Ginen i Hila' i Mañaina-ta: Rinikohen Tiningo' yan Sinangan Siha

CHamoru Cultural Dictionary Volume 1

Ginen i Hila' i Mañaina-ta: Rinikohen Tiningo' yan Sinangan Siha

CHamoru Cultural Dictionary: A Resource Book of Significant Concepts and Saying

Finé'nena na Finakkai ~ Volume 1

Kumisión I Fino' CHamoru yan i Fina'nå'guen i Historia yan i Lina'la' Taotao Tåno'
Hagåtña, Guåhan
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PUT I TÅMPEN LEPBLO

The Ginen i Hila' i Mañaina-ta Project of the Kumisión is a cultural dictionary series featuring sayings, greetings, beliefs and customs, and labels that are used as cultural expressions. These reveal the ethos or *måta* of our ancestors. The Kumisión has embraced the imagery of an offering or *inifresi* for the cover design of this series of publications to honor the wisdom of our ancestors as expressed through our language, *i fino' CHamoru*.

The *guagua*', or woven basket, is filled with abundant blessings of our tåno' that sustain life. The sharing of *kinesecha* or harvest from the *guålo'* and *mamå'on* or *pugua'*, *pupulu* and *åfok* as an integral aspect of CHamoru social interactions is a culturally fitting way to express our profound appreciation to our ancestors for the language and traditions they have passed down through the generations.

Beliefs and values embedded in the concepts contained herein are the sustenance we need to survive as a unique culture. The inclusion of flowers/*chinalek siha*, fruits/*gulusina siha*, vegetables/*gollai siha* and staples/åggon siha like tubers and *niyok* or coconut, represent these values which nourish and sustain us. Like the variation of taste found in the bounties provided by nature, CHamoru sayings and metaphors add tremendous diversity and flavor to our linguistic expression. Our hope is that this *inifresi* can serve as a small symbol of appreciation to our ancestors.

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PUT I LOGU

There are several distinct symbols that have been incorporated into how we chose to represent our work as the Commission on CHamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam. Our logo is shaped like both a sling stone, which is part of the artefactual legacy of the ancient CHamoru latte builders; and, the *åtadok* or eye to represent sight or vision. Indigenous insight is known as *måta* or mana throughout the Islands Pacific.

As a Commission, we draw on the wisdom of our ancestors to interpret our reality both past and present. This wisdom allows us to see beyond the physical. It connects us with a force more powerful than our individual selves. It creates a safe space for confronting power with truth. In this state of consciousness, we discover what it means to be CHamoru.

Inside the eye are symbols which frame our way of life. The heat of the sun and the light of the moon which influence our designation of time and season are represented by the orange orb and the white *sinahi.* We are the *taotao tåno' yan tåsi* or people of the land and sea, hence the image of the green hilly landscape and buoyant blue waves of our ocean.

MÓFO'NA NA FINIHO'

What is the CHamoru Cultural Dictionary?

Pues håfa mås siña I Kumisión ha cho'gue ni' para inayudan finamta' i fino' CHamoru yan i nina'lákabales i fina'nå'guen CHamoru?

I Kumisión's work is to promote the orthography, revitalize the learning and teaching of our indigenous language, and preserve the traditions and wisdom of our ancestors. These efforts are greatly enhanced by an exploration of cultural terms and expressions, catchwords, slogans, and metaphors, including proverbs which reflect the depth and character of CHamoru thought and beliefs over the years.

We realize that as we examine the dynamics of our CHamoru culture, or *lina'la'*, that cultural expressions are a wealth of information passed down generation to generation by our *mañaina*. Whether during courtship, *fandångo*, fiestas, or during farming, fishing, or hunting expeditions or other such gatherings - perhaps even during election campaigns we engage these cultural expressions! The wealth of cultural knowledge conveyed in sayings and concepts make our language the most powerful teacher of what our *mañaina* valued. These rich and colorful expressions make our language come alive.

The love and playfulness of *kasse* elders who may utter to an insider, *Adahi, sa' ti ha puno' lålo' ennao*! when assessing a *nobiu* is evident. In political gatherings, you might hear such

phrases like *Esta bula buchi-ña, Yinengyong kurason-ña*, to some evocative, *Esta måsa, nå'i pås!* or, *Måtto gi I chi-ña, inipos*!

In this compilation, we have attempted to contextualize the expressions, sayings, and phrases so that they can be better appreciated, understood, and used appropriately in improving CHamoru cultural competency. You will find this cultural dictionary informative and often amusing, guiding the new, old, and constantly evolving language of cultural discourse which, of course, is a lexicon of conflict and drama, of ridicule and reproach, of pleading and persuasion.

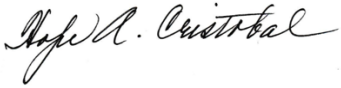
We recognize that there will be avid discussion about the meaning of many of these entries. There will be disagreements about what constitutes their deeper meaning and whether they should be included. We take this as a sign that the language remains alive rather than dormant and we hope that our new publication will encourage more contributions. New sayings and phrases will continue to be developed! This is the sign of a vibrant language with creative users.

In producing this Cultural Dictionary, we believe that we have provided a valuable resource for those interested in learning to speak, write or read CHamoru as they also deepen their knowledge of the CHamoru culture! *Nihi ya ta na'oppan huyong para i mañaina-ta nu i inempåtten-ñiha guatu gi iya hita ya puedi ti u ta fanmaleffa nu i niná'en-ñiha!*

Hu abiba todu i emplehao I Kumisión, si Dr. Francine M.S.N. Naputi, Cody S.N. Lizama, Florence Mendiola Landry, Joseph

Uncangco Garrido, Rochelle Mere Bamba-Cruz, Elyssa Juline Santos; yan lokkue' ti u kabåles sin i Bisa Gé'helo' si Dr. Laura M.T. Souder, i Sikritåria si Rosa Salas Palomo, si Teresita Concepcion Flores yan Rufina Fejeran Mendiola yan i kontribusión i pumalu siha si Dr. Robert A. Underwood, Påle' Felixberto Leon Guerrero, O.F.M.CAP., Melvin WonPat-Borja yan si Jimmy Santos Teria. Todus manalapåtta nu i che'cho' ya in gésa todu i chalek yan minagof gi i durånten i inetnon-måmi annai in ribíbisa!

