

Rosa Salas Palomo
Testimony on Resolution 51-34 & 512-34
March 17, 2017

Si Yu'os ma'åse'. Yan si Rosa, pot fabót.

Ya-hu fine'na na bai hu gågao petmisu i manaotao-ta ni' manmo'na ki hita na bai hu kuentos påggo kosaki yanggen håfa guaha ilek-ku ni' ti dinanche pat nu ti ma mamparehu hinasson-måmi, u ma nå'i despensasiån.

Bai hu fino' Engles yan fino' CHamoru sa' ennao gui' hu petsísigi påggo na tiempo.

Thank you very much for the opportunity but before I begin I would like to ask permission from our ancestors, the ancient CHamorus, to please bear with me and to give me permission to speak. And, if I in any way say anything that is contrary to what they believed, I ask for forgiveness.

I will speak in both languages – CHamoru and English – they are the official tongues of this island – and it is imperative and my sincere belief and commitment that everyone on this island of Guam that many people call, and claim paradise, be bilingual in at least CHamoru and English – everyone – whether you are a native inhabitant or a visitor.

Thank you Vice Speaker Terlaje for letting me know about this, this morning. I'm glad I got up extra early so I could read my messages. I am thankful for technology. I am ashamed to say, but I will admit that if I had not gotten your text I would not be here and then, I'd be reading about it in the paper, but I'd rather be a part of it.

I don't participate in many battles, I choose my battles and at this age I think we have to because we don't have as much energy as we used to.

Si Yu'os ma'åse', Vice-Speaker Terlaje, sa' ginen I tinige'-mu gi teks na måtto yu' guini. Komu ti hu taitai ya ti kahulo' yu' tåftaf ya u taitai i teks-mu, pues siempre taigue yu' guini. Lao, ga'ña-ku na bai hu gaige guini ya bai saonao guini na mubimento sa' gof empottånte.

Annai humåhanao hu' magi, hu faisen maisa yu' sa' håfa na bai hu gaige guini. Kao put i ha sangåni yu' si Vice-Speaker yan Chair este na komiteha, si Terlaje, pat kao guaha mås empottånte gi i korason-hu ni' trabiha ti hu såsangan.

I asked myself on my way over here why am I going to be present? What's my reason? Do I have a personal interest in this? Of course, I do. That really is a question that needs no answer. But I wanted to delve into my innermost thoughts and the deepest part of my heart to come up with a reason.

One of my answers is the fact that as many of you all have been sitting here for hours and are probably have grumbling, if not gurgling if not groaning stomachs, as well as the people before us, si Yu'os ma'åse for bearing with all of this, but this is extremely important.

One of the things that I am grateful for today is to hear the thoughts – although I've heard many of your thoughts, those of you who have come before our prestigious audience – the senators – however, it's always good to be reminded.

I unu na rasón ni gaige gi i korason-hu pã'go na mâtto yu' magi i para bai hu ékungok todú I los prohemos, todú i taotao, manhoben yan manãmko', ni' manguentos pã'go na ha'åni. Gof nisisãrio na ta fanmana'fanhasso di nuebu ni' hãfa siha manmaloffan yan hãfa gaige gi i korason-ñiha sa' gof chaddek hit manmaleffa.

My position on both of these resolutions is affirmative. I support both of them. The latter one, and again I'm pretty much very faithful to my feelings, I'm not so sure that latter one why I would support it at this point, but you know, I'm a woman, who I'm a woman and I'm free to change my mind and I will use that to my advantage. If, because you know, that's the cliché – isao-ñiha, right? That's what people say pues nangga ya bai usa lökkue', sa' empottãnte. Lao, i fine'na na resolución, 51-34, ayu hu gof suppotte.

I support 31-54 wholeheartedly. And, that one... I won't dwell too much on it because much has been said...

Ti bai hu kuentos meggai put ayu sa' meggai esta manma sãngan, lao este para bai hu sãngan pot este. Guaha esta sumãngan na petsigi mo'na. Achokha' ilek-ñiha, ilek-ñiha ya hekkua' hãyi i "-ñiha" guini, even if "they" say, but I'm not sure who "they" are, na ti u faloffan gi i Kongresu pat kotte, that's not the point.

The point is that we do something. The point is that we don't sit and chat and talk and demonstrate and do whatever it is that people do to show their support and nonsupport. The point is that we do something. And, when we are rejected, we move on. And, we move on and we move on.

