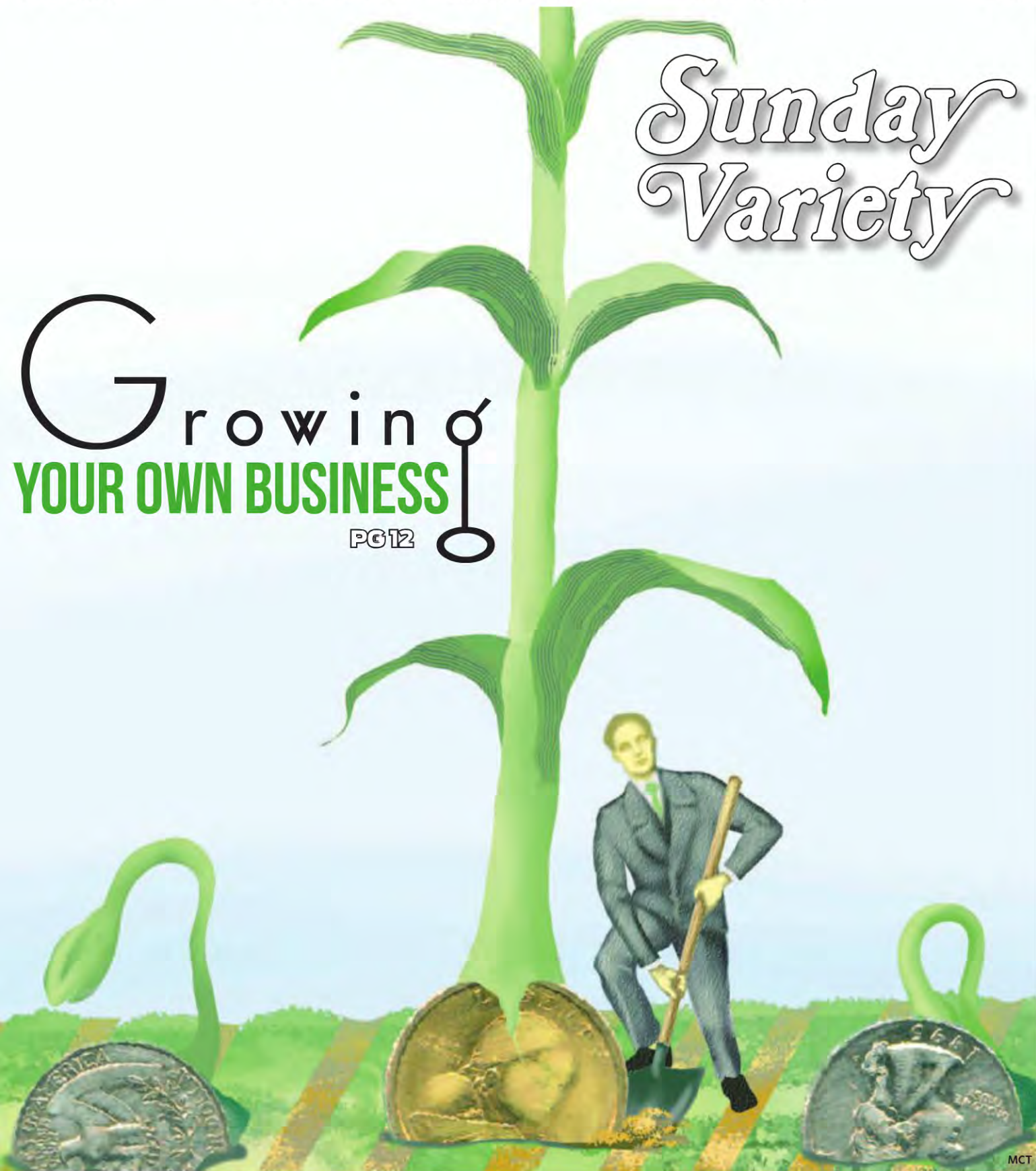


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HURAO'S SPEECH: JUXTAPOSITIONS OF THE JESUIT MISSION AND INDEPENDENCE

// I TINAOTAO
MARIANAS

By Rlene Santos Steffy



Rosa Salas Palomo was chair of the Chamorro Language Commission and had heard of Hurao, one of the rebel chiefs during the 1700s, but she had not read the "so-called speech," nor had she researched its history when she was asked to translate it into CHamoru. The speech attributed to Hurao contains the attributes of a farsighted leader and a calm, admirable character, qualities that motivate today's CHamoru nationalists.