In dibotu este na lepblo para i primét na atmenestradoran i Kumisión ginen ma'estapblesi desde i CHamoru Heritage Act of 2016, i ménhallom, as Anna Marie Blas Arceo ni' ha dingu i Kumisión gi i Hunño 2022. In echa bendisión put todu i che'cho'-ña! Biba Siñora Anna Marie!



SI HOPE A. CRISTOBAL
Gé'helo', I Kumisión i Fino' CHamoru

DEDIKASIÓN

In didika este na lepblo para i mañaina-ta nu i inempåtten-ñiha guatu gi i iya hita ya puedi ti u ta fanmaleffa nu i niná'en-ñiha! Biba mañaina-ta.

DEDICATION

This book is dedicated to

OUR MAÑAINA

and

ANNA MARIE BLAS ARCEO
Administrator
2020 -2022

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GÅHU:

HINENGGE SIHA VALUES

Geftao

Este i **Geftao**, ni' mapula' komu "karikatibu yan mínina'i" na kånsep kottura manhåle' gi i éntalo' i dos prensepåt na hinengge, i ináfa'maolek yan ina'ayuda. Este siha na hinengge, asiguråo manmanifestan-ñiha gi i sesteman susiåt put manátulaika yan manána'i ni' tádoddong na fondamento gi i prinaktikan kotturan CHamoru, tåt komu i chenchule', a'ok, nina'i, yan ika. Komu un asunto, este na palåbra lokkue' ha ekstétende mås ki i semplisiu na ideha put nina'en karidåt yan mínina'i. Este na kostumbre numa'fandanña' i dinisehan i CHamoru para u annok minaolek asta otro yan lokkue' para u saonao gi i responsapbledåt familia.

Meggai na biåhi, este i **geftao** na asunton kottura, ma'eksperensia komu goflamen na atendidu. Lokkue', gi i nina'en ayudu pat fektos para i fiesta pat håfkao na silibrasión familia; osino komu måtto gotpe na dångkolon chinátsaga yan i familia ma gef nisisita ayudu put rasón finatai, inasisten malångu, pat otro siha na inachåki. Tåddong yan fitme gi i prinaktikan kotturan CHamoru ayu i para u fanápatte achok ha' néngkanno', pat håfkao na guinaha pat suette. Makonsedera komu insutto na kostumbre ayu i ti un aksepta i ma ufresi-mu kululo'ña i néngkanno'. Este siha na kostumbre i manå'i hao put minagof sumen fitme sagå-ña gi i hinasso na todu hit manacháresponsåpble para i minaolek-ta. Este na

kostumbren CHamoru i para ta na'magof yan ta tråta maolek i otro taotao. Meggai na biåhi ti ma komprende ni' otro råsan taotao, sa' ma á'atan este na minagof nina'i komu bula na finatta para u guaha fina'baba yanggen mageftaogui. I etmås tåddong na kinemprende put i **geftao** na kostumbre, siempre u inayuda numá'fåmta i sen didok yan ná'manman na sesteman manána'i yan manátulaika gi i kotturan CHamoru.

Geftao

Geftao, which is translated as "charitable and giving," is a cultural concept rooted in the core values of *ináfa'maolek* and *iná'ayuda.* These cultural values are clearly manifested in the social system of exchange and reciprocity which are the bedrock of the CHamoru cultural practices of *chenchule', a'ok, nina'i* and *ika*.

As a concept, the word encompasses more than simple notions of charity and generosity. This custom weaves together the CHamoru person's desire to express good will to another and to share in family and kinship responsibilities.

Often, the cultural concept of **Geftao** is experienced as hospitality. It can take the form of contributing to a *fiesta,* or family celebration; or, when an unexpected need arises

in the family due to a death, medical crisis, or other emergencies. Sharing what you have is a part of the ethos of CHamoru culture, whether it be food or resources. It is considered bad manners to be offered something to eat and to refuse it. These acts of generosity are embedded in the idea that we are responsible for each other's well-being.

CHamoru hospitality has often been misunderstood by outsiders who perceive it as excessively generous and easily exploited. A deeper understanding of the tradition of ***gineftao*** prevents the false framing of CHamoru generosity and reveals its complexity and profound connection to the CHamoru system of reciprocity.

Geftao (Adjective) - charitable, giving, generous

I ***Geftao*** (Noun) - the charitable, the giving, the generous
one

Examples:

Geftao i ma'gås-hu sa' ha subi i apas-måmi gi i finakpo' i peste. *My boss is generous because he gave us a bonus at the end of the pandemic.*

I etmås **geftao** si Yu'os kini håyiyi. *God is the most giving.*

Ináfa'maolek

Este i **Ináfa'maolek** na asunto, fondasión i susiadåt CHamoru. Este etmås empottånte na hinenggen kottura ya sinapópotte ni' todu i otro siha na lina'la' kottura. I mismo na mapulå'-ña kuméke'ilek-ña na para u na'guaha minaolek.

Ináfa'maolek ayu i risutton sinapotte entre todu susiadåt MaÑamoru/ManCHamoru. Ginen este na pinetsigi na meggai klåsen fina'che'cho' gi i difirensiao siha na manera manmacho'gue para i siñestienen pås yan inákomprende entre todu i kuminidåt.

Ináfa'maolek ayu i naturåt na hinengge na i nisisidåt i linahyan taotao empottante-ña kinu i nisisidåt un taotao. Guaha na i mamfåyi ma riféferi este komu éspiriton dinanña'. Debidi u ma adahi na tåya' na taotao u engkobukåo hinasso-ña put håfa kuméke'ilek-ña i **ináfa'maolek** yan ayu i para u fanosge pat u cho'gue ha' put respetu.

