaboration with IT&E, and the Office of the Mayor of Rota.

Ma’estran/Ma’estrin Sirimonias - MC:

1. Señora/Ms. Tita A. Hocog
2. Siñot/Mr. Thomas D. Mendiola

3. Siñot/Mr. Martin T. Mendiola
4. Siñot Glenn Manglona
5. Frances M. Sablan

The Masters of Ceremonies (MC) Glenn Manglona, Tomas D. Mendiola and Frances Sablan, Tita A. Hocog, and Martin T. Mendiola formally declared the opening of the Conference at the Rota Roundhouse, Songsong Village.

Mababan i Sirimonias/Opening Ceremony



Maguaifin I Kilo/Silensiu Na Mumentu: Danny Barcinas/Sixto Taimañao
The Blowing of the Kulo/Moment of Silence

Mana'tachun i Bandera/Posting of Colors: JROTC, Luta Segundariu na
Iskuela/Rota High School



SDIG

Kântan Bandera/National Anthem: Ustadus Unidus/U.S. CNMI/Notti Marianas ya i Tanu'-mâmi Yan Prinimeti ginin i Istudiântin

Elimentãriu, Luta. *Rota Anthem and the reciting of The Promise by Rota Elementary Students.*

SDIG



Imbukasion/Bendision:

Ribendisimu Páli' Isaac M. Ayuyu/Opening Prayer by Fr. Isaac M. Ayuyu.



Fr. Ayuyu graciously accepted to say the opening prayers for the conference in Chamorro on behalf of Bishop Thomas Camacho.

(A special message from Bishop Camacho is available in the Conference Program Handbook included in this set of proceedings.)

Mababan i Kumfirensia: Areklamentun i Kumfirensian Lingsuáhin Finu' Chamorro/Espisiát Na Intension Para i Dumingo Hit as Dr. Rita H. Inos/Howard Macaranas/Gonzalo Santos

Conference Opening: Rules of the Conference on the Chamorro Language Conference. Special Remembrance for those that have passed on: Mr. Gonzalo Santos, Dr. Rita H. Inos, and Mr. Howard Macaranas.



Conference Planning Committee, Glenn Manglona, briefly explains the planning of the conference, the groups and agencies that were involved, and the procedures that will be followed during the Conference. Mr. Manglona and Mr. Manuel F. Borja were the Co-Chairs of the Conference Planning Committee that included all the members of the Saipan Dictionary Workgroups. Ms. Tita Hocog led the planning activities in Rota with the members of the Chamorro Dictionary Revision Workgroups and supported by the Office of the Mayor of Rota and the community.



Espisiát Na Intension Para i Dumingo Hit as Dr. Rita H. Inos, Siñot Howard Macaranas, Siñot Gonzalo Santos yan Siñot Antonio Guerrero.

A moment of silence was observed to remember the contributions and lives of the individuals who were members of the Chamorro Dictionary Revision Project in Year One. Dr. Inos served as the group leader for the three islands in Year 1. Mr. Gonzalo Santos, Special Assistant for Indigenous Affairs, was a member of the Saipan Workgroup. Mr. Howard Macaranas, Director, Office on Aging, was a major supporter of the revision effort. Mr. Antonio Guerrero, President of the Northern Marianas College was also a strong advocate for this project.

Recognition of Dignitaries and Acknowledgements

MC Martin Mendiola recognized the presence of officials, participants, students and parents and announced the contributions by IT&E and the ANA Grant at NMC for the live broadcasting of the conference throughout the world.

Approximately over 400 people tuned in at any given time during the three-day conference from Northern Marianas College, schools in Saipan, PSS Central Office, and others from Hawaii and beyond. There were about 140 participants onsite in Rota. Participants included students, Rota officials, non-profit organizations, man amkus, participants from Guam, Saipan, Tinian, and the community of Rota.

Mensahin Felisitation

Special messages from the Governor Fitial, Lt. Governor Inos, Mayor of Rota, Melchor Mendiola, Bishop Thomas Camacho, Indigenous Affairs Resident Executive Director Ignacio Demapan, Former Rota Mayor Joseph Inos, Former Indigenous Affairs Resident Executive Director Juan del Rosario, Conference Co-Chair Glenn Manglona and Dictionary Revision Project Co-Principal Investigator Dr. Liz Rechebei are in the conference program on page ____.



Honoråpbli/Honorable Melchor M. Mendiola, Atkatdin/Mayor Luta:

- Welcomed and extended his appreciation to the participants, recognized officials;
- Pledged legislative Delegation and Mayor’s support to the dictionary project and the Chamorro language and culture;
- Cultural value of “respect” as demonstrated by the order of speaking this morning;
- Posed an Issue: Buenas Dias -----Buenas Dia – what is grammatically correct?



Honoråpbli/Honorable Benigno R. Fitial, Gubetnu/Governor, CNMI:
(The Honorable Lt. Gov. Eloy Inos represented Governor Fitial)

- Acknowledgement of movers and shakers of the project
- Dictionary project – revision – Chamorro and Carolinian

- Sustaining the language; strengthening the culture
- World changes – how do we begin to continue to protect our obligation to pass on the language?
- Responsibility rest with the parents to pass on the language
- Story – scenario: Lost of Chamorro as a language
- Beware of literal translation (shared a humorous “*Dear Mom-Binadu Nâna*” letter)

Mababan i Pisu (Panel Presentation)



Siñot Ignacio Dlg. Demapan, Espisiât na Ayudânti Para i Kinalamtin Tãotão Tãnu’; Ofisinan Gubietnu/Mr. Ignacio Dlg. Demapan from the Office of the Indigenous Affairs:

- Responsibility of defining “respect” within the framework of the Chamorro culture

- Chamorro language is the unifying element of the Chamorros outside the CNMI
- Our language and culture are gifts; there is the obligation to protect both; need to use the language as well as to protect the culture
- Appealing to the education system to practice the language: special appeal to the Chairman of the Board



Siñot/Mr. William I. Macaranas, Kabisiyu/Chairman, Chamorro Carolinian Languages Policy Commission:

- Differences between the Guam and the CNMI version with the dictionary
- Negative connotation of vocabulary should not be the decisive factor whether to include in the dictionary

- “borrowed words” – issue to be resolved by the committee
- Orthography - rules; commission will include this as part of the project
- Commission acts on recommendations for both Chamorro and Carolinian
- Historical perspective of the Commission
 - ✓ Started with the bilingual program
 - ✓ During the development of the curriculum; issues surfaced regarding words, usage
 - ✓ Dr. Betances’ – question: Is Chamorro a friend or enemy of the curriculum?



Some of Day 1 Participants: High school students; Chamorro Dictionary Revision Workgroup members: Rita C. Guerrero and Mr. Manny Borja; Dr. Sandra Chung, Co-Principal Investigator for the Chamorro Dictionary Revision Project; and members from Rota community.



Dr.Elizabeth D. Rechebei, *Co-Principal na Imbestigadora/ Co-principal Investigator, Chamorro Dictionary Revision project (See written presentation on page 189.).*

Dr. Rechebei gave a brief statement on:

- Introduction based on her own experiences
- Loss of the language especially amongst the young people
- Becoming harder to communicate in Chamorro
- What benefits is there to use the Chamorro language
- Policymakers as models in the use of Chamorro
- Formal gathering – use of English is more predominant
- Do we have to accommodate the outsiders by using their languages at all times
- Is there “shame” on the use of the Chamorro language
- Mass media – use of the Chamorro
- The loss of the language will be **our** loss
- The Dictionary project focuses on spelling, phonetics, grammar
- Putting value in something requires more information
- The conference is a forum to discuss where we are and where do we want to be
- Appeal to the school system to expand its Chamorro language program

Espisiât Na Prisentasion/*Special Presentation:*

Istudiântin Iskuelan Elimentâriu, Sinapalo/Sigundariu/*Students from the Sinapalu Elementary and Secondary schools.*



Students from Sinapalo Elementary presented the: Use of vocabulary in sentences; storyline; and Song: Rota Anthem



Students from Sinapalo Elementary sang the Rota Anthem



Rota Jr. High presentation: Cheer chants – celebration of Chamorro



Marianas High School Chamorro Club Members demonstrate their knowledge of Chamorro language and culture:

- Audience participation; standing up – days of the week
-
- Music – Chamorro

Prisentasion Ginin i Diligådun Guahan/*Presentation from Guam*



Jeremy Cepeda from Guam gave a brief presentation on:

- Student organization from University of Guam
- Chamorro gathering dedicating to the celebration of knowing, leading and uniting

Jeremy C. Cepeda's presentation in Chamorro:

“Buenas yan hãfa dei, guãhu tâotão Guam yu’, sumãsaga yu’, tressi ãñus pã’gu na tiempu. Magãhit na kalan ha hongngang yu’ si Tita sa’ ha faisin yu’ yanggin mãttu yu’ ginin Saipan kão siña yu’ sumãonão gi konfirednsia ya kalan ti hu pripãra yu’ put para bai tugi’ pãpa’ hãfa bai hu sãngan.

Lão gi bandan i familiãk-ku gi gima’, magãhit na hu praktitika mãnu i nina’siñã-hu ni para bai kuentusi i famagu’on-hu gi finu’ Chamorro. Hu tungu’ ha’ na ãtman ‘, siempri an manhãnão para ottru siha na tãnu’ yan manasudda’ yan i mantãotão-ta, siempri mantungu’ hãfa siha put kutturã-ta. Gi mãs tatkilu’ ni hu fa’nã’gui i famagu’on-hu i rispetu ya para uma tutuhun ginin siha sa’

yanggin ma dingi i pettan guma'-mãmi, si nãnan-ñiha yan tãtan-ñiha ma reprisesenta, pues gi kada manera ni fuminu' Chamorro hu', guaha' na mafaisin yu' na "Hãfa na yanggin ilek-mu punu' i kandit, kumuke'ilek-ña punu'...kill, lão pues hu sangãni na un diha siempri guaha diksinãriu ya etyu na mãs klãru kão hãfa esti i linguãhi-ta na guaha na biãhi na komplikão.

Lão hu kuentutusi ha' gi finu' Chamorro ya yanggin ottru ta'lu ya mahungúk ham yan si tatan-ñiha gi manera taigui i ottru tunãdan mãmami gi halum i gima', mafaisin ham kão mumumu ham na dos. Sa' sigun buenti gi aksion-mãmi. In sangãni na guaha na biãhi na sigun gi expression-mãmi, ti debi di in fanchini'ut, diputsi ha', guaha na biãhi na taiguini gi halum i familia. Lão todú i tiempu hu sangãgani siha na hu guaiya siha, ya debi di ma espiha impeñu ya uma komprendi i kutturãn i linguãhi-ta, ya yanggin hãfa siha kwestion-ñiha, hami finene'na uma faisin, sa' hami mãñainan-ñiha.

Esti ha' Si Yu'us Ma'ãsi', Buenas Tãtdis."



MCs Frances Sablan and Martin Mendiola sharing a microphone.



Señora Carmen S. Taimanao's presentation:

- Recognition of Jose Sanchez whom contributed to the development of the Chamorro curriculum
- Chamorro language as a gift from the elders
- I felt a sense of belonging and very nurtured
- Entry into the school system – shocked as I experienced a sense of alienation by the use of other language
- Negative response associated with pain by using the language that helped built a sense of safety, nurtured and belong.
- Rota was chosen as the site to experiment with the bilingual program
- During the '70's significant amount of federal funds was received to implement the bilingual program
- 1980's – Dr. Norman Mall – evaluated bilingual program; Rota showed significant growth as evidenced by SAT/CAT tests. During the time, Chamorro was widely used.
- As changes happened; use of the Chamorro language begins to decreased....test scores then follow suit
- No one but us are to be blamed; at the same token, we can turn things around
- The family, church, schools and the public agencies, media and other organizations need to celebrate; evidences today are everywhere appealing to save the language.

- Quoted Pete Onedera: You need to want to be a Chamorro to be one, you need to learn Chamorro to speak it

MC: Martin Mendiola:



MC: Martin Mendiola, Guellu Ifit again acknowledged and thanked IT&E and the NMC ANA grant project for broadcasting the conference live.



MC Martin Mendiola recognized Christobal Inos, spouse of the late Dr. Rita H. Inos

Espesiât na Prisentasion Ginin as Pali' Ayuyu put i Lepblun Gima'Yu'us Siha ni Manma'imprinta/Special presentation by Fr. Ayuyu on the publications by the Diocese of Chalan Kanoa on behalf of Bishop Thomas Camacho. Siñora Rita C. Guerrero and Siñora Carmen S. Taimanao assisted with the presentation.



Fr. Ayuyu holding the translated SAKRAMENTARIO, one of several documents translated to Chamorro by the Diocese with assistance from some members of the Chamorro Revision Workgroup (Rita C. Guerrero and Carmen Taimanao) under the supervision of Bishop Thomas Camacho.

I Tinigi' i Diócesis Chalan Kanoa:

- Story –God's language
- Bishop loves his language; strengthens it by reading and writing in Chamorro
- Translated a lot the Churches' writings: Old Testament, second and evangelical books
- Churches' ceremonials and rites are now in Chamorro
- Istoría Sagráda – translated

- Dibusiunário – translated
- New Testament – done; A year-long project
- Psalms/Prayers – work in progress
- Part of the churches’ obligation to maintained and protect the language
- Book of songs – work in progress



Thomas Mendiola – Guellu Fa’dang – Presentation about the meaning of Pa’ug

- Re-incarnation as Guellu Fa’dang
- Illegitimated the Chamorro
- Tended to listen to the values from those outside of us
- School system alienates the Chamorro in me
- Look at us from the inside rather than from the outsider’s point of view
- Church sees the loss of language as a way the church loses its hold on the people
- Pa’ug – the calling of the ancient spirits to come and help ease the sufferings; come inside and start from the inner self.
- Island of the Color Blind – Oliver Sacks; botanist from New York – chapter on Rota
- The turn from the natural way of healing and have gone into chemicals with dangerous side effects
- Pa’ug is a ritual that would take you from fear to that of love; love of self.
- Connect with something of ancient items in the heat of the afternoon. One must choose his/her name and hope that you will connect with your Chamorro side.

Thomas Mendiola (Guellu Fa’dang) also shared his weekly commentaries on Magic 100 With Guellu Ammaga’, Glenn Manglona and joined the previous MC in thanking IT&E,

NMC and ANA Grant, the Office of the Mayor of Rota and the community of Rota for their support and contributions in the planning and preparation of the conference.

End of morning session

Day 1, Talu'ani, Abrit 28, 2010

Sinangan Ositan Siha/*Chamorro Humor* P1013774 sb



Martin Mendiola and Thomas D. Mendiola entertain the participants by exchanging some jokes in Chamorro.



As usual, some participants in the audience joined in and shared some of their own repertoire of humor for the occasion.

Infutmasion put i Sirimonias Pina'ug Para Abrit 29 na Diha



Thomas Mendiola (Guellu Fadang) advised the participants about the Pa'ug Ceremony scheduled for the next day at Mo'chung Atchu' Latti.

Mr. Mendiola explained how names are selected and the ritual that will be conducted in the naming ceremony (see text box, morning session).

Continuation of Presentations

Amut Natibu yan i Lingguâhi/Traditional Medicine and Language



Carmen Taimanao reads a poem dedicated to Dr. Rita Inos prior to the traditional medicine presentation. Manny Borja stands beside her.

Manny Borja & Lourdes Manglona – Traditional Medicine



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Lourdes Manglona, Presidenti, Aksion Famalão'an, Luta

- Tools of the trade – herbal medicine
- How the skills and knowledge of the herbal medicine is pass down from one generation to the next
- Herbal medicine for children's mouth – sores inside
- Gunut niyuk – used to wrap herbs and squeezed into the coconut husk. Gunut is also used to squeeze herbal juice into the child's mouth. Now gauze is used to squeeze the herbal juice. The herbal juice must be inside your throat for at least 3 minutes.



SDIG

The Inetnun Amut Natibu yan Kuttura/Mwiischil Safey me Kkoor Aramasal Faluw (Association on Traditional Medicine and Culture) assisted with the presentation on herbal medicine. Mr. Manny Borja, Executive Director for the Association and several members of the Association were present at this conference.



Mrs. Lourdes Manglona describing some of the herbs available in the CNMI for certain ailments. Mrs. Manglona is one of the suruhanas in Rota and has presented in numerous events about traditional herbal medicine and healing practices in the CNMI, Guam and in the USA.

TK



Mr. Manny Borja explains about some of the tools for preparing herbal medicines such as the pounding stone. Small Lusung or basalt mortar is also used together with the pounding stone to mix various herbs in the preparation of medicines by the suruhanas and suruhanas.

TK



Manny Borja – Executive Director, for Inetnun Amut Natibu yan Kuttura /Amwelil Safeyat Refaluwasch, on the Directory of Herbal Medicine and Healers in the CNMI Published by the Association.

- Book honors those with the gift of herbal knowledge and practices
- Part of the money collected from book sales will be given to various outlets such as the museum, library, etc.
- Book comes in 3 languages: Carolinian, Chamorro & English
- Mental illnesses – Chamorro has the medicine for those. “Po’lu” ha’
- Self-talk – healing practice; it is our choice how to react to negative energy around us. Switch our thinking to positivism....this could be translated into “amut fresku”....switching our thinking and senses to something useful.”po’lu”....what is done is done....what do we need to do to----- then switch to something positive.

Q&A: Carmen Taimanao recommended correct use of words based on orthography rules. Manny Borja explained the translated concept of “positivism”.



**Cover of the Directory on Traditional Medicine and Healers published by the Association in 2009.
(From mytenda.com website.)**

I Llinguãhi Gi Familia (Panel Presentation)

Tita Hocog
Chamorro Dictionary
Revision Project Group
Leader

Tita Hocog introduces the speakers (*see next photo of speakers*): left to right: Angelina C.Fitial, Magdalena R. Mesngon, Tee Taimanao and Salome H. Calvo.





**Angie Fitial, First
Chamorro
Dictionary Revision
Project Tinian
Group Leader**

- Chamorro Teacher, Elementary School, Tinian
- Grew up learning and speaking Chamorro
- English was learned in the school system
- Chamorro was the language of the community
- Family played a significant role in translating from Chamorro into English
- Married to person from another language
- Household is now bilingual: Chamorro & Carolinian; this is not hard; it comes automatic.
- E-mail is no exception in writing in Chamorro

Ms. Fitial's presentation in Chamorro:

“Dispues di humånåo yu’ umiskuela, etyu na manungu’ yu’ ottru siha na lingguåhi. Hunggan magåhit imputtånti esti i lingguåhi-ta sa’ anai humånåo yu’ umiskuela gi ottru tånu’ sa’ guihi na tiempu tåya’ high school giya Tinian. Debi di bai hånåo para ottru tånu’ yanggin para un magradua tatkilu na iskuela. Anai humånåo yu’ para i San Lagu, gi esti i lingguåhi-ta ha ayuda yu’ mås sa’ kada manå’i yu’ che’cho’-hu gi gima’ guaha na biåhi na ti u na’funhåyan put rason na guaha na ti hu kumprendi i finu’ English. Pues hu chuli’ para i gima’ ya manhahami yan i mañe’lu-hu lalåhi manåmku’ manhahami trumanslåda.

Etyigi’ yu’ mås umayuda yu’ i lingguåhi-hu Chamorro. Ya etyigi’ na anai hu bira yu’ tåtti hu sen agradezi yan hu prumeti yu’ na yanggin gumai familia yu’ i lingguåhi hu mås bai na’yahululu’. Anai umasaguå yu’ magåhit na ti Chamorro i asaguå-hu, Rafalawash. Umakumprendi hami na dos ya hu sangåni gui’ na i lingguåhi gi gimå’-ta usa dos klåsin lingguåhi, yanggin hågu kumentutusi i famagu’un, kuentusi gi lingguahi-mu ni Rafalawsh, yanggin guåhu, bai kuentusi lokkui’ gi finu’ Chamorro.” Ya ginin ennåo i famagu’un-måmi magåhit. Tres klåsin lingguåhi. Yanggin manhahami, manfinu’ Chamomoro ham, ma kumprendi yu’, manmanitai lokkui’ gi Gima’ Yu’us, pat gi misa, gi lisåyu yan gi nubena. Manmano’oppi

gi finu' Chamorro. Yanggin manggaigi, mañisiha yan si tåtán-ñiha, manfinu Rafalawash, ya etyigi' lokkui' ma kumprendi.

Pues esti na ilek-ku na imputtãnti, ya hunggan magãhit, mampus bula yan...ti ilelek-ku makkat, sa' ti makkat i lingguãhi-ta yanggin un kuentutusi. Gi pã'gu yanggin un kuentutusi i famagu'un disdi anai manfamagu'un-ñiha, ti makkat, ti makkat. Ya guãhu estigi' hu ispiresia gi lina'lã'-hu. Gi gima', dos lingguãhi, ya i famagu'on-hu ti manmakkat para uma kumprendi i lingguãhin-ñiha ya ennagi' na ginin ennão na mampus yu' magãhit ha patcha esti. Guaha na an manmãttu i familia pat maseha hãyi ya manfinu' English i ilek-ku: "Finu' Chamorro, sa' guini gi gima'-mãmi, mangúekuentus hami gi lingguahin-mãmi. Ya ennagi' na ginin ennão hu sosotyú' todú i manãina na hita che'cho'-ta, obligasion-ta, responsabilidãt-ta esti gi gima'.

Ta tutuhun hit gi halum guma', ta kuentusi i famagu'on-ta ta fa'nui yan ta praktika. Yan ginin ennão, yanggin humãnão para i iskuela esta kulan etyu na tiempu, esta nina'i dididi' i ma'estru kãmpu, sa' esta ennão na tiempu...sa'...esta ennão na tiempu, esta ennão na pãtgun, esta ha tungu' i lingguahi-ña. Pues hunggan magãhit, gi pã'gu na tiempu i kompiuta no, kada mãnggi' yu' gi etyu i mafa'na'an Facebook, todú i tiempu fuminu' Chamomoru yu'. Ya ãtmaman esti na amigã-hu...ãtman tumaigui gi tanu' giya Tinian. Ha li'i i tinige'-hu ya mãmanggi' tãtti, ya ineppi ni ottru Chamorro, ya ilek-nã a'appling i fino'-nã, pues ilek-ku maseha a'appling, sigi ha' mo'na, ta fansigi ha' mo'na mankonbetsasion. Pues hu faisin: "Kão un finu' Chamoruruyi i famagu'on-mu?" Ilek-nã: "Hu chachagi". Ilek-ku: "Kontinuha prumaktika, sa' guãhu lokkui' estigi' bidãda-hu. Ya gi uttimu na tinige'-ña, malagu' yu' na bai sãngan: "gof malagu' yu' bai sãngan i ilek-ña: "Esti i lingguãhi-ta ni Chamorro, kulan un musika, gi un bunitun ãnhgít." Si Yu'us Ma'ãsi'."



**Madalena Mesgnon,
Chamorro
Dictionary Revision
Project, Rota Work
Group Member**

- Chamorro teacher and member of the Chamorro Dictionary Revision Committee
- Speaks Chamorro at home
- Families are of mixed ethnicity; but still speak to them in Chamorro.
- Young family members are encouraged; does not laugh at them as it would stop them from speaking it.

Magdalena Mesgon's presentation in Chamorro:

“Buenas Tãtdis todus, i na'ãn-hu si Magdalena Mesgõn, ma'estran Chamorro yu' gi elimentãriu giya Sinapãlu, lokkui' membru yu' gi maribisan Chamorro na Diksinãriun Chamorro gi gurupun Luta. Gi halum i familiãk-ku, hu u'usa i lingguãhin Chamorro gi durãntin i konbetsasion-hu yan i famagu'on-hu. I asaguã-hu, i neita-hu, yan todú i manmãfattu gi gima'-mãmi.

Kada hu kuentusi i famagu'on-hu gi finu' Chamorro, guaha na biãhi na ma oppi yu' gi finu' Englis. Pues hu sangãni na put fabot fanfinu' Chamorro, pues ma bira siha ya ma chãgi gi finu' Chamorro. Lokkui' gi halum giya hãmi gi familia, i nieto-hu mesklão, hagã-nã ginin as tatã-ña na bãnda. Si bihã-nã, si bihu-nã, lamitã Chamorro yan lamitã Pohnpeian, lão ti ha istrãnã yu' esti, hu na'tatkilu' i lingguãhin Chamorro, todú i biãhi hu finu' Chamoruruyi ha', guaha na ha oppi yu' gi finu' Englis, pues hu bira yu' ya hu faisin: “Hãfa ennão neni gi finu' Chamorro?” Pues ha sangãni yu' finu' Chamorro. Guaha na biãhi na yanggin fuminu' Englis i nietã-hu, hu sangãni na ti hu tungu' hãfa ilelek-ña. Pues gi hilu' esti na prinaktikan lingguãhi, kumu sigi ha' ta sotyu', ya ta kuntuha, ya ta pipit mo'na i famagu'on-ta gi gima', espisiãtmenti sa' todú tingu' ha tutuhun gui' gi gima' ya siempri malipãra yan masienti na manespisiãt yan manimputtãnti hit ni manChamorro.

Guãhu, todú i tiempu i famagu'on-hu gi gima', maseha mana'appling, hu sigi ha' sumotyú', hu sigi ha' prumaktika, tãya' magãhit na hu chatgi, sa' kumu hu chatgi, siempri manpãra. Pues esti ha' magãhit. Si Yu'us Mã'asi'. Hu sosotyú' todú mañaina, espisiãtmenti, put fabot usa i lingguãhi, kuntuha gi gima', sa' ni ngai'an i patgun u mãolik gi Chamorro yanggin ti ha tutuhun gui' gi gima'.

Ennão ha' Si Yu'us Mã'asi'.”

**Tee Taimanao,
Parent, Rota**



- Does practice speaking Chamorro
- Teaching of what “respect” is in the cultural context
- Literal translation as.....in “punu’ I kandat” ---kill the light



**Salome Calvo,
Parent, Rota**

- Use of Chamorro at home; respect and culture of the family
- Grandchildren: mixed ethnicity; English was introduced first; took it upon herself as grandmother to teach the traditional practice of “fangnigni”. Speak to them in Chamorro; teaches them and answer their questions about Chamorro.
- It is important for her that the children know who they are. Everyone must honor those languages that have married into the Chamorro culture in order to maintain peace and harmony.

Salome H. Calvo’s presentation in Chamorro:

“Guåhu si Salome Hocog Calvo. Sen maguf yu’ ni para ta fanhita na talu’åni ya para ta abiba i kutturå-ta yan i lingguahi-ta ni finu’ Chamorro. Guåhu memeggai-ña giya hamyu buenti i tumungu’ na guaha dos patgun-måmi yan si Vincent. Gi gima’, i dos patgun-måmi, tåya’ ottru lingguåhi i finu’ Chamorro ha’. Sa’ ilek-ku yan manhonggi yu’ na u fo’na hila’-hu åntis di un dingyu’ ya ottru bai tinahgui i hila’-hu. Kumeke’ilek-ku na i lingguahi-hu u fine’nena, i kutturå-hu u fine’nena yan i kustumbrek-ku kumu Chamorro. Pues ginin ennåo, manhonggi yu’ na hu na’debi i fine’nena i rispetu gi kutturå-mu, kumu håyi hao, pues guåhu ilelek-ku na Chamorro yu’ ya banidosa yu’ na Chamorro, ya bai totohgi ha’ Chamorro.

Maseha amånu na bai hu gaigi, bai na’fo’na yu’ ya oseha, macho’gui nu guåhu, hinassok-ku buenti na si Salome Hocog Calvo ha’ yu’. Pues ginin ennåo na manhonggi yu’ yan hu praktika gi familiåk-ku i finu’ Chamorro. Hunggan gi prisenti guaha dos neitu, ya hunggan hu kumprendi ha’ na i manåinan i yetnu ku ti tåotåo Luta. Pues i nanå-nå lokkui’ Filipina, i tatå-nå tåotåo Guam. Låo mampus puti i kurason-hu, sa’ malagu’ yu’ mohon na i yetnok-ku u praktis i lingguåhin nånå-ña, låo buenti ta gågao dispensu, sa’ ti hu tungu’ humåfa taimanu na i finu’ Amerikånu ha’ mapraktika, oseha lingguåhin Lågu. Pues etyi i dos na nietu, hu chågi i nina’siñå-hu yan si Vincent na para bai in praktika i finu’ Chamorro.

Ti ennåo ha’ lokkui, kuntuodu rispetun manngíngi’. I hu na’fo’na na yanggin manngíngi’ hao giya Luta, put fabot usa i manngíngi’ Chamorro. Pues i iyok-ku grand oseha nietu, etyigi....kumu ilek-ku fanngíngi’ ni Chamorro, ha na’siguru na ha po’lu i kannai-ña gi kannai i åmku’ gi gui’eng-ña, kumu ilek-ku fanngíngi’ gi kutturån tatå-mu, oseha, grandma Nededog, pues ha po’lu i ha’i-ña, pues etyigi dumenfirerensia i kutturån-ñiha.

Pues ginin ennåo na hu na’siguru na yanggin gaigi Luta oseha guåhu gaigi Guam yan si Vincent, in kuentutusi gi finu’ Chamorro. Pues hunggan maguf yu’ sumangåni hamyu na kumprendi håfa hu såsangan låo guaha na biåhi i na ma bira siha ya ma faisin yu’ håfa ilelek-mu hu bira yu’ ya hu sangåni siha, oseha yanggin kosas, hu fa’nui ni kosas. Malagu’ yu’ na bai sigi ha’ umenfasisa gi hagå-hu na malagu’ yu’ na i famagu’un-ñiha uma tungu’ i lingguahi-ña taimanu ha’ anai hu fa’nå’gui’ gui’ ni lingguahi-ña sa’ un diha fuera di på’gu, siña i dos patgun-ñiha uma tungu’ mangginin manu siha. Ya hunggan i dos na nietu ilek-ña i unu na: “Guiya Chamorro, ilek-ña i ottru “proud pinoy” gui’.”

Pues giya guáhu tãya' sa' i biha-ña i “pinoy gui” u ma'onra, debi lokkui' u ma'onra i un bandãn-ña, sa' debi lokkui' u guaha rispetu gi halum i familia, para u guaha inafa'maolik yan inakumprendi. Pues hunggan malagu' yu' yan diduk gi korason-hu, malagu' yu' para bai susteni i lingguahi-hu para bai aidentifika yu' hãyi yu' gi pã'gu, gi manmamamaila' yan i manmã'pus.

Si Yu'us Ma'ãsi'.”

MC: Tita Hocog

“Yanggin guaha kuestion-miyu para esti siha na siñoras, siña bai nã'i hamyu dididi' tiempu. Pues Si Yu'us mã'asi' sa' tãya' kuestion. Ántis di ta fanhãnao para i sigenti na mensãhi, ta na'guaha ta'lu unu na premiu. I premiu ni para magãna, unu na lepblun “Estreyas Marianas”. Hãyi? Hãyi gumãna? Si David Manglona. Kongrayulãsiòn para hãgu siñot.”

MC: Martin Mendiola

“Ok. Esta para si David Manglona i “Estreyas Marianas” para ma'usa gi iskuela.

Para un nã'i hit dididi' mensahi si Siñora Chung, Siñot William Macaranas, yan si Siñot Henry I. Sablan. Kalan si Siñora Chung ha' gaigi guini, pues sin inbãtgu, mientras mãfattu hulu', ta rekognisa i mangga'chong-ta Saipan, Tinian, yan i Northern Marianas College ni para ta fanhita yan i manãotão-ta siha gi ottru na lugãt. Si Bernie Sablan para u reprisenta si Siñot Henry Sablan.”

Dilitreha Yan Utugrafiha na Prisentasion (highlights of their presentation listed below)



William I. Macaranas, Chairman, Chamorro-Carolinian Language Policy Commission (CCLPC), and Saipan Dictionary Revision Workgroup Member

- Rules: symbols/sounds/syllabus, one sound, one symbol – significant changes
Example: benti – bente

Bernie Sablan, CCLPC Chamorro translator and member of the Saipan Dictionary Revision Workgroup (presenting on behalf of former Superintendent, Henry I. Sablan)

- History of the Chamorro Orthography
- History of the Chamorro dictionary
- Orthography revision
- Explained the new rules as they apply to the use of Chamorro language
- Requires legislative adoption before publication



Bernadita P. Sablan's Presentation in Chamorro

(Note: this transcript is from the video-tape and may have some sections that could not be transcribed due to poor audio quality. These are marked with dots ...)

“Si Yu’us Mâ’asi’ ta’lu ni esti na aputunidât para in sedi ham para bai in presenta, espisiâtmenti put i utugrafihan Chamorro. Taimanu ha’ hu sângan gi tutuhun, i membru siha gi Kumision Linguâhin Chamorro yan Carolinian, ma’apreba yan ma’adâpta i maribisan i utugrafihan Chamorro. Matutuhun disdi Hului gi ma’pus na sâkkan. I mâs signifîkânti gi esti na tinilaika, etyu i para u riniflekta i “un sunidu yan un simbulu” ya gi para guâhu gef maolik sa’ mâs libiânu i hâyi mâmanggi’ gi finu’ Chamorro, mâs libiânu para u ekspresian maisa gui’ gi tinigi’ Chamorro. Sa’ hâfa? Sa’ etyu ha’ i hâfa un sângan, etyu ha’ un na’annuk gi tinige’-mu.

Gi ântis guaha siha nu put areklamentu, ginibebetna, achuk ha’ i diletra benti, pat pumalu na areklamentu “bente” pues atyugi’ u na’ mâs klâru. ...un simbulu, un sunidu na areklamentu gi nuebu na maribisa gi utugrafiha. Ennagi’ i mâs signifîkânti. Pues yanggin para ta atan tâya’ mâs para un tungu’ na i simbulu yan i sunidu, yan i sasangân-ña i palâbr ni un tutugi’. Sa’ kumu ti un tungu’ i simbulu, lachi lokkui’, umbris ki guaha lokkui’ esta pâ’gu etyu i umiskuelan antigu, anai mânggi’ a’annuk ha’ gof dângkulu na iyon-ña influence i Spanish. Siña ha’ etyi i kâha, ha po’lu “caha” lão, kâha gi pâ’gu gi iyot-ta utugrafiha “k” sa’ ti ta u’usa i “c” solo i propriu siha na nã’an.

Pues ennagi’, ilek-ku na dângkulu ennão na ayudu para i manmâmanggi’ sa’ libiânu siña mâs ma ekspresian maisa siha. An...ma ispresian maisa siha. Ennão ha’ nu mâs imputtânti para bai hu sângan put i nuebu na utugrafiha. Si Yu’us Ma’âsi’.”



Bernadita P. Sablan para si Henry Sablan:

“Buenas tãtdis para todũ hamyu guennão huyung. Ilek-ña i program guini Henry Sablan, kalan ha transferi si Henry ya pumusion palão’an pã’gu. Hu ripresenta si Siñot Henry Sablan gi pã’gu na ha’ãni sa’ guaha achãki-ña, ya ti pumusion i finatton-ña pã’gu na ha’ãni, pues ha faisin yu’ para bai cho’guiyi gi’ ni esti. Pumarentis ham yan si Henry Sablan lão ti hu tuñgu’ kão pumarentis ham gi pappit.

Pues infin bai chagi i nina’siñã-hu. Siempri a’annuk esti gi skrin, ennigi’ si Sue yan si Rose na ha pãpatti i “handout” tattiyi i primet pãhina ilek-ña na “History of..... nangga un rattutu ha’. I primet pãhina, ilelek-ña guini i signifikãnti i relasion i lingguãhin Chamorro problem yan minapput siha, pues atan i pahinan-miyu, gi pãhina dos, Brief History esti put i written materials siha put i Chamorro language. Gaigi guini na a’annuk si Dr. Topping, i guiya esti i prumudusi i present na diksinãriun Chamorro, ginin as Dr. Topping, si Dr.....Dungca yan si Ogo. Pues tinattiyi pãpa’ ni esti siha i mofo’na manmãnggi’, grammar Chamorro as Fr. San Vitores, William Safford, si Pete Calistus....an sigi pãpa’, kalan anãkku’ esti na lista, lão atan gi pãppit-miyu sa’ kalan anãkku’ esti na lista. Manggaigi ha’ lakkui’ si Henry, Si Dr. Chung, si Manny Borja, Si Rita Cabrera, difunta lakkui’.

Yan a....sigi tatti gi pãhina sais, esti ilek-ña “Orthography’s Complexities and Problems”, taimanu ha’ i ilek-ku, si Dr. Topping ha cho’gui esti lokkui’ na lepblu, i Chamorro Reference Grammar, Chamorro-English Dictionary yan Spoken Chamorro. Pues a....kulan maleleffa yu’ na debi bai in hahami yan esti i skrin (atan etyu i power point screen). Pues gi san pãpa’ ni ilek-ña: “The Following is a brief description of the first Chamorro Orthography with Comparison to the first and second latest recommendation recommend revision”, pues i iyon-ña comments gi complexities and problems, stir discussions and interest of perfecting Chamorro language spelling system.

Pues atan i pahina sietti ha na’alapãt i fine’nena na utugrafiha ginin as Dr. Topping i areklamentu unu guiya etyi ilek-ku proper noun, proper names, maribisa ennão i utugrafiha gi 2000 na sãkkan, gi areklamentu unu tinilaika esta guatu gi areklamentu 16. Pues esti i nuebu na maribisã-ña i utugrafiha istãba gi areklamentu 16 gi 2000, pues gaigi pã’gu gi areklamentu 13. Pues atan pãpa’ guennão gi comments siha ilek-ña na i madilitrean Chamorro, i “rro” esta guatu gi “ru” lão an ti lachi yu’ fa’na’an esta hagas proper names, ti prisisu matulaika pues guaha guini nu i hemplu put “Marpi” to “Makpi”, pues pãpa’ ta’lu gi as Topping version ilek-ña na ti ha na’sãonão i familia siha, gi nicknames ginin i “Palakse” to “Palaksi” from “Tuho” to Tuhu” yan todun enão mo’na.

Pues gi pãhina 8, gi kapitalisa, nu gaigi gi anai maribisa gi 2000 na sãkkan, gaigi gi areklamentu 17 pues guini gi nuebu na ribisã-ña, tumunuk gi areklu 14. Kapitalisa esti. Pues atan enão i iyon-ña comments si Henry siha na i capitalization gi Rule 17 gi anai maribisa gi 2000 na sãkkan etyigi’ na ilek-ku na humãnão guatu gi areklamentu 14, guini ha’ ni maribisa gi ma’pus na sãkkan.

Pues atan enão ta’lu i areklamentu...o....pãhina 9. Ilek-ña gi as Topping i rule #3 “choice of alphabetic symbols ...gui yanggin a....Si Topping ha exclude i letra “w” gi iyon-ña utugrafiha lão ti ma u’usa gi Chamorro i “w” etyu ha’ i proper names “William, “Walter”, Wilburn”, Wilford” yan todun enão siha ti mantinilaika enão siha.

Pues....a....gi sigundu na paragrafu, ilek-ña na i dos sãkkan ni maribisa ta’lu si Topping gi areklamentu 3, i taimanu ha’ etyu i “w” talu yan etyi i “rro” yan “ll” gi “Villagomez” “Harry” yan hãfa yu gi proper nouns. O. k. pa’gu gi numeru 10, pãhina 10, gi i “ ao, ei, oi, ia, ia,” enão siha gi as Topping, gi anai ma ribisa gi 2000 a klasifika gui’ gi a, o, a, o, ei as additional Chamorro... Esti siha an ma classify iu, ie, io, ia, iu,ai, ai, ua, uo, ua kumu manayao-ña Konsidera na vowels, guiya etyi kumu gaigi gi pãlabra, *ma-uk*, nu ti dipthan etyi, sa’ sinipãra i dos na...ni glota. Pues humãlum eyi gi’ dipthan gi “*ma-uk*”, *ma-ihut*, *uhut*, *li-i’*, *diamante* yan todun enão siha i manggaigi na i hemplu, ti mandiptan enão siha.

Pues i mina’ kuattru pãpa’ ilek-ña na i required ni ma’usan i “he” guiya etyu i ilek-ña distinctive tat kumu guiya etyu ilek-ña “*fihu*”, *pasehu*”, ti *pasihu*. Pues enão gaigi anai maribisa gi 2000

na sákkán. Pues esti i nuebu na maribisa, sumága ha' ennáo na areklamentu, lão gaigi areklamentu dos. O.k....a....kuntinuha ha' ennáo lão lokkui' lão atan ennáo i páhina 11 ni iyon-ña comments ta'lu gi diptan, gi anai ma add i nota guini gi 2009 na sákkán, i ma'usan i glota, ni taimanu ha' ilek-ku gi fine'nena na kumu un atan etyu i dos na buet ya sinipára ni glota, pues ti diptan etyi.

Pues a....buet i *ao* ya i *iu*, ti ta u'usa i *ao*. I mean i *au* yan *au* na instead na *ao* tat kumu *paupau*. Pues i *ao* gi táotáo, pues ennáo, ti humálum i “*u*” guennáo na “buet” kumu diptan. Pues i páhina 12, i consonant symbols gi uttimu na pusion, etyu i vd, g che...) kalan awkward yu' ni esti para bai pronunsia i simbulu. Lão ti hu tungu' káo todú hamyu tumungu' háfa na'an-ñiha esti siha na simbulu, lão infin, guiya ha' gi Englis.

Ok....pues a....i esti i consonants symbols gi final position gi as Topping gi 2000 na sákkán, gaigi gi, na mapega tátti kumu gaigi gi areklamentu 4. I ma'usan i “k” yan i “g” i....i....i etyu na areklamentu i gumaigi i 2000 na sákkán. Ok..atan ha' ennáo pápa' i “comments” ilek-ña proposed revisions in 2009 in the case of appearance of the letter “d” at the end of the syllabus as it is superfluous or germinated at..... versus actual.....i germinate gi adda... esti i ottru.... i ottru... ta'lu ni ilek-ña nu.....nu superfluous guiya etyi i....istába ilelek-ña “leche” pá'gu humálum i *ti* pues ti.....ti.....ti germinate ta'lu etyu i “t” yan i “ch” tatkumu “mâtchis” yan “letchi”. Parehu ha' yanggin gaigi etyi i glota yan i ottru letra ti germinate.