For her, "It was the ripe and right time because I was thinking differently. I believe I was stepping out of the so-called 'normal box' and was all of a sudden - more so - thinking on my own. And that was when I said, 'Thank you American Educational System, I think you've done your job. Now, I have to do mine.' So, Hurao's speech got written and I believe it's the one hanging in the [Superior] Court."

Here is the translation of Hurao's speech translated by Rosa Salas Palomo.

Manma amot hit ni' mina'lulok-ta ni' takhelo'-ña kini i lumã'la. Manma ke'epok hit na u ta fanlamagof ya guaha gi ya hita mamfina'baba ya ta hongge i mames na fino'-ñiha.

Lão, kão ta po'lo ha' ini na siñente siha yanggen ta hasso na ginen i finatton-ñiha i taotão lãgu siha na ta tutuhon manmalãngu ya manmañetnot? Ti ta tungo' put gã'ga' dikike' siha annai ti manmã-fatto gi tano'-ta. Kão ta tungo' put chã'ka, ñãnu, lãlo' yan otro na mandañuyan na gã'ga' dikike' siha ni' sesso ha na fañatsaga hit?

Ini siha i manggefpa'go na nina'en-ñiha gi ya hita. Ya hãfa ayu i manmãma'ya na gã'ga'-ñiha ha chulile'i hit? Tãya' gi manmã'pos na tiempo chetnot riuma yan tinãohan. Yanggen guaha minalãngu siha, guaha ãnte-ta. Lão manma chulilil'e hit mãgi chetnot siha ya ti manmãfa'nã'gue hit hãfa i amte siha. Kão ta po'lo ha' i che'cho' minagof yan i mambãba na minalago' na u na fañagi hit lulok yan otro siha na fina'hugeti ni' ti u fa'mãolek hit?

Manma achãka hit ni' Espanñot siha na mañatsaga, manaitiningo' yan manggago' hit. Lão yanggen manmiche' hit, hãfa ma aliligão guini? Yanggen ti

manmalago' nu hita, ti u fanhuyong ya u na fanlãmen siha yan ti u ma cho'gue amãnu i ma na siña ya u fañãga gi tano'-ta. Hãfa na asunto na manmãfa'nã'gue hit ni' i pengnga'-ñiha lão put i para ta dalalaki yan tattiyi i tiningo'-ñiha yan para ta na falingu i guaguan na nina'en i mañaina-ta? Ginen i fino'-ñiha siha ma kechagi numa fanaiminagof hit para ta tãnga kadada' na minagof ni' ti hagu'on estaki i finatai.

Ma na'huyong kumu kado'kado' yan dinagi i fina'posta. Kão ada ti mamparehu direcho-ta nu ayu siha i manmãfa'nã'gue-ta na mansenmagãhet? Manma honñõ' i tai minapnot na lina'lã-ta yan hinengge-ta.

Todu i nina'siñan-ñiha ma na'huyong para u fa'baba hit todú i tiningo'-ñiha para u na fampiniti hit. Yanggen mambãtchet yan manngangahit, yaennãomalago'-ñiha para ta hongge, manaiguini hit sa' sigi ha' ta eyak i mambãba na dibuyo'-ñiha siha ya sumala' sa' ta po'lo ha' para u fañãga guini. Mungnga hit numana'falingu ãnimu put ini na achãki.