Gi i pinetsigi para u ma na'fåmta' i pås yan inákomprende yan u ma na'siguru na ni håyi u kinentran achåki put salåppe', kottura, pat siñente; debidi u ma kontra pat u ma mumuyi i aksión siha ni' siña numá'låmen taotao pat tåno'.

Otro na hinasso put ináfa'maolek i ha dipépende gui' gi i aksión unu para i otro. Håfa hu cho'gue para hågu, un cho'gue para guåhu. Kulan i sinangan gi i Bipblia –

CHo'gue gi i otro siha håfa i macho'gue gi iya hågu - lao gi i ná'magof na manera. Åhe', ti åtaddok para åtaddok, áfa'maolek. Un fa'maolek yu' pues siempre bai hu fa'maolek hao.

Para u ma na'siguru na guaha inákomprende yan asentådu na siñente para mo'na, debidi un fa'maolek i otro taotao gi i maskeseha håfa na manera. Siempre fina'maolek hao lokkue' ya ginen este siha na aksión na humuyong i kinabales na ináfa'maolek.

Ináfa'maolek

Ináfa'maolek is the foundation of CHamoru society. It is the core value all other cultural concepts work to advance. The literal translation of ***ináfa'maolek*** is "to make good." ***Ináfa'maolek*** is the collective commitment to harmony held by all in CHamoru society. Through this commitment, efforts are made in various ways to maintain peace and balance between all in the community.

Ináfa'maolek is the strong foundational belief that the collective community needs far outweigh individual needs. While some scholars have referred to it as the "spirit of cooperation", others refer to ***ináfa'maolek*** as the basis of keeping a consistent whole.

The practice of ***inápa'maolek*** expresses the CHamoru custom that emphasizes on the necessity of assisting one another for the betterment of one another. One should be careful not to confuse ***inápa'maolek*** with simple notions of compliance or deference. The restoring of harmony includes the restoration of our people and our land.

The concept of reciprocity is integral to the concept of ***inápa'maolek***. What you do for me, I will do for you. It is almost like the biblical admonition - Do unto others what is done for you but in a positive way. It isn't eye for an eye - it is *ápa'maolek. Un fa'maolek yu' pues siempre bai hu fa'maolek hao.*

To ensure that there is understanding and harmony forward, one must take care of the other in any manner. Ultimately, the other would take care of you, and it is from these actions that the complete CHamoru cultural concept of ***inápa'maolek*** is manifested.

Maolek (Adjective) - Good, fine, well

Fa'maolek (Verb) - To make good, to fix

Áfa'maolek (Verb) - To make each other good or better

Ináfa'maolek (Noun) - The CHamoru value of fostering community well-being and harmony

Examples:

Ináfa'maolek numa'bunitu yan gåtbo i taotao-ta siha. *Fostering harmony and community well-being is what makes our people beautiful and pleasant.*

Fa'maolek i karetå-mu ya un fa'cho'cho' agupa'! *Fix your car and go to work tomorrow!*

Matatnga

Ini na desposisión i **matatnga** ilélek-ña i abilidåt para u tachu kontra hinestisia sin mina'å'ñao yan ginagao despensasión. **Matatnga** na aksión, numa'á'annok i didok na kinemprende put i hihot na rilasion-ñiha i taotao tåno' yan i tano', yan kontodu i inempottante-ña para u ma prutehi i naturåt na guinahan i tano' siha.

Gaige guini i kinemprende na i mambåba na cho'cho' siha kontra i tano' yan i tasi manná'låmen lokkue' kontra i taotao. Sin este na hinengge i **matatnga,** ti u pusipble i abilidåt-ta komu MaÑamoru/ManCHamoru hit para u ta kontenuha manlå'la' entre mégaggai na pinetsigen kinalamten para u fanmachule'guan ni' direcho-ta osino para ta fanmafunas gi i hestorian Guåhan.

Dumádanña' yan **matatnga** lokkue' i kinemprende na i taotao u gai responsapbledåt para u cho'gue håfa maolek achok ha' sen ti goflåmen ayu na disisión yan siempre u makkat para u ma uma i éttemon risutto. Este na kualidåt fuma'bababa i pinetsigi-ta para u ta na'påra manmakulunisa gi i tano'-ta yan u ta tutuhon muma'gåsen maisa hit.

Måskeséha meggai na fina'estoria manmafåbrika komu mamfátkilu hit na taotågue yan dimasiåo inipos i manggeftao-ta, este i prinaktikan **matatnga** gi i kotturå-ta chetton lina'lå'-ña entre I hestorian CHamoru komu må'gas na aksión kontra i che'cho' tinailayi yan dinestrosa ni' bidan-

ñiha i kulunisadót siha ni' humåtme hit na taotågue yan i tano'-ta. Tehnga, i kinalamten para u ma praktika ini na kualidåt ma måtka komu lachi yan tai hostisia, yan ha kókontra i hinenggen respetu yan inágofli'e'. Lao, debidi u ma komprende este komu métgogot na kinalamten kontra hinestisia.

Matatnga

Matatnga is a trait that refers to having courage or bravery. It is the ability to stand up against injustices without apology. The act of being ***matatnga*** reveals a deep understanding of the connection between the *taotao tåno'* and the land. It also includes understanding that offenses to the land and sea are injurious to the people. Without the value of ***matatnga***, the CHamoru people's ability to survive through repeated efforts to disenfranchise or eliminate them through history would not be possible.

Matatnga involves understanding one's responsibility to advocate for good, even when it is unpopular and the consequences are great. This quality secures the CHamoru people's efforts to decolonize and exercise cultural sovereignty. Despite narratives framing the CHamoru disposition as compliant and selfless to a fault,

the cultural practice of ***matatnga*** prevails throughout CHamoru history as an integral part of our response to colonial brutality and destruction. Often, efforts to exercise this quality are incorrectly and unfairly seen as counter to values of *respetu* and *inágofli'e'*. However, it must be understood in the broader context of resistance to injustice.

Matatnga (Adjective) - Fearless, courageous, brave.