Páhina 13 i unstress vowels gi open syllable...a....mana'danña, gi 2000 na sákkán mana'danña' 6, 7 asta i 5. Pues ha na'maribisa gi ma'pus na sákkán, marikomenda na para u matulaika i areklamentun Topping gi 6, 7, & 8 mana'unu ha' asta i areklamentu 5 lão gi pá'gu ni maribisan esti i utugrafiha i ma'pus na areklamentu 5 sumuha.... mana'suha etyu ya ma ya kumadada' pá'gu i areklamentu ginin 17 asta 14 pá'gu.

Pues i páhina 14, atan ennáo i comments ta'lu ennáo i rule 5, guiya esti i anai mana'suha i areklamentu 5 ya guiya esti anai ma'adapta i areklamentu etyi i “one sound, one symbol”, kumu....guiya etyi anai maribisa gi ma'pus na sákkán, pues kumeke'ilek-ña etyi, one sound, one symbol, yanggin ilek-mu, gi present i yanggin ilek-mu “betde” in English, ya put i matulaika siempri “betdi” matulaika i “e” ya humuyung “i” sa' one sound, one symbol. Parehu ha' yan etyi ii....a....háfa da....a *uttut*, istába “*utot*”, pá'gu u'tut, sa' ta tattiyi i “one sound, one symbol.

Pues i....i tinattiyi ni maribisa ta'lu gi 2000 na sákkán i areklamentu 8 guiya etyi kumu malista gi areklamentu 6. Pues gi páhina 16 atan ha' ta'lu i iyon-ña comments si Henry...ilek-ña rules 8 of the preservation gi 2008, i areklamentu 8 kumu areklamentu 6. Taimanu ha' ilek-ku gi lataftaf na tiempu ni humánáo para i areklamentu 6, I 8 asta i 6.

Pues taimanu-ha' i ilek-ku na, “one sound, one symbol” un sunidu, un simbulu, kumu, yanggin....i Españot....I mean gi spelling Españot siempri *paloma*, hita, *paluma* no?...pues i....i ennáo i numiru i guennáo gi infotmasion, káo enfotmación pat infotmasion, pues ta nisisita,

lão gi sigun gi areklamentu, para u tinilaika i “m” gi “n” put tinattitiyi ni “f”, pues tinilaika i “n” asta i “m”. Gaigi ennao gi unu na areklamentun gi utugrafiha. Parehu ha’ ta’lu yan esti i “proklamasion” pat “proklamseon”.

Manbunitu esti siha i etyu na comments si Henry a....i che’cho’-ña siha kalan la’anakku’ esti, lão yanggin siakasu na guaha mãs kuestion-miyu, siña ha’ in chehek gui’ ya bai nã’i hamyu ni e-mail Henry yan siña in email ya in faisin hãfa mãs infotmasion sa’, para hãfa ni ta puni, ilek-ku na para bai presenta ha’ ya....ilek-ña na yanggin hãfa kuestion-miyu, siña in e-mail gui’ ya in faisin gui’ kuesteon. Yanggin manmalagu’ hamyu mãs kumetungu’....ok?

Alright, pues a....Si Yu’us Ma’asi’ ta’lu ni atension-miyu yan esta i dispues.”



**Dr. Sandra Chung,
UCSC Linguistics
Professor and Co-
Principal Investigator
for the Chamorro
Dictionary Revision
Project.**

About Dr. Chung –

Sandra Chung received her Ph.D. in linguistics at Harvard (1976) and taught first at the University of California, San Diego, before moving in 1986 to the University of California, Santa Cruz, where she is now Distinguished Professor of Linguistics. She has written three books and numerous articles, many of them on aspects of the Chamorro language. She and Dr. Elizabeth D. Rechebei are co-principal investigators of an NSF project to upgrade the documentation of the Chamorro language, and she has been participating actively in the revision of the Chamorro-English Dictionary.

Dr. Chung emphasized that language is crucial for children’s identity and their emotional health; a part of something meaningful in their lives. (See paper for her full presentation page 179 in both Chamorro and English.)

Dr. Sandy Chung transcription of her talk:

“Buenas tãtdis para todus hamyu. Guãhu si Sandy Chung, a...linguist-yu’ ya tãotão san hiyung-yu’. Ya dispensa-yu’ ya bai finu’ English pã’gu.

I think that his latest revisions of the Chamorro Orthography is a very important event. I agree completely with Bill when he said one sound...the principle of one sound, one symbol would make it much easier for everyone to write the language and feel comfortable in writing the language. Bernie has really done a fine job of going over Henry’s excellent comments on the very fine details of the rules. But what is really more important is this new version of the spelling system is design to make it easier for everyone to spell the Chamorro language especially for children and especially for those who do not speak the language perfectly. The older orthography that Toppings spelling system was design for one word, one spelling. Essentially it was designed like English spelling and like

English spelling, it was very hard to learn. I had to honestly say it was very hard for me to learn, and I think that the situation of the language changes yah? More children are now actively using the language in the home, it would be important for them....to be affirmed whenever they spell, one sound, one symbol, it would be much easier to spell. We already heard many people today talked about how important it is to their emotional life, to their identity as Chamorros that the language is part of them.

This revision will make it possible for people to have the same feeling about the spelling system. Everyone will love it. It will make it easier for your language to be part of the soul of the speaker.

Thank you.”

Comments from Bernadita Sablan:

“Gi presenti esta munhãyan todo in arekla ...esta munhãyan manma apreba ni Komision. Lão fãtta tetehnan, sa’, etyigi’ che’cho’-hu i para bai nã’yi nu etyi na ta’lang siha i..... Yanggin munhãyan, para ma atan ta’lu, pues etyu na yanggin esta ma finalize todú, pues siempri i Chairman i Lanuguage Commission si Bill siempri guiya ennão ha disidi kão hãfa next, kão para ma presenta guatu gi Legislatura ya u ma aprepa pues yanggin munhãyan ma apreba pues etyigi’ na ta tutuhon. No, Bill? Pues na’fan pasensia ha’ hamyu. Gi presenti, kumu in atan ennão i progrãma, esta siña in na’ sesetbi i “un sunidu, un simbulu” na areklamentu. Pues munngã na hinenngan put i dilitrea ennão siha na palãbra man gaigi gi progrãma pat ma disidi ni komiten i

konfirensia na para ma usa i Language Commision ha u'usa ha' etyi i existing na ortografia. Lão sum...man ma infotma hamyu.

No, Mr. Macaranas? Guiya i pairi pã'gu.

Si Yu'us Ma'ãsi."

MC: Martin Mendiola:

"Si Yu'us ma'ãsi Bernie yan Mr. Macaranas. Para ta kontinua i rafu'. Guaha un kostat suni, kamuti. Para hamyu ni man uya man gagaigi ha' puedi ha' in gãna esti i kostat kamuti."

Additional Comments from Bernadita Sablan:

"Buenas para bai kontinua ha' sa' pã'gu ha sagãngani yu' i mã'gas hunggan magãhit sen maleffayu' para ta rekognisa si Siñora Åmmi' Taima'nao yan si Rit Guerrero yan si Bill yan guãhu ni muna' funhayan esti i ortografia yan palu i membron i Komision.

Pues Si Yu'us Ma'ãsi' ta'lu. Siempri-ha' guaha public hearing ni para u.....no? para u mãs guaha fotmalidãt gi ortografia na esta listu para tana' setbi...no? Si Yu'us ma'ãsi'."

MC Martin Mendiola: Requested and reminded participants to turn in their conference evaluations for Day 1.

3:44 p.m. End of Day 1

The hosts of the conference provided tours and other assistance to participants.



Conference Organizers and volunteers observing and listening to the presentations while taking careful notes for the proceedings.

Left: Thomas Mendiola, Rosalinda Magofna, Tita Hocog.



Left: Lourdes Manglona, Rosalinda Magofna, and Florine Hofschneider.

(All photos for Day 1 courtesy of Susanna Blas Guerrero and Tanya King – with minor retouching/editing.)

Day 2 - April 29, 2012 – Oga’an (A.M.)

MCS:
Sinora Rosita A. Hocog
Sinora Tita S. Hocog
Sinot Martin T. Mendiola
Sinot Thomas D. Mendiola

Note: *Day 2 and 3 were videotaped. This section of the proceedings includes quoted statements that could be transcribed and also summarized statements. Day 1 was also videotaped but had technical defects and could not be transcribed.*

MC:
Rosita
Hocog



MC Rosita Hocog Welcomes participants at the opening of the event.

“Today is the second day of the conference and we are very happy to be together to celebrate this conference. I ask your support to move forward and start the program.

I am happy to start the program. I want to recognize the technical and broadcasting support of this conference throughout the world: Northern Marianas College Saipan, Administration for Native Americans Grant, ITE, CNMI Public School System E-rate program, and the Rota Mayor’s Channel 5 to document this conference. So let’s keep in mind that this is not heard only in Rota but in other places.”

Participants expressed their appreciation by applauding.

MC Rosita Hocog introduced the Honorable Juan M. Ayuyu, Senator, 17th CNMI Legislator from Rota



Senator Juan M. Ayuyu

Senator Ayuyu encouraged the conference that the language should be honored, cherished and loved: “We should honor our language. How? We should speak in Chamorro in the schools, the teachers should teach in Chamorro. Do not speak English when you are teaching in Chamorro. I ask PSS to ensure that we practice properly how we teach Chamorro.”

He then noted that the real cultural definition of “respect” should be practiced: “The highest is our culture. Respect is topmost. We must show respect to everyone. The next generation to please practice this culture of respect and bring to the home and community. We should be proud of the Chamorro language. It is great to learn several languages but let’s not forget our Chamorro language and protect it for the next generation because this is a beautiful language.

I thank and extend my respect to the people of Rota and all those who supported this conference. On behalf of the 17th Rota Senators and Representatives, we support this effort.”

MC– Rosita Hocog thanked the Senator and added the recommendation that public agencies and business should use and practice Chamorro: “Let’s celebrate our language and use it everywhere in public.”

Next to be introduced is Mr. Henry S. Atalig, Resident Director for DCCA:

Henry S. Atalig

**Rota Resident
Director for the
Department of
Community and
Cultural Affairs**



“First, I would like to recognize Sen. Ayuyu, former Mayor Inos, dignitaries, Dr. Sandra Chung, Mr. Manny Borja, Dr. Liz Rechebei, Ms. Lucy Blanco-Maratita, Commissioner Rita Sablan, Ms. Angie Fitial, visitors from Saipan, Tinian, Man Amko, students and everyone.

We are together again on this second day. Yesterday, important messages were shared and I hope that all the messages will be taken seriously and take action on those messages to promote our language.

I ask that we do our best and pay attention to the important messages forthcoming. I have two points to share: Here at DCCA, as a manager, I know that five years ago a survey of language was conducted. It was clear that the language is disappearing especially among youth. Other point, we are trying our best to revitalize our language and cultures including medicine, culture, food, etc. In 2006 under Lourdes Manglona, the cultural center was opened. This included cultural lessons for the youth. Then the department conducted other cultural events from the Center. Last year, there was a competition in writing and development of books. Students read their stories during this event.

This kind of activity should be continued and I will try to keep this going starting in September. I ask that we all try our best to find how we can protect and revitalize our language because this is our identity as Chamorros. I think we need to emphasize the use of the language especially at home and we should serve as models for our children. Finally, I extend my appreciation and wish

everyone a safe trip back home for our visitors. I thank everyone for the help and support to make this conference a reality.”

MC – Rosita Hocog thanked Mr. Atalig and reiterated the points: Let’s protect and maintain our culture. We believe that this is truly important so let us use our language and protect our culture.

Ms. Hocog repeated the acknowledgement and appreciation to IT&E and ANA Grant at NMC: “At this time I announce again that this conference is being broadcast throughout the Marianas, Hawaii, through the support of various organizations (she listed the organizations stated earlier).”

Prisentasion i Inetnun Famagu’un Interu Marianas

Ms. Hocog then announced the opening of the Chamorro writing presentations and the winners from the schools that participated. She introduced Ms. Magdalena Mesngon, Chamorro Teacher, to open the program.



SDIG

Ms. Magdalena Mesngon greeted everyone and explained that students from kindergarten to high school will be presenting their essays and illustrations on the theme for the Conference. These essays and illustrations were coordinated with the assistance of the Conference steering committee in Rota, the Rota Women’s Group and the Chamorro teachers.

All grades participated in this event and were in attendance at the Conference. Several parents also accompanied their children for this event and helped them present by standing by them during their presentations. All were presented in Chamorro.



One of the conference highlights is the essay and drawing presentations by the students. The students wrote and illustrated what they felt about the theme of the conference. The pictures here are some of the students and also some parents who accompanied their children to the event.

TK



CONFERENCE LINGUAHIN FINU' CHAMORRO
GU', SIENTI, YAN GU'AIYU' FINU' CHAMORRO™





These are brief descriptions of the illustrations and statements from the students. (For the full illustrations and essays, please go to page 132. The winners of the essay and illustration competitions are listed on page 177.)

Kindergarten to Grade 1:

Illustrations that were given awards are: 1st prize - Latte stone and coconut as part of Chamorro culture; 2nd prize – Guma’ Higai as shelter for ancient Chamorros; 3rd prize – Latte stone as part of Chamorro culture.

Grades 2 to 3:

Students described their illustrations related to the theme of the Conference:

“Sumen imputanti na para ta tungu i kutturata yan linguãgku Chamorro. Lets not forget and lets celebrate our ancestors. Let’s not forget where we came from.”

1. “My drawing represents our love for our language, we need to know, learn and love our culture and language from our parents.”
2. “My picture is explaining about fishing by our ancestors, use of canoe and thatched roof

house. If we know our language and culture, we will use them.”

Grades 4 to 5:

1. “My drawing is about Chamorros in the Marianas. Thatched house for shelter, canoe for transportation, etc.”
2. “My drawing is about support for the language and culture. Let us keep these high in our lives.”
3. “We should learn the language of our parents, love our language, and what it represents in our culture as Chamorros.”

Grades 6 to 8:

1. Material culture during the ancient times. Latte represents our ancestors.
2. Latte represents the Chamorro race, land represents the Chamorro’s love of the land, and the language and culture.
3. *Kuetspu* of ancient Chamorros, they tell us their stories, dances, dress, ancient chamorros, these all describe about Chamorros. Even though I am not Chamorro, I want to learn the language and culture of Chamorro to 12 grade.
4. Practices of our ancestors, bull cart transportation, canoe, fishing and transportation; latte represents our culture, let’s learn from these symbols about our culture.
5. Represents love our culture, flag and island, knowledge of our culture, etc.

Essays

Please go to page 132 for the essays by the students who participated: Grades 1 to 4, 6 to 12.

MC: Thomas Mendiola:

Si Yu'us Ma'ase, Maestrun Sirimonias, ta'lu nu..... Kão man man matmãmãta-ha' hit no? Pues Si Yu'us Ma'ãsi' sa' ti uchågugu' esti lão i tumatitiyi i munhãyan kumentusi hit i tumatitichi i ottru atkatdi ta'lu guini ha' gi halatya, ya esti na atkatdi gi halatya ni para ukuentusi hit pa'gu, magãhit na guaha siha hemplu fina'tinas-ña yan guaha siha matiriat hacho'gui gi fino' Chamorro, ni etyi i ma u'usa lokkui' siha gi eskuela para i famãgu'on, kululo'ña i unibitsidat Guam yan ottru lugat siha ni ma u'usa ennão i para ma estudia i finu' Chamorro. Siñoris yan Siñoras, sin hãfa na detinsión, malagu'yu' na ta ågang hulu' pã'gu i papãlabrå magãhit guini gi finu' Chamorro si Señot former Mayor Joseph Songao Inos.

Prinsipat na Mesahi/Keynote by Former Mayor Joseph S. Inos:



Joseph S. Inos:

“Si Yu'us Ma'ãsi' Maestron sirimonias, Tommy. Hagu si Guelon Fa'dang ya ningai'an na bai maleffa ni nã'an-mu. Hu sagua' tihong hu ya sumen maguf yu' nai man hattalum hamyu mãgi gi

tano'ta Luta. Hu toktuk yan hu taggam i finatun miyu gi anai man hihita man etnun put para tafan akonseha pat para tafan adagao pãlabrã gi finu' Chamorro. Mafaisin-yu' para bai kuentus put i man malofan, put pã'gu yan i man mamamaila'. Siña hãfa hu sãngan hãfa i man malofan pat pa'gu lão duda yu' kão hu tungu' hãfa i ti mãfãttu.

Hagas ha' hugugu-um esti i malago-hu ginin manu i Chamorro. Ginin manu i lingguãhin Chamorro. Hugugu'um, ya ma agogodai-yu' sa' guaha malagu'yu' kumopbla, lão tumaigui. Hagas-ha' hit Luta, Tinian yan Saipan gi Marianas man gagaigi-ha' i tanu' ñiha. Ahi, ti mapega ginin ottru ya ma pega mãgi. I tãotão mãñasagã ha' gi tanu' ñiha, mangedketu giya Marianas. Ti man malingnu, na tãno'ta ya mãñasãga hit. Guãha siha man imbilikeru ya man mãttu ya ilekñiha: "hu sodda' hamyu!" I tãotão mãñasaga ha' gi Luta, Tinian yan Saipan yan Guam. Ti matulalaika lugat ñiha, lão guãha mãttu siha tãotão ya ilekña bai fana'-an hao, sa'hu sotda' hao.

No, siñot! Maila' ya ta rastrea hu maftaimanu esti, humaftaimanu i tutuhon-ña yan i tãotão sa' timan malinngu. Guaha nã'anña na tãotão Magellan, hagas-ha' hu nanga para bai kopbla lão tiha kunsenti-yu'. Si Mangellan i tiningo'hu titatak panngi, lão ha chãgi manãkpangi ya' malagu'yu' na bai kopbla. Gi 1521, guãha esti na tãotão as Magellan, bai sangan finenena i nã'anña, si Ferdinand guãha singku batkon-ña, sigi muliliku' siha gi tanu' put para guaha siha progrãma ni guãha fuetsa ginin i rai yan i rarainan Españot pat para ufañoda' siha tãnu', ya umãtka i tanu kosa ki para u klem para i Españot.

Singku bãtkon-ña. Gi karera mãgi, tres ha' mãttu mãgi gi Pacifiku, dos dimãlas. Mãttu i bãtkon-ña, bãtkun Trinidad, bãtkun Victoria yan bãtkun Concepsion. I tutuhon-ña si Magellan magnongoni' 267 na marineru gi singku na bãtku, pus tres-ha' man mãttu mãgi. Ma redodundea esti mãgi. Megai siha ha tutugi' sa' i kapitan-ña si Antonio, pues hatutugi' siha hãfa man masusesedi hãfa na tanu' etyigi', hãfa na ha'ãni, hãftaimanu chachalan-ña i bãtku, pues sigi mo'na humãnão. Guaha siha nai disgrasia, sa'guaha na taifun, pat hãfa na sinisedi gi tasi, guaha na disgrasia i dos, tres ha' humãnanão.

Man mãttu mãgi ya ma li-i' na bonitu i lugat siha, guãha siha boti o galaidi lão siñat mapolu na etyigi ni mãs para mãs malago'ña i tanu mafana'an guihi anai pa'gu mãttu, antis di u hatmi hit, mafana'an "Islas delas Latinas." Hãfana'an nui esti ya ma deskribi gi pappit na estigi' siha na tãnu', nã'anña "Islas delas Latinas" gi fino' Englis, "Islands of the Lateen Sails".



Former Mayors of Rota: Joseph Inos and Prudencio Manglona

Buenu. Tâya' mâs sineda'ta mâs lepblu gi man mangi' siha i estudiãnti, profesot, archeologist yan todun man maestro, defirentis siha matugi' put lina'la Magellan ni anai a hatmi hit guini. Tâya matugi' put Saipan, Tinian, Luta fuera di Malessu, Guam ni mâttu si Magellan. Si Magellan guaha bidaña Guam, guaha siha ti agredisiyun, ha estotba i natibu, hafa'baba i natibu, humâlum ya mañuli' probension-ña ya humuyung. Tres dias ha' matugi' gi lepblo sumagãña, gi todudu i lepblu ni ma taitai, tres dias ha' sumagaña gi islan Guam. Guam ...isla...ahi ti islas. Put guaha sinesidi-ña ti ha komprendi hâfa kustumbrin Chamorro, ha po'lu na mansakken-guan gi' nui kosas-ña gi batku.

Hasu esti, tâya' na Chamorro giya Guam tumunngu' fuminu' Españolot. Tâya na marineru giya Guam tumunngu' fumino' Chamorro. Humâf taimanu na para u adânggua' i dos, guâha esti gi finu' Englis....kâo sign language? Lâo gi tres dias, ha chuli' i probension-ña, nengkanu', gulusina yan hanum. Tâya' tâotâo siña umakomprendi anai guâhu gi finu' Chamorro, ya hagu finu' Españolot, no señot! Tisiña taiguenão!

Pues i kustumbri giya Guam, mangleftâo hit ni Chamorro, ta nânâ'i i tâotâo yan ta resisibi lorkkui. Sa' hâfa? Ti salappi' ha' a'âpas. Fuera di ennâo, tâya' sâlappi guihi. Tres dias Guam, inkubukâo

i tanu', i marineru ha songgi put lumenus kuátru na guma' ta po'lu guma' higao, pues malágu. Malágu sa' esta bula probension ha chuli' para i batko-ña. I batko-ña gui Trinidad. Pues i taotão tãnu' lokkui, tita tunngu' hãfa na sign language, i tãotão-ta lokkui humuyung gi batku ya hachuli' i malago'ña! Siña ma'aluk bai chuli.' Lão i lalalo'ña, ilekña nangga! Nangga! ya bai gu'um hao! Esta humãno si Magellan yan i batkon-ña Trinidad yan Victoria. Mãttu guatu Philippines, lokkui hana'fan inkibukão i tãotão ya ma punu' si Magellan giya Cebu. Gagaigi-ha' i batko-ña ni dos, Victoria yan Trinidad. Humãno guatu esti i pairi na kapitan ya ha ripot gui gi rai yan i raraina. Ilekña na antis di umãtai si Magellan, pues ilekña estigi tinige'ña---hatutugi na nã-ãn Islas delas Ladrones. Hãyi esti na kapitan. Hãyi esti na.... na kapitan ni para ginin Islas delas Latinas para Islas delos Ladrones! I kapitan na'an-ña si Juan Sabastian Zucano. Pues estigi' i pairi humãno guatu gi mãpa ya hanna' matulaika sa' etyigi' debi uma tatiyi i finu Juan Sabastian Zucano, sa' guiya chumuli' i timon ya man hãno guãtu España.

Pues man ma rastrea todú i kareran ñiha, pues humuyung mana'suha i Islas delas Latinas ya mapega "Islas delos Ladrones". Todú siha iman malágu' manman explora gi san hichung man manãna'i ni mãpa ni estigi mãgi i Spice Island, estigi' mãgi ottru na tãnu', estigi' mãgi "Islas delos Ladrones". Pues enagi enno muna' famta' i put i matugi' gi mãpa, ya yanggin.....kulan mohon "reference point". Lão estagi' guini ti takomprendi hãyi gai atoridad na un aluk malingñu-yu', ya hasotda'yu'. Hagas-ha' i mañainata mangaigi guini. Gi magãhit na sigun ni man mama'titinas guini Latte, mãs ki mit dos mit años mangaigi guini i tãotão, gi magãhit antis di mafãñãgu si Jesukristo. Todú ennoa, enagi na man atgumentu-hit, mandinanchi todú, man konfotmi ni manmangi'.



Hâfa esti na para ucho'gui nu hita. Ni ti man mumuhit fuera di ennâo, yanggin guaha sinisedi-mu gi islan Guam, hâfa na un aluk islas...kâo mâttu lokkui Luta ya, kâo mâttu Saipan, Maug yan Fernan yan giya Tini'an. Hâfa na un aluk "islas" ti "isla". Estigi' dângkulu na kobrânsa malagu'yu' na bai faisin, lâo taigui i para ta faisin. Ta kontinua mo'na guenâo siha na tiempu i kutturâ-ta dumididi, dididi'ha' hit na tâotâo guenâo, yanggin ti tafana'an hit Chamorro, hita ni tâotâo Marianas ta po'luhit Chamorru. Gagai gi ha' i Chamorro gi Islas delos Ladrones.

Guaha siha....mo'na.... idia buetta para Philippines. Man inggis Islas Marianas para Filipinas. I Filipinas mafa'na'an Philippines anai para ma onra si Rai Felipe Unu. Pues kada ida buetta buenti 100 añas dispues di ennâo, mana'fâttu un bâtku put para umana' guaha sibilisasion gi islan Guam. Man makonni' guatu mâmâli' yan pumalu siha para man mafa'na'gui siha. Dângkulu suetti na unu na pali' mâttu giya Guam ya hali' na man guaiya-yun i tâotâo, mâttu i pâli' ya ilekña maila' ya u guâha pâs sa' buenti timan ladrones esti siha. Bai onra i raraina ya bai fana'an Maria Ana Isla. Ha fana'an Islas Marianas pues mafunas i matuge'ña nâ'an-ña esti na lugat ya esta ti Islas delos Ladrones, alo esta mamta' gi tanu' ...nihi ya tafan inggis Islas delos Ladrones ya etyu na tafan malak Philippines. Guiya esti i hana' mafunas ya Marianas Islas. I na'an-ña si Yu'us ubenendisi, si blessed Diego Luis San Vitores, hacho'gui gi 1668.

Ginin ennâo siha, man unu hit esta nai, ya kalan guaha esta minaguf ñiha sa' esta ti sakkiyu'. Hâyi fumana'an yu sakki anai mâttu hao gi tano'hu, hâgu buenti sakki! Lâo tâya para ta tâgu'

para u tugi' na siha man sakki. Maila' ya ta funas ennao sa' esta malofan, taya' tiempo para tahahasu ennao. Maila' tahassu pa'gu.

I karerata mo'na i muna'fan danosu hit man adingan yan ottru na nasion. Guaha dangkulu na difirensia gi tiempun Espanot anai humalum gi tutuhun asta 1898. Otro ha' na kustumbri. I Aliman anai humalum, 1899 asta i 1914 ottru ha' na hinalum. Dispues taiguini esti anai ta hahana. Si Espanot la'yiyi na gumaigi guini i put hinenggi, mapo'lu na timan sibilisao i taotao islas Marianas sa' kalan taotao halum tanu'. Hatutuhun fuma'na'gui siha put katoliku, Romanu Katoliku. Ginin siha na man mafa'na'gui i taotao-ta catolisismu. Anai man huyung gi 1898, taya' maprodusi lepblon Chamorro, tumaya', taya'mas na ta tungu' put Espanot gi anai gumera yan i Amerikano ya ginanna i Espanot. Ilekna maila' ya bai na' i hao Guam, ya esti 2 miyon pesos, man binendenguan ni Espanot. Ya hamyu guenao na islas gi san hilu' bai hu na' i i Aliman, siha tapo'lu na taiguenao na kantida ya tafan hita yan Micronesia, ha bendenguan hit. Hanyi gai atoridad para ubendenguan yu' ni tano'hu ni ilekna malingnu lao gagaigih'. Tumaya' ennao.

U rastrea ya husotda' na taya' lepblon Chamorro man matugi' gi durantin i Espanot finu' Chamorro, lao, guaha ta sotda' siha gi tutuhun Chamorro, put ti megai na Chamorro, un na'an ha' Chamorro ma nanai. I Espanot humalum ya ilekna maila' ya bai takpangni hao ya bai na' i hao na'an-mu fine'na yan apichidu-mu. Gi anai ta atan i kanoniku gi 1898 tali'i' siha na guaha timan malagu' tumulaika na'an niha. Guaha unu na'anna si Nigas, ti hatulaika. Ti ha tulaika i iyon-na first name, middle name. Guaha na'anna Halaihai, ti ha tulaika, guaha na'an-na Buluku, ti ha tulaika. Tiha tulaika i tutuhun yan i uttimu. Guaha hananai hit esti na ebidensia, guaha guini strongbudu' guini ilekna, "ti untulaika i hinenggeku", lao buenti estigi' ma susedi. Yanggin tali'i' esti mo'na nai tumaya' intires gi Espanot, solamenti put para u guaha relihon ni para u kininsigi ni direksion Espanot, lao matulaika i derikseon ya ma bira guatu gi obisbu giya Cebu gumubetna i relihon giya Marianas.

Ta bira hit guatu pa'gu gi tiempun Espanot, ai..i Aliman. I Aliman gumaigi guini, guaha siha tali'i' hinatsan niha guini tatku i Gima' Yu'us. Man gaigi guini put i ikonumia, man gaigi siha Micronesia put i ikonumia. Man mananum siha asukat ai...nu tupu, man mananum siha, i mas meggai esti i nyuk siha man mama' produktu siha estigi. Pues enigi' prinsipat niha ennao anai sumaga guini disi-sietti anos gi Islas Marianas. Ya humalum, ya i Espanot ha bendi guatu gi Aliman, ya i Aliman ha bendi hit guatu gi Japanis gi 1917. Sueti guini sa' man sibilisao hit, lao guenao na tiempo libianu halinderu guaha South Marianas, guaha North Marianas. Kalan mohon i Korean peninsula ni guaha North Korea, guaha South Korea. Lao tita konsenti ennao. No Siñot! Ti masusedi. Guaha ha' gi pa'gu Northern Marianas, lao taya na u hunguk i Southern Marianas. Maolik ennao sa' ennao pa'gu posision-ta. Ti para fan gera put ennao ha' put i disision i umatministra i taotao guini gi Islas Marianas.

Gi karera mo'na, tali'i- na gera yan Japanis, manmafa'mosu i Chamorro. Anai a hatmi i Japanis Guam, megai siha istotbu, ya ennigi' mas muna'fan mumu hit. Yapanis a hatmi guatu i islan

Guam, ya hakonni' siha taotao Chamorro ginin Luta yan Saipan ya a halla guatu Guam ya hafa' esklamentin polisia. Guaha siha man ma'gas Yapanis, ha konni i taotao Northern Marianas ya ilek ñiha "penta ennao", saulak ennao", hafa' polisia siha. Megai na taotao Guam ti man maguf nu ennao na sinisedi. Hafa na mismu Chamorro ufattu magi, kinekeni' ni Yapanis para u saolak yu'? Guaha sentimentun Chamorro, ahi' ti South Korea, North Korea, ahi' ti South Marianas, Northern Marianas, na sentimentun Chamorro. Pues ma gu'um ennao na sinenti gi mañe'luta Guam. Maseha tita hentra ennao na cho'chu' yan malabida, tita hentra, lao ha gu'um! Pues sigi ha' mo'na ennao, sigiha' mo'na, sigi ha'. Anai humuyung i Yapanis guini gi 1945, gagaigiha' ennao na sinenti Guam i manman gugum ñiha. Man masangñani siha na: Hasaolak yu, hatutuhunyu' prumesu, ha sigi yu' tumagu' sa minalagu' i man ma'gas Yapanis.

Anai ennao na tiempu, humalum Guam i Amerikano, mania ha' lokkui' areklameto-na mafanana'an Organic Act gi 1950. Gaigi esta i U.S. Immigration, kao tita hassu ada, kada man mattu hit Guam? Guaha immigrasion kulan ti la'yiyi ya yanggin kalan ti asentadu presentasion-ta guatu kalan man mañotsut hit ya "lani, hagas ti bai fattu Guam" Ennigi' siha na sentimentu ti matutuhun giya hita, ginin ottru banda. Pues ennagi' siha areklamentu gi anai man masusedi gi maloffan. Pa'gu tai tiempu yu' humasu ennao, bai sotta.

Pa'gu hit ni mangaigi. Mangaigi hit pa'gu gi gobetnamentun Amerika, man gaigihit pa'gu gi metgut na nasion, man gaigi hit pa'gu gi gobetnamentun riku na nasion, mangaigihit pa'gu gi dilibri'um na ennao na hinassu. Man agumentu hit hita put hita, man mumumu hit hita put hita. Guaha na palabra "interpretation, guaha na palabra "translation". Dangkulu estigi' na palabra i dos. Gi anai mattu i Amerikano gi pa'gu, kana' pesasaha' lingguahin Amerikano. Hafa esti i "interpretation" hafa esti i "translacion". Dangkulu difirensia-ña ya guahu upopo'lu na ennao pa'gu muna fan mumumu hit gi hayi para u intepiti, hayi para u translada. Ti parehu. Debi di i para u translada, ukomprende kuntempu kutturá, debidi u para ...intepiti...

Ti todun palabran Englis, guaha gi finu' Chamorro, ti todun guaha gi Chamorro, guaha gi Englis. Put i hemplu, translada malagu'hu, munga-yu' ma utepitiyi. "Ma empun-yu', translada, munga, ma intepitiyi piot ya gai ga'chung ennao. Translada-yi yu' put fabot. Munga-yu' na entepitiyi. Estigi na ha gramaderu hit esti siha na klasi i infa' intigu' i ti untungu' ya debi di un kongprende naahi! "I don't want to go to the bathroom." Ti ennao, ukekesangan ma empunyu' lai, ma empun-yu' lai, ma empun yu'. Estigi' siha, estigi siha dumestrotrosa i kenalamten-ta pa'gu i hafa'tatutungu' i tita tutungu'. Tana' klaru estigi sa memegaiña palabra, ta a'ayao siha ginin finu' Englis put para tana' omlat ha'. Gi tutuhon i Chamorro, dididi'ha palabra-ña lao kada, man halum, ta eyak i ginin siha. Para u hanao pa'gu i batkin airi, esta gaigi hao, ilekna: "All aboard", ahi, ilekña "o abot"...asseptao.

Gaigi pa'gu gi kottin militat, ya para uma konni' halum, "they're gonna, court marshal you" kao kot masu'? Yan gaigi hao gi boti ya gaigi hao gi etyu ni mana'halum siha i katga gi san papa, "falak ennao papa' i dambulu" hafa dambulu....oh! "down below". Megai siha na palabra....etyu nai na debi ta konprende hafa taimanu tataga'-ña yanggin hayi para u intepiti, hayi para u

trinanslâda. Sa' estigi siha nai guenão na tiempu, ta chuchikat hit sa' kalan man gada' hinasotta siha.

Lão gi pã'gu kalan esta ti templão ya mesklão, mantão hit esta mamanhassu. Sa' tali'i' na anai macho'gui esti na areglamentu, i Covenant put i hemplu, estigi' muna'fan dân-ñu hit. Hana'fan dânu hit sa' anai macho'gui i Covenant, macho'gui gi finu' Englis. Ya esta ha' para ufanman botu i tãotão un mes ha'!, un mes ha'! Ahi! ti dos mesis, ma translâda, ahi tima intetpiti, ma translâda i Covenant gi finu' Chamorro.

Lão i plebiscite, gi komisina, ilekña gui, un mes na tiempo, i para u ginibetna estigi' na dokumentu i finu Englis. Ahi ti para i translâdan Chamorro. Lão macho'gui ennão, machogui ennão, ya ennão na masusedi ennão na malabida. Hãfa na ennão mina' hãfa na kada kumentus Englis hit hãfana man gãgãdun hit, sa' ti hachuli' i kuttura ya ha aplika na etyigi' kumeke ilekña gi Covenant, ahi ti etyu kumeke ilekña. Gi pã'gu, guaha etyu na tiempun menegai, guaha tempun tãya'. Guihi na tiempu man tãya' hit sa' yanggin man guahahit, guaha salappe'ta para abugao, para kinenprende-ta, buenti man nahung hit ha'. Guaha esti finu Chamorro ya bai sãngan ha' gi tai guini. "Gi halum i guinaha, dididi' i meggai, gi halum i tinãya' meggai i dididi'.

Ennã na ina mina' yanggin guaha, "tira i tira, ya yanggin tãya' bira i bira". Munga na infan inistotba bai esplika ha'. Ennigi' nai na mangaigi hit guini put para tafan adagao humãf taimanu esti siha na sinisedi. Sa' meggai na biahi ni man guaha-hit, ya ta sotta. Sotta todú yanggin tiempun guinaha, dididi' i meggai, yanggin guaha salãppi' mit pesus, ya un nã'i-yu' \$900, dididi' ennã! Hassu na i guina ha ya un nã'i hao \$900, dididi', lão hassu na megai guinahamu anai unna'i hao \$900....dididi'. Etyigi' gi halum i kuentus, dididi' i mega. Pã'gu gi halum i tinaya', meggai i dididi'. Guaha salappe'hu \$10, u ayao haolami' lai, tãya' salape'hu..esti ha' i \$4. Ennã i \$4, gagan yan meggai ennã, sa' gi halum it tinaya' sa' \$10, meggai ennã. Pues gi guinahata nai, para hãfa, tira, tira, tãya guaha. Lão yanggin tãya' ta bibira, sigi di ubira, uke ka'guas. Pues ennigi' sasagan-ña ennã.

Guini gi Covenant, kulan tali'i' pa'gu na timan nahung hit resources put para ta adelanta mo'na i negosiasion. Hulili'i' pa'gu na i kuttura-ta pa'gu, i famaguon mãs mana tatkilu' esti na hinassu. Kão para bai finu' Chamorro put para bai na' besti yu', kão bai finu' Chamorro sa' bai banidosu pat para bai finu' Chamorro sa' guaha probiyokku gi man mamamaila'. Hãfa esti i probetyu? Taimanu na sina bai aluk kulan para bai ma premiu kumu hutungu' fuminu' Chamorro. Kão etyu ha' pa'gu i bai chuli' i diksinãrio pat lepblu ni man matugi' i finu Chamorro pues bai po'lu gi estanti. Kão ennã kumeke ilekmu? Hãfa siha i famaguon-hu pa'gu niman templão, mesklão, estigi kinenprendin ñiha. Kão ennã i konstituseon hakeke sañgan put Northern Marianas descent? Kão ennã i konstituseon hakeke sañgan put i...). Tai manu hit pã'gu.....inkibukão pã'gu. Estigi' i konstituseon. Gi anai hita mismu tisi-ña ta po'lu hãyi para ufan man bota, pat i Northern Marianas descent, sa'man atgumentu hit, ya hita-ha' chumo'gui ya hita ha'

muna'fan gágádun hita, ti hutungu' sa' hâfa guihi na tiempu tiempun i guinaha ti tiempun i tinaya'..bira i bira, kera i kera...ennigi' siha ennâo.

Pues todû hamyu ni man gaigi guini, huli'-i na guaha intires miyu tumugu' sientin tâotâo put i hita guini tâotâo Luta, Tinian, Saipan yan tâotâo Guam, tali'-i' na guaha guini kontribuseon macho'gui antis man hanâo hit, sa' estiha' uttimu gi pa'gu ta chogi ai na man bonitun kântan siha para Luta, Tinian Saipan an Guam. Giya Guam..... para tana' siguru ya maila' tatatichi. Manogi Chamorro, bunitu na kânta, Giya Luta, i ladera-ña kuhulu kulan gua'ut bunitu na kânta, giya CNMI ta kânta-yi Isla Pacifiku...hâfa etyu i...." I Tano Gi Halum Tasi". Bunitu kânta. Lâo esti



nai bai sañgan, sigun i mubimentu pa'gu, i chinaochâo. Ti nahung na para fanogi ha' Chamorro! Fanachu Chamorro! Gi kinenprende'ku ha' pa'gu siña man ---- siña matonpu'yu' mafa' babayu', ti pa'gu, lâo tachu Chamorro! Luta, tinahung na bai "mama'gua-ut kalan paraisu". Niñgai-an para isu sa' gi pa'gu inkibukâo i tiempu! Ti man a-akongprendi hita yan hita Chamorro! i Ilas Marianas i kântan "Gi Tano gi Halom Tasi", gi tanu' gi papa' i tasi!! Fanachu Chamorro! Sa' ennigi' diputsi! Esta mentemplâyi ni kântan ni ti hufa'tinas sa' ennigi na kânta para tanina'fan losgun! Tinahung ni kanta ha! Hatâni' hit ni man mafa'na'gui ni "London Bridge is Falling Down", "Oh! Susana", "Skip to My Loo",fanachu Chamorro sa' ennigi' diputsi.

Ahi' ti parafan mumu, lão máttuchiña esta i todo tachachagi pumattea, to aridundot, lão man ma'pus tisiña ta susteni, sa' a'anuk na gaigi i disgrasia giya hita. Esti pa'gu na hunta, put para tafan ali'i' ya tafan adingan...bunitu. Lão hassu lokkui na ta gâgao lokkui si Uncle Sam salap'ña put para tafan danña' ni Chamorro! Mânú chiña kinenprendeta put hita man mangi i "Fanachu Chamorro" guini? Ti hita ha' hit para tafan ali'i'. Kâo esti tanananga?

Para esta pa'gu para tafan empleha, para tafan sususuha' mo'na? Ti debi esti! Estigi' na klâsin fungsion diretchu, ya kada unu giya hamyu uli-i' na probetchu esti para i famaguon-hu, ahi ti para baina' besti-ha' yu'. Sa' meggai siña bai hu intetpiti, lão tisiña un intetpiti i translâda. Estigi' ta'lu na problema gi finu Chamorro para in Englis, finu' Englis para finu Chamorro, lão hu nânâ'i mampus ayu'us i munanai animu yan pumekukura esti ni para tana' guaha lepblon diksinârio pat para ta asigura lão âhi ali, ti ennâo ha' i chumochun lemmai yan alâguan. Ti ennâo, debi tafan akomprendi ni i palabrâ, ti nisisario nui i tâtâga'na, lão hâfa fundamento-ña, ya tafan ha intetpiti-yi, tâya' mâs siña umakomprendi kumu rasan Chamorro yan i rasan Chamorro. Lão dispensa yu' ahi, ti Chamorro ha'. Chamorrûn Guam pat Saipan, ayukka' ti man Chamorro, lão ta nâ'i animas...ai animu put para ukettungu' esti sa' i lingguâhi-ta umaguninias pâ'guma time capsule. Time capsule sa' hâfa bidâhu na ufa'na'gui i singku na famaguon-hu man fino' Chamorro. Put fabot hunggan hucho'gui ennâo, kâo nahung i obligasion-hu nu ennâo? Buenti ti nahung, ennigi' na gumaigi-yu' guini, sa' guaha tetenan ti hu chocho'gui. Dispensayu', katoliku-yu', Romanu Katoliku-yu', guaha gi hinengge-ku nai..... "I confess to almighty God.....forgive me for all those that I have done and have not done.....ma kontinua. I isao-hu ni etyi i hucho'gui yan etyu i ti huchocho'gui. Kumokonfisat-yu' pâ'gu ya debi tafan hita sa' dispensa-yu' ni atyu i hu cho'gui yan atyu i ti hu kumplidu chumo'gui. Dângkulu isao-ta!....Cha'mu in hehengi na tâya' isao-ta! Todu hit obligaseon-ta yan responsibilidad-ta para ta..... cha'mu malelefa na yanggin malak i Gima' Yu'us hao...yanggin Katoliku hao...gof hassu eyu i "dispensa-yu'" put i isao-hu ni hucho'gui yan eyu siha i ti huchocho'gui, ani ti ennâo- ha' i uncho'gui esta kuntodu i ti un chocho'gui.