There are enough legal minds in our community who are willing to help us out because, for some of us, it isn't about the money. It isn't about their reputation, whether they are going to be the top-notch lawyer or the top-notch senator or the top-notch governor or the top-notch lobbyist.

The issue is a commitment. That they believe in what it is that they are, that they are pursuing – that they are seeking.

Ti pot salãppe' este, ti pot hãyi para u mås takhilo' na abugao, pat gobietno, pat senadot, pat lobbyist, sa' manggof metgot i lobbyist. I, i hinasso este na kinalamten put hãfa para I minaolek i taotao, I Mañamoru.

I don't want to use the phrase the "People of Guam" because the "People of Guam" consists of not just CHamorus, it consists of a lot of ethnic, and language and cultural groups. So, we should, if our intent is for the CHamorus, pues pot fabót ta usa I Mañamoru.

Ya hu tungo' ha' na guaha gi iya hita kalan manma'á'ñao ni' anggen ilek-ta para I Mañamoru ha' este, áhe', ti para todú i taotao Guam.

But you know, it's commitment. I told... I mentioned I pick my battles now and this is one battle that I will stay on track and I promise that I will continue to follow up with it and I offer whatever assistance I might be able to offer.

The last point I would like to make is, in this pursuit of moving forward – after denial, after denial, after denial – it is very true that laws are made by man. It is also very true that man can change these laws. And, it is even more true that laws, that laws, that man has changed laws.

Todú I tiempo debidi ta háhasso na yanggen sigi ha' hit mo'na achokha' manma sangángani hit, "Ti siña, ti siña, ti siña. Ni' nagai'an," ta sigi ha' pumetsigi mo'na sa'gi i hinenggeku: i taotao fuma'títnas i lai, i taotao, lokkue', siña ha tulaike i lai, yan gof magâhet, i taotao manulálaika i lai. Meggai na lai manmatulaika.

So, with that in mind, this maybe the time – I mean I may not be here to enjoy whatever comes out of this – but my children's children – hopefully I get more – and the children of all those that are here, including those that are out there, perhaps they will in their lifetime.

It is a battle, ya yanggen siña, po'lu ya siha u miresi. Po'lu yan siha u miresi háfa para u huyong ginen este sa' achokha' guâhu ti mumiresi lao komu siña i famgu'on-hu yan i famagu'on-ñiha yan I famagu'on todú este siha na los prohemos guini, pues dinanche mo'na.

The last point I would like to make – I think I said that already, right – is, and then I will move on for the others; let's pursue whatever avenues we may have and not stick to one path. And in the paths, that are chosen, this is something that I've learned as I continue to study because I'm still trying to find out what it is in the world I want to contribute to Guam. Let's start thinking about pursuing paths that include the indigenous CHamoru perspective.

There is such a thing out there that talks about indigenous theoretical frameworks. Let's try to think of those paths that fulfill the theoretical perspective of indigenous people. And, let's try those avenues simultaneously that we are trying – the frameworks that we have been trying, the frameworks that we have been educated in, because my hunch is that more paths and diverse paths we take, and the more we apply our "indigenusness" to some of the paths I think more people are going to be wanting to listen to us.

This may be the time. Pues yanggen put yanggen ta háhasso diferentes na manera na siña ta na'fo', ta na'sigi mo'na este na kinalamten pot este i, i, i determination, pot fabót, ñihi ya ta na'hâlom i hinasson CHamoru ni' taimanu mohon yanggen lála'la' guini si Nanâ-hu Biha yan

Tatã-hu Biha pat I mañainan-ñiha, hãfa taimanu mohon i hinasson-ñiha ni' pa ta kéganna este nan na sichu'asió. Hãfa ya to na'fandanña' mo'na yan todú i sesteman Amerikãnu, if you will, i western method, ya t li'e' fan sa' ilek-ku na entre mãs ma hungo yan ma li'e' i sesteman i taotao, i mismo taotao Mañamoru, siña ha' mãs ma ékungok.

Pues, hamyo i representãnten-mãmi. Hamyo in angóngokko para en giha mo'na este na kinalamtem. Bai in fanohge, fanachu para hamyo lao in gágagao, lokkue', hamyo para en fanachu para hami.

You are our representatives, we are, are... we stand up for you and thus we ask you to stand up for all of us. Here, bai hu na'fakpo' ni' este put fabót yanggen tãya' guaha. Ñihi ya ta kãnta "Fanohge CHamoru," pot fabót.

(All stand and sing "Fanohge CHamoru.")

Si Yu'os ma'ãse'.