Examples:

Matatnga si Maga'låhen Matå'pang yan si Maga'låhen Hírao gi i siklo desisiette. *Chief Matå'pang and Chief Hirao were courageous in the 17th century.*

Mumatatnga i hagå-hu annai ma'á'aña gi i eskuela. *My daughter became courageous when she was beaten up at school.*

Minénhallom

I deksionåriu ha difina **minénhallom** komu prufisiente, intelihente, malåte', fåyi, tekngo', yan tomtom. Este na asunton CHamoru ha deskríkribi ayu na taotao ni' tomtom sa' put tiningo'-ña osino put i eksperensiå-ña. **Minénhallom** ha såsangan put tiningo' ni' ha upos muchu mås kinu i tiningo' ni' manmafa'nå'na'gue gi i eskuela. Ti un nisisita para un gai espesiåt na digri osino títilu para **minénhallom**. Gi i palåbra **minénhallom,** sumåsaonao lokkue' i tiningo' put siñenten taotao yan kabilosa na minalåte' ni' un gånna ginen eksperensian i lina'lå'-mu, kompasión, yan i abilidåt para un umitde umékungok. Gef siña na i taotao u gai settefiku put håfa tiningo'-ña lao u tåya' **minenhallom-ña**.

Mandádanña' gi i asunton **minénhallom** i tiningo' put håfa magåhet i hinasso ni' ti mana'á'annok entre i håfa gi i mismo ma såsangan yan i inilao ni' mubimienton i tátaotao. Ayu numa'á'a'nnok na **ménhallom** gui' sa' guiya mama'disisiósion yan ha gígiha otro siha para u fanmama'disisión, ya ha chule' i håfa guáguaha gi i prisente na sichu'asión para u garantiha etmås maolek na risutto gi i manmámaila' na tiempo. I finattan minalåte' gi i umeskuela, taigue guini na asunto.

Guaha na biåhi na **minénhallom** kulan ma na'parehu håfa kuméke'ilek-ña yan otro siha na asunton CHamoru lao guaha dinestingge put kada palåbra. Fåyi kuméke'ilek-ña sumén tákhelo'abilidåt-ña; tekngo' ha såsangan håyi sumén maolek gi håfkao na cho'cho' tradisionåt, osino gi i mafa'nå'gue na cho'cho'; malåte' ha såsangan put i taotao ni' intelihente;

yan tomtom ha såsangan i petsona ni' gai tiningo' put lumå'la' pat ha tungo' humassuyi para u fama'maolek prublema.

Minénhallom

The dictionary definition of ***minénhallom*** is "sharp, intelligent, smart, and bright." As a CHamoru concept, it means one who acts wisely based on their knowledge or experience. ***Minénhallom*** refers to wisdom that exceeds academic learning. One need not hold a special degree or title to possess this trait. ***Minénhallom*** includes the emotional and intellectual intelligence acquired through lived experiences, compassion, and the ability to listen with humility. It is possible to hold formal credentials but to be lacking in wisdom.

Minénhallom involves being able to read the subtleties of verbal and nonverbal communication cues. One who manifests ***minénhallom*** makes decisions and guides others to make decisions that see beyond the immediate situation to guarantee the most positive long-term outcome. The showiness that comes with academic wit and scholarship is absent in one who has this quality. ***Minénhallom*** is often equated with other CHamoru concepts but there are distinctions: *fåyi'* means having expertise; *tekngo'* refers to someone with a particular traditional or technical skill; *malåte'* refers to someone who is intelligent or smart; and,

tomtom refers to someone with common sense or who is clever.

Hallom (Verb) - To imagine, to think, to assume

Hinallom (Noun) - Thought, imagination, assumption

Míhinallom (Noun) - A lot of thought, imagination, assumption

Minénhallom (Noun) - Profound thoughts, intelligence
(Through the process of epenthesis and vowel reduction, we get ***minénhallom***.)

Examples:

Ménhallom si Francisco sa' gef på'a' gi i kottura. *Francisco is very smart because he's culturally competent.*

Manménhallom i mañaina-ta sa' manmeggai yan mamfigo' eksperiensian-ñiha gi i lina'la'-ñiha. *Our parents/elders are full of wisdom as they have experienced many things.*

Mesngon

Mesngon ayu i hinenggen CHamoru ni' ha såsangan put åpmam na mañungon yan i abilidåt para u kontenuha sumungon achok ha' sumén chátsaga. Sumåsaonao i **mesngon** yan i abilidåt i taotao para u sungon achok ha' ha upos håfa chinatsagå-ña para u petsigi i minaolek risutto para guiya yan i manggaige gi i uriyå-ña.

Tehnga, mumesngon lokkue' dumádanña' yan i ditetminasión para u fanusuni lumå'la' maskeseha sumén na'piniti håfa manmasusésedi. Mégaggai na ibidensia put pinetsigi ya u fanlå'la' manmasusedi gi i hestorian I MaÑamoru/ManCHamoru piot gi i agonmaripiti na manailayi na aksión kontra i kottura, i pulitikåt, yan i manmachule'guan tåno'.

Búlala ibidensia put **minesngon-ñiha** yan siningon-ñiha i taotao tåno' para u fanmakontra mégaggai na kinalamten siha ni' manmacho'gue para u fanmafunas i lengguåhi, i prinikuran pulitikåt, yan chinile' guinahan i tano' i Mañamoru/ManCHamoru.

Meggai na biåhi na lachi mariprisentå-ña este na hinengge gi i manera siha ni' kulan ilek-ña na todu i tiempo i CHamoru para u aksepta ha' i tinailayi na hinestisia pat chinátsaga. Lao debidi u ma hasso na i etmås tákhelo' para u ma hago' gi i susiadåt CHamoru i para u ma abånsa yan u ma mantieni i etmås guaguan na primét na hinengge - i ináfa'maolek.

Debidi u ma komprende na yanggen ma sedi osino ma aksepta put anåkkoko' tiempo i chinátsaga na lina'la' yan i hinasso na dipotse ayugue' na klåsen lina'la' manmana'en-ñiha, pues ti u kontenuha ma na'guaha pås yan balånsa gi i susiadåt. Put mås dinanche ni' håfa kuméke'ilek-ña mesngon; **mesngon** ayu i pinetsigi para u ma komple i che'cho' osino u ma facho'chu'i para u mafa'maolek i prublema sin masotta ya mapo'lo gi i un bånda.