Afañe'lus.... ti nisisariu na un aluk "hafa dei", "hafa adai", "half day", man akomprendi-hit. I Chamorro i para un attan-ha' yu', hu komprendi hao kâo hafa un nisisita, kâo lâlâlâlu' hao, hu komprendi hao, kâo malagu' hao ta atuktuk, kâo para ta adisgustu. I para tafan a'atan ha' ni Chamorro. Ni gñai-an esti ni unchuli' gi kustumbrin Amerikânu, sa' yanggin una'taigui (ha hatsa i ha'-i na gi mismu tiempu i ilu-ña) esta hu komprendi hao. I man âmku' kumu inatalak gui hao, falâgu, put fabot, falak i apusentu. Ennigi, ennegi siha. I Chamorro guâha siha kutturâ-ña na i diduk ya tisi-ña mapula'. Bula i palâbra etyu na ti siña man akomprendi hit. Pues estigi' i ta chocho'gui ni diksinârión Chamorro: Tungu' Sienti yan Guaiya Chamorro.

I Chamorro guâha probecho-ña para hagu, sa' unkompli i obligasion-mu. Mampus maguf-yu' ni man hita pâ'gu sa' siempri ha' gi pâ'gu yan i man mamamaila'. Mungña hit man akopbla. Maseha guâha siha... na gurupu ti man afak-ya', i prisisu maila ya tafan...ha intetpiti-yi, ennigi'

mås prisisu ya hu nãna'i hamyu Si Yu'us Ma'ãsi', prinsipatmenti etyi i man tathalum ginin hiyung ya man hattalum ya man hita man ekugñuk, put i prisisu ni pã'gu umaguninias i lingguãhi. Siempri un dia i Latin na palãbra siempri sumiha yan i Chamorro. Ngai'an ennão? Ti tatungñu' ennão, lão i finu Chamorro ti estanti baliña, na gai probetchu, gai adilãntu, ya Si Yu'us utafan hita. I man bunitu na palãbra kanna'.....guãha hu komprende finu' ottru lingguãhi siha, tãya' uttru nasion na lingguãhi, tãya' sumasagñan agradesimentu put Si Yu'us...solamenti i Chamorro. Yanggin un sãgñan Si Yu'us Ma'ãsi' ginin san halum korason-mu Chamorro ha' sumasagñan si Yu'us put i un agradesi, tãya' gi Inglis, taigui gi Españot. Chamorro-ha' na guãha, gi Inglis ennão ha' i "Thank you" ennão ha'. Hãfa i "Thank you" translãda-ña? Tãya' siña trumanslãda ennão i "Thank you". I Si Yu'us Ma'ase, siña ta intetpiti-yi. Ennigi etyu iman mafo'na mãgi ni para tafan hita pã'gu...."

Si Yu'us Ma'ãsi', Buenas Tatdis."

MC: Tita Hocog:



"Si Yu'us ma'ãsi' Honorapbli former Mayor Joseph Songao Inos. Para i infotmasion miyu-ha', bula magãhit man tatdung fino'ña i former mayor ya ta nisisario na ta eksamina i kinalamtin i lingguãhi-ta para manu guatu chiña yan manu hit ni mangaigi pa'gu. Pues put fabot maila' ya ta atituchi i mensahi nai malofan esta ta risibi. Para i infotmasion miyu ni man pattisipantin, ahi ti ma "short cut" i progrãma para pã'gu na oga'-an. Esta munhayan si Pale Isaac, munhayan i

patten-ña nigap pues atyu na man hanãnao hit pãpa' gi programa. Pues para infotmasion miyu ha' na ti ma utut i programa.”

DAY 2, TALU'HA'ANI

Huegun Adibina Dibina by MC Sinora Frances M. Sablan and Sinora Carmen Taimanao:

“Bunitu i ha'ani, etyi i mafanana'an guini giya Luta “Adibina, dibina” giya San Kattan na Isla Marianas yan Guam infanana'an “dibina, dibina” lão tana'setbi sa' parehuha' i hale'ña palabrà; “dibina, dibina”, bai bailayi hamyu lokkui. In hassu etyu i ilekña si former Mayor Joseph Inos, na debi angin un atan, esta untugu'ha' ayukka ti unkuentus, hãfa kumeke ilekña i petsona. Pues be bira esti, be hatguatu guini kosa di siña un li'I' yu'.

Hamyu ni tumungu' esta i ineppi, put esta guãha na unli-i' esti na presentaseon, famatkilu put fabot. Okay? Hamyu ni tãya' na in li-i' esti na presentaseon, put fabot fan man oppi. Pues etyu na bai konsigi mo'na i prisentaseon-hu. Mientras hu chocho'gui esti, hunãna'i hamyu tiempu para in hassu hãfa para in laknus pat para in na'huyung na adibina, adibina lokkui'. I hinugñok-mu in hassu si Senora Carmen Taimanao, esta para u sigundu-yi yu', pues puedi-ha' si Guelo Fa'dang osino si Guelu Àmmaga' pat masea hãyi ottru siha na guelo yan guela un taticiham...no? Lão anggin ti inche'gui, pues a....ta kontinua i progrãma yan i famãguon no? Pues tumai guini esti: “Hãfa guela an hãfa ugupu, hãfa ma ummu na patutum! Hãyi na famãlãoan tumuñgu' i ineppi? Hãfa mohon ennão na adibina, adibina. Hãfa guela, hãfa gumupu, hãfa ma ommu an matutu? Kão un tunñgu'? Hãfa.....i ineppi? Do you know the answer?

Hãfa, na'sagñan na'a'gang, ya togi hulu'. Hãyi tumugñu' i ineppi? Togi hulu' ya un sagñan na' klaru hãfa i ineppi. Hãyi? Kulan u huñguk sai na bos.....Hãfa i ineppi? Tãya' malagu' man oppi....Hãfa i ineppi? Ripiti, ripiti put fabot, repeat....what is the answer?..... Hãfa i ineppi? Fa'i! Dinanchi! Nihi ta na' pãkpãkki. Hãyi? Si Seniorita Hocog? Oh! Si Siñora Sablan! Sa' guãha na biahi si Siñora Sablan ni esti na ineppi.

Pues ta konsigi, pues bai ágang i manga'chong-hu. Nan Ammi' famomokat mãgi sa'hutuñgu' ha' na kalan dispasiu hao. Mun hãyan-ha' i bailak-ku. Pues siempri esti i ineppi “Fã'i, i fã'i i fã'-i. Che'chu' famalãon yan lãlãhi, i satduk pat i tanu nai ma tãnum. Magugum i punta, mako'ku gi chulu na guãlafun. Mapo'lu i guãfak para uma katya! Ma kãntayi, makan tãyi, pues ma baila-yi. Chulu'u na famalãoan, mofa' fa'lu nai i fã'i ya mananga na umasa. Atyu ta'lu nai ma baila-yi.



Mrs. Carmen Taimanao making a comment while M.C. Frances Sablan listened intently.

Mako'ku', mako'ku' makokoku i fã'i, matutu, matututu nai fã'i, matafyi, matafyi, matatafyi i fã'i. Si Yu'us Ma'ase.

Debina, dibina ya ti guahu ennão fuma'tinas na bunitun adibina. I guelo-ku guini as Matias Ayuyu Taisacan, guiya fuma'na'gui yu ennão na bunitun adibina, dibina. I hãfa guelo, hãfa magu-um, hãfa matuku. Ya si Nan Kitta, Si Tan Marian Crisostimo, Palacios Crisostimo guiya i lâ'lâi. Pues ennão na dos man âmku. Pues si Tita, i Ladefuntu tâta-ña as Tun Tito, guiya lokkui' umumenta-yi ennão na bunitun infotmasion i fã'-i. Pues sin inbatgu, si Nan Âmami' guãha ottru na dibina dibina-ña."

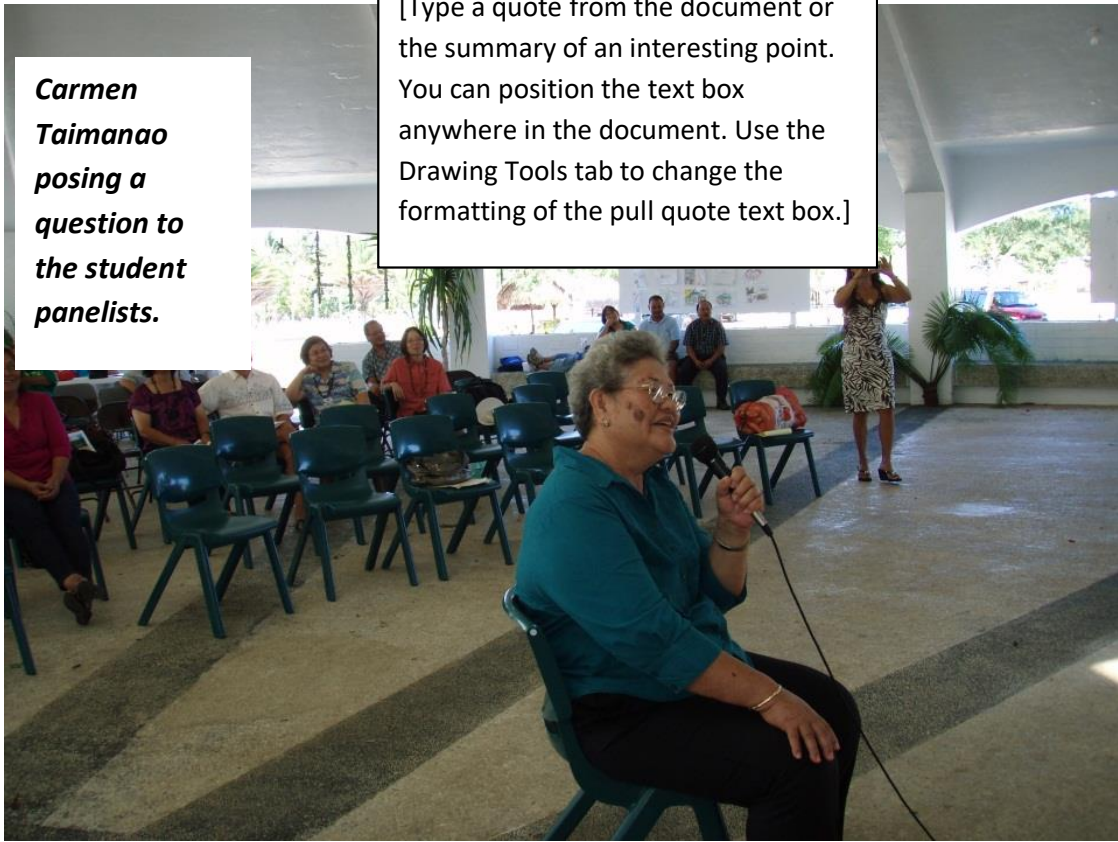
Carmen Taimanao:

Si Yu'us Ma'asi', Anching! Dispensa sa' tisi-ña yu' bumaila sa' man tutut' timokku. Famåguon, hãfa atyu i yanggin un akka', inak'ka' hao? Hatsa kanai-mu. (ti komprende-yun). Hãfa atyu i yanggin un ak'ka', inak'ka' hao? Hey! Na'pãkpãk-ki sa' bula manman gãna. Atan-ha'.

Ti hutungñu' kão disatentu esti pat disatenta lão...put adibina no? Taimanu ha eyu i hasãsãgñan si Frances na guãha dos klãsin manera ni masãsãgñan. Saipan, anai humãnão yu' para Saipan ya sumågayu' gui, ilekñiha; dibina, dibina. Una' dispãsiu i sinenti-ku sa' ilekhu: "Lami' hami Luta "Adibina, adibina". Pues...(ti komprende-yun) Anching, aluk" "Adibina, dibina", Mamaulik ha' no? Umafa'maolik ha'? Pues adibina, dibina. Hãfa atyu i humãnão yan i minagof-ña, ya sinet'ta hao yan i mãmãlão-mu. Para man ãmko' esti. Dispensa ha famåguon pã'gu na biahi. Ok. Man ãmku'. Hãfa atyu i humãnão yan i minagof-ña, ya sinetta hao ni mãmãlão-mu. Hãfa etyu? Dinanchi si Anching! Hãfa etyu? (ti komprende-yun na ineppi ginin i pisu). Do'du'!! Guãha na etyi gigun pãkpãk ilekmu "ai dei! humãnão hao yan i minagofmu, ya unsotta yu' yan i mãmã'lão hu." Hãyi ottru, na' lilistu sa' esti uttimu na dibina hu. Ahi, nanga ya bai ta'lu i famåguon. Adibina, adibina famåguon. Adibina, dibina ...hãfa atyu i yanggin un atilik, muta'. Hãfa atyu i yanggin un atilik, muta'. Hadahi sa' unãna'i hao siñat. In hiñguk? Famåguon...ok? Ta'lufan un biãhi. Dinanchi hao ha' lão, malagu' yu' na bai huñguk. Dinanchi! In hiñguk? O.k...Man ãmku'. Hãfa atyu i dos attikulu dumãdan-ña gi un liyang? Hãfa atyu i dos attikulu ni dumã danna' gi un liyang. Ekuñguk famåguon sa' siempri an man ladãngkulu hamyu, faisin i man ãmku'ha? Hãyi tumuñgu' esti i dos attikulu dumada-ña' gi un liyang. E! Si Mrs. Guerrero sa' hatuñgu' ha'.

***Carmen
Taimanao
posing a
question to
the student
panelists.***

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SDIG



Rota students and participants listen to the students' presentations.



Members of the Dictionary Revision workgroup from Saipan volunteered to serve as judges. Frances Sablan and Manny Borja are some of the judges during this event.

Illustrations and essays were posted around the Round House walls for the participants and students to read and enjoy. The essays and illustrations reflect the students' sentiments about the importance of the language and culture and that they must be protected, maintained, and practiced everywhere.



Areklamentu yan Prugrama Siha gi PSS ni ha Suppota/Insima i Finanã'gui yan i Tinigi' i Linguahin Chamorro

MC – Rosita Hocog

“Now I would like to introduce special presentations by the Public School System on the standards and regulations related to the language. I will introduce Board Chair Lucia Blanco-Maratita, Commissioner Rita A. Sablan represented by Jackie Quitugua, Angie Fitial, a teacher from Tinian Elementary School. These three individuals I will now call and ask them to share their thoughts with us this morning.”

SDIG



“Buenas dias...thank you fo this opportunity to share what we are doing at PSS. I may be stumbling around but you know that I am Chamorro. I would rather be *pao asu as Amerikåno* than *pao asu as Chamorro*.

I start with policy on education. Even here, I learned *kuetpu* - policies on preservation of the language. The constitution mandates PSS to make policies and manage education. The constitution should provide the highest level of education and be sensitive to the needs and desires of the community and should recognize the culture and life of the indigenous people and ensure that they are being met in the language and preservation of culture. We at PSS board (also included Tanya King) we examined this once to determine what we have in terms of policies. We saw that in the area of language and culture, there are several gaps that we need to strengthen the policies.



Sinora Lucia Blanco-Maratita, Chairman, PSS Board of Education:

The policies in education provide as much as possible, teachers that are first language speakers from kindergarten to third grade. If not, available then teacher aides. This is a good arrangement and thinking because we know that when children learn in the early grades, they will maintain their language. The other policy allows for 40 minutes from grades 1 to 6 in Chamorro and Refaluwash. And finally, before graduation from 8th grade, 50% of credit is also required.

What is happening now in education, we are assessing this to find ways to strengthen our policies, our instructions, but we also need to assess our teachers to ensure that the teachers have the credentials. They should be assessed. We passed this policy for teachers to take PRAXIS in Chamorro and Refaluswasch. Teachers should be qualified to teach.

Other things, there is funding to procure materials in the classrooms. Angie Fitial usually shares what she is doing in her class and she often does not have enough. She makes her own materials.

But, materials used in the classrooms should follow some kind of standard. Other, we know that we lack teachers so we will find ways to provide opportunities such as academic challenge bowls, competitions, in order to immerse them in the preparation of the language. Also, arts festival to be done in June, clubs in the high schools, etc.

These are provided by the PSS. We, in the board, at our last meeting, we wanted to examine the immersion program. We thought that we can let the Headstart and Kinder to have this program because they said they had this before. We asked the Commissioner of Education to gather data about what happened back then.

So what should we be doing? We should revisit the desire of the community. This conference is good because we can learn what the community needs or wants. We want to know what kind of competencies will be needed (singing, indepth use of the language, such as ideas, and sharing of the ideas). So we need to know what should we do. Should we have from K to learn the language? Should we raise the standard or credit requirements? Will these ensure that the student is ready and will acquire the needed knowledge? Should we want to make this mandatory from 9 to 12 grade also?

These are ideas. I also feel that we should have a Chamorro language 20 year revival masterplan. This will be a strategic approach to show us how we are doing. But while we are doing all these, I say that we as parents are the first teachers and can do a lot at home--speak in Chamorro at home. I have a problem myself because my daughter is not proficient and she asked how she can speak to the man 'amku' when she becomes a pharmacist. I say to keep trying. Also the culture of kissing the hand...always show what is the right way because these are dying. We as individuals can continue to do these. At school, we can have a vocabulary list...in Japan I noticed that as you go up the ladder or scale, the English and Japanese are posted. We can do these without too much money. Also, why can't we start using the language in Chamorro. Also in church, we can use the language. There are areas that should not be difficult for us to do from now on. But, let me ask my colleagues to discuss more about what is going on in education."



Sinora Jackie A. Quitugua, Associate Commissioner for Curriculum, Instruction and Assessment (on behalf of the Commissioner of Education, Rita A. Sablan)

“I listen carefully to my boss on what she is saying. I am here for the Commissioner of Education. In terms of the BOE chair’s comments, it is clear that there are lots of ideas and we are asking a lot of questions among ourselves. We are asking communities where are we going in the language. I would like to share a story on some of these questions and comments during the conference.

What is our dream for our children? What do we want for our children? This conference made me think deeply and I want to use this conference to look at myself and as one who is responsible in education. Each child has a dream and wish from parents and child to parent. We have already witnessed what the students want. They want to learn, they want to be taught, to share, to know, to love the language. They ask themselves who are they and where are they going. They say they are unique as Chamorros.



What are the students saying-- what are they asking of us. Think of it.. think what nang and tang wanted when they sent us to school. As a child, my parents told me two things before I was sent to school. 1: they want me to be educated. They did not say learn the language. And don't suffer like us struggling hard under the hot sun to take care of you. 2. Don't forget that respect is very high. Yesterday I was thinking of what these words meant. I asked myself why they told me that. I felt that I may have accomplished what they wanted. But as a parent myself, I realized that I forgot to practice and teach my children the language. I hang my head down because I am Chamorro but did not teach my children. But I can say this for all, my desire is for my children to be educated and to respect.

But my dream for my children is not clear. My parents knew that they taught me Chamorro before I left when I was six years old. But the past and now is different; lots of changes and lots of new things that my children have to experience. When I went to school, I did not use Chamorro for seven years in Guam. My mouth was shut because I was teased that I only know Chamorro. As time went on, I realized that my parents were right...don't lose what you learned from your parents. I am thinking that we have desires for our children. I ask myself, can we change things? Yes, the students' writings gave me confidence that we can do it. My niece told me that it is not too late and that I should continue to speak to them in Chamorro. It is not too late.

Earlier Lucy said schools are not the first but should start with parents. As a parent, I will try my best to do this. It is not too late. I decided that there is still time for change even if my children are grown up. I recall the picture of the *tollai* ..bridge and connect the past and present.

There is still time and opportunity to do this. We should have standards and policies to teach from grade K to 8 and mandate lessons in culture in Chamorro/Carolinian. I sent my kids to schools where language is not taught. I am at fault two times: I did not send my kids to schools that can teach the language and I did not speak to my kids in Chamorro. As we observe the



***NMC Board of Regents
Member, Malua Peter, and
Community Volunteer
Salome Calvo
listening very***

students in Rota, we notice the dialectical differences. So there is no reason why it should be too late. So at PSS I will share with teachers, CIA (what, how, and assess what is taught) all the thematic information is covered in PSS standards and benchmarks. But when I was listening to Jana, she said maybe if there are opportunities to converse and debate in Chamorro, perhaps ... also interviews with elders. So teachers, think about this and bridge the ideas.

So now, I will ask Angie to share what is happening in the classrooms. But let's keep in mind what the students have shared with us through their writing and drawings. Our leaders yesterday, they asked for many things, they said sustain the culture, Lt. Governor Eloy Inos, Mayor Melchor Mendiola, to further strengthen our language and culture, guard our language, support of language and culture, promote and share. These are words by our leaders ... let us think about these words during the conference.

Now I turn to Angie Fitial.”

Sinora Angelina C. Fitial, Chamorro Teacher, Tinian

“I am one of the dictionary revision team and the CNMI Language Policy Commission. I will not be long but let me share this way. These days, the teaching of the language is very difficult because as a teacher, the students come in and do not speak in Chamorro. We as teachers, we are trying to do many things. The teaching is good if period is extended. It is too short now. It is not adequate for the students to learn the language.

Since this is very important treasure for our people as Chamorros, we teachers are doing our best to make the best of the time to teach the standards and benchmarks. If this is our desire to sustain the language that is most beautiful and heritage from our parents, let's be sincere in our support. Let's start from home to the community.

The other point, materials and activities, not only are words taught but also activities so that students will learn to apply the words. Yes, we have money to purchase or create materials but it is still not enough. We need to write, revise, edit, some of the materials that were created in the past. We need to illustrate so that students will learn better. Yes, there are lots of materials, written by Carmen Taimanão, Bill Macaranas, etc., I found these materials in one classroom and use them in my own.



These are great stories for kids. I am using and editing the words such as *lonnat, ng*, etc., and I am creating activities based on the grade and standards and benchmarks. Out of one book, it takes me about one week to create activities. I am therefore, asking, for more time and money to take these materials and edit and create more materials for the classrooms. There are also books such as poems, *Istreyas Marianas*, these are great materials and we are using in the classrooms.

We need more time, people, to make these materials to be used in the classrooms and at home. The other point, there should be more support from the very top to the schools to the parents to strengthen the kids and advance them in their language and culture.

Their environment should support the importance of the language. As parents, there should be Chamorro in all offices, streets, etc., so that the kids can be reading these as they walk around and play around. These are our dreams. Also, each government agency and business and people should use Chamorro. We are asking all these as teachers. We should all educate our children in Chamorro. In this way, we can know, feel and love our language and they will use it in their adult years in their work. This is all I have to say.”

Jackie Quitugua: “Before we go back, it is clear that we need to hold hands together as parents, schools, community because it is not enough for one group to do this only. So PSS is inviting the community to help in this effort. We want to make sure that as parents, we need to think how we can support the schools in this effort. “

Lucia Blanco-Maratita: “I forgot to mention that there will be materials for classrooms. One funding is the funding from Kilili to print the dictionary when it is completed.”



Prisentasion Man Amku’

Sinot Prudencio T. Manglona, I Mofona na Atkatdin Luta

Former Mayor Manglona emphasized that translations services must be part of the agency sponsoring public meetings. He appealed to the legislature and the executive branches to provide financial support to the dictionary revision project. Mr. Manglona kindly offered his personal time to help in the revision work for the dictionary.

The following is the speech in Chamorro by Mr. Manglona (please note that there are areas where the audio is not clear and these are indicated as ...):

“Buenas Dias yan Saludu para todú i man prisenti guini na imputttántin...hunâna’i Si Yu’us Ma’âsi’ i man mâ’gas, i administrasion i gobetnu, i Mayot giya Luta yan lokkui’ para i membru ni gume’ hilului esti na konferensia lokkue, para i mañasaonão ni para guâha rinipâsa put linguâhi finu’ Chamorro na diksinârio.



U saluda hamyu ya bai tutuhun istoria put i kuttura-tã yan linguãhi-ta. Mãski kana' singku siklus i tano'ta giya Marianas hinatmi tres na nasion ya kalan i kustumbre-ta dididi' inistotba, lão na'maguf sa' i mañai-ta gui na tiempu man metgut na tãotão man dãngkulu yan lokkui' mangai nina'siña, ya ginin siha ha protehi ya ha susteni i maolik na kuttura yan i kustumbre-ta yan kuntodu i linguãhi-ta.

Yanggin ta hassu tãtti, i Aliman, ha bisita i tãno'-ta, kana'ha guaha kinsi aũs sagãña ni para u adilãnta i sositat yan ekonomia guini na tãnu', ya kalan ha trabuka dididi' i kuttura yan i kustumbri i man Chamorro, ni para u ke tulaika lão grãsias adios, i mañaina-ta, man guelo-ta man metgut ya dididi' guaha yinãoyao, lão ti ha disquida siha ni kustumbre-ta. Lão na'maguf lokkui' i bidaña i Aliman sa' man na'mã'si' i tãotão guihi na tiempu, eskases nengkanu', kuntodu pineksai, kana'ha' tãya' tali'i' gui na tiempu guãha, babui yan esta mãnnuk. Esti na nasion ha introdusi mãgi pineksai, yahu lulu..... hanãi chãnsa i tãotão para ufan lã'lã' gi ekonomian ñiha ya guãha dididi' man inayuda i tãotão. Sa' i tãotão-ta guihi na tiempu, ni man peska tãya' materiat, tãya' siha ni hãfa na sagan hanum, tãya' ma u'usa na piao ha' para sagan hãnum yan lokkui' guãha na biahi nai man angglu' i edda' agaga' ni para uma fa'tinas i sagan hãnum pat i atchu' mismu man mãguaduk para mafãkti i hãnum. Lão i Aliman hadingu hit ha' gi unus kuantus aũs, kinsi aũs sumagãña giya Mariãnas. Lão i bidaña ti megagai, lão i tãotão-ta dididi' man inayuda.

...bidaña sa' guãha gi tãotão man gaigi gi hãlum tãnu' man ma espipiha impeũ, ni para ukondusi ya u guãha sibilisasion ni siña guãha kumunikasion-ña gi entra i tãotão siha, i mãs tatkilu' na interes ñiha i para una' guãha kristiãnu gi tanu'. Ya grasiã adios, masea man a-

guãguãt i tãotão ya an hãfa na guãha klãsin tinaitai, put ennão i asuntun rilihon, ginin esti ha atbãnsa mo'na i man tãotão-ta gi kinenprendin ñiha, ha umentã mãs i sosiãt na kustunbri yan hãfa siha lão i kustumbrin i Espaãot ni mãs ni gaigi.

I tãotão-ta mãs man linalai sa' meggai gi lingguãhi-ta lokkui', meggai na palãbra Espanot lão ginin esti, mesklão i kuttura. Sin inbãtgu, anai mãttu i Yapanis ta'lu, mãs man interes gi bandan kumitsio yan lokkui' para i ekonomia ya grasiãs adios na maseha ti man ma sedi i famagu'on-ta na ufan finu' Chamorro gi eskuela. Pribidu fuminu' Chamorro gi eskuela. Ya debi i tãotão i tãnu u matungu' i kustumbrin ñiha, i historian ñiha ya u ma tungu' man finu' Yapanis. Pues atyigi' na suetti sa' umis kãppa i istoria-ta yan i lingguãhita sa' ma ke yamak, lão i manãotãotão, i man ãmko-ta ma susteni, lão i Chapanis, bula siha minaolik bidan ñiha gi tanu'.

Ma adelãntã mãs i lina'la'buenti i mañainan miyu ha kumprendi na bula guihi siha cho'chu', siãna man ma sedi i tãotão man macho'chu', man ma usa lokkui' gi ottru bãnda na pusision lão mãs man ma infasisa ni para u guãha mãs meggai na produktu, fruta yan hãfa siha na gulusina yan hãfa siha na gã'ga' siãna ma usa ya u sinisten i ikonumia-ña i tãotão tãnu'. Pues i Yapanis man na'maguf sa' guãha siha ha cho'gui, prinsipatmenti, Saipan yan Luta, Tinian. Ya Luta mismu hãfa'tinas faktiria, man estilan tupu, i faktiria lokkui' ni para mãchuli' i mina giya Sabãna. Mãs ki sientu put sientu tolinãda ma espãta guatu Hapon. Guãha dididi' diskuidu-ta ni tãotão i tãnu' sa' i tanu' man ma'ãmut hit ni rikesata, ya tãya' para hita.

Estigi' unu na difektu u hassu, lão bai bira yu' tãtti guini gi konfrensia Lingguãhin Fino' Chamorro. Mampus sentidu esti na palabrã, ha patcha korason-hu, ya bai nã'i, chahu na ta chuli' dididi' tiempo-ta ya ta hassu si Rita Inos, Si Lydia Taisacan giya Luta yan lokkui' yahu na bai sãngan na guãha lokkui' esta man mãtai giya Saipan ni man sãonão deski tutuhon-ña mafotma i istudio finu' Chamorro. Nu guihi na tiempu mayot-yu' mãttu si Siãot Henry Sablan ya para uma implimenta i finãna'guin lingguãhin Chamorro, i Bilingual, Bicultural Education, etyigi' hu hassu gi mit nuebi sientus sitenta i piku na sãkkan. Kalan guãha ti inakomprendi gi mañaina, yan i tãotão siha ufa'nã'gui i famaguon ñiha finu' Chamorro. Gi eskuela ufan mafa'nã'gui finu' Englis. I finu' Englis malagu'mãmi, lão anai u hassu umeskuela.

Si tatã-hu ha tugi'-i yu' kãtta, ti siãna hu taitai sa' ti umeskuela yu' finu' Chamorro. Hu chuli' guãtu gi un ãmku' si Siãot Ada...guaha intingu i ... ha taitaiyi yu', pues hãfa'nã'gui yu' afabettu, a. be, che, de, pues atyu na hu tungu' dididi' tumaitai i finu' Chamorro. Pues una' halum gi koranson-hu na hususedi esti na problema, munnga na i famaguon-ta un dia ti u tungu' tumugi', tumaitai yan sumãngan i lingguãhi-ña mismu.

Pues ginin esti na kulan hu kumbensi i tãotão na masusedi, ya maila' ta tutuhun ginin hita ni mañaina ya ta sedi i eskuela ya u halum ya ufa'nã'gui i famagu'on-ta finu' Chamorro, yan finu' Englis gi mismu tiempu. Pues ginin atyu masupotta guini, dispues lokkui' kun todu Saipan ma

implimenta. Låo kume problema, ya etyu na bai nã'i grasiãs i mañaina-ta sa' maseha ma ke fondu i lingguãhi, låo esta pa'gu i ispiritu, i lingguãhi yan i kuttura memetgut ha' giya Luta.

Hita ni man lãlã'lã'ha' para ta abiba, ta ispiha man mãngi siha etyu siha i man malinngu-ta na lingguãhi ya ta ho'kka, ta rikohi, tana'fan danña', todú. Kada unu giya hita gai risponsibilidat, tafan a'ayuda, guini giya Luta tana'fan geftão hit, tana'fan animu hit ya ta ayudã-yi, hayi ni mãttu gi gimã'ta ya ma maisin hãfa na infotmasion, tana'fan geftão, tanã'i tiempo-ta ya ta ayuda esti siha na komiseon ni man gaigi pa'gu na siha man pinega sigun i lai publiku ni ha apreba i administrasion yan i legislatura yan pumalu ottru lokkui siha na man mã'gas. Pues iyotta esti na fringkas.

I lingguãhita, oro, oruta, fringkãsta, tãya' siña chumuli', tãya' siña yumamak na hitaha' ni tãotão i tanu. Hita para ta arekla, ya munnga na ta distrosa. Esti ha' na siña tana'lã'lã' i kutturã-ta. I fringkas ta ni lingguãhi, guiya muna'fan mamaguf hit, yanggin ti ta tungu ya ti ta kumprendi hãfa finono'ña i ottru tãotão, siña ha' kumãkãnta ya ilekmu ininsusutta hao. An guãha palabrã-ña ya ti untungu' maolik palabrã-ña kão ininsutta hao sa' ti un komprendi.

Pues yanggin ta komprendi kabalis i lingguãhi-ta, achu'k-ha' ti untungu' ottru lingguãhi. Atan ottru siha na nasion, man adelantão gi ekonumian ñiha, lina'la' ñiha, ya ma protehi i fringkas tãno' ñiha, i irensian ñiha ginin as Yu'us yan i kutturã-ta ginin hita mismu ni man gaigi guini na tãnu'. Hita para tana' metgut ya ta aregla. I pumalu siha na nasion man e-eyak ottru lingguãhi, låo ti ma yuti', ma susteni ha' todú i lingguãhin ñiha, man metgut. Atan pã'gu na tiempu, mampus i kinalamtin i klobus, i CNN man dibãbati gi lingguãhin ñiha, ya man akomprendi.

Hita lokkui giya Luta, debidi ta usa kabãlis i lingguãhi-ta. Debi di tafan danña', mana' guãha miting guãha na tãotão ti ha tungu' fuminu' Englis, låo siña kumuentus gi finu' Chamorro, ufan ma konni' i intetpiti ya usãngan hãfa sinentin ñiha, hãfa siña mãs ha ufresi hãfa taimanu ma adilãnta i sosiãt yan i ikonumia para esti na tãnu'. Pues put uttimu hugãgãgão todus i tãotão guini na kuminidad, utungu'ha' na i idat hu kalan atrasahu låo sen siña sumãonão lokkui, låo i man hobin ni ha kumpreprendi-ha' i lingguãhi, kululo'ña etyu ya man sãonão ya man eskuela dididi'.

Debi ta usa kabãlis i lingguãhi-ta. Sa' utungu'-ha' na gi tutuhun mafa'nã'gui i bilingual dispues masotta, later on matutuhun ta'lu. Lão hugãgãgão na tafan a-ayuda, ta ayuda esti siha i membru nai ma pot fifiha na para ripãsa i diksinarion Chamorro, ya umana' pãs, uma umentayi, mãs u ma ispiha mãs palabrã, put para mãs mana' finu mo'na i che'chu' ñiha ni para esti na dokumentu ni mãs para ufan ayuda etyu siha na tãotão ni esta man, ti atrãsãsa-hu, låo esta man diningu ni tiempo, siña ginin esti na dokumentu i diksinarion Chamorro man ayuda sa' ha rikohi hit tãtti i kutturã ñiha ya siña kon todú.

Maseha man gaigi i familia-ku gi ottru tanu' siña-ha' machuli' esti na diksinario sa' hu tungu'ha' na makkat i che'chu' miyu, yan lokkui' i pumalu siha ni man man nana'i ayudu put esti na program sen maguf yu' yan lokkui' i Chairman as Glen Manglona, hana' mo'na yu' pa'gu na dia, hana'saonao yu ya hudiseseha mohon na i administrasion yan i legislature ya hu maná'i más sálappi' esti na programa anai ta na' lálá' más, tana' homlu' i lingguá-hita, ya tana' más metgut, sa' estigi' i fringkas, i kutturá, i kustumbre-ta ya ni háyi siña tafan inamut, munga na ta fan má'a'ñáo, munga na tafan mamá'láo na ta usa, sa' estigi fina'ná'guin i mañainata ginin i man malofan siha na tiempu, ha irensia hit esti na irensia mapo'lu gi korásona, ya hita yan i famáguon-ta yan i man mamamaila' na hinirasion, uma tungñu' háyi hao, ginin manu hao, háfa rasámu.

Sa' esti ha' ni siña ta abiba i táno'ta Luta. Si Yu'us Ma'ási'."

MC: Tita Hocog:

“Si Yu'us Ma'ási' Sinot Honorapbli Prudencio T. Manglona, i mofo'na na atkatdin Luta. Gi pá'guguha' para ta kuintinua i prográmá-ta ya i tumatitiyi i prográma, a'anuk gi sikecho', a'anuk na guáha pá'gu' para u kuentusi hit gi prinsipat na mensáhi, ya malagu'yu' na bai ágang si Siñot Thomas Mendiola ya u introdusi i para ukuentusi-hit pá'gu.”



Rita C. Guerrero and Tan Ana Atalig Taimanao share their views about the language.

Carmen Taimanao:

Para u chagi si Mrs. Guerrero. Si Sinora Guerrero. ... Si Rit para u chagi....manalik i taotao gi pisun konfrensia). I hila' yan i lifin.....mañalik i taotao gi pisun i konfrensia). Ti lifin! Lachi si Mrs. Guerrero. Ti lifin. Dinanchi famaguon i lifin? Ha? Hafa esti (ha patya i nifen-ña yan manman oppi: NIFIN!)

Hey, Mrs. Guerrero, hafa ilekmu...lifin? (mañalik i taotao). Atan-ha' sa' ti hatuñgu' si Mrs. Guerrero. Hula', hila', yan lifin. Lachi no? Lao ilekña para una' dinanchi gui ya ilekña: "hula' yan nifin". Dos attikulu gaigi gi un liyang no? Dinanchi! Si Yu'us Ma'asi', guaha otru?...

Frances Sablan:

Nihi tana' pakpakki si Nan Ammi'. Kao guaha ottru? Man na'huyung iyun ñiha adibina, dibina? Nu, Guelu Fa'dang, Guelu Ammaga', maila..... Etyu imafanana'an.....no? Chairman, kao guaha adibina-mu? Pat si Doktora Rechebei, siña Chung pat nihi ya ta pakpakki si Siñora Peters sa' mattu-ya guaha dibina-mu? Pues an taya', hassu i dibinan miyu kosa ki ta totchi pa'gu na prisentasion. Guaha adibina mu? Mart?



MC: Martin Mendiola

“Si Yu’us ma’âsi’ Siñora Sablan. Guâhu i adibinão para i famâgu’on. Adibina, adibina, hâfa etyu i yanggin ilekmu dukduk, humuyung gi matduk? Dokduk. Ha? Umang! Atanha nai na man minâlâti. “Dokduk, dokduk na’mu tâki’ umang.” Etyigi’ etyu na adibina. Dokduk, dokduk, na’mu tâki’ umang. Humuyung i imang pues tinatki’i hao pues habira gui hâlum. Guâha lokkui’ na inak’ka’ i kalulotmu. Pues etyigi adibinão. Âmmi’, guâha ottru adibina mu? Guâha ottru? Pues buenu, nihi ya ta kontinua yanggin tâya’ adibina.

Maila! Ya mientras ta ispipiha hâfa i ottru, yahu na bai menta ta’lu i pattisapasion i famâguon iskeula siha giya Saipan, Tinian yan atyu siha i man gaigi gi Northern Marianas College. Yahu na bai nâ’i rekognasion i IT&E put i suppottasion-ña put hana’ guâguâha esti na probilehu yan aputunilat ni para tafan a’ali-i’ yan manhihita guini na imputtântin hunta ni masusesedi guini giya Luta. Yan Mañasâonão mãne’luta man maestru siha, administrâdot yan famagu’on eskuela. Maseha tita lili-i’ siha, lâo man mâlili-i hit ya magof agradezi kada ta menta na mañasâonão siha lokkui guini parehuha i ispiritu, sensia yan i hinengi gi kuttu-rân lingguâhi-ta.

Si Yu’us Ma’âsi’, Siñot Juan Babauta, hâgu ni direktot i ANA (Administration for Native American) grant gi papa’ i Northern Marianas College, Si James Guerrero, guiya tâotâo Information Technology, mampus nu imputtânti siha che’choñiñiha. Esti i mismo lahita si Dwayne Maratita mampus dedikasion na setbisio hanana-i hit, desdi alas sieti ha tutuhung gui

guini asta ki man mākpu'hit todū. Si Yu'us Ma'āsi', gaigi lokkui' si Frank Norita, put fabot tohgi Mr. Norita ya unma rekoknisa.

Mampus manma sāsā'pit esti i famāguon-ta. Man na'maguf, na'fan banidosu sa'man gaigi gi mofo'na, mampus mofo'na na gi eskalera esti i kapasiodāt i mafa'nana'an esti ilekñiha Information Technology. Etyi guāha na intingñu' buenti, etyi Information Super Highway. Man gaigi hit guenāo na kapāsiodat. Gaigi na kuntodu iya Hawaii man pattisipāpāo lokkue guini gi progrāma ta pāguguha'. Guiya etyu ilekña "live", "live" kumeke ilkeña na hāfa tasāsāgnan, hāfa ta chocho'gui, malili-i' ha' imidiamenti, ti parehu yan antis an umekugñuk hao ni news ginin Saipan, un simāna malofan etyu na news, o Amerika na news ginin ma'pus na mes, ya pā'gu ta e-ega' guini gi television guini giya Luta. Pā'gu na tiempu, guiya esti na klasen eskalera i gigigu un sāgnan, gigigu unhungñuk. Pues mào'ppi ha' lokkue i adibina giya Saipan, Hawaii duda yu' kào matungñu' i pā'gu siempre matungñu' para mo'na sa' ma hungñuk ya ma komprendi.

Sin inbatgu, nihi ya tafan hanāo mo'na. I sigenti ni para u ma susedi. I premeum i famāguon konpitension tinigi', chiningña', pinenta. Dispensa yu' ha. Ta'lu, para famāguon konpitensian tinigi', yiningña' yan pinenta. Pues put fabot.....Tita, hāyi para uchine'gui esti?

Estigi si Siñora Mesgñon.

Fan hattalum famāguon. I famāguon man ma a'agang para unfan etnun gi sanme'na. Guiya esti siha i man sāonāo gi konpitension i.....i....tinigi' ya i che'cho' ñiha man gaigi siha gi tapbleru gi oriya a....a.... Señot Maratita, siña buenti un litrātu etyu siha i tinigi' famāguon kosa ki mali-i' nu atyu siha i man gaigi gi isla. I tinigi' ñiha i famāguon, i pinenta ni para i franela.

Ok...estigi' pā'gu si Siñora Mesgñon."