Mandidide' ha' siha. Ta ã'ñão achokka' tãya' atmãs-ta taiguhi gi ya siha ni' manyayamak yan mamumuno', ta hulat sa' manmeggai hit. Manmetgot-ña hit ki ta hongge ya siña ta apãtta hit ginen ini na tãotao hiyong siha ya ta na'talo tãtte i minagof yan i minãolek lina'lã-ta."

Palomo said, "It's been through different languages [and] just like photography, every time you duplicate it, things get lost, right? So, I said, okay, this was a CHamoru man; and I've never talked about this Rlene; you're the first one I'm telling this to because I struggled with that two-page piece of paper.

"The very first time I had the document in my hands, I think I read it five times and that was when Shakespeare came to be, because then I said, 'My gosh, if I had read this when I was taking comprehensive literature in 1967, I would have done more justice to Shakespeare, because this made sense. I lived that life.' And, the other aha moment for me was - this is what our kids need to be able to understand why literature is important. They need to read about themselves, whether they laugh or they cry or they 'ha-ha-ha' or what, it needs to be about them,

because this is me, me. And that is important. I don't want to read about somebody else, especially somebody else that I may never visit the country they grew up in. It made sense to me and that's when I said, 'Okay. I'll do this, I'll translate it, and I did the best I can.'

"According to what I was reading, he delivered an exceptional oratory. But, knowing that it went from CHamoru into French and not knowing the details of how he translated the CHamoru so he could understand it into French, I was very skeptical. And then to further find out that then it was translated into Spanish and then into English and here I was working with the English, I'm going, can I do justice to what this man was trying to say, this man who is my ancestor from an ethnic ancestry? Because that was important to me; I wanted to make sure that I was capturing what he was trying to say. Now, I probably didn't even get fifty percent of what he was trying to say, because one of the common problems with translation is since I wasn't there, I could try very much to put myself in that time frame and pretend I'm a woman listening to this speech, but then I'm thinking, were women allowed to listen to oratories? I don't know. Right? Women were allowed to kick their better half out, but I don't know if they were allowed to participate in any of the oratories. What can I do, and then more so, the fact that I was a woman working on this. That was important to me.

"Some of the issues I was grappling with was a few things that I was told and a few things that I had read; that whatever oratory Hurao presented was in fact in CHamoru language but it was not written down in the CHamoru language. Did he have an interpreter next to him? Could there have been a CHamoru who was bilingual in French and CHamoru or a French who was bilingual in French and CHamoru? Or could he have just written down what he heard and then later on worked with someone to try to translate it into CHamoru.

From her reading, "He may not have been the macho type but he was a thinker and he knew what was ahead, and, as comely

as he could, said his speech - his 'so-called speech,' very comely. That speech is not as long as it could have been. I mean if he really wanted to drive a macho point home, it had to be at least thirty minutes, right? That speech is not thirty minutes. To me, the man said what he had to say, and ended.

Has Rosa been to see Hurao's Speech hanging up on the walls of the Superior Court? "From time-to-time," she said, "I go back and read that speech and there are things that I would change, but what I would like is to see the original in French, just to see if truly that the English translation that has gone from CHamoru oratory to French to Spanish to English and then into CHamoru - if it does in fact reflect what Hurao was trying to say. I believe that there are quite a few things that were captured because it made so much sense to me. But, there may be stuff that's fluff in there."

Rodrique Lévesque, author of the 20-volume "History of Micronesia, A Collection of Source Documents" with English translations, wrote that Hurao's speech were the words of Jesuit priest Francisco Garcia, who put the words into the mouth of Chief Agualin. But Charles le Gobien, another Jesuit, attributed the speech to Hurao.

Lévesque also said that the speech was never reported in primary source documents. So Hurao did not speak the iconic speech. The speech was written from the imagination of Jesuit Francisco Garcia, but French priest Charles le Gobien credited Chief Hurao for speaking the words to his warriors who were fighting for freedom from the Spanish and their Catholic mission in the 40-day battle against the Spanish that was fought in 1670.

Francisco Garcia's words in Hurao's speech shows the juxtaposition of the Jesuit mission and independence is emblematic of the Jesuits' strategic purpose - serve faith and promote justice.

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