Mesngon

Mesngon is a CHamoru value that refers to resilience and an ability to prevail through hardship. It includes the personal ability to endure and to push beyond discomfort in an effort to thrive and ensure a positive outcome for yourself and those around you. Often, it is associated with the determination to survive or thrive through life's most painful circumstances. An insistence on thriving is evident in the CHamoru people's history of repeated cultural, political, and environmental displacement, through which there is much evidence of CHamoru perseverance and resistance against efforts that sought to erase our language, political agency, and access to natural resources.

Often, the value is misrepresented in ways that imply the CHamoru person's plight is to remain permanently accepting of injustice or hardship. However, one should

remember that the ultimate goal in CHamoru society is advancing and maintaining the primary core value of *ináfa'maolek*. It should be understood that allowing or accepting prolonged hardship or being fatalistic does not facilitate harmony and balance in society. More accurately, **mesngon** is the commitment to seeing a problem to its end and working to improve it without giving up.

Mesngon (Adjective) - able to endure, lasting, and patient.

Examples:

Manmesngon i taotao Guåhan annai manma'afuetsa manmåtcha guatu gi iya Mañenggon. *The people of Guam endured suffering during the forced march to Mañenggon.*

Ha **na'mesngon** gui' si Juan annai umeskuelan médiku. *Juan persevered through medical school.*

GÅHU:

SINANGAN SIHA PHRASES

CHAGI YA MUNGNGA MADAGI

Ma såsangan **CHagi ya mungnga madagi** yanggen numána'tungo' hao håfa gef ya-mu na néngkanno', magågu, pat huegu ni' ya-mu na otro taotao u chagi lokkue', siña ilek-mu, **CHagi ya mungnga madagi**.

Guaha ha' na biåhi na ma usa este na fråsa ni' mañaina yanggen manma'ú'uga i famagu'on ni' kulan ti ensegidas manmalago' nuebu na tiningo', talente, pat huegu. Lámeggai biåhi na ma usa ini na fråsa yanggen manmafa'nå'na'gue i manhoben para u fanñangu, fanmama'tinas néngkanno', pat para u ma **chagi** otro na tiningo'.

Taiguihi i néngkanno', yanggen ti un chagi, ni' ngai'an na un tungo' i sabot-ña yan kao ya-mu pat åhe'. **Mungnga madagi** ha såsangan na un maneha yan un responsåpble ni' eksperensiå-mu siha sin un ma'opbliga para un chule' i upiñón pat minalago' otro taotao. Sa' put i hågu na maisa para un **chagi** ya ni' håyi para un fina'baba nu i sinangånga-ña.

Este na atpahón CHamoru, ni' numa'fanmanháhasso hit na gaige i minetgot i MaÑamoru/ManCHamoru na taotågue siha gi i inabiban unu asta otro para u gai responsapbledåt nu guiya.

CHAGI YA MUNGNGA MADAGI

CHagi ya mungnga madagi is spoken when defending something a person is passionate about, such as food, clothing, or sports that they want another person to try.

In some cases, this phrase is used as a form of encouragement when elders are coaxing young ones who are hesitant to learn a new skill or talent. This phrase is often used when teaching younger children how to swim, cook, taste, or try something different and unfamiliar.

Within the context of food, if you don't try something, you'll never know how it tastes and whether you like it. ***Mungnga madagi*** refers to having agency and responsibility for your own experiences without being beholden to the opinions or agendas of others.

Testing something out for yourself and not letting anyone fool you is found in this profound CHamoru saying, which serves as a reminder of the empowerment that CHamoru people encourage in one another to take matters into their own hands.

CHagi (Verb) - to try, to taste, to find out by doing

Mungnga **(**Adverb) - no, don't

Dagi **(**Verb) - to tell a lie, to fool

Examples:

CHagi, Hagå-hu, kosaki siña un tungo' taimanu macho'gue-ña. *Try it, my daughter, so that you'll know how it is done.*

Mungnga, Lahi-hu, ma'å'ñao. ***CHagi ya mungnga madagi.*** *Don't be afraid, my Son. Try it and you won't be fooled.*

GUSE'ÑA MA GACHA' UN DÅKON KINU UN KE'YAO

Kulan mama'lålai este na fråsa i **guse'ña ma gacha' un dåkon kinu un ke'yao** ni' ma'usa para u na'tungo' otro put i taotao ni' dakon. Gef chaddek magacha' i taotao ni' mandádagi sigun gi i kinalamtéten-ña gigon ha' mandagi. Ma ålok na **dåkon** i taotao yanggen bula gi i kuentos-ña ti manmagåhet pat ha fåbrika ha'. I taotao ni' gåddon entre i fina'tinås-ña siha na estoria siempre ya-ña lokkue' na u na'yiyi mås mamfabulosu na sinangan guatu gi i estoriå-ña. **Dåkon** ayu na taotao i mamåmatte apbladorihas ni' ti manmagåhet put otro taotao.

Rekto este na atbisu i **"Gof adahi sa' dåkon ennao."** Entre i kuminidåt i isla annai gef chaddek mana'tungo' håfkao siha ginen i tilifon halaihai. Acháchaddek ha' lokkue' manmana'tungo' i taotao håyi ayu i mandåkon siha. Sen chaddek manma**gacha' i mandåkon** sa' siha na maisa numa'fangégencha siha ni' dinagen-ñiha.

Manmetgot na rinipåra siha mandokko' fitme ginen hinirasión asta otro hinirasión gi i halom i kuminidåt taiguihi ha' entre mañe'lu siha. I ináfa'maolek entre i taotao kuméke'ilek-ña na maná'asupotte. Yanggen mandagi i taotao, pues esta ti siña ma hongge, ya gof empottånte i inangokko gi i fondamenton i CHamoru. Maskeseha håfa fina'tinås-ña i taotao na cho'cho' binaba pat linachi, i etmås

båba na isao-ña i para u fandagi. Yå ki maná'angokko i taotao siha gi i fina'che'cho'-ñiha yan nina'en matiriåt para minaolek salút yan lina'la' para todu. Maná'adipende nu siha lokkue' para u ma aidentifika håfa na binaba mafåfana' ni' siempre u inafekta i familia.