Premium i Famagu'un – Kumpitensian Tinigi/Yininga'-Pinenta (continuation of award from Day 1)

Magdalena Mesngon:

“Buenas tatdis ta'lu. Finenena, antis di uma risibi i premiu, nai manman gāna ginin ega'an na presentasion, para uma kānta ta'lu i gātbu ya na'maguf na kāntan Luta, “I Tanu Mami”, pues put fabot kào siña todū manogi? Put fabot fanogi hulu' ya ta tatiyi i famāguon. Si Yu'us Ma'āsi'. (magñanta i famag'on). Si Yu'us Ma'āsi' famāguon ya fan fila tātti gi sagan miyu. Ya ta kontinua progrāma-ta ni presentasion ni man mangāna gi ega'an. I premiu nina guāhayi ginin i inetnun famālāo'an ginin i Mayor's Office, gini'hilulu'i ni inetnun famālāo'an as Lourdes Mangloña, lokkui' gaigi i asāguan i Mayor yan lokkui' gaigi guini gi san me'na si Tita Hocog.



Siha u fannina'i i famagu'un ni premiu. Ta tutuhun ginin i yininga'. I gradu i kattiya asta unu grãdu, i fine' nena na premiu humuhuyung para si Isa Salazar. I sigundu, humuhuyung para si Demetri Wielbacker, i mina'tres humuyung para si Ivory Manglona. I sigundu na pãtti grãdu dos asta 3 i fine' nena humuhuyung para si Mariosi Manglona. I sigundu humuhuyung para si Asiana Manglona. I mina'tres humuhuyung para si Trinity Sablan. I kuãttru asta i singku grãdu, i fine' nena humuhuyung para si Acie Atalig, i sigundu humuhuyung para si Jorosa Manglona. I mina'tres humuhuyung para si Manay Manglona. Sais asta otchu grãdu, i fine' nena humuhuyung para si Egie Mesgon, i sigundu humuhuyung para si Elna Aldasmi, i mina'tres humuhuyung para si Casylyn Barcinas. Nuebi asta dossi grãdu, i fine' nena humuhuyung para si Katie Manglona, i sigundu, para si Glen Mesgon, i mina'tres para si Albert Manglona.

Gi bandan tinigi', ta tututhun ginin i sanpapa', unu asta dos grâdu, i fine' nena, para si Luke Suzuki, i sigundu si Hannah Toves, i mina'tres, para si Vicente LeonGuerrero. Tres asta singku grâdu, i fine' nena para si Jumul Santos, i sigundu para si Armeia Jacob, i mina'tres para si Violy SanNicolas. Sais asta i otchu grâdu, i fine' nena si Elvie Mesgon, i sigundu para si Aida Suzuki, i mina'tres para si Ursula Manglona. Nuebi asta dossi grâdu, i fine' nena para si Laura Manglona, i sigundu para Macilyn Mesgun, i mina'tres para si Beatrice Mesgon.

Ta'lu ha' ta nâ'i dângkulu na agradesimentu i inetnun famâlâo'an gi papa' i Mayot as Melchior Mendiola yan lokkui' i asaguâ-ña....

Si Yu'us Ma'âsi'.

MC: Martin Mendiola:

Si Yu'us Ma'âsi' Siñora Magdalen Mesgnon yan i First Lady si Mrs. Mayor yan si Siñora Lourdes Manglona, ginin i presentasion i inetnun famâlâo'an guini giya Luta. Dângkulu na kunggrayulâsion para i famâlâo'an ni mañonâo hamyu guini na bunitun kumpitension ya mampus in agradesi i che'chu'-miyu. Pues ennâogui na manmapremiu hamyu put i che'chu'-miyu. Pues kunggrayulâsion para hamyu todû. Kontudu atyu siha na famagu'un i mañonâo lão ti manmapremiu lão dângkulu



Presentasion i Famagu'un Interu Mariãnas (photos of presentation only).

Espesiát na Prisentasion: Diglossia/Bilingualism by Dr. Sandra Chung and Dr. Sarah Thomason

Dr. Sandra Chung (See page 185 for English version):

Kão *Endangered* I Linguåhin Chamorro?

Sandra Chung

University of California, Santa Cruz

I Mina'dos na Kunfirensian Chamorro, diha 27-29 gi Septiembri 2007

"Fine'na, malagu' yu' para bai hu nã'i un sen dãngkulu na si Yu'us ma'ãsi' todú atyu siha i muna'pusipbli na para bai hu gaigi guini, ispesiátmenti si Johnny Sablan, si Lourdes T. Manglona, si Julita A. Calvo, si Rita H. Inos, si Elizabeth D. Rechebei, si Paz C. Younis, i *NMI Council for the Humanities*, i Atkãtdi as Joseph S. Inos, yan todú i taotão Luta. Hu sen agradezi lokkui' si Manuel F. Borja, sa' ha ayuda yu' pumo'lu gi finu' Chamorro esti i para bai hu sãngan pã'gu. Onru para guãhu i para bai hu gai patti guini na dinañña' put i istudiu yan i ma'atbãnsan i linguåhin Chamorro.



Kumu *linguist* yu', hu istutudia i lingguâhin Chamorro yan i hâfa siña ha sangâni hit put lingguâhi gi henerât na manera. Ispesiât esti i lingguâhi: estagui' ta u'usa na manera yanggin hâfa para ta sângan, ya guini na manera ni ti manparehu hit yan i ottru na manlâla'la' siha gi tanu', tinanum pat gâ'ga'. Guaha disdi sais mit (6,000) asta sietti mit (7,000) na lingguâhi manma'u'usa gi tanu' pâ'gu na tiempu. Ya kada unu guini gi mit siha na lingguâhi ispesiât sa' ha ikspireresia i kuttura yan i tiningu' i taotâo ni muna'sesetbi i lingguâhi. I lingguâhin Chamorro, put i hemplu, ha ikspireresia i kutturán yan i tiningu' i taotâo Chamorro, ya gi taiguini, ti parehu esti gi todú i ottru na lingguâhi siha gi tanu'. Mandaña' todú, i lingguâhi siha gi tanu' manpâtti gi riniku yan gi minaolik na difirentis na rikuetdot-ta put mantâotâo hit gi tanu'.

I *linguists* manmanistutudia lingguâhi siha gi tanu' disdi sien yan sien âñus na tiempu. Maninteresâo siha nu i ispesiât-ña i kada unu na lingguâhi yan lokkui' put hâfa i kada unu na lingguâhi siña ha fa'nu'i hit put i kinalamtin i lingguâhin tâotâo gi henerât na manera. Gi uttimu na singkuenta âñus, i *linguists* manmanunungu' mäs put i areklamentun lingguâhin tâotâo ginin i istudian-ñiñiha nu i lingguâhin Chamorro, yan manmanunungu' siha lokkui' put i manera ni i istrukturan i lingguâhin Chamorro taddung achulele'-ña yan i istrukturan i ottru lingguâhi siha gi tanu'.

Lâo lokkui', i *linguists* pâ'gu na tiempu mansesen luhan sa' ma honggi na bula na lingguâhi siha gi tanu' manmâmatai. I lingguâhi mumâmatai yanggin i mañaina mamâra ma kuentusi i famagu'un-ñiha nu i lingguâhi ya ma atyik ottru lingguâhi, tatkumu finu' English. Pues i famagu'un mangahuhulu' hulu' ya ti siña manguentus nu i lingguâhin mañainan-ñiha. Dispues, sigi sigi mo'na, anai manmâtai i mañaina, mumâtai lokkui' i lingguâhi, ya i abilidad-ña i lingguâhi para u ikspresia i kuttura yan i tiningu' i taotâo tânu' na komunidâ, mumalingu humânanâo.

I finatai i lingguâhi naturât na masusesedi. Guaha na biâhi na patti esti yanggin i bihu na lingguâhi humuyung nuebu na lingguâhi. I finu' Latin, put i hemplu, esta mâtai na lingguâhi; sien yan sien âñus maloffan, i finu' Latin humuyung guatu gi siña ta âluk na famagu'on-ña pâ'gu, ya era esti siha i pâ'gu ta tungu' kumu finu' Fransis, Ispañot, yan Italiânu. I problema pâ'gu na tiempu, esti: i finatai lingguâhi siha manmasusesedi gi sen chaddik na manera ya tâya' esta manhuhuyung famagu'un na lingguâhi. Guaha na *linguists* ma honggi na guaha tres mit (3,000) asta tres mit kinientus (3,500) na lingguâhi—lamitâ gi todú i lingguâhi gi tanu'—pâ'gu manendangered, ni kumeke'ilek-ña na manggaigi gi dangkulu na piniligru sa' siña ha' manmâtai. Esti na lingguâhi siha, siña ha' manmâtai gi halum i esti i singkuenta (50) asta sientu (100) âñus na tiempu para mo'na. Guaha ottru siha i manmanhonggi na mäs bula ki lamitâ gi todú i lingguâhi gi tanu' era manendangered. Solu guaha macho'gui para u mana'lâla'la' ha' esti siha na lingguâhi, siempri i sen bula na rinikun rikuetdun tâotâo gi tanu' ni man'â'ana'i hit put mantâotâo hit todus gi tanu', ti âtman manmalingu para todú i tiempu.

I finatai lingguâhi ha pupunu' lokkui' i minaolik i rinikun difirentis na kuttura siha gi tanu', parehu ha' yanggin guaha klâsin tinanum pat klâsin gâ'ga' gi tanu' manmâfnas gi tanu', mâmatai lokkui' i minaolik difirentis na rinikun lina'la' siha gi tanu'. Kada klâsin tinanum pat klâsin gâ'ga' gi tanu' mannâna'i, gi ispesiât na manera, gi minaolik difirentis na rinikun lina'la' gi tanu'. Gi tiempu, guaha na klâsin tinanum yan klâsin gâ'ga' manmâmatai ya nuebu na klâsi manhuhuyung ginin esti siha. Esti na klâsin tinilaika naturât areklamentoñ-ña. I problema pâ'gu na tiempu, era esti: manmâmatai i difirentis klâsin tinanum yan gâ'ga' gi sen chaddik na manera,

chaddek-ña ki u siña guaha tiempu para u guaha nuebu na klâsi u fanhuyung huyung, u fanmafañâgu. Ya gi kada guaha mâtai na klâsin tinanum pat gâ'ga', pâtti gi rinikun i tanu' mumalilingu para todû i tiempu. I tanu' mumâs pumopbli.

Put i che'chu'-ñiñiha i *scientists* yan i gubietnamentu siha gi durântin bula na sâkkan siha, bulâña na tâotâo pâ'gu na tiempu tumungu' put i piniligru ni manggaigi gi difirentis klâsin tinanum yan gâ'ga' siha sa' siña esti siha manmâtai ya manâya' gi tanu' para mo'na. Guaha lokkui' liniparan-ñiñiha i taotâo siha na siriosu esti na prublema para i lina'la' yan hinemlu' i tanu'. Todus hit guini tumungu' na i haggan giya Mariânas manendangered. Dididi' ha' esta na haggan sopbla manlâla'la'. Disdi anai matungu' put esti, i gubietnamentu siha manmachocho'chu' para u mana'sâfu' i haggan siha. I haggan yan i chada' haggan manmaprotetehi nu i lai. Ya i komunidâ manmasosohyu' na mungnga makânnu' i haggan tâsi yan mungnga manmañugun kareta gi inai ni manmañâñada' i haggan. Gi taiguini, i taotâo tânu' siña ma prutehi i haggan kosa ki siña i famagu'un famagu'un-miyu siha u fanmanli'i' yan u guaha agradesimentun-ñiha nu i haggan. Kâo u guaguaha ha' haggan para u fanmanli'i' i famagu'un-miyu siha, ti ta tungu' trabiha. Lâo klâru na i chansa na u fanggagaigi ha' era dângkulu sa' i taotâo tânu' ma kumprendi i prublema ya ma rispeta esti.

I situasion put minalingun lingguâhi sen ti parehu. Bulâña na tâotâo ti ma lipâpara ha' na dângkulu na siriosu esti i minalingun lingguâhi para i tanu'. Ti ma tungu' na lingguâhi siha pâ'gu na tiempu manmâmatai gi mampus chaddik na manera. Ti ma tungu' na putlumenus lamitâ gi klasin lingguâhi gi tanu' manggaigi gi piniligru sa' siña ha' para u fanmâtai esta. Ya ti ma lipâpara na, gi minagâhit, kada guaha klâsin lingguâhi mumâtai, pâtti gi rinikun i tanu' ginin i rinikun i kutturán tâotâo mumalilingu para todû i tiempu.

I *linguists* yan i *anthropologists* siha, tatkumu si Suzanne Romaine yan David Nettle, ni manmânggi' put i *Manmalilingu na Kuentus siha (Vanishing Voices)*, manmachocho'chu' pâ'gu na tiempu para u fanmana'fanmanungu' i publiku put i piniligru i lingguâhi siha ni manendangered, manmâmatai, manmalilingu para todû i tiempu. Puedi ha', yanggin i taotâo tânu' na komunidâ siha manmanlipâra taimanu siniriosu-ña esti na prublema, siña matutuhun manmañuli' aksion para u masâtba esti.

Gi minagâhit, i lingguâhin Chamorro era *endangered* na lingguâhi. Siña ha' na' manman esti sa' guaha mâs tâotâo manguekuentus gi finu' Chamorro kini ottru na lingguâhin tâotâo Micronesia. Sin imbâtgu, i lingguâhin Chamorro era unu gi dos na mâs *endangered* na lingguâhi gi todû i lingguâhin Micronesia siha. I rason gef ti na' manman: i mañaina siha ti ma kuentutusi i famagu'un-ñiha finu' Chamorro.

Ta li'i' klâru esti gi numiru ginin i sensus i Estâdus Unidus. Gi dos mit na sâkkan (2000), menus di dos gi tres pâtti (2/3) gi sitentai dos mit (72,000) na Chamorro giya Mariânas manguekuentus gi finu' Chamorro. I situasion gi put i famagu'un mâs ti bunitu—gi dos mit na sâkkan, menus di lamitâ (1/2) gi benti mit (20,000) na famagu'un Chamorro ma tungu' manguentus gi finu' Chamorro. Kumeke'ilek-ña esti na mâs di lamitâ na famagu'un giya Mariânas pâ'gu na tiempu ti siña ma fa'nâ'gui i famagu'un-ñiha nu i finu' Chamorro. Solu guaha u macho'gui, i lingguâhin Chamorro sen siña mumâtai, sen siña mumalilingu humânanâo, gi ottru singkuenta âñus disdi pâ'gu. Yanggin masusedi esti, gi taotâo Chamorro siha siempri mumalilingu i imputtânti na pâtti put i ispesiât na kutturán-ñiha ni irensian-ñiha gi tanu'. Ya i tanu' siempri mumâs pumopbli.

Kão guaha hãfa siña ta cho'gui para uta na'sãfu' ya u lãla'la' ha' i lingguãhin Chamorro? Hunggan, lão ginin i taotão Chamorro mismu ha' ni siña. I taotão hiyung ti siña ma na'lã'la' i lingguãhi ya ti siña manmanirensia siha guatu gi ottru na henerasion; ya ni i gubietnamentu ti siña lokkui' ha na'cho'gui i komunidã na u mana'lãla'la' ha' i lingguãhi. Solu ha' i mismu taotão tãnu' na komunidã—i taotão tãnu' mismu ni umu'usa i lingguãhi—siha ha' siña muna'guaha aksion para u ma'ayuda i lingguãhin Chamorro na u sãfu' ya u lãla'la' ha' gi manmamaila' na tiempu siha.

Hãfa siña i taotão tãnu' u macho'gui? Fine'нена, u fanguentus finu' Chamorro, ya u fanguentus finu' Chamorro sessu, ispesiãtmenti gi gima', yan ispesiãtmenti u makuentusi i famagu'un-ñiha finu' Chamorro gi gima'. Atyu ha' yanggin i famagu'un ma huhunguk sessu i lingguãhi, ispesiãtmenti gi gima', ni siña siha mismu manfinu' Chamorro. Tãya' ottru manera ni siña. Mina'dos, sohyu' i famagu'un-miyu na en fankuinentusi finu' Chamorro. Mina'tres, fanmãnggi' gi finu' Chamorro yan en fanmanaitai tinigi' finu' Chamorro. Yanggin i famagu'un manmanlili'i' na i mañaina siha manmãmanggi' gi finu' Chamorro yan manmananaitai gi finu' Chamorro, siempri gumuaguaha animun-ñiha para u fanmãmanggi' gi finu' Chamorro yan u fanmananaitai gi finu' Chamorro. Mina'kuãttru, u fanbanidosu i taotão nu i lingguãhin-ñiha ya u ma'usa i lingguãhi gi put apresiasion yan respetu na bãnda. Imputtãnti na esti na banidã gi put apresiasion yan respetu na bãnda, u manã'i lokkui' guatu gi manmamaila' na henerasion siha, ya u masienti lokkui'.

Siña ha' guaha na taotão siha manluluhan na yanggin manfinu' Chamorro gi gima', i famagu'un-ñiha ti uma tungu' finu' English ya siña kãsi ti u fanggai adilãntu mãs i famagu'un. Lão esti na linihan ti prisisu. Gi todú i tanu', guaha kutturã taotão ni mansen mãolik gi mãs ki unu na lingguãhi. Ti nisisãriu na u mayuti', pat ti u ma'usa, i un lingguãhi put para u ma'usa i ottru lingguãhi, tatkumu finu' English. Sen siña, sen naturãt, yan tinattitiyi ha' na i famagu'un sen siña ma tungu' i dos na lingguãhi. Ya pã'gu na tiempu, i famagu'un giya Mariãnas ma huhunguk yan ma lili'i' i tinigi' finu' English todú i tiempu. Ma huhunguk gi iskuela, gi *television*, yan ma tataitai gi *web*. Pues maseha hãfa na lingguãhi i mañaina ma na'sesetbi yanggin para uma kuentusi i famagu'un-ñiha gi gima', siempri ha' i famagu'un uma tungu' finu' English. I mãs dãngkulu na kwestion era kão i famagu'un uma tungu' manfinu' Chamorro lokkui'. I ineppi guini, era atyu ha' ni siña i famagu'un ma tungu' finu' Chamorro yanggin i mañaina ma kuentutusi i famagu'un-ñiha gi gima' finu' Chamorro, ya ma sosohyu' lokkui' i famagu'un na u mana'setbi i finu' Chamorro.

Kãsi siña ha' guaha lokkui' taotão siha manma'ã'ñao manmãmanggi' gi finu' Chamorro. Siña ha' manluluhan na ti u ma'usa i dinanchi na *spelling*, pat kão para u ma'usa i *spelling Guam* pat i *spelling CNMI*. Lão i *spelling* mãs menus imputtanteñ-ña ya ti ma lipãpara nu i taotão. I *Guam spelling* yan i *CNMI spelling* mampus umachuli'. I difirensia dididi' ha', taiguihi ha' i difirensian i *spelling American English* yan i *British English*. Tãya' bãba yanggin ma'usa i unu pat i ottru, pat an matugi' i palãbra gi ottru manera. Hãfa imputtãnti yan prisisu era i u ma'usa i lingguãhi. Ya intri mãs ma'u'usa—gi kuentus, gi tinaitai, gi tinigi', gi *e-mail*—mãs siña i famagu'un ma lipãpara yan ma agradesi i hãfa esta i *linguists* ma tungu', na todú lingguãhi manparehu gi nina'siñan-ñiha para u ma'usa para u fana'akuentusi i taotão siha.

I lingguãhin Chamorro siña ma'usa para uta fanakuentusi gi bula na manera, taiguihi gi finu' English, China, Chapanis, pat ottru na lingguãhi. I lingguãhin Chamorro ha u'usa esta bula na istrukturan lingguãhi ni i taotão ma popo'lu kumu istrukturan manmetgut na lingguãhi siha.

Guaha esta dos na ufisiât na *spelling*, guaha *language commission*, yan guaha prugrâman TV yan *radio* gi finu' Chamorro. Guaha lokkui' gramâtika yan diksionâriu ginin i che'chu' i difuntu as Donald Topping ya ta nâna'i gui' agradesimentu put esti. Gi manmamaila' na sâkkan, i diksionâriu para u macho'gui di nuebu ginin i impeñun bula na tâotâo Mariânas, sumâsâonâo si Rita H. Inos yan si Elizabeth D. Rechebei. Guaha esta lalabula na tinigi' gi finu' Chamorro ginin as Emilio A. Ayuyu, Joaquin F. Borja, Manuel F. Borja, Pedro R. Onedera, i difunta as Dolores Marciano, yan ottru siha.

Lão maseha todû lingguâhi manparehu fuetsan-ñiha manma'usa para uta fana'akuentusi, kada lingguâhi ispesiât. Kada lingguâhi guaha ha na'a'annuk put i kuttura yan tiningu' i taotâo tânu' ni muna'sesetbi i lingguâhi. Ya esti i mäs imputtânti na rason na u ma'usa i lingguâhin Chamorro. Gi ma'usâsa-ña, yan gi finanâ'guin-mimiyu guatu gi famagu'un-miyu, siña hamyu muna'sisigi ha' na u lâla'la' esti i uniku na klâsin lingguâhi, esti i ispesiât-ña na ikspresasion i kutturán Chamorro yan tiningu' i taotâo tânu'. Ya gi taiguini na manera siña en fansisigi ha' manmanirensia gi rinikun i tanu'. Kumu tâotâo hiyung yu', tâya' mäs siña hu cho'gui, na hu lipâra ha' na i lingguâhin Chamorro *endangered*. I lina'lâ-ña gi manmamamaila' na tiempu siha, gaigi gi kannai-miyu.



TK

Dr. Chung also presented on behalf of Dr. Sarah Thomason, Professor of Linguistics, University of Michigan (*Note: Inaudible sounds from video recording are shown as ...*):

“.....have co-existed for many, many years. This is true for many other countries where English is used but not the heritage language for the most of the population. O.k.. well ...In this kind of situation peaceful co-existence of the two languages is the central part of society. Here is an extreme example, in some societies, a person has to marry outside their language. You can't marry a person who speak the same language as you....so for instance in the northwest Amazon, there are people who are called.....; two kinds of languages, first and the second the Chipanwa language. In this society, the father's language is primary but as they say: “we don't marry our sisters”. So people must marry outside their language group when they have children, the parents are passive bilingual meaning they can understand their husband's or wife's language, but not necessarily speak it. But their children are active bilinguals, meaning they can speak both languages fluently...and the use of more than one language is very....he gives many other examples of this type. O.K....but....but we can have....without policy about being able to marry people who speak our own language so, what those situation like? Often, the purposes of the two languages is to maintain social boundaries so in India for example....the.....there are four local languages, Barachi and...which is very distantly related to English, they're Indo-Europeanwhich is...and they're not related to Indo European. There is a very distinct separation on what language is use in private spheres like at home, what language is use in public. Everyone is bilingual or multilingual. Barachi is the official state language but different languages are use in different context this is a concept of different language in different context. It is also call So, for instance, if you could imagine in the Marianas, Chamorros might be use in the home, Chamorro and English might be use in the school, there are other situation. They are other public situation in which English might be primarily used but people have said about thethey say as long as ethnic separatness and the home life is valued and, the language remain associated with ethnic separatness, there isn't any reason to expect multi-lingualism to disappear. In other words, all the languages will continue to be maintained. Sometimes, in a situation where languages are use, one language tendsto exclude others and I think I heard a little talk about his earlier today about how Chamorro can be use because most Americans are not Chamorro, not speak Chamorro, so, indeed there are many societies in which people do not share their language with outsider and especially languages like pid-gin are invented to keep them from learning the language. So, in Papua New Guinea, an early missionary in.... territory, his name is W. G. Lois, spent some time trying to learn Motu (ti siguru na palabra) and he thought he had succeeded but after a while, he was told by this little bory, his son, playing with the village boys, that what he was learning was not the true lanague at all but a made-up language that the villagers had invented to prevent him from learning the real one. Other fieldworkers have reported the same thing. So, in Ethiopia, a fieldworker reported that the language that we learned in the first 7 months was the kind of pid-gin, the language use by police trainers and not..... Other times, people use mixed languages to facilitate trade. This happen too in the Pacific Northwest in American for instance. Chinook jargon was a language that was a pid-gin language used by the Chinook people to communicate with other tribes and white people and

this enabled them to maintain their language. The Chinook as I said safe language contact often stimulates creativity and by this...Sera Thompson means creative exploitation of both languages. So for example, co-switching, the switching from one language and another within the same sentence can be used to create social identity. The French and Spanish switched in New York, pretty soon there was Spanglish that identifies people who were, who grew up in New York City and you know there's also co-switching between English and Chamorro which I think is very vibrant a...and language can be used...alright, so, we...to think about these situations.because none of the situations I described fit the war model language contact, they seem peaceful, harmonious, co-existing and it looks like nothing will change. That's very positive. What aboutlaissez forms of language contact, the type where one or another language could disappear. Well, here's one kind of phenomenon that gets closer to a unsafe language contact. She calls it "borrowing into oblivion" it means you're borrowing so much that you disappear. Laha is a language in Indonesia which is a minority language, the language in the areas, which is spoken by more people and more powerful are spoken called Abanese Malay (ti siguru na palabra) and scholars have reported that Laha is maintained.....has been maintained in the face of pressing of the other language only because....like drastically changing it, but bit by bit, the grammar of Laha basically became the same as Abanese. But it contributes to its survival in a way that it sort of signals death from the inside. Now, of course, many cases of language contacts are zero sum gain (ti siguru na palabra) where there is one dominant language, one powerful language, and the other language are unpowerful, and this is unsafe language contact. This type of contact, one language will not last too long because one of the languages will die.

Well, what are some examples of that. She cites many or most indigenous languages in most European colonies or ex-European colonies, and many indigenous languages in which she calls it European Expansion Zones. Yea, it's important to note that language lost is not necessarily as a result of military action, not necessarily as a result of war...so often people switch to a new language for a combination of positive economic reasons.

But sometimes the language shift is forced. For instance in boarding schools in the U.S. for indigenous people and we heard Ammi' talked about this earlier in the conference. So the idea that the language contact always tends to preserve most of the languages however what is clear, Dr. Thompson said: "we need to recognize that language contact is not always dangerous, that bilingualism can be saved." And she says that we need to promote those conditions to save language contents.

So let me leave you with the question: How would one promote safe language contact in the Marianas? It's the same question, how would one promote bilingualism, where Chamorro and Rafalawash could survive and thrive along side English. Well, one way of thinking about this is to ask how closely...how true is it that Chamorro and Rafalawash are used for a purpose; distinguish its use for a purpose and if we cannot..you know...so some purposes, we can clearly identify, so think about popular music, that creates an identity.

How can we use Chamorro and Rafalawash to maintain or create a sense of identity, to strengthen identity in private situations, especially with families. We heard about that earlier today. I think that while there are clear answers to these questions, it's important to think about them because, trying to work toward an answer serves as guidelines for the next step to be taken, so when people say...it's really the responsibility of the family to speak Chamorro, what they mean is we need private sphere to be a Chamorro language sphere in opposition to English...you know to have some other spheres. To establishfor the Chamorro and Rafalawash....the basic language in contrast to English. It would be possible to maintain peaceful co-existence.

Si Yu'us Ma'ase.”

Sarah “Sally” Thomason: Safe and Unsafe Contact, revisits the same themes in her LSA Presidential Address. She observes that the public and many linguists assume that language contact inevitably leads to language conflict and then the disappearance or death of one of the languages involved. In contrast, she argues that language contact is often "safe": there are cases of language contact in which no conflict is involved and the languages involved all survive and prosper in peaceful coexistence. To support her views, she discusses many examples of real-world situations in which bilingualism is a stable situation that has lasted for many generations. She points out some of the properties of these "safe" contact situations.

About Dr. Thomason –

Sarah Thomason received the Ph.D. in linguistics at Yale (1968) and taught first at Yale, then at the University of Pittsburgh, before moving to the University of Michigan, where she is now Professor of Linguistics. Her research areas are language change, especially contact-induced change, and the linguistics of the Salishan languages (a language family of North America). She has authored two books and numerous articles. She has been Editor of the journal *Language* (1988-94), Chair of the Linguistics & Language Sciences Section (Section Z) of the American Association for the Advancement of Sciences (1996), and President of the Society of the Indigenous Languages of the Americas (2000). In 2009 she was President of the Linguistic Society of America. Her Presidential address, delivered in January 2010, argued that language contact does not always lead to language death.

MC: Martin Mendiola:

“Si Yu'us Ma'asi' Doktora Chung. Mampus na'maguf ennao na infotmasion ni un na'i fan manungu-ham gi anak'ku na tiempu hamyu yan si Doktora Sara Thompson in istudia-yi ya in prueba magahit yan bula i hemplu in nai-i ham na sinña i dos lingguahi lumã'la' osino mãski dos lumã'la' gi lugat. Etyu ha' i debi tana' guaha praktiku na fungsion gi kada lingguahi, na guaha dangkulu na prisisu yan guaha dangkulu na propositu na ta nisisita etyu na lingguahi siña hana' prosipbli i propositu ni ta u'usa i lingguahi. Ennigi' hasasagnan sa' ennao masotda' ginin i annakku' na inistudiu.

Pues dāngkulu na agradesimentu para si Doktora Chung, ya hagāgāgāo i famāguon eskuela i Marianas kuntodu Guahan yan iyuk-ha' etyu i man gaigi Honolulu pikurāyi ma umentā-yi i tiniñgu' guini na manera ti taimanu mās siña ta kontinua umusa o mana'guāha siha imputtānti na rason na konbeni para ta usa osino para kontinua tumungñu', sumentu yan gumuaiya i finu' Chamorro. Ginin ennāo na siña ta asigura. Siña mās anāku' mo'na karera ni para ta kontinua umusa yan guāha na siguru hasetbi hit yan i man māmāmāila' na hirinasion.

Pues nu, maila' ya ta...hekkua' kāo guāguāha' premiu. Tita, guāguāha' kostat kamuti? Hokkuk guini un...etyi ilekña bachena na rasan kalamāsa, bachena, hassu ha' ennāo i bāyena na kalāmāsa, pues yahu-ha' na bai rafu' etyu Tita. Ginin i guālo-hu etyu na kalāmāsa yan guāhu ha' fumanana'an na kalāmāsan bachena sa' an un atan, kalanha' bachena dinangkulo-ña. Pues maila' ya ta rafu' ennāo. I gumānna ennāo, bai nā'i unu na kamuti! Āhi, ti un kostat, unu ha' na kamuti! Bai gagao ha' si Wayne unu ginin i kostat-ña.

O.K Antis di bai introdusi ta'lu si....hāyi iya na'an ña, si Fa'dang si....Guelu Fa'dang maila ya bai ripiti ha' ta'lu. Kongrayulasion humānāo guatu para esti siha na kabayeru i mampus dāngkulu ayudu ñiha giya Hawaii e-rate I manihānti, Si Ray-ray Susulan, i PSS e-rate Joseph Torres, si John Guerrero PSS e-rate, Veronica Acosta ITE, President gi NMC si Loran Cabrera yan si doktora Rita Sablan, i Komisinan i Edukaseon, pues ta'luha', Si Yu'us Ma'āsi' put todū i ayudun miyu ya i animu ni para mana'posipbli i konfirensia.

Si Yu'us Ma'āsi', pues estigi si Guelu Fa'dang.”



MC: Thomas Mendiola:

“Si Yu’us Ma’ási’. Mientras siha na pãppit i man manã’i hamyu para in ebalua i esta munhayan magñuentus siha guini, esta siña buenti inna’fan hãhãlum tãtti, guatu i rehistrasion lamasa yan para bai sagñani hamyu na ti atmaman esta tafan hãnão hulu gi siudan i tãotão mo’na siha giya Luta giya Mochung ya para ta cho’gui esti i Pa-ug.

I Pa-ug esta buenti mun hanyan hu isplikayi hamyu nigap lão maila’ tana’ fresku dididi’ha’ talu na put para ta na’i nã’an miyu angin siña hamyu manman ayik hamyu nã-an miyu ya un adopta nã-an Chamorro. Chuli’ ennão na nã-an ya esti i Pa-ug tafan hanoa hulu para Mochung.

Guãha kareta-ta, ayik nã-an miyu ya in sagñani si Mr. Glenn Manglona, ya siña buenti ha tugi’ hãfa nã-an-mu yan etyu i para un adãpta na nã-an. Pues gaigiha’ i bãs ni esta listu i para tafan kineni, estigi’ pãgu....ahi ti makpu’ esti na para tafan diskãnsa ñaihun-ha’ nãya esta lãmu’na ta’lu guãha gi oran 6:30 no Glen? Alas 6:30 guatu giya Tene’tu para tafan assuda gui lamu’na ya tafan hita man boka. I Pa-ug tafan hãnão hulu’ para Mochung, siña man tinaka’ hit dos oras.”

MC: Martin Mendiola:

“Guelu Fa’dang, esta hu achig hãchi para nã-an hu. Guãhu si Guelu Ifit. Pues ekugñuk sa’hãfa na para Ifit nã-an hu. Si tãta hu, i che’cho’ña diski anai hohobin taiguini giya guãhu.

Kumãnta si Martin: I ga’mu karabao sa ha ãkka’yu i metgut yan dãngkulu na ifit, ai ya guãhu mon ga’mu teddy bear. Ai na boninitu, ai na dinangkulu iyo-ña, tambun nai ni ga’ña sa’ dãngkulu. Ai ya guãha mon.

Pues bueno, polu ya estaki ma Pa-ug yu’ pues atyu buenti na siña un a’agang-yu’ Guelu Ifit.

Si Yu’us ma’ási’ ya esta Mochung.”

End of Day 2 Sessions

Participants are reminded to turn in their conference evaluations.

ISSUES FOR RESOLUTIONS FROM DAYS 1 AND 2:

- 1. To expand the Dictionary Committee’s project to include the Children’s Dictionary with illustration**
- 2. More forums like this conference to discuss issues of concerns regarding the Chamorro as people and a time to reflect.**

3. Encouragement for the promotion of written materials about the Chamorro language and cultures
4. There is overwhelming evidence offered by students to expand and promote Chamorro curriculum and training for teachers of indigenous language and programs.
5. That there must be financial support from the political branches of the government to ensure that our languages are used in all functions of the government including translation services for those in need (especially for the elders that do not speak English).
6. That there will be legislative adoption of the new and revised dictionary
7. That translation and interpretation be distinctly defined to ensure that vocabularies are defined within the context of the culture.
8. That the Public School System accepts Chamorro as one of the language of instruction in the classroom.
9. That public signs and services especially for those that are assigned to the health and safety of the community be translated into the indigenous languages.

Evening Activities:

Sirimonias Pinagat giya Mo'chung Atchu' Latti': Participants were invited to take part in the Pa'ug Ceremony at Mo'chung. Ceremony was performed by Guelu' Fadang,



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Dinner hosted by Mayor Mechor Mendiola and the people of Rota: After the ceremony at Mo'chung, participants were treated with a delicious Chamorro dinner and performances by local artists (dancers). The dinner was held at one of the several peaceful and beautiful beaches.





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Participants enjoying the dances, food and company after the conference at a dinner reception hosted by the Mayor Melchor Mendiola, Mrs. Mendiola and the Rota community. (All photos on this page and the next are from Sue Deleon Guerrero.)





Tetset Diha, Betnis, April 30, 2012

**MC: Sinora Tita S. Hocog
Sinot Thomas D.**

**Mendiola
Sinot Martin T. Mendiola**

**Mensahin Felisitasion: Sinot
Steve Mesngon, Konsiliu
Municipat Luta**

Mr. Mesngon extended support and appreciation on behalf of the Municipal Council of Rota

to the conference organizers and participants.

Prisentasion Ikunumia: Sinot Diego M. Songao, Kabisiyu, Kumision Huegu, Luta (*Mr. Songao was unable to attend the conference and extended his regrets to the organizing committee.*)

Principat Na Mensahi: Sinot Juan M. Del Rosario, (*Mr. Del Rosario was unable to attend the conference and extended his regrets to the organizing committee. His brief message is in the Conference Program Handbook.*)

Espisiat Na Prisentasion: Sinanga Historia: by Sinot Herbert M. Del Rosario, Direktot i CNMI Archives (*Mr. Del Rosario was unable to attend the conference and extended his regrets to the organizing committee.*)

Minsahin Inetnun: I Llinguahi gi Bandan Kumunikasion:



Bernadita Sablan, Glenn Manglona and Frances Sablan present their respective programs using the Chamorro language.

Guelu' Amaga'- Glenn Manglona:

- Radio program introduces and encourages new vocabularies from the community;
www.magic100radio.com

Guela' Suabi – Bernadita P. Sablan:

- Abiba Llinguahita – Channel 14; every other Tuesday, 7-8 p.m.
- This program depends on sponsors

Guela' Fa'i – Frances M. Sablan:

- Historical overview of the Chamorro media program

Julita Calvo:

2005 language assessment; students' writing sponsored by the Dept. of C&CA on the *Theme questions* – *Why is it important to use the Chamorro language on a daily basis*



Mrs. Calvo shared some of the former students' insights regarding the language and culture.

The following students received prizes during 2005 students' writing event: .

Mary Ann Ulloa – 7th grader 2005 – 1st Prize

- Mother tongue – Chamorro
- Language defines me
- One must know his own history to determine a sense of direction
- Observation: English dominates the language of our youth
- If Chamorro is not valued at home, it extends outside the home
- Observation: The elders are not pleased of what is happening and felt there is a sense of alienation between the young and the elders.
- Personal pledge: will speak and use the language

Clint Barcinas – 12th grader 2005

- The family must be held responsible for the loss of our language as it was not valued
- Sense of loss in Chamorro

Raffle – Prize: Traditional Herbal Medicine

Amaga' & Fa'dang

Talu' Ha'ani/Afternoon Sessions

Chamorrta:

Aktibidad: Chamorrta/Umadaggao: Aniceto Mundo, Guelo Fa'dang yan Julie Calvo. Carmen Taimanao yan Aniceto Mundo. Manny F. Borja, Antonio Quitugua lokkui'.

A brief performance on the Chamorrta was given by several individuals. A few members of the audience also joined in.



Tan Ana Atalig Taimanao reciting the Chamorrta

Dibatin Istudianti Siha Put i Lingguahin Chamorro: Sinot Danny Quitugua

MC: Thomas Mendiola:

“Si Yu’us Ma’asi’ Guelu Ifit (Martin Mendiola). Esta mun hayan ya tafan lakfina’ mo’na gi progrãmata lão u ha hassu, gi taiguini anai na esti i maestro serimonias gi kada munhayan i unu u

hanai guatu ya ilekku na maolik tana' halum i kantan Chamorita ya gaigi guini si Vincent Calvo ya Si Vincent Calvo guaha finono'ña na kantan Chamorita ya para bai fletya hun ha' huchung. Bai chagi flumetya ha esti huyung. No? Enli'i' siempri esti, gof ekogñuk, mungña yu' ma oppi sa' guini gi san hilu' (*Kumantan Chamorita si Thomas*).

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Tinatichichi esti pã'gu ni komiten i konfirednsia. Gaigi si Guelu Fa'dan yan si Gualu Suãbi yan si Guelu Fa'dang. Guahu ennã. Maolek fan sigi mãgi, osino magaluti talu' unu na Chamorita. Siñoris yan Siñoras, todú i tiempu debidi tana'fan atya i tiempu yan i oran eskuelan ñiha. Pues unratu-ha' naya ya ta nunuk dididi' etyu i komite ya ta na' fan mo'na i famãguon-ta ya ta li-i'fan hãfa sinentin ñiha put esti ni tachocho'gui ni konfirednsia. I famãgu'un eskuela, put fabot. Yanggin ta huchum esti na konfirednsia, siempri-ha' ta atan hãfa i gradu-ta. Pues estigi' pã'gu i famãgu'on-ta ni para ta ketungñu' hãfa mohon sinentin ñiha put esti i konfirednsia. Put i mina'tres esti na ha'ani, man malagu' hit lökkue ta ekuñguk i famãguon-ta. Pues i finenena na kuestion. Hãfa na imputtãnti na ta tuñgu' i lingguã-hita?"

“Buenas dias yan saludu para todus hamyu i nã'an-hu si Lisa Taisacan. Gof na' mãmã'lão na Chamorro-yu' sa dumibãbãti-yu put esti na lingguãhi ya ti siña udanchi i masãgñan-ña. I kuestioña para esti na dibati “Hãfa na imputtãnti na para ta tungñu' i lingguãhi? Bai hu oppi gi taiguini sa' Chamorro yu' nai. Chamorro nãnã-o, Chamorro tatã-o. Anai mafañagu'-yu' usotda'

huyung Chamorro, yanggin mâtai yu', bai mâtai ha' pâpa' Chamorro. Ayuk-ha bai na' atlibis-yu, Chamorro ha' yu. Solu Yapanis nânâhu ya Chamorro tâtâ-o pues ennigi' ottru na istoria. Imputtânti na bai tungñu' lingguâhi sa' ennâo mu reprisesenta ginin manu-yu' mâgi, yan amânuyu' guatu.

I lingguâhin Chamorro i identifikasion-hu. Esti i lingguâhi i fondumentun i kutturâ-o pues bai onra. Put i hemplu, ilekña i saina gi dies tinagu' Yu'us na para bai hu onra si Tatao yan si nânâo, ti nisisariu na para huguâya, lão para bai hu onra. Pues kulan parehu ya i lingguâhi. Para bai hu onra sa' enigi' finenena na lingguâhi bai tuñgu' yan put mäs, Chamorro yu'. Hunggan lokkui imputtânti na ta tungñu' i finu' Amerikãnu i nasionat na lingguâhi, lão Chamorro baina' fineni'na sa' esti i hãga'hu, hãga' Chamorro.

Ottru na i hemplu na imputtânti na para bai hu tungñu' i lingguâhin Chamorro, sa i ottru siha na nasion, guâha identifikasion ñiha gi kustumbri tak kumu i Yapanis. Guâha kimono na magâgun ñiha ni siña ma identifika siha na man Yapanis. Hita ni Chamorro, tâya' usuta anai siña ma aidentifika hit, solamenti i lingguâ-hita. Put uttimu, malagu'yuy' na bai infasisa mäs put i lingguâhi. Si nanã-hu yan si tata-hu, i kina'hulo' mâmi na famagu'on hãfa'nã'gui ham man finu Englis sa' putno infan ma ikak ya bain na balãnsia i esutdiun mâmi. Ya esti i tinituhun i eskuela todú rehistraseon umeskuela man mâtugi' gi finu Englis, tâya' na rehistrasion eskula unli'i' matugi gi finu' Chamorro.