Guse'ña ma gacha' un dåkon kinu un ke'yao

Guse'ña un gacha' un dåkon kinu un ke'yao is a lyrical expression to warn another of a person who lies. Liars may expose themselves with their behavior after a lie, making it easy to get caught. A person may be considered ***dåkon*** if they habitually exaggerate or make things up. Someone stuck in their own fantasies is known to embellish. A ***dåkon*** is also someone who spreads rumors about other people in the form of gossip that is not true.

Gof adahi sa' dåkon ennao' is a stern warning. In an island community where news circulates quickly through *tilifon halaihai* warnings about those who are *dåkon* spread as swiftly. *I mandåkon* are easy to catch because they often expose themselves with their lies. Yes, this refers to as *ma na'gencha' maisa siha.*

Strong relationships are built intergenerationally in the community, as well as among *mañe'lu.* People's loyalty to

one another means having each other's back. When people lie, they cannot be trusted, and trust is an important foundation in CHamoru families. No matter what misdeed or error a person might make, lying would be worse than that as people depend on one another for labor and material support for the health and well-being of everyone. They also rely on one another to identify threats to their family.

Guse' (Adverb) - Fast, quick, hurry

Gacha' (Verb) - To capture, to catch up, to spy, being caught up, found, discovered, reached

Dåkon (Adjective.) - Liar, deceitful, notorious liar

Ke'yao (Adjective) - Lame, having defective limbs, being disabled by an injury

Examples:
Mungnga mandagi sa' **guse'ña ma gacha' un dåkon kinu un ke'yao.** *Don't lie because it is easier to catch a liar than someone who is lame.*

Ti angokkuyon ennao na taotao sa' gof dåkon. **Ha gencha' mámaisa gui'** gigon ha baba i pachot-ña. *Don't rely on that person because he lies. He exposed himself as soon as he opened his mouth.*

Ha mímidi i chalan

Fina'óssitan ini na sinangan ya fihu ma'ågang i taotao ni' sesso gaige gi i chalan. I sinangan **ha mímidi i chalan** para i taotao ni'kada diha ga'ña-ña lumíliko' ki u såga gi i gima'. Maskeseha håfa para u ma cho'gue gi i ha'åni: éfahan, apåsi i dibi siha, fanáli'e' yan i mangga'chong, ga'ñan-ñiha i chalan kinu i gima'.

Siña un ågang gi i gima'-ñiha para un kuentusi i ga'chong-mu ya masangåni hao na taigue. Yanggen mamaisen hao, "Amånu na gaige?", siña masangåni hao na, "Ha mímidi i chalan." Kulan ha eskapåpayi i che'cho' guma'. Yanggen un keké'eksplika ha mímidi i chalan na sinangan, sesso makompåra yan i *roadrunner.*

Ha mímidi i chalan

This common phrase is a humorous way of describing someone who is often out on the road. The phrase ***Ha mímidi i chalan*** refers to someone that prefers going around than to stay home, whether they are shopping, paying bills, or meeting with friends. A person to whom this phrase applies, loves to travel from place to place rather than stay at home.

You might call a house, ask to speak to a friend who is not home. Upon asking, "Where are they?" the respondent may reply with ***"Ha mímidi i chalan."*** This behavior is often considered as a way of escaping responsibility at home. When explaining the meaning of ***ha mímidi i chalan***, some often reference the popular cartoon character, "the roadrunner."

Midi (Verb) - to measure

CHålan (Noun) - road, highway, street, path

Examples:

Tåya' nai gaige gi i gima'. Ya-ña **mumidi i chalan.** He is never home. He likes to measure the road.

Taimanu ha cho'gue i che'cho'-ña? Todu i tiempo **ha mímidi i chalan**! *How can she do her work? She is always measuring the road!*

Hinilat/inipos gago'-ña

Este na sinangan kuméke'ilek-ña na esta mampos i ginago'-ña ya ti malago' ha' esta macho'cho'. Ni' kuåntos tiempo manå'i para u na'fonhåyan i che'cho' ti u fonhåyan ha' sa' inipos i ginago'-ña.

Put i hemplo. Guaha un estodiånte nina'i nu i ma'estro-ña cho'cho' guma' para u kéhatsa i gradu-ña. Nina'i nu i ma'estro dos ha'åni para u komple i che'cho' guma'. Annai finaisen nu i ma'estro para u na'hålom i che'cho'-ña para mås kréditu, ha sangåni i ma'estro na ti ha cho'gue sa' maolek ha' esta para guiya. Ti ha cho'gue achok ha' para minaolek-ña - mampos hinilat/inipos gago'-ña!

Hinilat / inipos gago'-ña

The term ***gago'*** means lazy. ***Inipos gago'-ña*** refers to someone who does not complete tasks assigned to them. Despite the amount of time given to complete the task, the person never finishes.

For example. When given an assignment by the teacher to improve her grade, the student does not complete the assignment. When questioned as to why the assignment was not completed for additional credit, the student responds that the current grade was sufficient for her. The student did

not complete the assignment despite the opportunity offered to improve the grade - mampos ***inipos gago'-ña***.