Estigi' rehistrasion eskuela, giya guâhu, imputtânti ennâo na rason umânimu yu' mona para bai hu tungñu' tumaitai yan sumãñgan i lingguâhi gi finu Chamorro. Lokkui imputtânti i lingguâhi ya bula ti ma lipãpãra esti. Yanggin humãnão hao para ottru lugat, interu it mundu, manma u'usa siha difirentis na lingguâhi an humalum hao gi tanu ñiha pa'gu yanggin para un halum gi tano'ta Marianas ti unso'da' i lingguâhin Chamorro gi pappit dokumentu. Estigi na rason mohon na imputtânti i lingguâhi.

Si Yu'us ma'ãsi'."

MC: Thomas Mendiola:

"Buenti, i man e-ekunguk man malagu' man mamaisin kuesteon ni ti atmãman ha' ni hasangan i haga-ta."

Albert Manglona:

"Buenas Dias yan Saludu para todus hamyu. I nã-ãnhu si Albert Manglona, imputtânti para utuñgu' i lingguâ-hita sa' i kutturã-ta i Chamorro, ya yanggin ti un tungñu' i lingguâhi-mu, pues ti Chamorro hao. Pueas yanggin ti untugñu' i lingguâhi-mu ya mâtai i lingguâhi, pues mâtai i kutturã Chamorro. Si Yu'us ma'ãsi'."

MC: Thomas Mendiola:

"Si Yu'us ma'ãsi', Albert."

Beatrice Manglona:

“I nã’ân-hu si Beatrice Manglona, esta malilingu i kutturã-ta guini gi isla.”

Michael:

“Language is dying, so I want to further that because if our language is dying our grand kids will not know our language. So, I would like to further our language into like in the future. Thank you.”

MC: Thomas Mendiola:

“Pues buenti pã’gu yanggin guãha malagu’ mamaisin kuesteon, pã’gu yanggin tãya’ ha dai hamyu sa’ bai kantayi hamyu kantan Chamorita.”

Carmen Taimanao:

“Bonitu ennão ya tisiña ta kondena ennão i patgun put fuminu’ Englis no? Sa’ atyu ha disidi para u kuentusi, kalan interesao ha’ yu’ tumugñu’ hãfa i rason na ti ha usa i lingguãhi?”



Michael:

“Siña ha’ yu’ fuminu Chamorro sa esta atmãman.”

Carmen Taimanao:

“Siña hao fuminu Chamorro.”

Michael:

Lão appling i finu’ Chamorro.

Carmen Taimanao:

“Ennegi’ malago’hu para bai hunguk. Taimanu ha’ etyu i fino’ña si Guelu

Ifit na “mase ha’ appling ya unchagi, maolek-ña un chagi, yan un chagi, yan un chagi, kino ti un chagi, sa ningai’an un tunngu’ yanggin ti un chagi. Sigiha’ mo’na sa’ ilekmãmi ni man ãmku’ “tudu i asta ki putfin”.”

MC: Thomas Mendiola:

“Para mãs timapput ilelekña na masea appling, chagi! Chagi, sa’ etyigi diputsi. Si Yu’us ma’ãsi’ ni finatun miyu lökkui.”

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MC: Martin Mendiola:

“Guåha kuestion-hu para i famågu’un yahu na para intingu’ na i man e-ekunguk esta ha menta i, hai esti nå’ånña si Michael? O.k...na malagu’gi’ na uma kontinua mãski 6 gradu, håfa etyi ilekkña? Dosi gradu, mãski 12 gradu i finu’ Chamorro nia fa’nana’gui gi eskuela? 6 gradu ha’ gi eskuela no? Pues atyigi’ kumeke ilekmu chamu na uma kontinua mãs ki 6 gradu? No? O.k..pues kalan hasangångñani hit nai esti siha i gume’hilu esti i programan Chamorro na debidi ta umentå-yi sa’ gi pãguha’ etyigi’ hasangångãni hit Michael i 6 gradu ha’ man mafa’nana’gui i famaguon finu’ Chamorro.

Guåha lakkui’ u soda’ sa sumasãonão-yu gi komitin i rebision i diksinãrion Chamorro ya ma apunta yu’ para bai espiha sa’ håfa na rason na timafa’nana’gui i finu Chamorro gi high school. Ya u soda’ na guåha-ha’ areklamentu gi papa’s i Board of Education na para mafa’nã’gui i finu’ Chamorro asta i 12 gradu lão ti guiya esti i debi ni u guåha finu’ Chamorro. Guiya esti i buluntariu ha’. Yanggin siakãsu na guåha maestro, ni siña mãmã’nã’gui, pues siña un na’ guåha ennão na progrãma. Ti nina’papara i aputinidat ni para mafa’fa’gui finu’ Chamorro gi high school. Lão etyigi...i nu...nu...mampus hu apreba håfa ginagagaoña, håfa finai sesenña si Michael. Nihi fan ya ta chagi umemplimenta ni etyi i ti boluntariu ha’ na manera na umana’ required u mana’ obligao na umafa’na’gui.

Yanggin ta atan iya Guahan, guaha programan ñiha na etyu i obligao, masea Chinu hao, masea Korean hao, masea håfa hao na naseon, ti un ma gradua gi high school, solu unchuli’ ya unna’ funhayan maolek nu, nu, nu un, un, un, pass, etyu na siña hao ma gradua. I Utnibisidat Guahan, nu guåha progrãman ñiha, guåha degree program ni siña, i progrãma ti obligao, lão siña, lão siña unchuli’i’ i lingguåhin Chamorro, i progrãman finu’ Chamorro ya siña mumaestru hao. Ma certify hao, parehu ha’ yan etyu i teaching certification gi lengguåhin Englis o maseao håfa na subject pues mana’guåha lakkui’ gi Utnibisidat Guahan siña unchuli i Otografia, i, i, i, lamegai siha nai manera nai siña un chuli ya ma setifika hao na esta kapas hao para fama’nã’gui. Pues eyigi, humalum yu na ennão mafafaisin ni famåguon yan chahu na....

Si Yu’us ma-ãsi’ Michael sa’ unhatsa ennão no concern ya puedi ha’ tafan sigi mo’na ya umana’ guåha progrãma-ta gi finu’ Chamorro. Si Yu’us ma’ãsi’.”

MC: Thomas Mendiola:

“Para si Mr. Mundo, Siñoris yan Siñoras....”

Aniceto Mundo:

“Unu ha’ esti para bai ke tungñu’ ha’. U komprende na gi halum i kuattu man finu English hamyu, lão yanggin manhuyung hamyu gi kuattu...”

Lisa Taisacan:

“Hunggan yanggin man huyung ham ginin i kuattun mãmi in u’usa i lingguãhin Chamorro.”



MC: Martin Mendiola:

“Guaha talu’ ottru?”

Susana LeonGuerrero:

“Dos esti ya unu para bai faisin hao kuestion. Sa’ masusedi ha esti (ti komprende-yu)....Kão guãha na mãmãhlão hao”



Michael:

“Guãha na biahi sa’ eklão i lingguãhin Chamorro.”

Susana DeLeon Guerrero:

“Chagi disdi pã’gu malak mo’na.”

Michael:

:Sa’ ti ugof tungñu’ i lingguâhin Chamorro.:

Susana DeLeon Guerrero:

“...hu expiensa ha’ enão sa’ i hãgahu anai man mãttu Guahan ginin Amerika sa’ nisisario na uchuli’ dos años na Guam History yan Chamorro language. Pues ti hana’ siña esta sa’ i tiempu nai para Seniors pues habira gui tãtti gi San Lagu. Ti siña Guam ma gradua....”

MC: Thomas Mendiola:

“Kuesteon? Kuestion? Na’ kadadaha”

Unidentified person:

“Imputtãnti esti i finu Chamorro, sa’ debi ta praktika i lingguâ-hita sa’ etyu ufalingñu, ya i kuestion ni para bai faisin hao, hãfa na rason na ti mafa’nã’gui hao finu’ Chamorro? Siña un oppi enão? (silensio....) gi para guãhu nai, sen imputtãnti na ta tungu’ i lingguâ-hita ilekta na man Chamorro hit.”

Michael:

“Faisin i eskuela sa’ siempri ha tugñu’ i ... siempri ha oppi i kuesteon mu. Maolek esti i ineppi mu, ya siña ya maulik ta suettu....gi todudu i suhetu i eskuela....Thank you.”

MC: Thomas Mendiola:



“Si Yu’us Ma’ãsi’...unu buenti klãru estigi chahu na udinanchi mo’na. Klãru si Michael ilekña na malagu’gui’ na u kontinua umestudia i lingguâhin Chamorro, ahi ti para i 6 grãdu ha’ chiña. Lão malãgu’ para u kontinua ta’lu mo’na. Ya buenti si Michael hadisesea na i eskuela para una’guãha siña buenti, 7, 8, 9, sigiha hulu’ gi high school, eyigi’ ha disesea si Michael kão lachi enão Michael? Hungan hadisesea na u guãha tai guenão. Pues enigi i lekseon para hita pã’gu guini na talu’ani...guãha ta’lu otru?”

Carmen Taimanao:

Kão intingu'ha' na unu gi konstituseon na i lingguáhin Chamorro, debidi di um usa? Kão intingu'ha'? Kão intingu' na gi konstitusion i Chamorro ofisiat na lingguáhi? Kão in tingu'ha' konstituseon....in constitution.



SDIG

Yah u na in komprende na....ti hutungu' manu chiña nai, sa' meggai na titalipára na esti i maestro na i put i puru ha' finu Englis gi halum kuáttu, para i Englis ma usa. Hâfa yu, hunggan Si Yu'us Ma'asi yanggin menhalum i patgun no? Ya ha satba i kinenprendeña gi finu' Englis, lão hafa mohon yanggin i patgun mamadedesi sa' ti hagof komprende finu Englis ya hinasgñun ubábábã i gradu ña sa' ti hagof konprende i finu Englis.

Yahu na umana-i guáha ennão...un atituyi ennão ya yanggin siakãsu i

famãguon ti ma gof komprende gi finu' Englis u dimanda na uma esplika gi finu Chamorro, ya in komprende kabãlis sa' imputtãnti na i edukaseon unna' komprende i patgun hãfa masusesedi gi halum Ahi, ti para ayuha' siha i man chadik man mangunprende.

Pues yanggin guáha giya hamyu ti gumef komprende hãfa ilelekña gi finu' Englis, faisen, aluk kão siña un esplika gi finu' Chamorro. Yanggin ti siña umesplika, aluk guáha problema-mu ya ta nesisita bai komprende hãfa ilelekku? Si Michael ni fuminu' Englis, guiya mãs kumunprende.

Si Yu'us Ma'ãsi', Michael.”



Florine Hofschneider:

“Pinasensia ginin hamyu ni famâguon. In na’gof klaru na dângkulu diskuidun mâmi giya hamyu. Dispensa put ennâo asi-i ham sa’ ti klâru i hinasun mâmi yan guinifin mâmi. Dângkulu esti na keha nu esti na bidan mâmi giya hamyu. Nâ’i ham aputunidat ni para bai inkurihi mo’na lâo cha’mu fan mâmâmâ’lâo na insangâni ham hâfa sinentin miyu.

Kuestion: Lisa, un tuka’ na kalan hakekepunu’ i Chamorro, uhunguk hao na ilekmu, “Ha dominate no? I linipâramu, gi todû dokumentu gi eskuela, tâya’ Chanorro. Hâfa mohon i hisso-mu gi san hiyung i eskuela, kâo ha ripiti ennâo na sichu’asion gi san hiyung i eskuelâ-mu, gi dipattâmentun Hinemlu, yan ottru siha na otganisaseon gi san hiyung gi komunidad, kâo parehu i linipâra-mu?”

Lisa Taisacan:

“Hunggan una’ parehu gi san hiyung sa’ i aplikasion i gobetno, kun todû ennâo, manmatutugi’ gi finu’ Englis. I Hinemlu ni huna’i hamyu put i rehistrasion gi eskuela sa’ umeskekeula yu’ pâ’gu. Pues hunggan u li-i’ ha ennâo gi san hiyung.”

MC: Thomas Mendiola:



SDIG

“Pues Si Yu’us Ma’âsi’, Si Yu’us Ma’âsi’. Estudiante lokkue....buenti put para tana’ kadada’ha’, hami ni mañaina in gagagao hamyu dispensasion. Yanggin ti mattu guātu giya hamyu ennào i ti intingu’ lingguâhin miyu, dispensa ham ni mañaina sa’ guâha trabiha ti incheche’gui sa’ debi di intingu’ i lingguâhin miyu.

Esti i konfirensia, estigi i para ma diskuti yan para uripasa siha mo’na kosaki siña ufan mafa’ lepblu ya atyu siña na ta na’i hamyu. Hami ni mañaina guâha lokkui’ obligasion mami ni ti ingof cho’gui buenti, mo’na guâha na taiguini siha i famâguon. Dispensa put ennào, lão esta i animun miyu ha ya para intigu’ na man malagu’ hamyu para in tinngu’ i finu’ Chamorro in n”a’i ham pa’gu dângkulu na homework mâmi nu i mañaina nu ennào i malagu’ miyu. Esta debi bai in che’gui ennào.

Si Yu’us Ma’âsi’ ni finattun miyu mâgi. Guâha buenti mâs para in diskuti pat hâfa? Para hami ni mañaina. Esta tâya’ mâs”, si Yu’us ma’âsi’ ni finattun miyu mâgi...”. (*guâha mamamaisin ginin i mañaina*)

Lisa Taisacan:

“Kâo magahit hao na dinanchi todû i san halum i diksinâriu? Sa’ guâha para bai fa’nu’i hao i hemplu. Tufung esti..... Correct me if am wrong, you’re going to spell the way you say it. Sinko is spell s –i-n-ko why is that over time, you’re gonna keep changing... singku pat sinko?”

Frances Sablan:

“In kuenta i kinenprende-ku, yahu kumuentus ginin i komite, ti guãhu i bos i kumite, kumu unu na membrun i diksinãrio, ba in chagi i nina-siña mãmi para bai in na’setbi hãfa na areklu gi bandan dilitrea, bandan afabettu, gi bandan otografia para pã’gu na tiempu. Hunggan ume’yak hao desdi dikike’mu gi halatya siha na alfabetu, yan areklu, lão i tiempo matulalaika ya in espipiha inpeñu para bainna’ ms maolik, hãfa maolik para hami ti nisisariu na maolik para hamyu. Etyu na in soso’yu i ginin maestran miyu, yan ginin i kumiti guini giya Luta na in fan ñaonão kosa ki etyu siha i posision miyu, i hinassun miyu, i sinentin miyu manma reprisenta. Un komprendi?

Pues hãgu siña muna’siguru na in oppi ennão i finaisesen-mu. Debi un sãonão, sa’ guãhu kumu i hemplu, antis yanggin ilekña...Frances, cho’gui esti gi unui man mã’gas, ilekku, munnga, po’lu, hãgu, hãgu, sa’hãgu gume’hilulu-i.” Lão anai hu lipara na ti machocho’gui hãfa i finaisen hu, pues hagu ufafaisin hao kão siña undaña’ i ham yan i komite ya unnna’ siguru na ti malefa’yu’, yan ti man maleffa ham.”

Rota High School Reflections:

- Lisa Taisacan
 - ✓ Born a Chamorro
 - ✓ Language represents me; fundamental to my cultural identify
 - ✓ Honor my parents means to know and practice the language
 - ✓ Chamorro defines me
 - ✓ English dominates the school system
 - ✓ English dominates in all functions of the CNMI; there is the absence of evidence in public agencies that there are indigenous languages.
- Albert Manglona
 - ✓ Language is the vehicle of the culture
- Latrice Mesgnon
 - ✓ Language is important to help us maintain our culture
- Michael
 - ✓ Tools
 - ✓ Chamorro is dying and wants to expand it and practice
 - ✓ Mama’lão – Sometimes feels inadequate because of inability to speak the language
- Macielyn Mesgnon
 - ✓ Appeal to maintain and preserve the language
 - ✓ Culture: songs, dances reminds of the past

- ✓ Cultural pride – important
- ✓ Appeal to continue to formalize and accommodate the changes in times



- Leovi Manglona
 - ✓ Mama'lão - ashamed
 - ✓ The ruling government forbade the use of Chamorro
 - ✓ Textbooks and other educational materials are all in English
 - ✓ Cultural identity is crucial for preservation
 - ✓ Lost of language would mean lost of culture and people
 - ✓ Personal pledge to speak Chamorro daily

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- Leonila Atalig
 - ✓ Observation: Parents speaking in English
 - ✓ Chamorro must be spoken during early childhood
 - ✓ Sense of alienation: we were shut out; we were not able to understand and participate in family conversations.
 - ✓ Sense of “mama’lão” because of my inability to speak Chamorro

- Nataniel Manglona
 - ✓ Mother tongue; needs daily use
 - ✓ Ancient language and must be preserve; many outside forces that appears to impacting negatively on our language
 - ✓ Observation: English language imparts English culture
 - ✓ Observation: Outsiders keeps and maintain their own identify while in the CNMI as compared to our own experience, we tend to shed our own cultural and Chamorro a little too readily

- Kayla Mesngon
 - ✓ The impact of “muchacha” – parents were replaced and the “muchacha” assumed the responsibility of imparting language to the children
 - ✓ The education system must strengthen its support to the language; mandating all students to use the language daily.
 - ✓ Use of language will naturally promote cultural pride and identity
 - ✓ The church has done a good job in promoting the language
 - ✓ Use of Chamorro in community in signs, directions and messages

Risulasion Siha: Sinot Danny Quitugua:

- 1. On-line conference to reach Chamorro in the United States, Australia, Asian countries and other parts of the world.**
- 2. That we should encourage others within our own circle that we speak and act Chamorro; however you may define what it is on a daily basis.**
- 3. That Chamorro be mandated in the secondary schools**

4. That observation revealed that English appears to be over-powering the indigenous language
5. Orthography and rules are evident that it has yet to go deeper and widely publicized.
6. That students and other young people be included in the dictionary project to represent their concerns.



MC: Thomas Mendiola:

“Chamorrita, hafa’tinasi ineppi gi ayu na mumentu; put i konfrensia pat hâfa siha. Thank you, Si Yu’us Ma’âsi’.

Taigui as Mâmmi ni i fata’chong-ña ha’ estigi esti i Chamorita. Magñuekuentus gi kânta. Pues tâya guâha sa’ esti tâotâo Luta todudus ha’ manga kânta. I lancherias masenti put esti i kofrensia ya manman nâ’i kamuti, ya gof ta agradesi etyu i man mattu mâgi ya mâchuchuli’ mâgi kostat na Si Yu’us Ma’âsi’ Señot para hâgu yan etyu siha i man mâffattu kadad diha para man man nâ’i. Pues para tana’mahâla ennâo ni para hâyi para ufan gâna. Ta’lu Si Yu’us Ma’ase etyu i muna

posipbli esti. Gi dos dias mǎfattu mǎgi dos kostat para rigǎlu. Enigi' inayudan-ña para hita. I guinaichanña ni kutturǎ yan hǎfa siha ta chocho'gui siha. Buenti tǎya' tiempo-ña para ufǎttu para hu kuentus sa' ha atetendi i guǎlu' lǎo hana' hǎnǎo mǎgi i nina'i ña kostat kamuti."

MC: Martín Mendiola:

"Pues sin inbatgu nihi ya kontinua, i para ukahulu guini. O.k.....pues po'lu ya si Guelu Fa'dang para u intrudusi i para umasusedi."

MC: Thomas Mendiola:

"Si Yu'us Ma'ási' Guelu Ifit no? Ifit...nigap ha' na hachuchuli' i nǎ-an ña pues trabiha ti gogof chettun pǎpa'. Buenu, infin guǎha otro ta'lu na mensahi ni direchu na u huchung. I unos kuǎntus siha gi sinidotta guini yan i kongresu manman ayuda lokkui'.

Si Seneta Juan Ayuyu, dǎngkulu na regǎlu man ayuda lokkui' si Seneta Jovita Taimanao fuera di mǎttu mǎgi, man ayuda lokkui, Si Yu'us Ma'ásei'para todus hamyu yan prinsipátmenti lokkui' as honorapbli Teresita Santos. Guiya lokkui' man ayuda. Siñoris yan Siñoras tinatitiyi esti na gi pǎ'gugu ha' tachachagi na ta chonik ha' esti mo'na no? Kosaki tafan mun hǎyan chadidik gi talu'-ǎni. Pues dispensa, na'i ha' yu tiempu ya bai cho'nik esti mo'na. I senna lokkui gi paiñgi, giya Tinetu i sena, maolek, ya si Yu'us Ma'ási' para todú atyu siha i man mapput ni munǎ'fan sena hit gi kantton tasi gi paiñgi.

I sigenti pǎ'gu ni para utafan kuinintusi si Siñora Dr. Chung. Put fabot."

Inatitun i Kumfirensia: Doktora Sandra Chungm (Conference Reflections)

Dr. Sandy Chung (Dr. Chung was requested to give her evaluation of the conference. The following is her reflections about the conference as a whole.)

"I have been asked to give my reflections of the conference, the last three days and I this first Chamorro conference has been unforgettable, people have made us laugh with their jokes, we've seen the Chamorrita; wonderful this morning, we've heard about the history of the Chamorros, we heard very movingly about personal experiences of some people who lived through different times and have been treated differently at school when they spoke the Chamorro language.



We've heard about the importance of the language in the family. It's been a great summary of the situation of the language currently. It's strengths in maintaining its sense of family, maintaining a sense of who the Chamorro people are, maintaining a sense of community spirit and I have to say maintaining a sense of hospitality too. We had a wonderful hospitality last night; fantastic meal and entertainment from the Mayor and his wife and the students entertained us. I thought that was wonderful. What came to my attention, particularly the passion of people speaking the language and for wishing that it be maintained.

The ties of the Chamorro language to different ethnic and culture, including the Chamorita, amut natibu, notion of *rispetto* was mentioned a lot and above and beyond these elements of culture, the sense that the language is the deep part of the cultural identity; many people say 'do not forget who you are.' I think that that message came through loud and clear.

We also were treated to some of the challenges that the language faces now, what is being done to support it now. We heard some of the teachers from PSS ask whose responsibility is it to preserve the language and I think that's a very good question just as "what do we want for our children?" Those are very good questions.

We see at the same time that the Chamorro is important for maintaining a sense of family, that the use of the language at home is important for its survival. It's really not enough for the language to be preserved at the schools and we see that this is a challenge that extends to all four islands in the Marianas where Chamorro is spoken--Saipan, Tinian, Rota and Guahan. Several people took time to reflect of the current situation and to introspect what the next step should be.

Often people think the next step is some group action. But, in a way the next action should come from each individual in the community and from within the heart. If just one person's attitude or feelings about the language and the importance of its preservation, just one person's attitude changes, during or after this conference, this conference will be an enormous success. So it is really important for the community to come together to acknowledge the situation of the language, the strengths that it has and the possibilities for the future.

It seems to me that next step must be taken by each individual, each parent, by each child, by each family. As Joseph Inos said, he could not say about the future, in fact none of us could know the future of the language but as was also reported, it's not too late and we're here to stress that it's not too late to maintain, preserve and protect the language.

Thank you so much."

MC: Martin Mendiola on the Concept of Mamahlão:

"Si Yu'us ma'ási' Guela Linguáhi. Mampus kláru i ebaluaseon-ña ni háfa manmàsusedi ni manma sâgñan nu atyu siha ima mana'i apotunadat ni manman presenta gi esti tres dias na konfrensia linguáhin Chamorro. Ya husen apreba i fino'mu na i mäs metgut ni para chinenik mo'na esti na karera, i kada unu giya hita debi u metgut i sensian-ña ni para ukontinua umaplika i imputtanti i linguáhi hit para hita mismu gi halum i komunidad-ta. Ennáo na muna debi ta pikura ya ta pega gi korasonta na tâya'mäs imputtânti ki i kutturá-ta, sa' ennáo hit muna'fan, nues put difrensia ha', lão ennáo hit muna'fan espisiasiat i yanggin takumpara o mandanña' hit yan ottru siha na nasion.

Yanggin ilekmu Chamorro hoa, Chamorro kutturá-mu, Chamorro linguáhi-mu, debi di u annuk gi háfa kondukta-mu, háfa bidádã-mu mo'na gi karerãmu. Yanggin para unsagñan ha' na Chamorro hao, tinahung nisisario na u tinatitichi ni kláru na aksion gi todú i manera gi lina'lã'mu mo'na, masea manu hao na puntan tânu' ni gaigi. Siakasu gaigi hao China, debi di u annuk i sensiamu. Siñaha' inafuetsas hao para un finu Englis sa' etyu na siña makomprendi hao, lão i kustumbre-mu, i gineftã-mu, i dãngkulun korason-mu, imafa'na'gue-mu put rispetu, i agradesimentu nai para un extendi para ottru siha na tãotão.

Ennigi' na para un na' annuk na espisiat i mañaina-mu, i irensai-mu ginin i mañaina-mu yan ginin i mañainan, mañainãmu siha. Ennigi' kumeke-ilkeña etyi i Latte, enigi' kumekilekña i trongkun Nunú, anai megãgai na hali' ya man a-asusteni yan gi halum etyu megai hãli' mañechechetun gi tanu nai ma aprebebeya i guinãhan i tanu, etyu muna' memetgu, etyugi muna' ga gai fuetsa, atyugi muna' dãdãngkulu esti i ninu, eyu na sigiha' hababa gui, sigi ha' kumunanaf, sigiha' ha umentã gui' mo'na, pues gi hilu' esti siha na sinenti gi intetpitasion hu ni háfa esta munhayan hasagñan si Doktora Chung yan lokkui' i hemplu ni hana' guãha-yi hit nigap

ginin inestudiaña yan si Doktora Thompson; ni maguâtduk siha infotmasion pat ottru siha na lugât ni guâha mäs ki unu na lingguâhi ya ti put i mäs ki unu, i unu debidi u mäs metgut osino guâha debi di unu umâtai na lingguâhi na siñaha' ufan cha-cha metgut, siña u fan cha imputtâti, siña ha' u fan chalâ'lâ' mo'na parehu gi todû manera benefisiu man mafâtû para todû etyu siha i man pattisipapao.

Si Konpaire-ku as difuntu Antonio Leon Guerrero guiya bankerun i Bank of Guam, guiya i presidenti, guiya i Chairman of the Board. Antis di u mâtai, desdi anai pa'gu man ali-i ham Guam, anai pâ'gu humuchung ham gi eskuela ya dumanña' ham Guahan, guiya ginin Europa ni ma kulehu gi economics. Umäsagua yan Española, esti na palâo-an, Si Siñora Mariflor ya anai matutuhun gumai patgun matutuhun ma usa todû na lingguâhi ni guâha gi halum i familia. I âmko'ña si Antonio makuentutusi i famâgu'un ñiha gi finu' Chamorro, si Antonio hakuen tutusi i famâgun-ña gi finu' Englis. Si Mariflor hakuentutusi i famâguon ñiha gi Español pues i famâguon man ma poksai hulu gi ennâo na megai lingguâhi, ya gi pa'gugu ha' man kapäs todû i famaguon ñiha gi ennâo siha na lingguâhi; Chamorro, Englis, Español. Guâha na u huñguk masañgan na siña ha' nina' confuse i patgun ni kada mafinu' Englis, makuentusi Chamorro, manfinu' Chapanis pat siña hâfa, lachi ennâo sa' manlâlâ'ha i prueba na yanggin untutuhun kumuentusi i hobin na patgun, siempre hatugñu' yan ha komprendi, siempre naturat ha sipara ya ti una' mesklâo i lingguâhi.

Naturat na kapasiodat i patgun nai siña ha sipara i differensia gi lingguâhi ni ma u-usa. Ya ha usa etyu na lingguâhi na kinenprenden-na yanggin si akasu Chamorro, pues humânâo guâtu guihi na banda gi halum i titanos-ña ya etyu na ramenta ha usa i finu' Chamorro. Gigun un kuentusi gi finu' Englis, ha usa etyu na ramenta gi halum i titanos-ña gi Englis. Pues gigun untulaika gi Chapanis, gaigiha' ta'lu etyu na ramenta ya ha aplika ta'lu etyu na ramenta. Pues cha'mu lulu-an mañe'luhu yan mañaina-hu, piot hamyu ni man hobin sa' esti para unfa'nâ'gui esti i neni, sa' uli-i' esti gi mismu subrinun mâmi yan subrinan mâmi, gaigi pa'gu Guahan na todû i dos asagua mama' nâna'gui Chamorro. I unu gaigi gi elimentariu, i ottru gaigi gi high school. Ya desdi antis de manfañagu i famâguon ñiha, makuentutusi halum gi halum i tiyan gi finu' Chamorro. Na'chalik sa' appling fuminu Chamorro, piot i tata sa' lamitâ Tagalu, i tata. Lâo mapoksai Chamorro. I nânâña Chamorro ya mapoksai finu' Chamorro ya, lâo appling mampus, ya na'chalik, lâo maila ya bai sañgani hamyu na desdi i primet siha na palâbra ma sagñan ni famâguon ñiha, mäs man finu Chamorro. Ma komprendi, siña masagñan.

Gi pâ'gu ha', esta lamudung i famâguon ñiha, unu lâhi i ottru palâ'oan ya man siña man dibâti hit finu' Chamorro, lâo gof appling lâo maila ya bai sagñani hamyu ya bai ofresi hamyu na maolekña etyi appling kini i ti appling ya tâya' tinigño'ña. Maolek-ña etyi un chagi...ityu i ilekña gi finu' Englis "I'll rather be sorry for what I've done than for what I failed to do" Kana'ta esti i translada: Ga'ñaku...hâfa taimanu masagñan etyu primu? Ga'ña ku mañotsut put i hâfa che'cho'hu kini hâfa ti ukumpli chumo'gui. Pues fan man hassu sa' gof dinanchi ennâo na finihu mañe'luhu, mañaina hu yan espisiatmenti i famâguon. Cho'gui yanggin guâha aputunidat-

mu po'lu ya dispues un na'tutunas yanggin siakâsu appling pat sino imbrabra yan ma'âluk ya masea chuli' i ineksa' ya un glue tâtti. Lâo maolek-ña etyu i chumachagi kini etyu i mungña gui sa' mamâ'lâo gui. I mäs tatkilu gi expiensa-ku desdi u tutuhun uministradot gi eskuelan i middle school yan i high school, it mäs megagai na problema na i famâguon, nai hu....hu....hâfa i palâbra na i ufa'nânâ'gui sa' man gai problema gi eskuela i mamâ'lâo. Ennigi i mäs dangkulyu na problema gi famâguon Chamorro, i man mämâ'lâo. Pues guahu bidada-hu, ya kuntodu i kulehu, esti anai mätu yu' Luta, hassuha' ennâo i man gaigi esta gi kulehu ya man mämâ'lâo.



SDIG

Pues i amut ni hunânâ' i siha ni para bai hu chagi umâmti esti na chetnut i mämâ'lâo. Ilek hu tâya' mäs na' mämâ'lâo, anai ti unkumpli ni hâfa diputsi ginagâgâo, para unna' maolik i che'cho'mu na maolik gradu-mu gi eskuela-mu. Ennigi' mäs dangkulu na mina mä'lâo. Pâ'gu etyi para un mämâ'lâo sa' mungña hao na unkahulu' gi me'nan i pumalu siha ya para unkuentusi ya para unfa'ta i tinñigo'mu...ennigi' i mäs tai prisisu ennâo na' mämâlâo. Pues na' metgut i mämâlâo-mu gi mätu gui chiña i para unchuli' tâtti i tes mu nu "F" hao. Etyigi' debidi mää'ñao gui etyi'gi debidi un mämâ'lâo gui. Lâo ennâo i para unkahulu' ya para unyagi, ya para unfa'nui sa' ileleku esti dangkulu esti na apotunidad i manugñu' ya tisiña bai tungñu' gi ottru tâotâo lâo i maestro-mu, maestro-mu na hatugñu' na ti untugñu' yanggin ti un fâ'nui na untugñu' yanggin matata'chung hao ha' ya sigi hao ha' chumâlik, ya sigiha' un atendi i maestro, sino i maestro ilekña...."ahi, utuñgu' ha' na ha komprendi esti." Lâo lachi nai siempre i maestro sa' untugñu'

hãfa ti un komprendi ya estaki mãttu i risuttan i iyo-mu test na “F” hao, eyigi’ pa’gu na kanna’ lalagñu i maestro, maestro sa: “hinasokku na hasen komprendi esti si Mattin esti na leksion.” Lão untugñu hãfa mina’ abak i maestru yan i maestro sa’ sigi hao ha’ chumalik ya sigi hao ha’ nai ilekmu: “Hu-u, hu-u, dinanchi hao, hungan magãhit, hukomprendi ennão.” Lão ai na mampus difektu ennão, bai sagñãni hamyu. Pues put fabot, mungña nai para infan mãmã’lão ni anai incheche’gui i dinãnchi. Na’fan metgut hamyu ya munnga man mãmã’lão.

Pues Si Yu’us Ma’ase, buenu, ni ya takontinua ta’lu mo’na.”

Raffle Prizes were presented to winning participants. These include: Traditional Herbal Medicine, Kalamasan Bayena, Kostat Kamuti, Ayuyu, yan otu siha na rigalu.



Guahan Chamorro Dance Master Dr. Leonard Iriarte is the proud winner of a sack of Rota’s famous sweet potatoes. Jeremy Cepeda, Guam, is eyeing the other sack of sweet potatoes or the coconut crab that Martin Mendiola graciously donated as a raffle prize.



Susanna Deleon Guerrero asking Martin Mendiola where he found the ayuyu.



Two large sacks of sweet potatoes donated by farmers as raffle prizes.

Guelu' Amaga' & Fa'dang

Closing of the conference

Participants were reminded to turn in their evaluation forms.

Photos of some of the closing events:







TINIGI' YAN YINIGA' ISTUDIANTI SIHA

ESSAYS AND DRAWINGS BY STUDENTS

Ms. Tita Hocog, Group Leaders for the Chamorro-English Dictionary Revision Work Group in Rota organized this competition with the Rota Public Schools Grades K to 12.

Students were invited to submit essays and illustrations depicting their thoughts about the Chamorro language and culture. In addition, the schools also performed skits and dances related to the language. Marianas High School participated in the presentations. Several parents accompanied their children during the event and when they were presenting to give them support.

The Women in Action Association in Rota contributed prizes for these competitions. Members of the community also donated.

We are grateful to all the people who encouraged the students to join in the conference and to share their thoughts and recommendations toward the protection, preservation and revitalization of the Chamorro language.

The following scanned pages include some of the the essays and illustrations that were available at the time.

“Sa’ hafa na prisisu na ta praktika i Fino’ Chamorro?”

Kumo guaha as Maisie Lynn Mesngon hu siente na prisisu yan impottante na ta praktika i Fino’ Chamorro para tana’ la’la’ i kuttura-ta. Surnen impottante para tana’ takkilo’ i lengguahi-ta, kuttura-ta yan hayi hit kumo man Chamorro.

I lengguahi-ta Chamorro debi ta usa nai para ta fan akomprende unu yan otro. Kumo para tana’ klaru i lengguahi debi ta usa palabra siha nai ta tungo’ na palabran Chamorro tat kumo: lepblo (book), titilu (title) yan otro siha na palabra nai di’ariu tana’ setbe. Gi bandan kuttura, ta bailalayi i kantan Chamorro kosaki uma atungo’ i pason antes. Ta hahasso tatte hafa ginen i manma’pos siha na man guela’-ta, i lengguahi, kuttura, yan kustombren antes. Un siesiente lokkue’ na impottante hao kumo Chamorro yanggen unna’ banidoso hao nui lengguahi-mu. Hu komprende ha’ na ta nisisita tiempo para ta fan mangge’ fina’ hafa na tinige’, pues estague’ na prisisu para ta tungo’ i mismo lengguahi-ta. Parehu ha’ yanggen hafa na estudio para un tungo’ gi eskuela. Kumo ta u’usa i lengguahi gi gima’, eskuela, yan gi halom kuminidat siempre ta li’e’ hafa ginen masusedi gi manma’pos na tiempon man guela’-ta. Hu komprende ha’ na ta nisisita

tiempo nai para ta fan tunas mas manguentos, lao munga hit na ta fan para
prumaktika i lengguahin Chamorro. Ta fan sigi ha' kumurihi ya u mas
maolek.

Na' fan nacho hamyo man Chamorro ya ta abiba yan ta kontinuha
umusa i espesiat yan uniku na lengguehin Chamorro.

“Hafa Na Prisisu Na Para Ta Praktika I Fino’ Chamorro?”


Prisisu i lengguahen Chamorro na to praktika para ta prutehi yan sosteni i na’an ta nu i man Chamorro. I lengguahen Chamorro gi pa’go na tiempo malilingu sa’i familia esta ti ma praktitika i fino’ Chamorro gi halom guma’ gi difirentes manera. I man hoben na Chamorro man mamahlao nu i lengguahen-ñiha sa’ gi fino’ Engles ti “cool” para siha. Esta i man hoben na Chamorro mas ha’ man fino’ E’englersa’-ma kokopia i kostumbren i Engles — parehu ha’ gi halom guma’-ñiha pat gi sanhiyong.

Lokkue’ i arekglon Amerikano yan i Gubietno-ta ti ma na’ gof impottante i lengguahi-ta nu I man Chamorro. I lepblo siha puru ha’ fino’ Engles. Guaha leksion otro nasion lokkue’ mas ha’ mana’ impottante kino i fino’ Chamorro.

Debi ta fan banidosu nu i lengguahi-ta ya munga hit manmamahlao nu i taotao siha. Debi ta na’ mas prumaktika i lengguahi-ta mas ki i otro na lengguahi. I aidentifikasion-ta mampos prisisu sa’ ti man meggai hit na Chamorro ya siempre malingu i lengguahi-ta yan i kutturata. Yanggen malingu i lengguahi-ta táya siempre siknifikasion-ña i Chamorro. Man malingu hit gi entalo’ i klobos ya dangkolu na na’mamahlao este. Man Chamorro hit lao ti ta tungo’ man fino’ Chamorro. Esta ta lili’e’ na malilingu i lengguahi-ta ya yanggen táya’ inadahi siempre lokkue’ malingu i kostumbre yan i kutturan Chamorro.

Ya hu na bai sohyo’ hamyo todos na ta fan fino’ Chamorro gi halom i gima’-ta yan lokkue’ gi kuminidat. Ta prutehi i lengguahi, i kuttura yan i kostumbre pa’go yan para todú I tiempo. Bai tutuhon ginen guahu, kada diha para mo’na. Ti hu facho’cho’ este yanggen guahu ha’ na maisa ya ti todudu hit prumaktitika i fino’ Chamorro.

Tinige’: Leovi Manglona
7th Grade
RJHS



“Hafa Na Prisisu Na Ta Praktika I Fino’ Chamorro?”

Kumu uniku yu’ na patgon palao’an gi familia yan todú i dos saina-hu Chamorro, gi anai pa’go mafañagu yu’, hu hungok i sunidon Chamorro despues enao mo’na i fina’na’guen nanà-hu yan tata’hu. Este i lengguahen Chamorro impottante na ta tungo’ sa’ i mismo lengguahi-ta dumiklklara hafa nasion-ta na rasan taotao.

Para un tungo’ para manu hao guato, finene’na debi di un tungo’ ginen mamanu hao mági. Mayoria na manaina pa’go na tiempo gi gima’ mafino’ Englelesi i nenen-ñiha kino u mafino’ Chamorrui i neni. Enao muna’ i famagu’on pa’go na tiempo mas ma praktika i otro na lengguahi kino i fino’ Chamorro. Gi magáhet, i mañaina todú i tiempo gi gima’ tumutuhon i fina’na’guen i lengguahen i patgon, pues ginen este nai i patgon nai ha tutuhon prumaktika mo’na i hafa mafa’na’gue-ña. Enao muna’ a’anok na i patgon ni timafa’na’gue nu i fino’ Chamorro, ti ha na’ prisisu i lengguahen Chamorro sa’ ti ha komprende enao na patte. Mampos na’ mamahlao yan na’ piniti sa’ malilingu i lengguahen Chamorro, lao debi ta komprende na i mañaina-ta lokkue hu mana’siguru na i Chamorro na lengguahi u mana’finene’na yan u mana’prisisu gi gima’.

I man amko’ siha mampos ti man mamagof sa’ i lengguahen Chamorro esta malilingu gi kada kinahulo’ i famagu’on siha. I man amko’-ta siha mampos ti ma’apreba i para u mana’finene’na i patgon tumungo’ i otro na lengguahi ki i mismo lengguahi-ta. Lokkue’ mampos yu’ mamagof sa’ guaha nai hu hungok taddong siha na fino’ Chamorro ginen i man amko’ siha ya kuánto ha’ tetenan na man amko’ nai para ta hungok siha i man prefekto na fino’ Chamorro. Pues put fabot hita siha na idat famagu’on to na impottante yan prisisu na ta na’takhilo’ i lengguahen Chamorro.

Put uttimo, prefekto yu’ na patgon Chamorro ya ti bai hu sedi na bai hu maleffa osino bai hu na’ fo’na i otro na lengguahi ki i mismo lengguahi-hu Chamorro.

Tinige’: Maryann Ulloa
7th Grade
RJHS

“Hafa Na Prisisu Na Para Ta Praktika I Fino’ Chamorro?”

Impottante na para ta praktika man fino’ Chamorro sa’ esta i leng malilingu. Bula mampos influ’ensa ginen i taotao hiyong. Pa’go na tiempo meggai na mañaina ma fino’ Englelesi i famagu’on-ñiha, ti ma na’fan payon i famagu’on nu i lengguahen Chamorro. Debi di ta na’ takhilo’ man fino’ Chamorro mientras mas taftaf ma praktika, mas mamanungo’ yan makomprende i lengguahi.

Pa’go na tiempo man gef na’ ma’sé ham nu i manhoben sa’ yanggen manguekuentos i mañaina meggai na biahi nai ti sina en komprende hafa ilek-ñiñiha. Lao ti isao mámi este na isao i mañaina sa’ ti man ma fa’na’gue ham nui famagu’on. Put este na rason na debi di ta fan a’ayuda todos fumana’gue prumaktika i lengguahen Chamorro parehu ha’ manamko’ pat manhoben.