Hinilat (Verb) - being overpowered, being conquered, or beaten

Inipos **(**Verb) - being overpassed, that which is overpassed, further than

Gago' (Adjective) - lazy, indolent, inactive

Examples:

Ma såsangan na i taotao ni' **inipos gago'-ña** sen ti ya-ña macho'cho'. *A person who is overpowered by laziness is one that does not want to do anything.*

Manufresi yu' na bai hu fanayuda gi i gipot lao inipos i ginago'-hu ya ti måtto yu' sin rasón. *I offered to help at the party, but I didn't show up because I was lazy beyond reason.*

Manana si Yu'os

Gi i manmófo'na na tiempo, ti ta tungo' taimanu maná'ayu'os osino maná'noni i taotao tåno' siha. Este ta tungo' på'go: Maná'aseñas sin fino'; taiguihi i maná'alof, maná'ayu'os nu i kannai-ñiha, mahatsanñaihon i sehas-ñiha, pat mayotte tåtte i ilon-ñiha. Gi mina'disinuebe na siklo, si Freycinet ha tuge' na yanggen guaha maná'a'yå'ho taotao, siempre i dueñu finaisen hao "åti hao?" – kumeke ilek-ña "kao siña bai hu fagåsi i addeng-mu?" Diferensiao este yan i "håfa adai".

Annai manmåtto I Españót, ma chulé-mågi i sinangan "buen diha" yan "buenas" pat "minagof ha'åni." Ginen i hinalom i Españót yan i rilihón Katóliku na umoppan i fråsa '**Manana si Yu'os**.' "Ai adai, CHe'lu-hu, gråsias sa' **Manana si Yu'os,** noh?" På'go na tiempo, guaha ta praktítika gi i lina'lå'-ta, taiguihi ginen i nubena, ni' esta umunu i dos ni' á'annok gi i prinaktika gi i lina'la' i MaÑamoru/ ManCHamoru. Sesso i manláhoben pat i prisente na hinerasión ma ú'usa "Géfpago i ha'ani-mu, Tumalo'åni si Yu'os," pat 'Pumuengi si Yu'os" na sinangan siha. Ma kékesuhåyi i fino' Lågu siha ya ma ú'usa i fino' Håya.

Manana kuméke'ilek-ña i semnak ginen i sinilo'/ininan åtdao. Dumanña' yan Yu'os, pues humuyong **"Manana si Yu'os"** ni' kuméke'ilek-ña *God is light.* CHumilong yan ináyu'os *Good morning* gi i fino' Engles, ni' ginen i hinenggen i sinangan *God's morning to you.* I etmås sesso ma'ú'usa på'go na tiempo i "Håfa adai."

Manana si Yu'os

We are unsure how exactly our ancestors greeted each other. However, 19th C. writings, as recorded by Freycinet, indicate that a CHamoru host would greet guests by gently calling out "Åti hao?" as guests approached their home. This expression literaly means, "May I wash your feet?" and is a way of showing one's humbled stature; it is a greeting different from *håfa adai.* Today, our nonverbal gestures signify ways of courteously acknowledging each other by gladly waving at each other from a distance, raising our eyebrows, or gently throwing our heads back with a smile. (To greet a Saina, you must fan ngingi'!)

With Spanish colonization, the morning greeting, "buen dia," was adopted and changed to *buen dia*, or *buenas*, which means "good day." Efforts have been made to decolonize the language by using *Fino' Håya* words when possible. Terms like ***Gefpago i ha'åni-mu. Tumalo'åni si Yu'os. Pumuengi si Yu'os."*** have become more popular.

Today, the most common morning greeting is ***Manana si Yu'os***, which reflects the influence of Catholicism in the CHamoru culture. Catholicism and CHamoru culture have been interwoven, which is manifested in many CHamoru cultural practices. The concept of God, or *"Dios"* in Spanish, became *Yu'os* in the CHamoru language. This word is prominent in the way CHamoru people express appreciation and gratitude when using the phrase, *"Si Yu'os ma'åse'."*

Manana refers to daybreak, when the sun rises over the horizon. Combined with "Yu'os," the phrase ***Manana si***

Yu'os is translated literally as "God is light." This aligns with the English greeting, "good morning," which also shares a religious origin and stems from the phrase, "God's morning to you."

Manana (Noun) - daylight, clear, clearing

Yu'os (Proper Noun) - divinity, supreme being

Examples:

Manana si Yu'os! Håfa tátatmanu hao? *God's morning to you! How are you doing?*

Kahulo'! Esta manana! Manana si Yu'os! *Get up! It's morning! God's morning to you!*

MAOLEKÑA MANGGÅGAO YA TI MANÅ'I KINU MANUFRESI YA TI MA'AGRADESI

Ini na sinangan numa'háhasso i håyi umé'ekungok na maolekña yanggen **manggågao** hao ya ti manå'i kinu yanggen ma'ufresi hao ya ti un aksepta. Yanggen ti un **agradesi** håfa i ma'ufresi-mu, siña un chu'ot i manånna'i piot yanggen put néngkanno'. Gi i lina'la' MaÑamoru/ ManCHamoru, gof dilikåo este gi i nina'en néngkanno'.

Ini na sinangan umé'eppok ayu siha ni' humúhungok na ti måfatto sin makkat cho'cho' pat chinátsagan lina'la'. Gi i hinenggen CHamoru, mampos tákhelo' i gineftao. Yanggen un chånda pat ti un chule' i mana'i-mu, babåña kinu **yanggen** manggågao hao ya ti ma nå'i hao.

Hinilat i minamåhlao i manggågao ayudu kinu i oputunidåt para gineftao.

Maolekña manggåggao ya ti manå'i kinu manufresi ya ti ma'agradesi

This rhetorical expression reminds the listener that it is better to ask and not be given than to be offered and not to appreciate what is offered. A gift or privilege too easily given is often undervalued. When something is undervalued, it runs the risk of being used thoughtlessly or taken for granted. This phrase encourages those who hear it to understand that most of life's liberties and privileges do not come without hardship or struggle.

Giving or being generous is a central value known as *gineftao* in the CHamoru culture. For someone to reject or spurn a gift from someone else is considered far worse than asking for something and not getting it. Oftentimes, the embarrassment of asking someone for help is outweighed by the opportunity it provides for someone to be generous.