Anai didikike’ yu’, ti sesso yu’ mafino’ Chamorrui. Hu padedesi pa’go sa’ gof malago’ yu’ sumáonao gi kombetsasion yanggen manguekuentos is familia-ku, lao ti siña sa’ ti gof maolek yu’ gi fino’ Chamorro. Bula na biahi nai hu na’ mamahlaon maisa yu’ sa’ todú I tiempo lalache yu’. Esta hu faisén si naná-hu yan tat-hu kao siña yu’ mafa’na’gue fumino’ Chamorro. Si bihu-hu yan si biha-hu ma sangangani yu’ na kumu hu fino’ Chamorrui siha, para bai humana’hanao para Sanlagu para bai hu bisita si tiha-hu Verna. Magof yu’ lao makkat sa’ debi di bai hu praktitika fumino’ Chamorro kada diha.

Hita nui man Chamorro, man un klasi hit sa’ hita ha’ solu na klassen taotatgues man didide’ ha’ hit, pues put este na ta nisisista na ta fan a’ayuda fuma’na’gue i famagu’on-ta nui i lengguahi ta. Debi di ta praktitika man fino’ Chamorro sa prisisu i rasata kumu man Chamorro hit. Debi di ta fan magof yan ta fan banidosa nui kutturata, prisisu na tana’takhilo’ i lengguahi—ta sa’ estague’ muna’ fan u’uniku hit na taotaogues.

Tinige’: Leonila Sablan
8th Grade
RJHS



"Sa' hafa na prisisu na ta praktika I fino' Chamorro

Sa' guiya I primet na linguahin nãna-hu, estigue I fine'nina hu hungok anai pa'gu kumentosyu'. I otro guiya este I linguahin chamorro fino' I man antigo na mañaina ya yanggen hita ni man chamorro fi ta praktika mas, siempre malingu. Esta I tiempo bula tinilaika anai fi sesso I man hoben na manaina ma prikura este I mismo linguahin niha. Este I linguahita chamorro Impotante na ta atbansa sa' estigui I irensian I man amko'ta. I linguahita chamorro gi man alacha siha na tiempo gof metgot yan man sirihosu, man fotmat ni linguahi lao gi pa'go na tiempo kulan mohon man amerikano na ni mismo linguahin niha fi man prisisu. Na'magof yanggen ta hungok, ta li'e' yan ta siente na makatkatga mo'na I fina'na'gue, este na sinente maolek para hita todo. Impotante na todo chamorro u ma praktika I linguahi sa' sen na' mamalao para otro nasion. Liparaha' I otro na nasion sa' maseha amanu nai man gaigi I linguahin niha mas primero. I edukasion ginen I gima' gof impotante. Bula siha na pribecho para kada unu gi halom familia. Ha embrabrasa bula na opotunida para kada unu. Espisatmente para I man chamorro. I linguahi guiya I fondumenton I hafa rãsamu, hagi hao yan ha represensenta I mismo nasionmu tat kumu chamorro. I kininprenden I mismo linguahi mu I mas impotante gi todo manera. Pues gi para guahu hu na' yahuhulo' I fina'naguen I man gueloku yan man guelaku.

Tinige':
Nathania Allanglona
10th Grade
RHS

137



Sa' hafa na prisisu na ta praktika i fino' Chamorro?

Prisisu na para ta praktika i fino' Chamorro para hita nai man Chamorro kosaki u guaha inadahi, inasosteni, inatbansan lengguahi, yan u la'la' mo'na ginen pa'go para i otro siha na hinirasion. Kumo unu yo' na patgon Chamorro hu sienti yan hu analilisa mo'na na sumen impottanti este i lengguahi-ta na ta u'usa diariu.

Hu komprende na gi gima', meggai este siha na familia i man gai muchacha nai para u fan man ayuda gi bandan mamulan yan mama'tinas. Taya' este problema-ña kumo hita nai mañaina ta kontinunuha ha' prumaktika i lengguahi para i famagu'on nai manmapupulan gi gima'. Lao kumo taya' ora yan tiempo para i famagu'on-ta, siempre i muchacha gumihilo'i i areglon i familia gi bandan lengguahi. Kumo i muchacha appling fumino' Enlis, pues i patgon siempre appling lokkue' kumuentos. Impottante na i mañaina u mana' prisisu yan u ma mentena i lengguahin Chamorro kosaki munga' na u hinilat nui appling na sinangan.

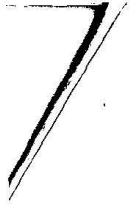
Gi hilo' este na manera gi bandan Edukasion debi u guaha lai nai para u prinitehi i bandan lengguahi nai initbibriga na uma kontinuha i finana'gue. Lokkue' gi kada oran finana'guen lengguahi sumen bunitu kumo todo i estudiante uma praktika umusa i lengguahi. Este ha' na manera nai sina u ma chule' pat sino uma kontinuha prumaktika yan umatbansa gi halom kuminidat yan otro na dinana' sositat. Hu asigura na yanggen ta cho'gue este siha na hinaso yan diniseha para i lengguahi-ta, siempre man banidoso yan man banidoso hit nui man Chamorro.

Gi bandan Gima' Yu'us, si Monsingot Luis Antonelli giya Sinapalo, Luta hana' guaguaha misan Fino' Chamorro kada Damenggo gi oran alas singko gi ega'an. Estague' na ihemplo ginen i kuminidat esta pa'go lala'la' ha'. Gi hilo' este na manera, kumo estudiante yo' gi Rota High School malago' yo' muli'e' tatbleron Fino' Chamorro gi halom kuminidat Luta. Kumo guaha este siha na ihemplo, siempre i famagu'on yan i kuminidat man initbibriga na u ma'usa i mismo lengguahen-ña, lengguahen Chamorro.

Pues maila' ya ta abiba yan ta fan banidoso prumaktika i Fino' Chamorro sa' estague' ginen i man guela'-ta yan man guelo'-ta. Ta sosteni yan ta mentena i uniku yan espesiat na lengguahi-ta.

Kayla Beann Mesngon
Rota High School
10th grade

138



"Sa hafa na prisisu na ta praktika I Fino' Chamorro?

Istoria I mas impotante gi linguahi. I linguahin natibo gof impotante ya nisisaro na u ma sostani yan u ma onra komu guiya muna' annok I hirasion mu chamorro. Yanggen ta sostani I mismo linguahita mas inayuda I patgon anai dangkolo na onru ginin I kultura yan irensian linguahin chamorro. Komu hita ni chamorro ta onra I mismo linguahita siempri guaha kontribusion ni maolek para I mismo petsona.

Gi banda I gima' nisisario na I saina hu praktika I mismo linguahiña kosaki siña ma sostani gof inpotante sa' fanto I patgon gi kinahu'ña inayuda mo'na gi edukasioña. Yanggen ti ma praktika kables I mismo linguahin chamorro siempri malingo sa' esta kulan man tai interes ni para un ma fa'na'gue I mismo patgon niha. Yanggen para ta analisa kables, I chetnot gaigi gi halom i gima' kada indibiyat. Esta na tiempo bula finilaika gi halom Marianas enterimentfi. Gi pa'gu na enirasion kulan mas impotante I otro linguahi, lao kumo ma choma' este ti hu hananao yan ti humas manmamedesi. I kiniprendeku gi hafa I mafa'na'gueku gi as nana-hu I linguahin chamorro. Malago yu' para bai I nai' I rekuetdo I man mo'fona na mañaina pot todo I fina'naguen niha ya maila' ta abiba todo eyu siha I man naigue na natibon chamorro. Pot mas taya' mas komo I linguahita chamorro, antes metgot I linguaha ma usaña, pãgo malilingo. Hu gagao na kada unu giya hita u prikura prumaktika I mismo linguahina. Este ha'.

Tinige':
Clint Barcinas
12th Grade
PUC

139

Lupe

①

1-3rd
grades

“Tungo’, Siente, Guaiya i Lenguâhin Chamorro”

I lengguâhin Chamorro impottante na para ta protehi para i famagu'on Marianas. Debi ta tungo' umusa maseha mânu hinanão-ta. Ta praktika i respetu para i mañaina-ta yan kontodu i manamko'. Ta kuentusi i amigo-ta, ta estoriâ-yi i famagu'on, ta taitai-yi lepblo i familia gi lengguâhin Chamorro.

Hannah

(2)

1st - 3rd
grades

“Tungo’, Siente, Guaiya i Lengguåhin Chamorro”

Debi i famagu’on uma tungo’ i lengguåhin Chamorro ginen i mandikike’-ñiha. Sa’ simepre ma guaiya i lengguåhin-ñiha ya ma u’usa kada diha yan maseha manu. Debi ta siente na impottante sa’ i islas Mariana ha’ umu’usa i Chamorro na lengguåhi. Difirentis na manera nai siña ta protehi i lengguåhi, pot i guinaiya-ta debi ta tutuhon ginen pa’go.

Vicente (3)

1-3rd
grades

“Tungo’, Siente, Guaiya I Fino’ Chamorro”

Hita ni man Chamorro debi ta tungo’ i lengguahi-ta ginen i
mañaina-ta. Debi ta siente na man impottante hit ni man
Chamorro. Debi ta guaiya i fino’-ta, fino’ Chamorro. Ta na’
takkilo’ hit ni man Chamorro. Biba Chamorro.

Anicha
①
4th grade

“Tungo’, Siente, Guaiya I Fino’ Chamorro”

Maolek kumo ta tungo’ pot i kutturã-ta, i lengguahi-ta, yan i kustombre-ta. Gi hilo’ este nai siempre un preba na magâhet un tungo’ hãyi hao na taotao. Impottante este siha na un fungo’ kosaki siña ta fan mamana’ gue nui otro nasion taotao siha. Yanggen gaige hao gi Notte Marianas debi na un tungo’ i lengguahen Chamorro sa’ gaige hao gi tano’ i man Chamorro.

Debi un siente lokkue’ na prãsisu hao guine gi tano’-ta sa’ hita para ta pinipet mo’na ya tana’ la’la’ i hãfa dipotsi sinienten man Chamorro. Gi hilo’ este i respetu umana’ takkilo’ gi mascha mãnu nai man gaige hit na lugat. Yanggen para un ma respeta, debi un tungo’ man respeta lokkue’ kululo’-ña hit ni man respetaon taotao.

Lokkue’ kumo Chamorro hao, debi un tungo’ yan siente na un guaiya i fino’ Chamorro gi hinasso-mu, korason-mu, yan gi cuentos-mu. Debi u gagaige ha’ todo i tiempo i guinaiyan i fino’ Chamorro gi todo mumento gi lina’la’-mu. Maila’ todos hit ya ta kurihi hit mo’na ya u guaha inadahì nui mismo lengguahi-ta, lengguahen Chamorro.

(2)

4th - 5th
grades

Jewel

“Tungo’, Siente, Guaiya I Fino’ Chamorro”

Kumo patte gi kutturá-ta, i lengguáhen fino’ Chamorro debi tana’ yahululo’. Impottante na ta tungo’ ya ta sigi ha’ prumaktika kumo i finene’ na na lengguáhi-ta. Maila’ ya ta sigi ha’ sumoyo’ todos ya ta fan fino’ Chamorro gi todo manera, gi todo mumento-ta, gi todo i biahi nai man kombetsasiosion-hit. Gof magof yo’ ginen manu yo’ mági na hále’. Hu sen agradesi i mapoksai-hu yan i dumangu’lo-hu kumo Chamorro. Ti mamahlao yo’ ya ni ngai’an na tiempo na bai hu mamahlao nui rasá-hu, i kutturá-hu, yan i lengguáhi-hu. Gof impottante para guahu este i lengguáhi-ta nui man Chamorro. Maila’ ya ta fan asosteni todo i tiempo ya tana’ famta’ este i lengguáhi-ta kosaki kontodo i famagu’on-ta yan i famagu’on-ñiha u kinatga este mo’na gi lina’la’-ñiha i ta praktikita pa’go na tiempo. Todos hamyo, guaiya i lengguáhen-miyu Chamorro. Siente yan po’lo gi korason-miyu na man Chamorro hit, ya ni u háfa otro na nasion u hálom gi tano’-ta, todo i tiempo hahasso yan po’lo gi korason-miyu na gagaige ha’ i Chamorro na lengguáhi yan sinienti gi korason-ta, gi hinasso-ta, yan gi duranten kombetsasion-ta. Ta fan banidosu kumo man Chamorro. Biba man Chamorro.

Viola (3)
4th - 5th
grades

“Tungo’, Siente, Guaiya I Fino’ Chamorro”

Kumo ta tungo’ umusa i lengguahi-ta siempre ta tungo’ na impottante hit na klasen taotao. Debi ta usa gi todo i lugat nai man gaige hit. Debi un tungo’ mamaisen kuestion, man oppen kuestion, yan umestoria, yan kumanta gi fino’ Chamorro.

Lokkue’ debi un siente na impottante hao sa’ un tungo’ ginen manu hao mági. Siempre yanggen un li’e’ i man amko’ na taotao ki hágu debi unna’ i respetu sa’ unu este gi kutturá-ta.

Guaiya i fino’ Chamorro ginen i korason-mu munga na ginen i hila’-mu ha’. Na’ fañente i korason-mu na magáhet un guaiya i mismo lengguahi-mu. Guaiya ya unna’ banidosu hao ya unna’ setbe gi todo i lugat nai gaige hao.

Elvia
①
Jr. High

“Tungo’, Siente, Guaiya I Fino’ Chamorru”

Finene’na bai hu tutuhun pot este I lengguahi. Maseha hafa na nasion, I lengguahi sumen prisisu na uma kuintina prumaktika. Prisisu na uma pasa papa’ I tiningo’ I lengguahi para I famagu’ on ya siempre ti u falingu. Impottante na ti fan malefa nui lengguahi-ta sa’ ayu muna’ metgot yan fiet I kuttura.

Giya guahu I lengguahi-hu chamorru impottante nai baihu tungo tumaitai yan kumenprendi. Si nana-hu yan tata-hu mafino’ chamorrui yu’ desdi ki anai neni yu’ sa’ malago’ na u fitme I tiningo’ hu nui lengguahi-hu yan pot para bai hu praktika gi lina’ la’-hu. Magof yu’ sa’ hu komprendi yanggen makuentusi yu’ yan sina didide’ fumino’ chamorru yu’.

Para guaho este I para un siente I fino’ chamorru matto china I para un praktika kada dia. Ya ti mamalao hao na un mahungok fumino’ I lengguahi-mu. Este I lengguahin chamorru mampos espisiat sa’ uniku na klassen lenggahi. Pues kumu un siente sina un fama’ nague yan fama’ nue na un tungo’ I lengguahi-mu chamorru.

Guaiya, guaiya I lengguahi Yanggen gagan na kosas-mu. Yannggen un guaiya I lengguahi-mu, siempre banidosu pat banidosa hao. Yannggen un onra yan un abiba I lengguahi-mu gi maseha amanu hao na gaigi, todu siempre rumespeta I kuttura-mu. Yannggen un respeta yan un abiba I lengguahi-mu una’ a’annok na’ ti mamamlao hao nui kuttura-mu yan I nasion-mu.

Este I Chamorro na nasion, manpos hit didide’ gi tano’. Ta nisita na ta na’ fan metgot hit ya ta na’ la’ la’ I manu sina ya pot munga na u falingu. Guaiya I lengguahi-ta, praktika gi kada diha gi maseha taimanu namanera dikike’ pat dangkolu.

ATA
②
Tr. Higt

“Tungo’, Siente, Guaiya i Lengguâhin Chamorro”

Impottante na ta tungo’ i lengguâhin Chamorro sa ha’ destitinguisa hâyi hit yan man ginen mânu. Debi ta tungo’ lokkue’ kumuentos, tuge’, yan komprendi i lengguâhi. Siña ha’ ta praktika gi estoria yan kanta. Taya’ otro na lugat umusa i lengguâhin Chamorro solamente i islas Mariana. I Chamorro na lengguahita uniko guîni gi tano’. Yanggen ti ta praktika i lengguâhi kada diha siempre uttimo-ña malîngu. Ya man na’ma’ase’ i manmamaîla’ na famagu’on sa siempre siha pumadesi i linachi-ta sa ti ma tungo’ i lengguâhin-ñiha yan makkat maidentifika hâyi siha.

Debi lokkue’ ta siente na impottante i lengguâhin Chamorro para hita yan i manmamaîla’ na famagu’on. Siempre ha na’ fan animosu hit para ta usa, praktika yan protehi i lengguâhi. Siña ta praktika ginen kanta yan baila sa’ siña ha sohyo’ i man hoben ya u fan intiresao. I otro na nasion ma siente na manisisita para uma tungo’ i lengguâhi sa man gaige siha gi tano’ man Chamorro, ya ennâo ha’ nai siña man a komprendi i taotao Marianas.

Ginen i guinaya-ta para i tano’-ta ta praktitika i respetu, ayudu, inafamaolek, parehu ha’ para i bisita, manamko’-ta yan i familia siha. I manmofona na mañaina-ta manmasakrifisa siha pot i lengguahita ginen i tiempo i Españiot, Aliman, CHapanese, yan Amerikanu. Matto i tiempo yan i chansa nai siña ta fan ago’te kannai ta fan un korason ya ta konsigi umusa i lengguahin Chamorro kada diha yan maseha mânu.

Ursula

③

Jr High

Tema: Tungo', Siente, Guaiya I fino Chamorro.

Tungo', Siente, Guaiya I fino' Chamorro. Chamorro kumu un taitai este na palabra ha na'fan

hahasso hit nu I man guello'- ta sa' siha tumutuhon I lengguahen Chamorro. Gof impotante I lengguahi-hita kumo to pega fiet na man Chamorro hit. Debi ta adahi yan ta prutehi manu I sina kosa ki munga na hu mafnas. Ya sina ha ta ekstende guato i fina'na'gue lengguahi gi famagu'on-ta osinu gi famagu'on I famagu'on-ta.

Kumu guahu unu na Chamorro hu siente na impotante na debi bai hu tungo' sumangan I palabra yan kumuprendi hafa kumeke elek-na para tana' metgot sumesteni I lengguahen Chamorro debi ta siente yan ta guaiya fiet gi korason - ta.

Kumo ta pega na man Chamorro hit debi ta fan fino' I lengguahi-ta para hu guaha maolek na kumina kasion yan I na kumprendi. Este pago' na inerasion, fino' I lengguahi Ameri kanu ma pratitika gi pago na tiempo. Lao debi tana'guaha tinilaika ya ta pratika lengguahen Chamorro tinituhun I ginen I gima todun I tiempo. Komo ti ta cho'gue este, siempre I kinahulo' I hinerasion tihu ma-sustene I lengguahen Chamorro. Pues maila' todos man chamorros ya ta susteni todos mano I sina I lengguahi-ta ya ta fan banidoso ya ta tungo', ya ta Siente I sustansia yan I fundamenton man Chamorro. Ta prutehi ya ta Guaiya fiet I fino' Chamorro sa' man Chamorro hit.

Laura

①

High School

“Tungo’, Siente, Guaiya I Fino’ Chamorro”

Este i kuttura bula nai siña ha ripresenta. Lao para guáhu, it mas impottante sa’ i lengguáhi. Este i lengguáhi muna’ a’annok taimanu espisiat-ña i kuttura yan i taotao. I lengguáhi sumusteteni i taotao yan i kutturâ-ña. I minetgot i kuttura dumittimimina i minetgot i lengguáhi gi kuminidat. Kumo metgot i taotao ni lengguáhi-ña ti siña mayulang ni kuantu siña.

Finene’na, impottante na un tungo’ i lengguáhi-mu. Tungo’ i atfabetu, háfa kumeke ilek-ña i palabara yan háfa pusision i palabra yanggen un li’e’. Impottante na i mafaina uma praktika i fino’ Chamorro ginen i kinahulo’ i famagu’on-ñiha sa’ siempre pumusitble i tiningo’-ñiha nui lengguáhen Chamorro.

Sigundo, impottante na uma siente i lengguáhi. Yanggen un siente i lengguáhen Chamorro pues siempre siña un sângan yan un praktika kada diha. Ti un mamahlao na un ma hungok fumino’ Chamorro. Ti manman hao yanggen mafino’ Chamorroyi hao sa’ un komprende yan un na’ siña umoppe tatte gi fino’ Chamorro. Na’ interesao hao ya un estudiayi mas ya un li’e’ magáhet na debi uma kontinuha i finana’guen i lengguáhen Chamorro.

Ottimo, guaiya i lengguáhi-mu. Kumo un guaiya i fino’ Chamorro siempre un embrasia sa’ iyo-mu. Ti mamahlao hao umabiba yan tumuna i kutturan Chamorro. Siempre banidosu pat banidosu hao na Chamorro sa’ matto chiña i guinaiya-mu gi korason-mu. Yanggen un guaiya i lengguáhi-mu Chamorro siempre ni mânu hao na lugat ni gaige ni ngai’an un malefa nui lengguáhi yan i kuttura. Maseha mânu hao guatu, un ripresenta i manaotao Chamorro kada un praktika i lengguáhi.

Pot ottimo, mientras ma kontinuha i finana’guen lengguáhen Chamorro gi gima’, eskuela, yan gi pupbliku siempre todos i taotao yan i famagu’on man intirisao ya ma guaiya i kuttura yan i lengguáhi. Ma li’e’ yan ma tungo’ na impottante i fino’ Chamorro para i minagof i manaotao Chamorro.

Maisie
2nd
High School

“Tungo’, Siente, yan Guaiya I Fino’ Chamorro”

Håfa na impottante i fino’ Chamorro? Kao un tungo’ håyi hao? Kao un siente na impottante hao kumo indibiyuat? Hasso este siha na kuestion mientras un e ekungok håfa para bai ekspresia giya hamyo.

I kutturán Chamorro esta malilingu sa’ meggai ti prumaktitika. Hunggan ilek-ta na ta u’usa guine’gi tano’-ta, lao håyi umu’usa? Buente i man amko’ ha’ esta na hinirasion. Man mange hit ni man hoben? Hunggan guaha finana’guen Chamorro gi eskuela, lao ti todo gradu fumanana’gue. Hinasso-ku mohon na debi uma kontinuha i finana’gue ginen i Kattiya estai dossi gradu. Munga na i Elementario ha’ na uma fana’gue, ya i Eskuelan Talo’ ti todo gradu, parehu ha’ yan i Eskuelan Takkilo’. Bula sumasangan na opbligasion i eskuela este. Ti magâhet este. Opbligasion i gima’ finene’na ya uma kontinuha gi eskuela. Kumo man a’ayuda hit ginen i gima’ esta i eskuela esta i kuminida, buente siña ta satba yan ta kurihi hit mo’na nui man Chamorro.

I man guelo’-ta, man guela’-ta yan lokkue’ i mañaina-ta man malago’ na i famagu’on-fiiha uma tungo’, uma siente, yan uma guaiya i fino’ Chamorro. Este na hirensia muna’ fan dadaña’ hit ni man Chamorro para ta fan konbetsa yan ta ekspresia håfa malago’-ta. Para ta tungo’ i fino’ Chamorro, parehu ha’ yan para ta tungo’ pumâtik i bisikleta-ta. Ti mapot ta tungo’ este yanggen ta praktika mientras man dadangkulo hit hulo’. Este na debi hita ni famagu’on ta estudiayi i lengguahi-ta kosaki ta fan mamana’gue gi otro famagu’on. Debi ta fan banidosu nui kutturâ-ta sa’ ha fafata håyi hit ginen i mañaina-ta.

Kumo man Chamorro hit, impottante na ta fan responsatbli ya ta kontinuha i lengguahi yan kuttura gi ma fotman otganisasion Chamorro yan difirentis finana’gue.

Maisie

Kumo ti man preparao hit pa'go ya ta limenda i prupblemâ-ta, hu asigura hamyo na siempre malingu ya ti siña ta na'la'la' ta'lo.

Maila' todos hamyo mañaina, famagu'on, man ma'gas yan todo hit ya ta fan a'ayuda mo'na tumungo', sumiente, yan gumuaiya i Fino' Chamorro gi kada mumento gi lina'la'-ta. Ta fata hãyi hit, hãfa hit, yan para mânu hit. Maila' ya ta abiba hit ni man Chamorro. Biba Chamorro.

Beatrice
③
High School

“Tungo’, Siente, Guaiya I Fino’ Chamorro”

Kada unu giya hita kumo idibiyuat, debi u guaha prinsipat giya hita. I finene’na gi hinasso-hu, debi ta tungo’ hâyi hit, hâfa hit, yan kâo man gai bali hit? Gi hilo’ este na hinasso, debi ta tungo’ umusa i lengguâhi-ta gi kuatkuet manera gi lina’la’-ta. Ta fan kombetsasion gi gima’, eskuela, yan maseha mânu gi halom kuminidat. Debi lokkue’ ta tungo’ i kutturâ-ta ginen i âtte, nengkânno’, baila, huegu, yan pumeska.

I sigundo na hinasso, debi ta siente taimanu na tinakkilo’ yan man impottante hit ni man Chamorro. Debi ta fan banidosu ya ta fata hâfa dipostsi siniente-ta kumo man espisiat yan man uniku hit na tâotâo guine gi klobus. Gi todo mumento-ta debi ta sisiente ha’ i siniente inaguaiya, inafa’ mâolek, ina’ayuda, yan RESPETU. Todo i tiempo tana’ gagaige este siha na mange’ siniente giya hita kumo man Chamorro.

I mina’ tres na hinasso pot sinienten guinaiyan i fino’-ta, fino’ Chamorro. Debi ta guaiya umusa gi todo kombetsasion-ta gi maseha mânu na lugat nai man gaige hit. Debi ta guaiya man mange’ yan man manaitai gi fino’ Chamorro. Debi ta guaiya manganta yan man ekungok kantan Chamorro.

Gi hilo’ este siha na ihemplo, bai asigura hamyo na kumo tana’ fiet yan tana’ famta’ i tiningo’-ta, siniente-ta, yan guinaiya-ta ni fino’ Chamorro, siempre ta kontinuha umatbansa hit mo’na gi lina’la’-ta. Ta fan magof kumo Chamorro.

"... lualya l lengguahin Chamorro"

Dmetri



153

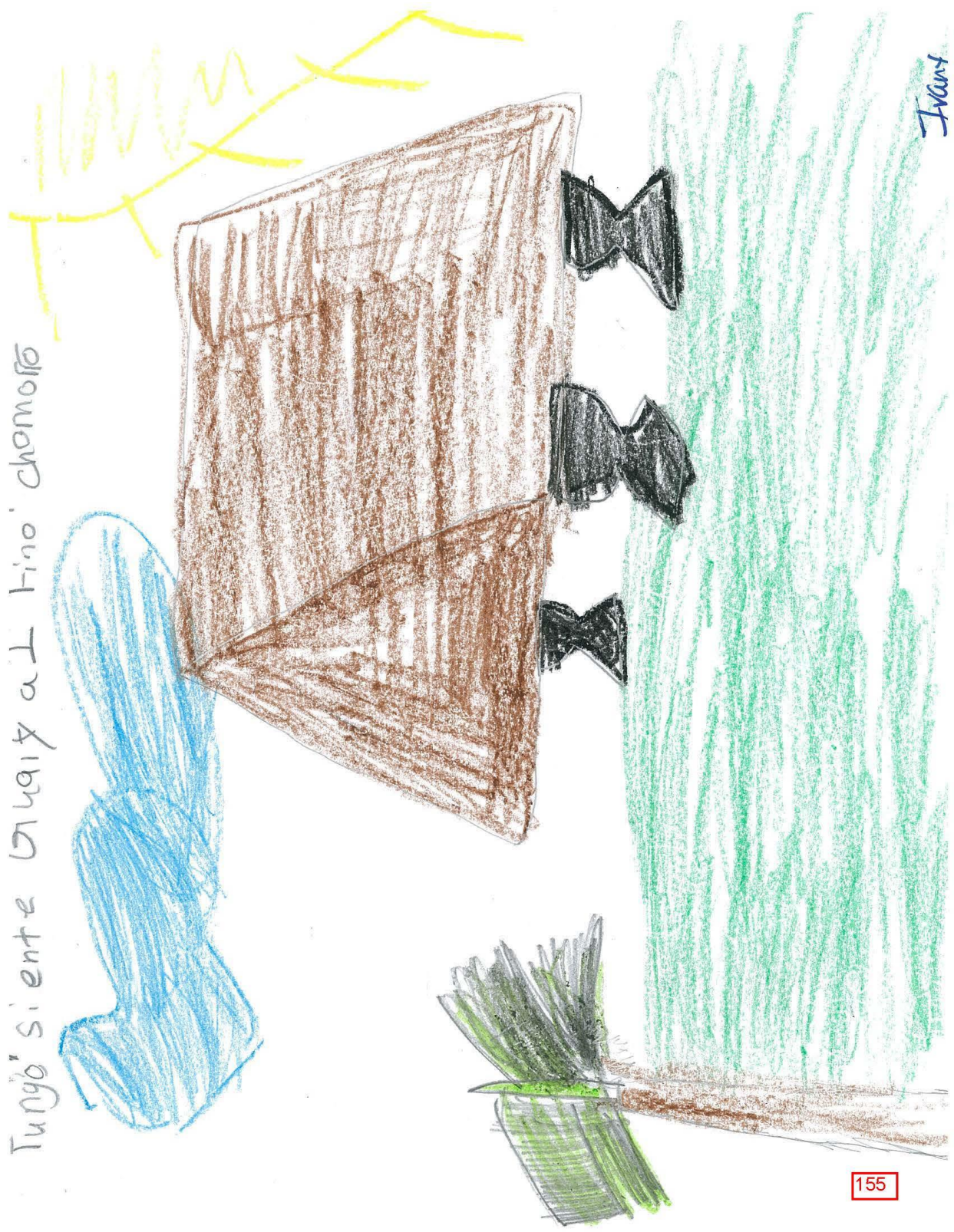
Dmetri

Dmetri

**Si Taga', i Latte Stone, yan i galaide' patte
gi kutturán Chamorro.**

1st place
1st - 3rd grade

Tungo'siente Uhuay a L Fino' chomoffo



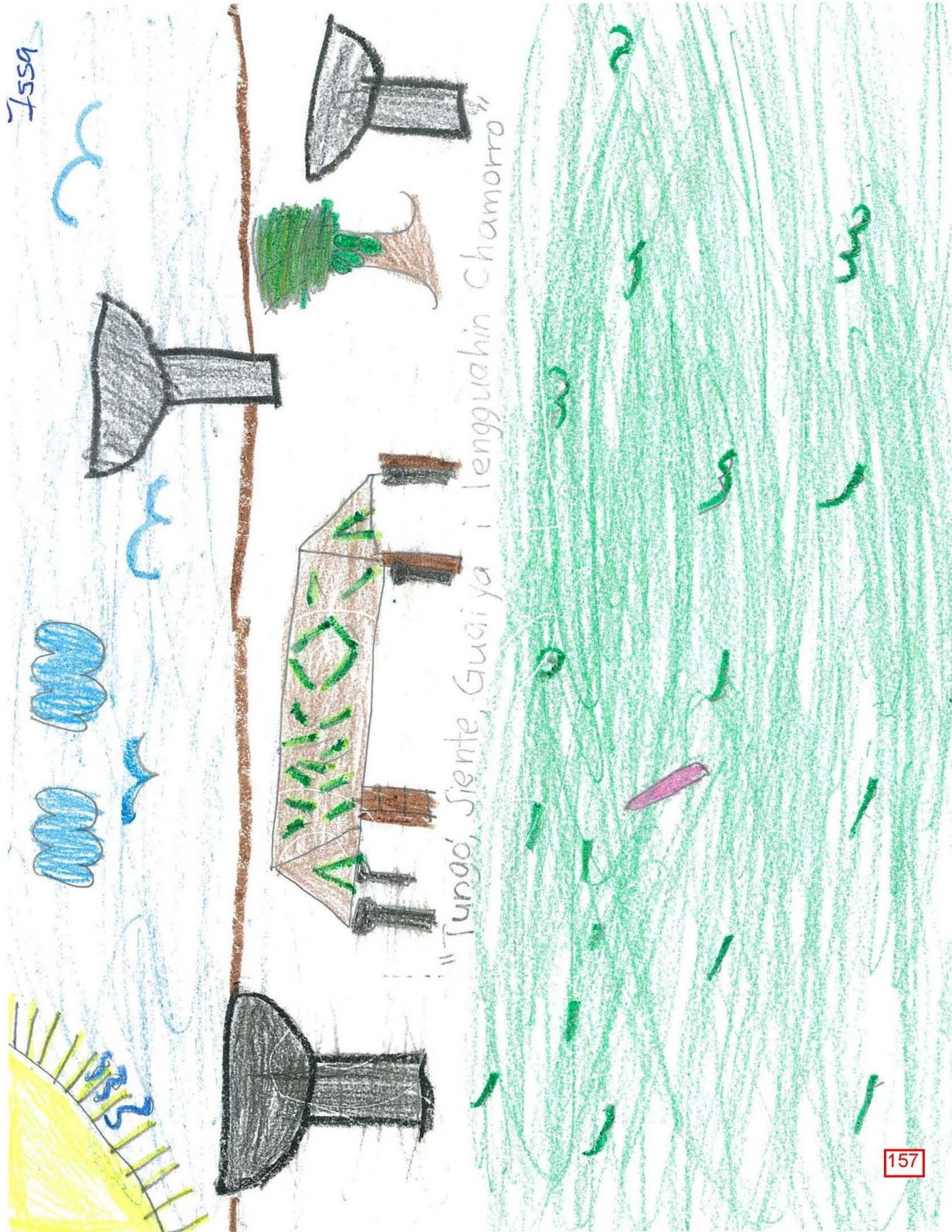
Ivany

Ivany

2nd place

1st - 3rd
grades

Sa' i Latte Stone yan i trongkon niyok
patte gi Kutturå-ta.
Si Yu'us Ma'åse'.



7559

Issa

3rd place
1st - 3rd grade

Antes na tiempo i Chamorro
mañasaga gi gima' higai.
Si Yu'us Ma'ãse'.

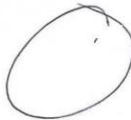
8



Asie

1st para
4-5th grade

I litratu-hu ha fanunu'i hit difirentis manera
nai para ta tungo', siente, yan guaiya i Fino'
Chamorro. I Acho' Latte ha riprisesenta i
kutturã-ta ni man Chamorro.

 Asix

160



161

Jorosa

Este i litratu-hu ha riprisesenta siha i Acho' Latte nai fumafata i tiningo', i siniente, yan guinaiyan i Fino' Chamorro. Tana' takkilo' i kutturá-ta ni man Chamorro.

*Jnd plaa
4th-5th
grades*

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Tungo' Siente Guanya I Fino' Chamorro

163



Yaneel

3rd place
4th 5th grade

Vance

Este i litratu-hu pot i man Chamorro gi Islas Marianas. I gima' higai ha ripresenta i Chamorro nai mañasaga, i galaide' transportation-fiiha. I trongkon niyok di'ario mana' setbe nui man Chamorro.



164



Elvia

Elvie

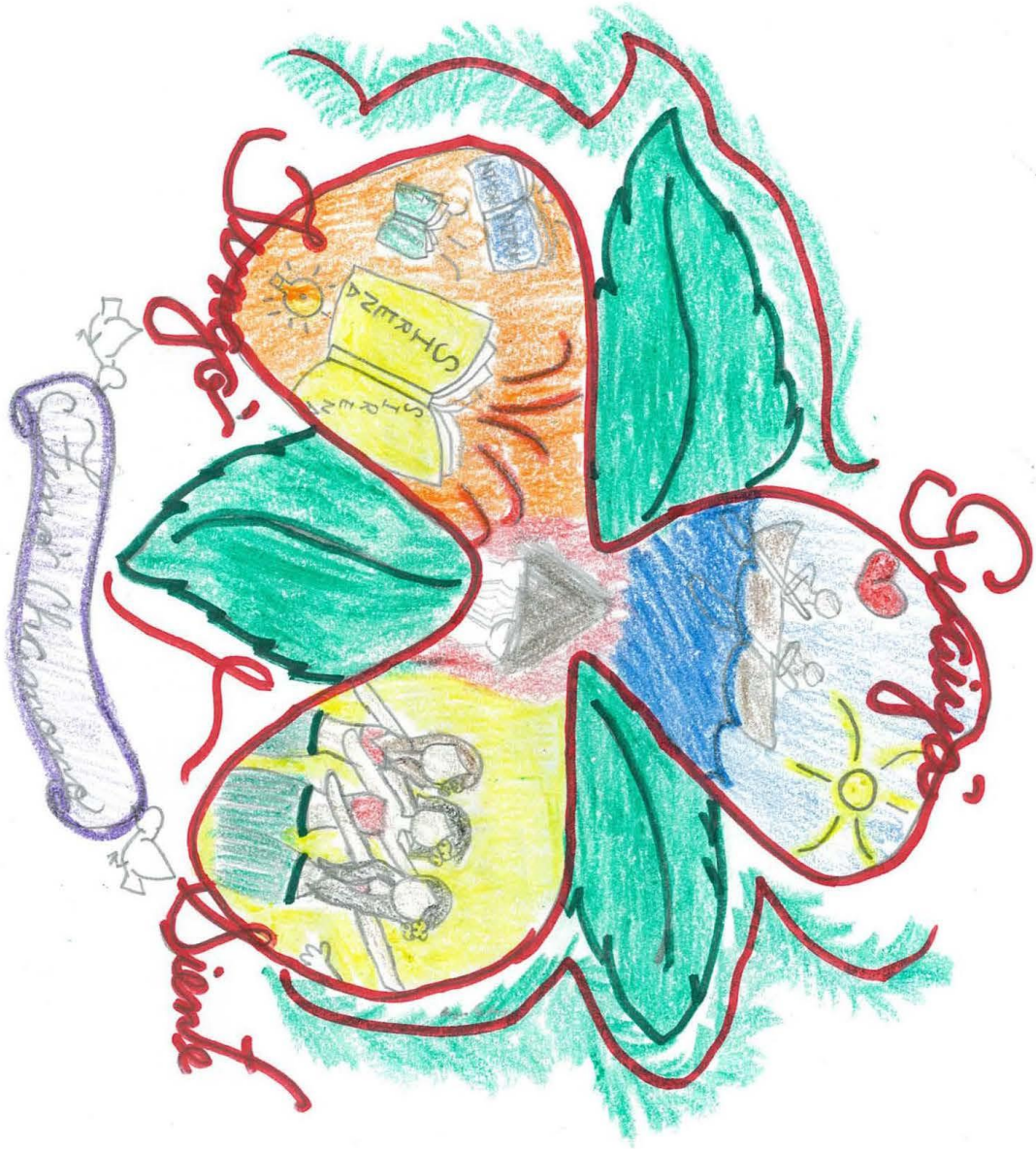
1st place
6th-8th grades

I Acho' Latte ha ripresentsenta i rasan Chamorro. I tano' i Islas Marianas tumatachu para u fata i tiningo' lengguâhi, siniente, yan guinaiyan i Fino' Chamorro. Lokkue' i kannai ha fanunu'i hit na debi ta guaiya yan protehi i lengguahi yan i kutturâ-ta. Si Yu'us Ma'âse'.

Elvie Mesngon
7th
Mr. San Nicolas

166

Drama 11/11/11



2nd place
6th-8th grade

Raenna Mae Aldabe

Tungo, Siente, yan Guaiya I Fino' Chamorro

I na'an hu si Raenna Mae Aldabe. I yiniga' -hu guaha tres patte nai ha ripresentsenta put i tema. I agapa' na banda ha fanunu'i hit put i lepblo nai ha ripresentsenta put i manantigu na Chamorro. Ha na'tutugo' hit put i estorian-niha. I akague ha na'a'annok i famalao'an nai mambabaila. Ha fanunu'i hit put i magagon-niha. I sanhilo' na banda put i manantigu na Chamorro nai man ma'u'udai gi galaide'. Este siha mana'klaklaru put i kustumbren I man Chamorro. Maseha ti Chamorro yo' lao, malago' yo' para bai hu tungo', siente, yan guaiya i lengguahi yan kustumbren i man Chamorro. Si yu'us ma'ase'.

Handwritten signature in red ink

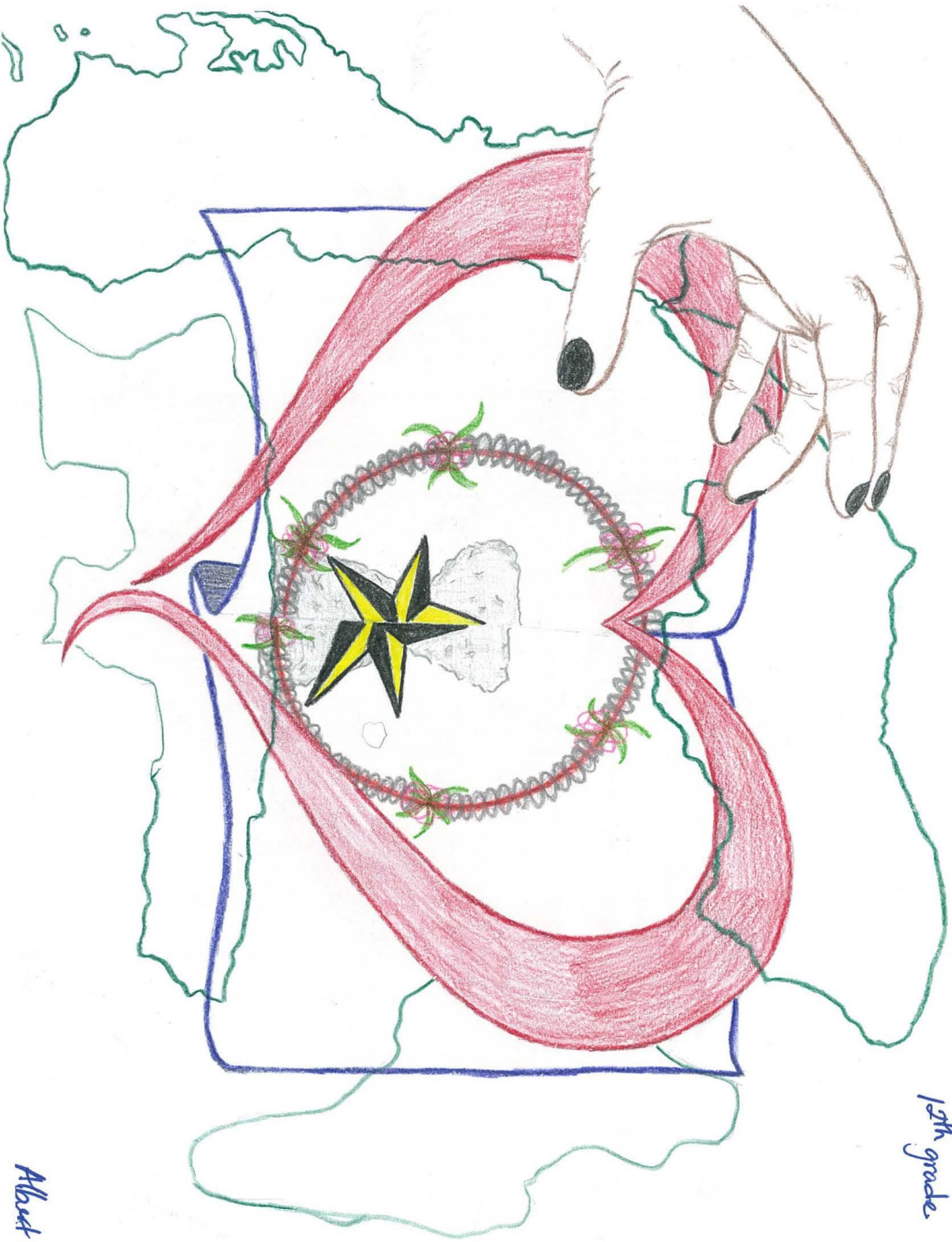
168



3rd place
6th 8th grade

I na'an - hu si Kc Lynn Barcinas
Gaigi yo' gi ocho (8) gradu
I ma'estro - hu si Sinot SanNicolas

I litratu nai huyunga' gi akague I kosas siha nai man ma u'usa antes na tiempo. Gi talo' I taotao ha u'usa un kosas yan I magagu-na nai ha u'usa I lahi. Gi agapa' I acho' latte ha reprisesenta I antigu na taotao yan I man matai siha na taotao.



Alburt

12th grade

1st place

High School

Albert

I korason ha ripresentsenta i guinaiya para i kutturã-ta. I kannai ha ripresentsenta siniente para i man Chamorro. I bandera yan i Islas Marianas ha ripresentsenta i tiningo' i kutturã-ta. Si Yu'us Ma'ãse'.

Albert Manglona
12th
Ms. Manglona

172



173

1st grade

Blaine

3rd place
High School

I yininga'-hu ha riprisesenta háfa dipotsi i finene'na na prinaktikan i man Guelo'-ta, yan man Guela'-ta. I gima' higai nai man deskakansa i man amko'-ta, i karetan guaka transpotasion-fiiha gi hilo' tâno', i galaide' para pumeskan tâsi yan transpotasion. I Acho' Latte ha fafata i uniku na kutturâ-ta. Este siha ihemplo nai siña ta pipet mo'na ya ta kontinuha. Si Yu'us Ma'âse'.

174

10th grade
Kandee



175

Kaydee Manglona

3rd place
High School

Kaydee

I yininga'-hu ha riprisenta i guinaiyan i Fino' Chamorro. Ta na' takkilo' i lengguâhi-ta, kutturâ-ta, yan kostumbre-ta. Ta fan mamana'gue nui otro siha pot hita. Si Yu'us Ma'âse'.



176

Awards for Drawings and Essays by Students from Kindergarten to Grade 12

The schools, community and non-profit organizations in Rota spearheaded these competitions in preparation for the Conference. Prizes were donated by various individuals and organizations including the Rota women's group and the Office of the Mayor of Rota.

Students posted their drawings and essays around the Conference site. Judges were selected based on their expertise. The students read their essays and explained their drawings related to the theme of the Conference (Complete essays and drawings start from page 132.).

I. DRAWINGS						
Name	Grades					Prize
	K-1	2-3	4-5	6-8	9-12	
Isa Salazar	X					1 st
Demitri Weilbacher	X					2 nd
Ivannie Manglona	X					3rd
Mariosi Manglona		X				1 st
Asiana Manglona		X				2 nd
Trinivie Sablan		X				3rd
Ace Atalig			X			1 st
Jorosa Manglona			X			2 nd
Vanay Manglona			X			3rd
Elvie Mesngon				X		1 st
Raynna Aldavie				X		2 nd
Casielyn Barcinas				X		3rd
Kaydee Manglona					X	1 st
Glenn Mesngon					X	2 nd
Albert Manglona					X	3rd

II. ESSAYS						
Name	Grades					Prize
	1-2	3-5	6-8	9-12		
Luke Suzuki	X					1st
Hannah Toves	X					2 nd
Vicente Deleon Guerrero	X					3rd
Jewel Santos		X				1st
Anicia Jacob		X				2 nd
Violie San Nicolas		X				3rd
Elvie Mesngon			X			1st
Ada Suzuki			X			2 nd
Ursula Manglona			X			3rd
Laura Manglona				X		1st
Macylyn Mesngon				X		2 nd
Beatrice Mesngon				X		3rd

Kão *Endangered* I Lingguåhin Chamorro?

Sandra Chung

University of California, Santa Cruz

I Mina'dos na Kunfirensian Chamorro, diha 27-29 gi Septiembri 2007

Fine'na, malagu' yu' para bai hu nã'i un sen dangkulu na si Yu'us ma'asi' todú atyu siha i muna'pusipbli na para bai hu gaigi guini, ispesiãtmenti si Johnny Sablan, si Lourdes T. Manglona, si Julita A. Calvo, si Rita H. Inos, si Elizabeth D. Rechebei, si Paz C. Younis, i *NMI Council for the Humanities*, i Atkãtdi as Joseph S. Inos, yan todú i taotão Luta. Hu sen agradesi lokkui' si Manuel F. Borja, sa' ha ayuda yu' pumo'lu gi finu' Chamorro esti i para bai hu sãngan pã'gu. Onru para guãhu i para bai hu gai patti guini na dinaña' put i istudiu yan i ma'atbãnsan i lingguåhin Chamorro.

Kumu *linguist* yu', hu istutudia i lingguåhin Chamorro yan i hãfa siña ha sangãni hit put lingguåhi gi henerãt na manera. Ispesiãt esti i lingguåhi: estagui' ta u'usa na manera yanggin hãfa para ta sãngan, ya guini na manera ni ti manparehu hit yan i ottru na manlãla'la' siha gi tanu', tinanum pat gã'ga'. Guaha disdi sais mit (6,000) asta sietti mit (7,000) na lingguåhi manma'u'usa gi tanu' pã'gu na tiempu. Ya kada unu guini gi mit siha na lingguåhi ispesiãt sa' ha ikspreresia i kuttura yan i tingu' i taotão ni muna'sesetbi i lingguåhi. I lingguåhin Chamorro, put i hemplu, ha ikspreresia i kutturãn yan i tingu' i taotão Chamorro, ya gi taiguini, ti parehu esti gi todú i ottru na lingguåhi siha gi tanu'. Mandaña' todú, i lingguåhi siha gi tanu' manpãtti gi riniku yan gi minaolik na difirentis na rikuetdot-ta put mantãotão hit gi tanu'.

I *linguists* manmanistutudia lingguåhi siha gi tanu' disdi sien yan sien ãñus na tiempu. Maninteresão siha nu i ispesiãt-ña i kada unu na lingguåhi yan lokkui' put hãfa i kada unu na lingguåhi siña ha fa'nu'i hit put i kinalamtin i lingguåhin tãotão gi henerãt na manera. Gi uttimu na singkuenta ãñus, i *linguists* manmanunungu' mãs put i areklamentun lingguåhin tãotão ginin i istudian-ñaña nu i lingguåhin Chamorro, yan manmanunungu' siha lokkui' put i manera ni i istrukturan i lingguåhin Chamorro taddung achulele'-ña yan i istrukturan i ottru lingguåhi siha gi tanu'.

Lão lokkui', i *linguists* pã'gu na tiempu mansesen luhan sa' ma honggi na bula na lingguåhi siha gi tanu' manmãmatai. I lingguåhi mumãmatai yanggin i mañaina mamãra ma

kuentusi i famagu'un-ñiha nu i lingguâhi ya ma atyik ottru lingguâhi, tatkumu finu' English. Pues i famagu'un mangahuhulu' hulu' ya ti siña manguentus nu i lingguâhin mañainan-ñiha. Dispues, sigi sigi mo'na, anai manmâtai i mañaina, mumâtai lokkui' i lingguâhi, ya i abilidad-ña i lingguâhi para u ikspresia i kuttura yan i tingu' i taotâo tanu' na komunidâ, mumalingu humânanâo.

I finatai i lingguâhi naturât na masusesedi. Guaha na biâhi na pâtti esti yanggin i bihu na lingguâhi humuyung nuebu na lingguâhi. I finu' Latin, put i hemplu, esta mâtai na lingguâhi; sien yan sien âñus maloffan, i finu' Latin humuyung guatu gi siña ta âluk na famagu'on-ña pâ'gu, ya era esti siha i pâ'gu ta tungu' kumu finu' Fransis, Ispañot, yan Italiânu. I problema pâ'gu na tiempu, esti: i finatai lingguâhi siha manmasusesedi gi sen chaddik na manera ya tâya' esta manhuhuyung famagu'un na lingguâhi. Guaha na *linguists* ma honggi na guaha tres mit (3,000) asta tres mit kinientus (3,500) na lingguâhi—lamitâ gi todû i lingguâhi gi tanu'—pâ'gu manendangered, ni kumeke'ilek-ña na manggaigi gi dangkulu na piniligru sa' siña ha' manmâtai. Esti na lingguâhi siha, siña ha' manmâtai gi halum i esti i singkuenta (50) asta sientu (100) âñus na tiempu para mo'na. Guaha ottru siha i manmanhonggi na mâs bula ki lamitâ gi todû i lingguâhi gi tanu' era manendangered. Solu guaha macho'gui para u mana'lâla'la' ha' esti siha na lingguâhi, siempri i sen bula na rinikun rikuetdun tâotâo gi tanu' ni man'â'ana'i hit put mantâotâo hit todus gi tanu', ti âtman manmalingu para todû i tiempu.

I finatai lingguâhi ha pupunu' lokkui' i minaolik i rinikun difirentis na kuttura siha gi tanu', parehu ha' yanggin guaha klâsin tinanum pat klâsin gâ'ga' gi tanu' manmâfnas gi tanu', mâmatai lokkui' i minaolik difirentis na rinikun lina'la' siha gi tanu'. Kada klâsin tinanum pat klâsin gâ'ga' gi tanu' mannâna'i, gi ispesiât na manera, gi minaolik difirentis na rinikun lina'la' gi tanu'. Gi tiempu, guaha na klâsin tinanum yan klâsin gâ'ga' manmâmatai ya nuebu na klâsi manhuhuyung ginin esti siha. Esti na klâsin tinilaika naturât areklamentoñ-ña. I problema pâ'gu na tiempu, era esti: manmâmatai i difirentis klâsin tinanum yan gâ'ga' gi sen chaddik na manera, chaddek-ña ki u siña guaha tiempu para u guaha nuebu na klâsi u fanhuyung huyung, u fanmafañâgu. Ya gi kada guaha mâtai na klâsin tinanum pat gâ'ga', pâtti gi rinikun i tanu' mumalilingu para todû i tiempu. I tanu' mumâs pumopopbli.

Put i che'chu'-ñiñiha i *scientists* yan i gubietnamentu siha gi durântin bula na sâkkan siha, bulâña na tâotâo pâ'gu na tiempu tumungu' put i piniligru ni manggaigi gi difirentis klâsin

tinanum yan gá'ga' siha sa' siña esti siha manmâtai ya manâya' gi tanu' para mo'na. Guaha lokkui' liniparan-ñiñiha i taotâo siha na siriosu esti na prublema para i lina'la' yan hinemlu' i tanu'. Todus hit guini tumungu' na i haggan giya Mariânas manendangered. Dididi' ha' esta na haggan sopbla manlâla'la'. Disdi anai matungu' put esti, i gubietnamentu siha manmachocho'chu' para u mana'sâfu' i haggan siha. I haggan yan i chada' haggan manmaprotetehi nu i lai. Ya i komunidâ manmasosohyu' na mungnga makânu' i haggan tâsi yan mungnga manmañugun kareta gi inai ni manmañañada' i haggan. Gi taiguini, i taotâo tânu' siña ma prutehi i haggan kosa ki siña i famagu'un famagu'un-miyu siha u fanmanli'i' yan u guaha agradesimentun-ñiha nu i haggan. Kâo u guaguaha ha' haggan para u fanmanli'i' i famagu'un-miyu siha, ti ta tungu' trabiha. Lâo klâru na i chansa na u fanggagaigi ha' era dângkulu sa' i taotâo tânu' ma kumprendi i prublema ya ma rispeta esti.

I situasion put minalingun lingguâhi sen ti parehu. Bulâña na tâotâo ti ma lipâpara ha' na dângkulu na siriosu esti i minalingun lingguâhi para i tanu'. Ti ma tungu' na lingguâhi siha pâ'gu na tiempu manmâmatai gi mampus chaddik na manera. Ti ma tungu' na putlumenus lamitâ gi klasin lingguâhi gi tanu' manggaigi gi piniligru sa' siña ha' para u fanmâtai esta. Ya ti ma lipâpara na, gi minagâhit, kada guaha klâsin lingguâhi mumâtai, pâtti gi rinikun i tanu' ginin i rinikun i kutturán tâotâo mumalilingu para todú i tiempu.

I *linguists* yan i *anthropologists* siha, tatkumu si Suzanne Romaine yan David Nettle, ni manmânggi' put i *Manmalilingu na Kuentus siha (Vanishing Voices)*, manmachocho'chu' pâ'gu na tiempu para u fanmana'fanmanungu' i pupbliku put i piniligrun i lingguâhi siha ni manendangered, manmâmatai, manmalilingu para todú i tiempu. Puedi ha', yanggin i taotâo tânu' na komunidâ siha manmanlipâra taimanu siniriosu-ña esti na prublema, siña matutuhun manmañuli' aksion para u masâtba esti.

Gi minagâhit, i lingguâhin Chamorro era *endangered* na lingguâhi. Siña ha' na'manman esti sa' guaha mâs tâotâo manguekuentus gi finu' Chamorro kini ottru na lingguâhin tâotâo Micronesia. Sin imbâtgu, i lingguâhin Chamorro era unu gi dos na mâs *endangered* na lingguâhi gi todú i lingguâhin Micronesia siha. I rason gef ti na'manman: i mañaina siha ti ma kuentutusi i famagu'un-ñiha finu' Chamorro.

Ta li'i' klâru esti gi numiru ginin i sensus i Estâdus Unidus. Gi dos mit na sâkkan (2000),

menus di dos gi tres pãtti (2/3) gi sitentai dos mit (72,000) na Chamorro giya Mariãnas manguekuentus gi finu' Chamorro. I situasion gi put i famagu'un mäs ti bunitu—gi dos mit na säkkan, menus di lamitã (1/2) gi benti mit (20,000) na famagu'un Chamorro ma tungu' manguentus gi finu' Chamorro. Kumeke'ilek-ña esti na mäs di lamitã na famagu'un giya Mariãnas pã'gu na tiempu ti siña ma fa'nã'gui i famagu'un-ñiha nu i finu' Chamorro. Solu guaha u macho'gui, i lingguãhin Chamorro sen siña mumãtai, sen siña mumalingu humãnanão, gi ottru singkuenta ãñus disdi pã'gu. Yanggin masusedi esti, gi taotão Chamorro siha siempri mumalingu i imputtãnti na pãtti put i ispesiãt na kutturãn-ñiha ni irensian-ñiha gi tanu'. Ya i tanu' siempri mumäs pumopbli.

Kão guaha hãfa siña ta cho'gui para uta na'sãfu' ya u lãla'la' ha' i lingguãhin Chamorro? Hunggan, lão ginin i taotão Chamorro mismu ha' ni siña. I taotão hiyung ti siña ma na'lã'la' i lingguãhi ya ti siña manmanirensia siha guatu gi ottru na henerasion; ya ni i gubietnamentu ti siña lokkui' ha na'cho'gui i komunidã na u mana'lãla'la' ha' i lingguãhi. Solu ha' i mismu tãotão tãnu' na komunidã—i taotão tãnu' mismu ni umu'usa i lingguãhi—siha ha' siña muna'guaha aksion para u ma'ayuda i lingguãhin Chamorro na u sãfu' ya u lãla'la' ha' gi manmamaila' na tiempu siha.

Hãfa siña i taotão tãnu' u macho'gui? Fine'nenã, u fanguentus finu' Chamorro, ya u fanguentus finu' Chamorro sessu, ispesiãtmenti gi gima', yan ispesiãtmenti u makuentusi i famagu'un-ñiha finu' Chamorro gi gima'. Atyu ha' yanggin i famagu'un ma huhunguk sessu i lingguãhi, ispesiãtmenti gi gima', ni siña siha mismu manfinu' Chamorro. Tãya' ottru manera ni siña. Mina'dos, sohyu' i famagu'un-miyu na en fankuinentusi finu' Chamorro. Mina'tres, fanmãnggi' gi finu' Chamorro yan en fanmanaitai tinigi' finu' Chamorro. Yanggin i famagu'un manmanlili'i' na i mañaina siha manmãmanggi' gi finu' Chamorro yan manmananaitai gi finu' Chamorro, siempri gumuaguaha animun-ñiha para u fanmãmanggi' gi finu' Chamorro yan u fanmananaitai gi finu' Chamorro. Mina'kuãttru, u fanbanidosu i taotão nu i lingguãhin-ñiha ya u ma'usa i lingguãhi gi put apresiasion yan respetu na bãnda. Imputtãnti na esti na banidã gi put apresiasion yan respetu na bãnda, u manã'i lokkui' guatu gi manmamaila' na henerasion siha, ya u masienti lokkui'.

Siña ha' guaha na tãotão siha manluluhan na yanggin manfinu' Chamorro gi gima', i famagu'un-ñiha ti uma tungu' finu' English ya siña kãsi ti u fanggai adilãntu mäs i famagu'un.

Lão esti na linihan ti prisisu. Gi todú i tanu', guaha kutturán tãotão ni mansen mãolik gi mãs ki unu na lingguãhi. Ti nisisãriu na u mayuti', pat ti u ma'usa, i un lingguãhi put para u ma'usa i ottru lingguãhi, tatkumu finu' English. Sen siña, sen naturãt, yan tinattitíyi ha' na i famagu'un sen siña ma tungu' i dos na lingguãhi. Ya pã'gu na tiempu, i famagu'un giya Mariãnas ma huhunguk yan ma lili'i' i tinigi' finu' English todú i tiempu. Ma huhunguk gi iskuela, gi *television*, yan ma tataitai gi *web*. Pues maseha hãfa na lingguãhi i mãñaina ma na'sesetbi yanggin para uma kuentusi i famagu'un-ñiha gi gima', siempri ha' i famagu'un uma tungu' finu' English. I mãs dãngkulu na kuestion era kão i famagu'un uma tungu' manfinu' Chamorro lokkui'. I ineppi guini, era atyu ha' ni siña i famagu'un ma tungu' finu' Chamorro yanggin i mãñaina ma kuentutusi i famagu'un-ñiha gi gima' finu' Chamorro, ya ma sosohyu' lokkui' i famagu'un na u mana'setbi i finu' Chamorro.

Kãsi siña ha' guaha lokkui' tãotão siha manma'ã'ñao manmãnggi' gi finu' Chamorro. Siña ha' manluluhan na ti u ma'usa i dinanchi na *spelling*, pat kão para u ma'usa i *spelling Guam* pat i *spelling CNMI*. Lão i *spelling* mãs menus imputtanteñ-ña ya ti ma lipãpara nu i taotão. I *Guam spelling* yan i *CNMI spelling* mampus umachuli'. I difirensia dididi' ha', taiguihi ha' i difirensian i *spelling American English* yan i *British English*. Tãya' bãba yanggin ma'usa i unu pat i ottru, pat an matugi' i palãbra gi ottru manera. Hãfa imputtãnti yan prisisu era i u ma'usa i lingguãhi. Ya intri mãs ma'u'usa—gi kuentus, gi tinaitai, gi tinigi', gi *e-mail*—mãs siña i famagu'un ma lipãra yan ma agradesi i hãfa esta i *linguists* ma tungu', na todú lingguãhi manparehu gi nina'siñan-ñiha para u ma'usa para u fana'akuentusi i taotão siha.

I lingguãhin Chamorro siña ma'usa para uta fanakuentusi gi bula na manera, taiguihi gi finu' English, China, Chapanis, pat ottru na lingguãhi. I lingguãhin Chamorro ha u'usa esta bula na istrukturan lingguãhi ni i taotão ma popo'lu kumu istrukturan manmetgut na lingguãhi siha. Guaha esta dos na ufisiãt na *spelling*, guaha *language commission*, yan guaha prugrãman TV yan *radio* gi finu' Chamorro. Guaha lokkui' gramãtika yan diksionãriu ginin i che'chu' i difuntu as Donald Topping ya ta nãna'i gui' agradesimentu put esti. Gi manmamaila' na sãkkan, i diksionãriu para u macho'gui di nuebu ginin i impeñun bula na tãotão Mariãnas, sumãsaonão si Rita H. Inos yan si Elizabeth D. Rechebei. Guaha esta lalabula na tinigi' gi finu' Chamorro ginin as Emilio A. Ayuyu, Joaquin F. Borja, Manuel F. Borja, Pedro R. Onedera, i difunta as Dolores Marciano, yan ottru siha.

Lão maseha todū linguåhi manparehu fuetsan-ñiha manma'usa para uta fana'akuentusi, kada linguåhi ispesiåt. Kada linguåhi guaha ha na'a'annuk put i kuttura yan tingu' i taotåo tånu' ni muna'sesetbi i linguåhi. Ya esti i mås imputtånti na rason na u ma'usa i linguåhin Chamorro. Gi ma'usåsa-ña, yan gi finanå'guin-mimiyu guatu gi famagu'un-miyu, siña hamyu muna'sisigi ha' na u låla'la' esti i uniku na klåsin linguåhi, esti i ispesiåt-ña na ikspresasion i kutturan Chamorro yan tingu' i taotåo tånu'. Ya gi taiguini na manera siña en fansisigi ha' manmanirensia gi rinikun i tanu'. Kumu tåotåo hiyung yu', tåya' mås siña hu cho'gui, na hu lipåra ha' na i linguåhin Chamorro *endangered*. I lina'lå-ña gi manmamamaila' na tiempu siha, gaiigi gi kannai-miyu.

Is Chamorro an Endangered Language?

Sandra Chung

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First of all, I want to thank everyone who made it possible for me to be here, especially Johnny Sablan, Lourdes T. Manglona, Julita A. Calvo, Rita H. Inos, Elizabeth D. Rechebei, Paz C. Younis, the NMI Council for the Humanities, Mayor Joseph S. Inos, and all the people of Luta. I also want to acknowledge Manuel F. Borja, who translated my remarks into Chamorro. It's an honor to be part of this session on the study and advancement of the Chamorro language.

As a linguist, I study the Chamorro language and what it can tell us about language in general. Language is special: it is the way we humans communicate, and it makes us different from all other living beings. There are between 6,000 and 7,000 languages that are spoken in the world today. And every one of them is unique, because it expresses the culture and the local knowledge of the people who speak it. The Chamorro language, for instance, expresses the culture and the local knowledge of the Chamorro people, and in this way, is different from all other languages on earth. Together, the languages of the world are a very rich and diverse part of our heritage as human beings.

Linguists have studied the languages of the world for centuries. They are interested in the uniqueness of each language and also in what particular languages can tell us about the design of human language in general. In the last fifty years, linguists have learned much about the nature of human language from studying the Chamorro language and the ways in which its structure is deeply similar to the structure of other languages.

However, linguists are now very worried, because they believe that many of the languages of the world are dying. A language dies when adults stop speaking it to their children and choose to speak another language instead—such as English. So children grow up not being able to speak the language of their parents. Then, gradually, as the parents die, the language dies too, and its ability to express the culture and local knowledge of the community is lost forever.

Language death is natural. Sometimes it is part of the process by which old languages gradually change into new ones. Latin, for instance, is a dead language; hundreds of years ago, it gradually changed into the languages that we call its children: these include French, Spanish, and Italian. The problem is that languages are now dying at a much faster rate than ever before, and they are not giving birth to new languages: they are simply dying. Some linguists believe that 3,000 to 3,500 languages—half of the languages of the world—are now *endangered*, meaning that they are in great danger of dying. These languages could disappear in the next fifty to one hundred years. Others believe that the number of endangered languages is much larger. Unless something is done to maintain these languages, an enormous part of the rich cultural heritage we share as human beings will soon be lost forever.

Language death threatens the diversity of human culture in the same way that the death of types of plants and animals threatens the diversity of life on earth. Each type of plant and animal contributes in a special way to the diversity of living things. Over time, some types of plants and animals die and new types come into being. This evolution is a natural process. The problem is that plants and animals are now dying at a much faster rate than ever before—much faster than they can be replaced by new species. And whenever a species dies, a part of the rich diversity of living things is lost forever. The world becomes much poorer.

Because of the work of scientists and governments over the years, most people today know that numerous types of plants and animals are in danger of dying. They are also aware that this is a serious problem for the earth. Everyone here knows that sea turtles in the Mariana Islands are endangered. There are only a few hundred turtles left. Since this became known, the government has been actively working to try to save the turtles. The turtles and their eggs are protected by law. And the community is being encouraged not to eat turtles and not to drive on beaches where they lay their eggs. In this way, local people can help preserve the turtles so that future generations can see and appreciate them. Whether the turtles will survive is, of course, not yet known. But it is clear that their chances of surviving are much greater because local people understand the problem and respect it.

The situation with language endangerment is very different. Most people simply do not realize that language endangerment is a serious problem for the world. They do not know that languages today are dying at a very fast rate. They do not know that at least half of the languages of the world are in danger of dying. And they have not thought about the fact that whenever a language dies, part of the richness of human culture is lost forever.

Linguists and anthropologists, like Suzanne Romaine and David Nettle, the authors of *Vanishing Voices*, are now working to educate the public about language endangerment. Hopefully, when local communities become aware of how serious the problem is, they can begin to take action to try to solve it.

In fact, the Chamorro language is an endangered language. This may seem surprising, because the Chamorro language has more speakers than any of the other local languages of Micronesia. Still, Chamorro is one of the two most endangered languages of Micronesia. The reason is simple: adults are not speaking Chamorro to their children.

The numbers from the U.S. census make this clear. In 2000, less than two-thirds of the 72,000 Chamorro people in the Mariana Islands were speakers of the Chamorro language. The situation is even worse for children. In 2000, less than half of the 20,000 Chamorro children in the Mariana Islands were speakers of the Chamorro language. This means that less than half of today's Chamorro children will be able to teach the Chamorro language to their own children. Unless something is done, the Chamorro language could well disappear in the next fifty years. If that happens, the Chamorro people will have lost an important part of their unique cultural heritage. And the world will be much poorer.

Can anything be done to save the Chamorro language? Yes, but only by the Chamorro people themselves. Outsiders cannot preserve the language and pass it on to the next generation; and the government cannot cause the community to do this, either. Only the local community—the people who actually speak the language—can take action to help the Chamorro language survive.

What can the local people do? First, speak Chamorro, a lot, especially at home, and especially to children. Only if children hear the language a lot, especially at home, will they become speakers of the language themselves. There is no other way. Second, encourage your children to speak Chamorro to you. Third, write in Chamorro and read Chamorro. When children see adults reading and writing Chamorro, they are encouraged to read and write in Chamorro themselves. Fourth, take pride in the Chamorro language and use the language with appreciation and respect. It is important that this pride and respect be communicated to the future generations.

Some people may worry that if they speak the Chamorro language at home, their children will not learn English and perhaps will be less successful. But this worry is not justified. All over the world, there are cultures in which people are fluent in more than one language. It is not necessary to give up the Chamorro language in order to speak another language, such as English. It is completely possible, logical, and natural for children to learn both languages. And today, children in the

Mariana Islands are exposed to English all the time. They hear it at school, on television, and read it on the web. So whatever language their parents speak to them at home, they will learn English. The real question is whether they will also learn Chamorro. The answer is, only if their parents actively speak Chamorro to them at home, and encourage them to become speakers of the language.

Some people might hesitate to write in Chamorro. They might be worried that they are not using correct spelling, or unsure about whether to use the Guam spelling or the CNMI spelling. But spelling is much less important than people realize. The Guam spelling and the CNMI spelling are very similar. The differences between them are just as small as the differences between the spelling of American English and British English. There is nothing wrong with choosing one spelling or the other, or simply writing words in some different way. What matters is that the language is used. And the more ways it is used—in speaking, reading, writing, email—the more children will come to appreciate what linguists already know: all languages are equal in their power to communicate.

The Chamorro language can communicate as much, in as many ways, as English, Chinese, Japanese, or any other language. And it already makes use of many of the structures that people associate with ‘powerful’ languages. It has two spelling systems, a language commission, and TV and radio programs. Thanks to the work of the late Donald Topping, it has a grammar and a dictionary. In the next few years, the dictionary will be revised by the efforts of many people in the Marianas, including Rita H. Inos and Elizabeth D. Rechebei. It has a growing literature, written by authors such as Emilio A. Ayuyu, Joaquin F. Borja, Manuel F. Borja, Pedro R. Onedera, the late Dolores Marciano, and others.

But even though all languages have the same power to communicate, every language is unique. Every language reflects the culture and local knowledge of its people. And this is the most important argument for using the Chamorro language. By using it, and teaching it to your children, you can keep alive this uniqueness, this special expression of Chamorro culture and local knowledge. And in this way, you can contribute to the richness of the world. As an outsider, all I can do is observe that the Chamorro language is endangered. Its future is in your hands.

Elizabeth Diaz Rechebei

Hafa na para ta na' guaha esti na kumfirensia

Buenas yan saludu para todú.

Ma faisin yu para bai hu alâba dididi i rason na para ta na' guaha esti i kumfirensian Lingguâhin Chamorro, yan lokkui' put i che'chu maribisan i diksinariu ni matutuhun disdi ma'pus na sâkan. Pues sedi yu ya bai hu fangâgao nu i pasensian miyu yan i attension miyu para bai hu fan nâ'i nu esti na mensâhi put i tema: **tungu, siente, yan guaiya i finu'—Chamoru.**

Megai biâhi na tafaisin maisa hit hâfa na ti sessu man finu' Chamoru hit -- piot gi futmat na dinaña siha. Megai biâhi lokkui' na kalan istotbu mampus yanggin para ta fan mângi' gi fino'ta parehu ha gi katta, gi email pat gi futmat siha na tinigi'.

Megai biahi lokkui' yanggin man dañá hit, man u'ugung hit hafa na esta malilingu i lingguâhi yan i kutturán Chamoru-- piot gi entalu' man hobin yan atyu lokkui' i man gai idad taiguini hami na hinerasion. Lamegai esta na familia ti diârio ma usa i finu' Chamoru gi gima'. Durantin i che'chu ma ribisan diksinario, sessu in ripâra na adumididi sigiha man malefa hit unus kuântus na palâbra sa gai tiempu esta disdi ki ta usan-ñaihun. Ta siesienti na kalan maput para ta sangan hâfa gaigi gi hinasotta yan lokue para ta tugi' hafa malago'ta para ta sangan gi fino'ta.

Hafa guaha na prubetchu para i famuguonta yanggin para tana' diârio i ma'usa i lingguâhita gi todú manera gi linalâ'ta. Hafa gi magâhit na sinienti guâha giya hita mismu put i lingguâhita, yan taimanu na ta na a'anuk na benefisiu para i manâotâo Chamoru gi man mamaila na tiempu. Hungan, ta guaiya i lingguâhita yan i kutturata sa ennâo muna man Chamoru hit.

Lâo, kâo chumilung pat parehu kinalamteteña i guinayatta put i lingguâhita yan kutturata yan i mismu hâfa ta chocho'gui gi diario na manera pat gi mas futmat na dinaña siha, pat gi matiriat ni matugi para ta umentá i kininpredi yan agradesimentu para i lingguâhita gi kumunidât yan gi iskuela siha.

Kuantu biahi i man ma'gâsta man finu' Chamomoru gi futmat na dinaña. Anai sessu yu machochu giya otrú siha na islan Pacifiku, todú i tiempu man finu' lingguâhin ñiha gi todú futmat na dinaña. Pues, hafahit na kalan mapput para ta cho'gui ennâo lokkui' guini gi islâta?

Kâo man mâssa'hit ni lingguâhita? Kâo debi na para ta kumplâsi todú i tiempu atyu siha i ti tumungu finu' Chamoro? Kâo mâs libiânu para siha yan para hita lokkui' yanggin man finu' English hit? Kâo hita mismu man malagu' na para tafan finu'English sa guâha mâs lugat para tafan ma ekkungnguk yan para tafan adelantu gi iskuela, ikunumiha, pat i susiât na bânda?

Un mâ'gas hasâsagan gi ma'pus ha' na mes *nai man asuda ham, na munga gui makintusi finu' English yanggin Chamoru gui' kumuentutusi. Para esti na mâ'gas, ha sienti na insuttu para un Chamoru u finu' English yanggin uma'adingan yan otrú Chamoru. A'anuk na guiya unu esti na mâ'gas ti mâ'niao yan ti mamâhlâo para u hâtsa i fino'ña ya hana' tachu' mas tatkilu' i lingguâhiña yan i kutturaña achuka' esta diârio i finu' English gi gima', gi iskuela, gi sirimonias gima'yu'us, gubietnamentu, lehislaterra, gi kotti, yan gi gasetá, radio, telebisiun yan i Internet. Kuntodú famugu'un Chamoru gi iskuelan elimtario, esta megaiña man finu' E'english.

Esta talili'i i sinåt na kumu ti tana tatkilu i lingguåhita gi todú manera, siempre tihu átman i lingguåhita mismu dmingu hit. Ya ti i lingguåhita u falingu na hita siempre man malingu kumu manåotåo Chamorro.

I tema ni ma'atyik nu i kumiten kumfirensia, tungu, sienti yan guaiya i finu' Chamoru, ha kubri i sustansian i che'chu' para maribisa i ta u'usa na diksinario ginin as Topping, Ogo yan Dungca ni ma imprinta gi 1975. Buenti kada unu giya hami mas man manunungu ham kada in ina taimanu ma usaña un palabra, taimanu ma dilitrehaña, yan hafa na klåsin sunidu dinanchi pat matulalaika dipendi di ma usaña pat i lugat ni ma'u'usa. Bai hu sangan na guahu mismu manunungu'yu adumididi put i lingguåhita yan i linalå'ta anai hu tutuhun macho'chu yan i mås man menhalum gi gurupu ni man machocho'chu para maribisa i diksinario. Muna hu såsangan esti sa ti man mafanagui ham put i gramátikan Chamoru pat taimanu man dilitreha.

Ta tungu'ha' na kumu ti ta kumprendi i gramátika, makkat ta tungu' i sisteman lingguåhi maseha Chamoru pat English. I gramátika hana' mas fitmi yan klåru taimanu ma usaña i lingguåhi. I utugrafihan Chamoru hafanånå'gui hit nu i sisteman ma dilitreha yan sunidu. I diksinariu ni in cheche'gui pågu bån na' guaha infutmasion yan ihemplu ginin i gramátika, utugrafia, infutmasion put i kutturåta, yan tiamanu ma usaña i fino'ta gi diårio na manera pat i la futmat na okasion siha.

Mientras mås hu usa i fino'ta, mås hu sieseinti na sen gatbu i lingguåhita sa uniku na lingguåhi esti i finu' Chamoru. I lingguåhita na gaigi yan tinatitiyi ni uniku na tiningu' put i kutturatta, put tinanum, i tasi, i ga'ga', yan put i hinengetta yan respetu para i guellotta yan guellatta gi tano'ta ginin i sangkattan siha na isla asta påpa' giya Guåhån.

Lå'yiyi ti siña ta guaiya un kosas yanggin ti nahung kinimprendetta pat tiningo'ta put i kosas. Gi hinasokku lokkui' na kumu ti ta kumprendi i kosas taya siempre para ta sienti put i balinia ennåo na kosas. Yanggin taya kinimprendi yan sinienti put i lingguåhita, siempre taigui gi kurasonta para ta guaiya pat para tafan piniti pat tafan mahålang yanggin malingu esta i lingguåhita.

Esti na kumfirensia para tafan affaisin manu na man gaigi hit put i tinigu', sinienti, yan guinayatta nu i lingguåhita. Ya, ti hufåkpu' ha' guini sa para ta tokchi yan ta umenta i tinigo'ta put i kinalamteteñ-ña i lingguåhita. Maila ya ta fan a'ayuda todú hit nui Chamorru umistudiåyi mas put i lingguåhita ya ta dokumentu para i man mamaila na famaguonta.

Maila ya tana'fan banidosu yan banidosa hit, gi maulik na manera, i manåotåota Chamoru, ya ta sohyu' i iskuela, i manehåntin gubietnamentu, yan i kumunidat para uma na tatkilu i finu' Chamoru ya u ma u'usa manu siña yan ginagagao.

Pues, sedi yu pagu ya bai hu na fåkpu esti na mensahi ya bai hu na'i agradesimentu yan respetu para todú tåotåo Luta, i Gurupun Famalåo'an giya Luta, i Atkatdi as Mehot Mendiola, I ofisinan Kumunidat yan Kuttura giya Luta, i komitean kumfirensia giya Luta yan Saipan, Si Tita Hocog, Tomas Mendiola, yan si Glenn Manglona yan Manny Borja put i minaput yan pinasensia para umana bunitu mo'na esti na kumfirensia. Megai lokui ti sinia man mattu magi ginin Saipan yan Tinian. Put fabot taitai i na'an yan i ofisina siha ni man manayuda nu esti na kumfirensia.

Dangkulu na agredisimentu lokkui' para i Humanities Council, i Saipan yan Northern Islands delegation, i Chamorro/Carolinian Language Policy Commission, unus kuåntus na

komisiãnti siha, si Doktora Sandra Chung, si Cameron Fruit, yan todus atyu i man manayuyuda gi che'chu minaguf para maribisa i diksinario.

Todu hit kumumprendi na hita ha' siña muna lâ'la' yan sumustieni i lingguãhita yan i kutturata. I gurupun para maribisan i diksinario, ma sen tungu', ma siesienti, yan ma gef guaiya i lingguãhi. Pues ennão na macho'cho'gui esti na chechu' minaguf. Guaha siha esta dumingo hit ya in hahasu kada man danña' ham nu i gurupu todus siha i man man ayuda disdiki matutuhun i che'chu diksinariu: si Dr. Rita Inos, si Gonzalo Santos, si Howard Macaranas, yan lokui si Antonio V. Guerrero ginin i Humanities Council.

Para i mane'luta ginin Guãhan, si yu'us ma'ãsi' sa in yiti i tiempun miyu para tafan danña guini na kumfirensia. In gagagao hamyu todo para tafan hita mo'na ta ina mas put i tinigo'ta, sinentietta yan guinaiyatta nu i lingguãhita yan kutturata --Chamoru.

Sin mas, si yu'us ma'ãsi' put i tiempun miyu.

PRESENTERS AND TOPICS : Luta April 28-30, 2010 (original version)
Tomas Mendiola, Tita Hocog, Martin Atalig, Martin Mendiola, Frances Sablan
Masters and Mistress of Ceremonies and presenters on conference arrangements.
Governor Benigno Fitial
Special Message from CNMI Governor
Mayor Melchor Mendiola
Welcome message from the Mayor of Luta
Diego M. Songao
The role of language and culture in the economic and social developments of the islands and especially, Rota.
PSS group: Lucia Blanco Maratita, Rita A. Sablan, Angie C. Fitial, Henry I. Sablan
Policies and programs at PSS that support/enhance the teaching and learning of the language and culture; the evolution of the bilingual education program from the TTPI days to the present; and what the future holds for Chamorro language programs in the schools (As a policy maker, administrator, and teacher.) The most critical areas in language development that need to be supported in the schools and at home, and some statistics on language usage among the younger generation.
Bishop Thomas Camacho
Special inspirational message for the conference (printed in the program) to encourage the use of the language.
Keynote: John del Rosario
His personal commitment to uphold the Chamorro language and culture from his early years and up to the present; and the challenges and possibilities for the language in the community.
Herbert del Rosario
CNMI Archives efforts to document and collect the oral histories of the Chamorros and how these will encourage the Chamorros to learn more about their own cultures, language and history.
Keynote: Carmen Taimanao
Shares her passion about teaching and learning the language, development of written materials for teachers, and how she sees the language's potential for survival
William Macaranas

The important role of the orthography in the development of the language, the production of written materials, and the possible guidelines for translation work in the future. (He will be speaking together with Dr. Sandra Chung and Mr. Henry Sablan.)
Media group: Glenn Manglona, John Gonzales, John del Rosario, David Omar, Peter Onedero, Frances Sablan, Herbert del Rosario
The group will share their personal thoughts on the important role of the media in promoting the use of the language, in development of pride in the language and in presenting the unique Chamorro cultural perspectives.
Prudensio Manglona: Man Amko Perspectivess
Where is the language going? What will the language be like in the next 10 years based on what he/she has seen or experienced? Is it acceptable to change our language into a mixed language consisting of Chamorro, English, Japanese, Filipino, etc? What happens if we all stop speaking our language?
Daniel Quitugua
Facilitation of the student presenations. Presentation of the conference resoution.
Manuel F. Borja and Lourdes Manglona
Share their knowledge of the healers, traditional healing and the directory published by the Inetnon Amot Natibu yan Kuttura, and how that connects with healing the wounds of language loss among Chamorro--a poetic presentation or philosophical approach to the issues of language being subjugated by another language.
Thomas Mendiola
Presentation on the Pa'u (check spelling): what it is and how it is done.
Dictionary Group Forum (this will be a separate session only for dictionary group members on Friday at 4:00 p.m.) All members of the dictionary revision working groups and team leaders
The accomplishments to date, the process, challenges, and level of commitment among the various communities in the effort to produce a good Chamorro-English dictionary. Solicit advice from the community on certain difficult words or unfamiliar words.
Indigenous Affairs – Ignacio Demapan
The goals and objectives for the office and how the dictionary project fits into his program plan; the mandates of the office and programs that benefited the indigenous peoples of CNMI.
Joseph S. Inos
Will expound on the conference theme: tungu, senti yan guaiya i finu' Chamoru and how his generation of Rotanese compares with the younger or older generations in terms of knowledge, proficiency, pride in the language.

Keynote: Sandra Chung/Sarah Thomason (paper presented by Sandra Chung)
Diglossia and Bilingualism (peaceful coexistence and language use in certain situations). Presentations will be done by Dr. Chung on bilingualism and diglossia. She will do a special ppt presentation from Dr. Sarah Thomason who is not able to attend. Dr. Chung has also been selected by the Conference Planning Committee to offer her overall observations of the conference at the conclusion of the conference.
Ositan, Dibina Dibina yan Chamorrta: Thomas D. Mendiola, Martin S. Atalig, Susan B. de Leon Guerrero, Aniceto Mundo, Ana Taimanao, Frances Sablan
Informal session. Presenters will showcase this art on the use of the language for entertainment, showcasing the musical, poetic and humorous aspects of the culture, and as a form of expression among different types of groups. This will be done for each day and will include both men and women as appropriate. Two people will start and the general audience can participate as they feel like it.
Cameron Fruit
Will assist dictionary groups on Toolbox software and assist individual members with any technical issues they may be experiencing. Please meet with Cameron at your mutual conveniences.
Elizabeth Diaz Rechebei
Setting the Stage (<i>Planta i pisu</i>) to present an overview of the conference purpose and some of the highlights that will be happening at the conference as well as what might be the outcomes of the conference. She will also discuss accomplishments of the Dictionary revision project in brief and much more in detail at a later part of the conference.
Student Presentations and Participation: Luta, Tinian, Saipan, and Guam
Presentation of student works in Chamorro, awards will be presented by the conference, and students will have the opportunity to meet among themselves to discuss issues and present at the conference.
Mixed Cultures/Languages in the Home – Families from Rota
Two or three families will talk about how the language is viewed in different settings and interactions among family members and different generations. What is the prospect for the future on the language?
Publications and ongoing work by the Diocese of Chalan Kanoa: Fr. Isaac M. Ayuyu, Rita C. Guerrero, Carmen S. Taimanao
A special presentation on the ongoing translations of the bible, available publications, and certain issues related to translations in Chamorro. Some books will be on sale at the conference.
Henry I. Sablan – 1. Chamorro Workshop (to be presented by Bernie Sablan)
Others????

Proposal to request funds for the Conference

Principal Investigator E. Rechebei submitted a proposal for a grant from the NMI Humanities Council to convene the Conference in Rota. The proposal was approved.

The purposes of the proposal are:

1. Convene a conference to examine the place of the Chamorro language in general in the Marianas and in perspective with emerging social, economic and general global conditions
2. To carry out one of the activities under the NSF funded Chamorro-English Dictionary Revision project to convene a workshop/conference related to language issues and in particular, language endangerment
- 3.

To accomplish the above objectives, the following activities will be conducted:

- a. Present and solicit feedback on the progress of the Chamorro-English Dictionary Revision Project
- b. Present and discuss the results and recommendations from the 2009 Chamorro Orthography Revision Workshop
- c. Engage communities, especially the underserved community of Rota and Tinian, to examine and deliberate about the language and its potential or viability for the future
- d. Solicit and increase the identification of new words to be added to the dictionary
- e. Present linguistics research on language and spelling rules
- f. Discuss and share comparative views on the topic of diglossia and bilingualism in the CNMI (to be presented by linguists Dr. Chung and Dr. Thomason).
- g. Consult with elders and persons who are knowledgeable of the language, especially, unfamiliar words, to obtain accurate definitions and usage of such words
- h. Document (video and print) the proceedings for scholarly research and make them readily accessible by the public at libraries, NMI Archive, offices, schools and the college.

These objectives are within the scope of the ongoing collaborative effort between the NMI Council for the Humanities and the University of California, Santa Cruz project to revise and update the Chamorro-English Dictionary (Topping, Dungca and Ogo, 1975).

As a community-based project, the Chamorro-English Dictionary Revision Workgroups, the team leaders and principal investigators have conducted several meetings on some of the critical issues associated with languages of minority cultural groups and why some languages are rapidly approaching transformation. It is this transformation that will serve as the focus for the conference. The community planning group decided to adopt the theme: Tungu', Sienti, Guaiya i finu' Chamorro (translation: Understand, Feel, and Cherish the Chamorro Language).

The anticipated outcomes of the conference include:

1. Participants, general audience and the community will be exposed to and provided information to guide their understanding of some of the underlying social, economic and other issues and events that affect languages in similar communities and how those communities are coping with the evolution of their own languages;
2. A wider audience and participation in the revision of the dictionary will be achieved by including a wider segment of Chamorro communities from Tinian, Guam and especially Rota.
3. The community and participants will interact and share ideas and knowledge from fluent Chamorro speakers and experts in the Chamorro culture and language.
4. A higher level of appreciation and understanding of the importance of language and language issues will be attained and will help strengthen and sustain the effort to protect and promote the Chamorro language in the schools, community and formal settings.

Scholars, Humanities Content and Evaluation

The scholars who will be presenting at the conference are recognized in their respective areas of expertise in the region and in academia. Different facets of expertise will include research on linguistics, the role of language in the media, economy, education, and other social developments.

This is an integral part of the ongoing collaborative project between the NMI Council for the Humanities and the University of California, Santa Cruz. The humanities content are addressed under the objectives, activities and expected outcomes described earlier and further in this application.

The impact of this conference will be described through the evaluation (both quantitative and qualitative) of the content, presentation, and opinions of participants. An evaluation instrument will be developed to reflect each day's activities and will be compiled at the end of each day. The final day of the conference will result in a resolution and recommendations that will be presented to policy makers, education officials, and other related groups and agencies. Video taping the conference and printed proceedings will further document the conference for future research and public information purposes.

Volunteers from the Dictionary Revision working groups, individuals from the communities in Saipan, Tinian and Rota, and the Office of the Rota Mayor will assist in the collection and compilation of data on a daily basis. The program committee will be responsible for the proceedings and evaluation of the conference.

Project Management and Fiscal Agent

The project will be managed by a team consisting of the co-project directors, the Conference Program Committee and the members of the Conference Steering Committee. The key individuals are the co-project directors and the program committee members, the fiscal agent, and the chairman and vice chairman of the conference planning committee: Project directors (Elizabeth Rechebei and Sandy Chung); Program Committee (Viola Guerrero, Rita Guerrero, William Macaranas, Frances Sablan); Conference Chairman and vice-chairman: (Glenn Manglona and Manny Borja); and Fiscal Agent (Manny Borja for Traditional Medicine and Culture Association).

The fiscal agent will be the Inetnon Amot Natibu yan Kuttura (Traditional Medicine and Culture Association), an established association incorporated in the CNMI.

Funding was approved for:

1. Honorarium for specific presenters
2. Travel/perdiem/ground transportation to and from Saipan/Rota for presenters, three participants from Tinian and six from Saipan, and the video production team (2) from the Language Commission and Northern Marianas College.
3. Printing of Conference Materials and Proceedings
4. Documentation (video-taping, editing and final production) of the conference
5. Public information to promote the conference and to disseminate the conference recommendations in the media

In-kind Contributions

In-kind contributions include voluntary time and expertise, facilities, equipment, awareness campaigns, transportation, donated meeting expenses (supplies, refreshments, etc.) from the planning committee; Chamorro dictionary revision working groups from Saipan, Tinian and Rota; the Office of the Mayor and various government agencies; support from the Public and private schools in Rota, contributions from some businesses if willing; the Chamorro/Carolinian Language Commission Office; Indigenous Affairs; Northern Marianas College; Joeten/Kiyu Public Library; Abiba Linguahita Talk Show; Marianas Agupa Radio Talk Show; Traditional Medicine and Culture Association; University of California, Santa Cruz; and several more individuals and groups who are volunteering their time and effort since the inception of the Dictionary revision project in 2008.

Conference Evaluation Summary

Two evaluation forms were distributed to each participant during registration (one for the conference and one form required by the Humanities Council).

Information provided in this summary should take into account the limited number of feedback for both evaluation forms.

A total of seventeen evaluations were turned in using the Conference evaluation form (Humanities is a different evaluation form and presented after this.)

1. Fourteen individual/group presentations were rated very high (11), high (1), average (2).
2. Individual/group presentations that were rated very high were by: Carmen Taimanao, Manny F. Borja, Bernie Sablan, Lourdes Manglona, Aniceto Mundo, Julita Calvo, Ana Taimanao, Joseph Inos, Elizabeth Rechebei, Lucia Blanco-Maratita, Jackie Quitugua, Angie Fitial, and Rota High School group.
3. Some also rated the entire conference: Very high (2); high (1).
4. Some of the recommendations that were offered:
 - More handouts on the presentations.
 - More information about the *fading* so that those who are not familiar with this plant will know about it.
 - Students should ask more questions.
 - Important for more students to attend.
 - Make the presentation on traditional medicine more clear.
 - Site was not very good; many did not pay attention because people were moving around. (*Suggested change of venue next time.*)
 - Unfortunate that Guam did not attend this conference (*at least two or three did attend*).
 - Continue this kind of conference in the future.
 - Presentations by the students were very nice.
5. Almost every one indicated that:
 - New information was received at the conference;
 - The information helped them personally;
 - The information helped them in their career;

- The information helped them in their studies (for students).
-

On the Audience Reaction Survey from Participants (Humanities Council Survey, Form 5), fourteen (14) surveys were turned in.

Participants rated the following—

1. Humanities areas involved in the Conference:

History, Literary Studies, Languages, Ethics, Linguistics, Social Sciences, Philosophy, History, Theory, Criticism of the arts, Cultural Anthropology.

2. Approaches to the humanities content used by presenters:

- Provided information from the perspectives of humanities fields of study.
- Compared or contrasted alternative ways of thinking about the topic.
- Interpreted, analyzed or clarified the issues involved.
- Explained historical patterns for background information.
- Discussed cultural differences (values in language, literature, religious world views and so forth).
- Encouraged audience discussion and participation in the program.
- Raised questions about ethical values or human rights and responsibilities.
- Encouraged critical thinking and questioning.

3. Words and phrases participants think apply to the program:

- Stimulating
- Informative
- Clearly Focused
- Too Scholarly
- Well Balanced
- Enriching
- Biased
- Superficial
- Well-paced
- Other Comments: The unified desire to protect language/culture

4. Overall, participants who responded, rated this program as:

- Good (4)
- Excellent (7)

5. Most worthwhile part of the program:

- Presentation about the fading plant.
- Sharing/Talking about the language.
- All the presentations.
- All of it was worthwhile.
- When the elementary students read what they wrote about the theme.
- Perspectives on families.
- Very organized.
- Information about the orthography.
- Talking about the importance of language.

6. Least worthwhile part of the program:

- Not enough handouts on the presentations.
- Location not good; need to rent room for less disturbance.
- Speeches by politicians.

7. Whether there is a need for more of this type of program:

- Yes and to focus on students eventually.
- Yes, very much.
- Yes, to have it every year.
- Yes (5)
- Very much; continuation is a must.

8. Would like to attend other programs like this in the future:

Yes: (8)

9. Age, education of respondent (optional):

- 48 (high school)
- 58
- 59 (high school)
- 46 (college)
- 15 (high school)

10. Ethnic background:

Chamorro: (8) Palau: (1) Chinese: (1)


APPENDIX A.

Conference Contributors from Rota (from Tita Hocog)

- Mayor of Luta Melchor Atalig Mendiola
- CNMI Governor / Lt. Governor and staffs
- Luta Senators / Congresswoman and Senator J. Taimanao's staff
- Mayor of Luta staffs
- Luta Resident Directors and staffs
- 13th Luta Municipal Council Members
- 13th Luta Municipal Council staffs
- NMC staffs Luta campus
- NMC staffs Saipan campus
- Sinapalu Elementary School Principal , Teachers, and staffs
- Dr. Rita Hocog Inos Junior High School Principal and Teachers
- Rota High School Principal and Teachers
- Gurupun English/Chamorro Diksinario ginin Luta
- Eusebio A.Hocog
- Luta Women In Action Asst.
- Mrs.Estrell C. Mendiola
- Channel 5—Mr. I. Mendiola


PROGRAM HANDBOOK

The handbook was prepared by Glenn Manglona and the Conference Committee.



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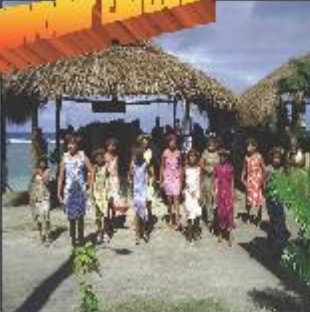



The Chamorro-English Dictionary Revision Project
Presents

Kumfirensian Lingsguahin Finu' Chamorro
Abrit Dia 28-30, 2010
Luta, Sankatan Na Islan Marianas

Tema: "Tungu", Sienti, yan Gu'ahya I Finu'
Chamorro

Kumfirensian Lingsguahin Finu' Chamorro

Srimomas Pina'ug with
Guehu' Fadang

Goal

To provide opportunities to at least 450 to 600 individuals in Rota, Tinian, Saipan and Guam, during the three-day conference in Rota, and at least 5,000 individuals each year to students, scholars, and the general public afterward, to foster awareness, learn, share and exchange knowledge, ideas, and expertise related to the situation of the Chamorro language and culture in education, the economy, and social developments within and outside of the Marianas.

Objectives

To Convene a conference to examine the place of the Chamorro language in general in the Marianas and in perspective with emerging social, economic and general global conditions and to carry out one of the activities under the NSF funded Chamorro-English Dictionary Revision project to convene a workshop/conference related to language issues and in particular, language endangerment. While included in the NSF grant as one of the activities, it is not a funded activity as the community is expected to contribute toward this aspect of the grant. A special thank you for the Saipan and Northern Island Legislative Delegation and CNMI Council for the Humanities for their contribution.

This conference was supported in part by National Science Foundation (NSF) project # 0753594 to the NMI Council for the Humanities. The views expressed are those of the participants and do not necessarily reflect the views of the NSF.



(L.to R) Joe Sanchez, Cong. Joseph M. Palacios, Bernie Sablan, Dr. Liz Rechebel and Cong. Eliceo D. Cabrera

Manuel F. Borja and Lourdes Manglona

Share their knowledge of the healers, traditional healing and the directory published by the Inetnon Amot Natibu yan Kuttura, and how language plays an important role in understanding traditional healing.

Thomas Mendiola

Presentation on the Pa'ug: what it is and how it is done.

Indigenous Affairs – Ignacio Demapan

The goals and objectives for the office and how the dictionary project fits into his program plan; the mandates of the office and programs that benefited the indigenous peoples of CNMI.

Keynote: Joseph S. Inos: Nigap/Pa'gu yan Agupa'

Will expound on the conference theme: tungu', sienti yan guaiya i finu' Chamorro and how his generation of Rotanese compares with the younger or older generations in terms of knowledge, proficiency, pride in the language.

Special Presentation: Sandra Chung/Sarah Thomason (paper presented by Sandra Chung)

Diglossia and Bilingualism (peaceful coexistence and language use in certain situations). Presentations will be done by Dr. Chung on bilingualism and diglossia. She will do a special presentation from Dr. Sarah Thomason who is not able to attend. Dr. Chung has also been selected by the Conference Planning Committee to offer her overall observations of the conference at the conclusion of the conference.

Ositan, Dibina Dibina yan Chamorrira: Thomas D. Mendiola, Martin S. Atalig, Susan B. de Leon Guerrero, Ancieto Mundo, Ana Taimanao, Frances Sablan

Informal session. Presenters will showcase this art on the use of the language for entertainment, showcasing the musical, poetic and humorous aspects of the culture, and as a form of expression among different types of groups. This will be done for each day and will include both men and women as appropriate. Two people will start and the general audience can participate as they feel like it.

Elizabeth Diaz Rechebel

Setting the Stage (*Planta i pisit*) to present an overview of the conference purpose and some of the highlights that will be happening at the conference as well as what might be the outcomes of the conference. She will also discuss accomplishments of the Dictionary revision project in brief and much more in detail at a later part of the conference.

Student Presentations and Participation: Luta, Tinian, Saipan, and Guam

Presentation of student works in Chamorro, awards will be presented by the conference, and students will have the opportunity to meet among themselves to discuss issues and present at the conference.

Mixed Cultures/Languages in the Home – Families from Rota

Two or three families will talk about how the language is viewed in different settings and interactions among family members and different generations. What is the prospect for the future on the language?

Publications and ongoing work by the Diocese of Chalan Kanoa; Father Isaac M. Ayuyu, Rita C. Guerrero, Carmen S. Taitano

A special presentation on the ongoing translation of the Bible, available publication, and certain issues related to translation in Chamorro. Some books will be on sale at the conference.

Henry I. Sablan /Bernie Sablan: Chamorro Workshop

PRESENTERS AND TOPICS
Diego M. Songao
The role of language and culture in the economic and social developments of the islands and especially, Rota.
PSS group: Lucia Blanco Marafita, Rita A. Sablan, Angie C. Fitial, Henry I. Sablan
Policies and programs at PSS that support/enhance the teaching and learning of the language and culture; the evolution of the bilingual education program from the TTPI days to the present; and what the future holds for Chamorro language programs in the schools (As a policy maker, administrator, and teacher.) The most critical areas in language development that need to be supported in the schools and at home, and some statistics on language usage among the younger generation.
Bishop Thomas Camacho
Special inspirational message for the conference (printed in the program) to encourage the use of the language.
Keynote: John del Rosario
His personal commitment to uphold the Chamorro language and culture from his early years and up to the present; and the challenges and possibilities for the language in the community.
Herbert S. Del Rosario
CNMI Archives efforts to document and collect the oral histories of the Chamorros and how these will encourage the Chamorros to learn more about their own cultures, language and history.
Keynote: Carmen Taimanao
Shares her passion about teaching and learning the language, development of written materials for teachers, and how she sees the language's potential for survival
William Macaranas
The important role of the orthography in the development of the language, the production of written materials, and the possible guidelines for translation work in the future. (He will be speaking together with Dr. Sandra Chung and Mr. Henry Sablan.)
Media group: Glenn Manglona, John Oliver (Bols) Gonzales, John S. Del Rosario, David Omar, Peter Onedero, Frances Sablan, Herbert del Rosario
The group will share their personal thoughts on the important role of the media in promoting the use of the language, in development of pride in the language and in presenting the unique Chamorro cultural perspectives.
Prudensio Manglona: Man Amko Perspectivess
Where is the language going? What will the language be like in the next 10 years based on what he/she has seen or experienced? Is it acceptable to change our language into a mixed language consisting of Chamorro, English, Japanese, Filipino, etc? What happens if we all stop speaking our language?
Daniel Quitugua
Facilitation of the student presentations. Presentation of the conference resolution.

Primet Diha: Abril 28, 2010 (Metkulis)	
Ogea'an	
Rehistrasion	8:00-9:00
Ma'estra/Ma'estrin Sirimonias: Siñora Tita A. Hocog Siñot Thomas D. Mendiola Siñot Martin T. Mendiola	
Mababan I Sirimonias	9:00-9:30
Maguaifin i Kilo'/Silensiu Na Mumentu: Danny Barcinas/Sixto Taimanao Mana' tachun i Bandera: JORTC, Luta Sigundariu Kántan Bandera: U. S., CNMI, I Tanu'-mami, yan Prinimeti- Estudiántin Eskuelan Ilimentariu-Sinapalo Imbukasion: Ribendisimu Páli' Isaac M. Ayuyu	
Mababan I Kumfrensia: Areklamentun i Kumfrensian Linguáhin Fínu' Chamorro/Espeslate Na Intenson Para I dumingu-hit as Dr. Rita H. Inos/Howard Macaranas/Gonzalo Santos	9:30-9:35
Siñot Glenn H. Manglona-Kabisiyu Siñora Frances M. Sablan-Sekritáriu Siñot Thomas D. Mendiola-Sekritáriu	
Mensáhin Felisitasion	9:35-9:40
Honoráppli Melchor M. Mendiola, Atkátin Luta Honoráppli Benigno R. Fitial, Gubetnu CNMI	
Mababan I Pisu	9:40-10:10
Siñot Ignacio DiG. Demapan, Espisiát na Ayudánti Para i Kinalamtin Taotao Tánu', Ofishan Gubetnu Siñot William I. Macaranas, Kabisiyu, Chamorro Carolinian Language Policy Commission Doktora Elizabeth D. Rechebei, Co-Principle Na Imbestigadora	
Espisiát Na Presentasion –	10:10-10:25
Estudiántin Eskuelan Ilimentariu, Sinapalo/Sigundariu	
Presentasion Ginin I Diligadun CNMI / Guáhan	10:25-11:00
Oran Diskánsu (Break)	11:00-11:15
Prinsipát na Mensáhi	11:15-12:00
Siñora Carmen S. Taimanao	
Amotsan Talo'áni – Bentan Nengkannu'	12:00-1:00



Minsahin I Kabesun Kumfirensia



Inkueta ginen I komite para esti I finene'na na kumfirensian lingguahin fino' Chamorro, hu ek-

stetendi un sen na' magof na filisitation para tododos i taotao Luta yan interamenti Marianas espisiatmenti i man presenti guini gi kumfirensia giya Luta.

Su men impottanti esti na kumfirensia sa' ginen esti nai sina gu muaha mas inakumprendi pot i balabra yan ma-usana i fino' Chamorro annai sina mas ta praktika ya u mas la' la' mona para i man mamamaila' siha na hinirasion- i famagu'onta.

Hu nana' i un dankulu na si Yu'us maasse' i membrun esti i komiten kumfirensia giya Saipan si Dr. Liz Rechebei, Manny Borja, Bernie Sablan, Francis Sablan, William Macaranas, Rita Guerrero, Vio Guerrero, Carmen Taimanao, Joe Sanchez, Florine Hofschneider, Susan Deleon Guerrero, Danny Quitugua, Rosalinda Magofna yan parehuha ginen Luta nai gine'li-huluhi as Tita S. Hocog, Offisinan i Atkadi as Mayot Melchor Mendiola, yan i depattamentona, yan si Angie Fitial ginen Tinian yan i gurupu-na sa siha mas muna pusipbli esti na okasion dinana kumfirensia.

Para lokue i manman na' i fundu para esti i kumfirensia yan ayudun minagof gi katkuet manera espisiatmenti i ginen i CNMI Humanities Council, I membrun i Saipan and Northern Island Legislative Delegation, Vice Speaker Ogumoro, Congressman Eliceo Cabrera, Congressman, Congressman Joseph M. Palacios, Chairman Tebuteb, Senator Pete Reyes, Coca Cola Guam, JC Tenorio Enterprises, Northern Marianas College Saipan yan Luta, Chamorro and Carolinian Language Commission as Mr. Omar, Public School System as Chairwoman Blanco yan si Dr. Rita Sablan, yan lokue I offisinan Gobetno yan sigundu gobetno, yan i offisinan Indigenous Affairs Office as Mr. Ignacio Dlg. Demapan, Si Yu'us Maasse' todus.

Un saludu para ayu siha i dumingo hit na mangachong ta espisiatmenti si Dr. Rita Hocog Inos, Mr. Howard Macaranas, yan si Mr. Gonzalo Q. Santos. "Bai en na' funhayan i che'cho nai in entregaham".

Si Glenn H. Manglona (Guelu' Amaga')
Chairman, Kumfirensian Lingguahin Fino' Chamorro

Sigundu Diha: Abril 29, 2010 (Huebis)

Ogga'an	
Ma'estra /Ma'estron Sirimonias:	Sifiora Tita A. Hocog Sifiot Thomas D. Mendiola Sifiot Martin T. Mendiola
Mensahin Felisitation	9:00- 9:10
Sifiot Juan M. Ayuyu, Kabisiyu, Diligadun- Luta Sifiot Henry S. Atalig, Direktot Risidenti, DCCA	
Prisentasion Tinigi' yan Yininga' / Pinenta-	9:10- 9:20
I Famagu'un Eskuela Ni Manpattisipao	
Espisiat Na Prisentasion: Areklamentu yan Prugrama Siha gi PSS ni ha Supotta/Insima i Finana'gul yan Tilingu' i Lingguahin Chamorro	9:20- 10:00
Sifiora Lucia Blanco-Maratita, Kabisiyun i Kuetpun Edukasion Doktora Rita A. Sablan, Kumisinan Edukasion Sifiora Angelina C. Fitial, Ma'estran i Chamorro/Carolinian Language Heritage Studies, Ielementariun Eskuelan Tinian	
Espisiat Na Prisentasion: I Tinigi' i Diosesis Chalan Kanoa gi Hinenggi	10:00- 10:20
Pali' Isaac M. Ayuyu / Sifiora Rita C. Guerrero / Sifiora Carmen S. Taimanao	
Oran Diskansu (Break)	10:20- 10:30
Prisentasion: Manamku'	10:30- 11:00
Sifiot Prudencio T. Manglona, Mofu'na Na Atkatdin Luta	
Prinsipat na Mensahi	11:00- 11:45
Sifiot Joseph S. Inos, Mofu'na Na Atkatdin Luta	
Amotsan Talu'ani: Bentan Nengkannu'	11:45- 12:45




Kumiten Kumfirensian Lingguahin Chamorro (L to R) Susana Deleon Guerrero, Bill Macaranas, Bernie Sablan, Frances Sablan, Rita Guerrero, Carmen Taimanao, Viola Guerrero, Rosalina Magofna, Joe Sanchez. (Right pic) Danny Quitugua and Manny Borja


<u>Talu'ani</u>	
Huegun Adibina Dibina: Siñora Frances M. Sablan	12:45-1:00
Premiun I Famagu'un – Kumpitensian Tinigi' / Yininga'-Pinenta	1:00-1:15
Prisentasion i Inetnun Famagu'un Interu Marianas	1:15-2:00
Espisiat Na Prisentasion: <i>Diglossia / Bilingualism</i> Doktoran Sandra Chung / Doktoran Sarah Thomason	2:00-2:45
Ibaluasion: Sabmiti Pattisipanti Siha	2:45-3:00
Sirimonia Pinagat Giya Mochung Atchu' Latti	3:00
<u>Pupuengi</u>	
Sena ni Nina'guahayi as Siñot Melchor M. Mendiola Atkâtdin Luta yan i Kuminidat Luta	6:30

*Congratulation and Goodluck
on your*


**Chamorro Language Conference
for the Chamorro-English Dictionary
Revision Project**

From the staff and management of
JOETEN ENTERPRISES, INC.







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Nigap, Pa'gu yan Agupa'

Joseph S. Inos
Former Mayor of Rota



Sumen maguf yu' sumañaoa manhita mandañia' para ta fanali'i' yan man-guentus put i lina'la'-ta yan kinalamtin i rasá-ta Chamorro. Esta ásgun i lini'e'-ta yan ti guiyaya usu siha i diputsihi kultura-ta gi halum i tano'-ta. Ta diskuída hit más ki siklus na tiempo muna'fansetbi i diáru na bestin tataotáo-ta yan usun i hila'-ta nui diputsihi Chamorro sigun i manmasangane ta nu i manmo'fo'na. Kada humálum otru nasion gi tano'-ta put para u ke-fañágui hit put i lina'la' i tanu', machuli' atbantáha ya manma'aprobecha i Chamorro kulang ayu mohon i halum labatoriu nu i machachagi háfa siña osino háfa ti siña. Manma u'usa hit nu i rasan Chamorro put para interes yan adilántun esti siha na nasion. Annáku' esta i tiempo gi anai manma'egga' hit nu i Chamorro na klásin taotáo. Man geftao hit fuma'hu'i otru rasan taotáo put i magagu-ta, kantá-ta, baila-ta, bestin i tataotáo-ta yan otru klásin cho'chu' kumu Chamorro. Táya' ta sienti prubecho-ta put esti i gineftao-ta fuera di manhita manmaguf, mañálík, yan mangguput. Sumen dididi' i inadáhi amánu ta hanángui sa' ti guiyaya manma'imbiilikiruyi hit put i kosás-ta gi halum mismu tano'-ta gi manmaloffian na tiempo. Ta diskuída hit put i mismu lingguahi-ta gi anai para ta fanakuentusi ya ta fanatungu' gi diputsihi Chamorro-ta. Chachafflik esta i lingguahi-ta. Tiempo ha' ha nanangga. Ti meggai ámut esta siña umámti. Ti meggai esta suruhána mana'ámti. Ti meggai esta siha manmalagu' mansuruhána/u. Gi halum inetnun-ta gi halum taotáo siha, ti todú hit tumungu' háfa ta sásangan yanggin kumuentus Chamorro hit. Lokku'i, táya' siguru kao todú tumungu' háfa hu sásangan gi halum iskuela gi dossi grádu, siña lamita ha' gi nuebí grádu. Kana' dimanchi' yu' yanggin hu sárgan na tai setbi gi fino' hu finu' Chamorro gi istudiántin un grádu sa' timatungu'.

Ta fan hita págu sumu'un mo'na háfa tetinan lina'la' lingguahi-ta ya ta tugi' i ta na'siña para i u magradesi i finu' Chamorro. Ta fan hánao láo u gaigi i rástro-ta ya u nina'setbi nu i numisisita.

Chamorro: Hila Natibu

John S. DelRosario, Jr.

Poku mas `omenus kuarenta años antes, hu tutuhon mañge' gi todú dos leñguage para i gasetá siha, radio yan television. Maseha uttímu ma'fanagueghu finu Chamorro gi segundu grádu, taya dispues fotmat na finanaguen leñguahita.

Ti mapetsige finanaguen finu Chamorro `nai siña man-eyag famaguen natibu nu i antau yan disiente na kombetsasion yan matuge na finu Chamorro dispues de leksion gi segundu grádu.

Hu atrebi umusune mañge gi finu Chamorro pot i sigiente siha na rason:

1. Malagoyu lagse' gi mismu leñguahihu taimanu `nai hu tutuge i atikulu siha gi finu Inglés.
2. Peimanente háfa man-matuge', kulan pinelun materiát gi santatte para i famaguonta kosake siña makomprende háfa masusede antes, háfa hinasson i tautau siha gi man-sustansian na asuntun linahyan yan fina grasía siha.
3. Malagoyu lumie' i famaguonta man-mañge gi leñguahen niha kumu famaguen este siha na islas.

Este i matuge' na finu Chamorro, mas dididi mapot ke regulat na kombetsasion. Debi un `ayeg i asuntu ni para un `tuge', otganisa ennu na asuntu gi hinassomu, dispues tutuhon tumuge' gi primet apopotunídat. Atan ya un `asegura na komprendiyon gi otru tautau háfa tinigemu.

Chamorro-English Dictionary Revision Activities

Present and solicit feedback on the progress of the Chamorro-English Dictionary Revision Project.

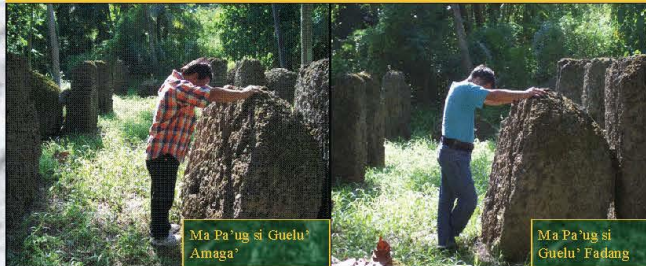
Present and discuss the results and recommendations from the 2009 Chamorro Orthography Revision Workshop.

Engage communities, especially the underserved community of Rota and Tinian, to examine and deliberate about the language and its potential or viability for the future.

Solicit and increase the identification of new words to be added to the dictionary.

Present linguistics research on language and spelling rules.

Discuss and share comparative views on the topic of diglossia and bilingualism in the CNMI (Dr. Chung and Dr. Thomason)



Ma Pa'ug si Guelu' Amaga'

Ma Pa'ug si Guelu' Fadang



DIOCESE OF CHALAN KANOA
Commonwealth of the Northern Mariana Islands

Abril 5, 2010

Para hamyo ni manginefle'-hu:

Si yu'os ma'ase' pot i en na'i yu' ni este na opotunidad para bai sangan didide' hafa siniente-ku pot i lengguahi-ta, i fino' Chamorro.

Yanggen manayuyot yu' ya hu taitai i "Tatan-mami ni gaige hao gi langet..." ti parehu siniente-ku yanggen hu usa i fino English: "Our Father who art in heaven..." Bastara ki fino' Chamorro fine' na nai hu hungok este na tinayuyot anai manfino' Chamorro ham gi gima', na mafatto halom taddong gi korason-hu.

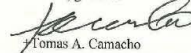
Yanggen makombida yu' para bai sena, manng'e'fia yanggen hu hungok na "inafliton atulai," para bai kanno' ki "ried atulai." Gigon hu hungok "inafliton atulai" ha na'misen insigidas i te'la'-hu gi halom pachot-hu.

Pot este na anai matto yu' para bai Pale' Saipan gi mas di trenta años maloffan, hu disidi na debi di bai pula' gi fino' Chamorro todú i tinayuyot yan i tinaitai ni para u ma'usa gi Misa yan gi ma'atministran i sakramento siha yan i pumalu na seremonias. Sa' mas yineyenyong korason-fia i taotao yanggen ha hungok i payon-fia na lengguahi, piot gi tinayuyot na banda.

Pot i para bai cho'gue i dinanche ni este na malago'-hu, hu rchistra yu' gi eskuelan puengi gi fino' Chamorro gi PSS, Lower Base. Hu sen agradece si Mr. Henry I. Sablan, i diario na ma'estron-mami yan si Mrs. Carmen S. Taimano i otro ma'estra. Ginen siha nai hu tungo' didide' pot otografia.

Para bai na' fakpo' este na fino'-hu, malago' yu' numa'i hamyo ni umababansa para ta protehi yan para ta prikura fumana' gue i famagu'on-ta ni lengguahi-ta, un sen dangkulo na agradecimiento pot i minapot-mimiyu yan si yu'os ma'ase' para todos hamyo.

Sin mas, guahu si


Tomas A. Camacho
Obispon
Diócesis Chalan Kanoa

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<u>Tetset Diha: Abril 30, 2010 (Betnis)</u>	
Ogga'an	
Ma'estra/Ma'estrin Sirimonia: Sifiora Tita H. Hocog Sifiot Thomas D. Mendiola Sifiot Martin T. Mendiola	
Mensáhin Felisifasion Sifiot George O. Hocog, Kabisiyu, Konsiliu Munisipát Luta	9:00 9:05
Prisentasion: Ikunumia Sifiot Diego M. Songao, Kabisiyu, Kumision Huegu Luta	9:05 9:25
Prinsipát na Mensáhi Sifiot John S. Del Rosario	9:25: 10:10
Oran Diskánsu (Break)	10:10 10:20
Espisíat Na Prisentasion: Sinanga Historia Sifiot Herbert S. Del Rosario, Direktot i CNMI Archives	10:20 11:10
Mensáhin Inetnun: I Llinguáhi Gi Bándan Kuminakasion Sifiot John Oliver Bolis Gonzales / Sifiora Cindy Reyes / Sifiot Glenn H. Manglona / Sifiot Herbert S. Del Rosario / Sifiora Frances M. Sablan / Sifiot Peter Robert Onedera	11:10 12:10
Amotsan Talu'áni: Bentan Nengkanmu'	12:10 1:10

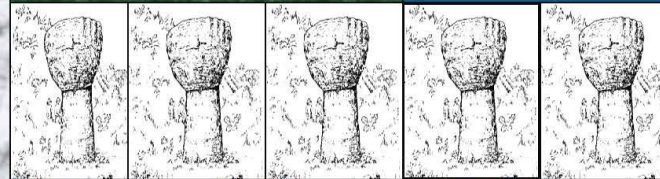


(L to R) Herman Guerrero, Noel Quitugua, Cameron Fruit, Dr. Hocog, and Glenn H. (L to R) Angie Ftial, Viola Guerrero, Jose Sanchez, Guest and Paz Younis

Ginen Foremost Guam

Kunrayulasion Para i Fene'nena Kumfrensian Llinguahin Chamorro

I Komite
I Taotao Notti Marianas



Ginen Todu Ham Para Todus Hamyu
Kunrayulasion Infin...

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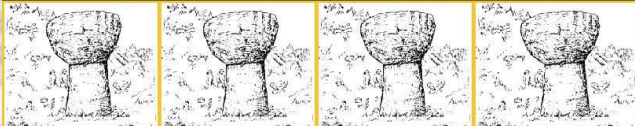


Buenas yan Saludu para todú i manggaigi pa'gu guini na Kumferensian Lingguáhin Chamoru.

In nanna'i dāngkulu na agradesimantu para adyu siha ni manmana-yuda para u mana' guaha esti na kumferensia. In nanna'i lokui dāng-kulu na agradesimantu para todú tautau ni man man ayuyuda para ma-ribisa i diksinariu. Esta mas ki lameta gi chechu diksinariu munhayan. Mansen maguf ham yan i gurupu ni para maribisa i diksinariu sa asta pa' gu na tiempu a' annuk na diduk i hinenggi yan guinaiya para i finu' yan kutturán Chamoru. Para ta ina más gi durántin i kumferensia tai-manu kinalamtete-na mio' na i finu' Chamuru yan háfa siha na sinát ha náná' i hit para i manatáti na tautau Chamoru. Mailá' ya ta ekunguk siha i mensahi yan inadingan ginin i ofisiát, i istudianti, i familia, man-mama' náná' gui, yan i mañaina-ta yan mañe'lu-ta siha ginin Luta, Tin-ian, Guam, yan Saipan.

Si yu'us ma'ási'.

Si Dr. Sandra Chung yan si Dr. Liz Rechebei
Principal Co-investigators to Revise the Chamorro-English Dictionary



Talu'ani	
Chamurita: Sifiot Aniceto H. Mundo / Siñora Ana A. Taimanao	1:10- 1:15
Dibátin Estudiati Siha Put i Lingguáhin Chamorro Sifiot Danny Quitugua	1:15- 2:00
Risulasion Siha: Sifiot Danny Quitugua	2:00- 3:00
Inatitun I Kumfrensia: Doctoran Sandra Chung	3:00- 3:05
Ibaluasion: Sabmiti Pattisipanti Siha	
Mensahin para ta huchum I kumfrensia-ta Sinora Tita S. Hocog	3:05- 3:10
Hinichum Kumfrensian Chamorro Sifiot Glenn H. Manglona Siñora Frances M. Sablan	3:10- 3:15
Hunta para I Grupon Diksonarion Chamorro Guma Aridondo	4:00 – 5:00



(L to R) Cong. Joseph M. Palacios, William Macaranas, Chair, CCLC and Cong. Eliceo D. Cabrera

(L to R) Bernie Sablan, Dr. Liz Rechebei and Florine Hofschneider



INDIGENOUS AFFAIRS OFFICE

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Ignacio (Ike) DLG. Demapan
Acting Resident Executive

Buenas yan Saludu, Siudadanun Marianas

Enkuenta nu'i Ofisinan I Natibu, Ofisinan I Maga'lahin I Sankatan na Islas Marianas, sumen magof yo para tafan hita sumlebra yan u'ma abiba este I Primiet na Konfrensian Linguahin Chamorro guini gi gatbo na Islan Luta.

Siguru yo na gi duranten este na Konfrensia, meggai na presentasion, testimonio yan infotmasion siempre tahu'ngok ni siña u'fan ma'fanague I taotao-ta yan lakkue para I man-ma'mamaila siha na henerasion famaguon-ta yan I famaguon I famaguon-ta. Impottanti na ta prikura sumustieni I linguahi-ta sa ginen I linguahi-ta mismu na ta gogosa I sensian respetu, guinaiya, ina'ngokku yan inafamaolek gi entalo-ta ni Chamorro. Lakkue, I linguahi-ta ha detetmimina hayihit na rasan taotao. Nisario na ta atituyi prumaktika I linguahi-ta Chamorro gi mismu I halom I guma-ta. I linguahi-ta kulan I aseru ni yangin man'gaigi hit gi otro na tano ya tahu'ngok I fino Chamorro, ensigidas anafandanña hit ya ta dañahi siha man'kombetsa gi fino Chamorro.

Sin mas, kon respetu u ekstetendi un sen dankolo na agradesimientu yan apresiasion para I kumitin I konfrensian Linguahin Chamorro, yan todo I man'manayuda muna posipble este na Konfrensia. Lakkue, hu ekstetendi espisiat na Si Yu'us Ma'ase para si Honorable Atkatdi Melchor Mendiola yan todo I miembron I Leyeslatura pot I ayudun niha para este I Primet na Konfrensia. Gi enmismu tiempo lakkue, hu na'na'e espisiat na apresiasion yan Si Yu'us Ma'ase I atministrasion Fitial/inos pot I ayudun niha yan pot I mana'posipble I pat'tispasion-hu para este I Primet na Konfrensian Linguahin Chamorro.

Si Yu'us Ma'ase,


Ike DLG Demapan
Acting Direktot Aktibidat Natibu



(L to R) William Macaranas, Rita Guerrero, Bernie Sablan and Dr. Liz Rechebei

Brief information on the Chamorro-English Dictionary Revision

The three-year community-based project to revise the Chamorro-English Dictionary (Topping, Dungca, Ogo, 1975), produce an oral history on video, and create a Chamorro reference grammar was funded by the National Science Foundation as a collaborative project between the University of California, Santa Cruz, and the NMI Council for the Humanities. To date, all the entries in the Topping, Dungca and Ogo dictionary have been reviewed and updated by six working groups based on Saipan, Tinian and Rota; over 300 additional new words have been collected and included in the initial entries, three oral history videos are almost complete, and the first phase of editing the revised entries has begun. For the remaining years of the project, new words will continue to be identified and added.

The project was involved in the planning and co-sponsoring the 2009 Workshop to Revise the Chamorro Orthography with the Chamorro/Carolinian Language Commission, workshops on the orthography conducted by Carmen Taimanao and William Macaranas, the 3rd Chamorro Conference, and the Luta Chamorro Language Conference.

The community-based groups speakers of Chamorro who meet regularly as individual working groups of three or more and as a whole group once a month. Core groups and thematic groups each contribute their revisions to the team leaders for compilation and storage in a repository at the University of California, Santa Cruz. The other component of the project, Chamorro Reference Grammar directed by Dr. Sandra Chung, is now being written. The plan is for the draft to be completed by the end of the project.

Many individuals have participated in this project including students, elders, teachers, language and culture experts, educational institutions, non-profit organizations, and government agencies. We extend our deep appreciation for their support.



(L to R) Conference Chair, Glenn H. Manglona, Cong. Joseph M. Palacios, Congressman Eliceo D. Cabrera, Dr. Liz D. Rechebei





**DANGKULUNA
AGRADESIMENTU PARA
TODU!**

THANK YOU!