Maolekña (Adjective) - better

Ti (Adverb) - a negative marker, not

Kinu (Adverb) - to denote qualities of nouns, than

Ufresi (Verb) - to offer, or to promise

Agradesi (Verb) - to be grateful, or to appreciate

Gågao **(Verb) - to request, to ask, to claim**

Examples:

Adahi i ineppe-mu sa' **maolekña manggågao ya ti ma nå'i kinu manufresi ya ti ma'agradesi.** *Be mindful of your response because it's better to ask and not to be given than to be offered and not to be appreciative.*

Gof annok i inimitden taotao yanggen ha dalalaki I sinangan "maolekña manggågao ya ti ma nå'i kinu manufresi ya ti ma'agradesi." *The humility of a person really shows if they follow the saying "it is better to ask and not be given than to be offered and not to be appreciative."*

MINA'LAK I CHALAN; HINEMHOM I GIMA'

Este na atpahón ha såsangan na i taotao ni' chumócho'gue håfa na binaba pat minaolek gi i chalan yan gi i sanhiyong gimå'-ña inaféfekta i kinalamten gi i gima', parehu ha' minaolek pat binaba na bida. Put i hemplo, siña ha' guaha un asagua nu i ha fåfama i asaguå-ña gi i púpbleku. Ha na'máma'lak gui'; lao gi i gima' nai gaige i hinemhom sa' otro ha' tratamento-ña gi i asaguå-ña.

Guaha otro kuméke'ilek-ña este na sinangan. I próhimu ni' ha na'á'annok gi me'nan taotao na sumén maolek i lina'lå'-ña, siña ha' ha susésedi minasåʼpet yan chinátsaga entre i familiå-ña. Ha na'fanháhasso hit na mientres i taotao kulan sumén maolek bidåda-ña gi i halom i púpbleku, håfa dipotsi masusésedi gi i halom guma' ti ná'banidosu yan lokkue' siña bula minasåʼpet. Este na sinangan ha atítisa na ti todu magåhet håfa ta líli'e' gi i me'nå-ta. Guaha na biåhi na ti chumilong i á'annok yan håfa i masusésedi entre i lina'la'.

I leksión guini, mungnga gotpe manhusga taotao!

MINA'LAK I CHALAN; HINEMHOM I GIMA'

This proverb is used when referring to a person who seems to be happy-go-lucky in front of others but may be suffering privately. It reminds us that while a person may appear to be doing well in his or her public persona, the opposite might be happening at home, where there may be domestic violence, illness, alcoholism, or other challenges present in the household.

The phrase emphasizes that people are not always who they seem to be and that we do not know what happens in the private lives of others. We are reminded that what appears to be in public may not be the case in reality in the home. Our inability to fully understand all that is happening in a person's life means that we must be compassionate and not make assumptions or be quick to judge.

Ma'lak (Adjective) - bright, brilliant, sparkling, radiant, luminous

Mina'lak (Noun) - brightness, brilliance

CHålan (Noun) - road, highway, street or path

Homhom (Adjective) - dark

Hinemhom (Noun) - darkness, the dark night after the full moon

Guma' (Noun) - house, building, quarters

Examples:

Riku yan atanon si Eddie lao bula yinaoyao gi i gima'. **Masåsangan hun na ma'lak i chalån-ña, lao homhom i gimå'-ña.** *Eddie is rich and attractive but is dealing with a lot of drama at home. It is said that his path is bright, but his home is dark.*

Hu dingu i gima' tatå-hu sa' gof kariñosu gi i me'nan otro taotao lao táklalo' yanggen humahami ha' na maisa. Mina'lak gi i sanhiyong lao homhom gi i gima'. *I left my father's house because he's friendly with others, but short-tempered when we are at home. Publicly he is very friendly but at home he is mean.*

Ni hoi ni goi

Ini na sinangan para i taotao siha ni' sesso manman, ti siguru håfa para u ma cho'gue. I taotao ni' masåsangan na **ni hoi ni goi** ya sesso gaige gi maskeseha amånu guatu yan tumáichalan gui'. Ti maolek na sinangan ini kululo'ña yanggen ti ha na'fonhåyan i finé'nena na kinalamten ya esta ha kékecho'gue i mina'dos. Fihu ma'usa ini na sinangan para ayu siha ni' ti siña manma'angokko. Este na taotao kulan ti fotmåt nu i håfa bidadå-ña yan ti siguru gui' lokkue' håfa mås ha nisisita para u na'fonhåyan i che'cho'. I sinangan **ni hoi ni goi** empottante sa' ha destítinge i taotao ni' ti guméf tungo' i seknefikånten i che'cho' kontra ayu siha ni' tumungo'. Angokkuyon i gai areklo na taotao kontra ayu i tai areklo na taotao.

Parehu yan: Ni put Dios ni put Diapblo. Nu este nu ennao. Ni guihan ni mannok. Ni yini ni yennao.

(Ni/ni' is a contracted form of Nu and i)

Ni hoi ni goi

This CHamoru phrase describes unfocused behavior. A person who is accused of being ***"ni hoi ni goi"*** is thought to be "all over the place," moving from one thought or activity to another in a nonsensical way. The term is disparaging and often used critically, especially when describing someone who moves on to new tasks or ideas before

completing previous ones. The phrase is also used for people who prove themselves unable to remain consistent in work, relationships, or areas of interest.

This person may be insecure, not sure of oneself, or doesn't know what to do or does not understand what is to be done and can be described as ***ni hoi ni goi.***

The same as: Neither God nor Devil. Neither this nor that. Neither fish nor fowl.

Example:

Ti siña si Kåtmen ha desidi håfa para u cho'gue. Kao para u eskuela? Kao para u fa'cho'cho'? Kao para u hånao lågu ya u baila? **Ni Hoi Ni Goi** i palao'an. *Carmen can't seem to decide what exactly she will do. Will she go to school? Work? Leave to the states to pursue dance? Ni Hoi Ni Goi!*

Ti siña mama'disisión i taotao sa' Ni Hoi Ni Goi! *The man cannot make a decision because he is neither here nor there.*

OBA SKOBA!

Ini na sinangan umó'oppan yan inipos i chi-ña pat esta monhåyan! Sesso masångan yanggen mano'son pat esta linachai i pinasensian i taotao. Nina'fåmta as Jesus Charfauros, meggai tumungo' gui' as Jesus CHamoru, i taotao rediu gi i *CHamoru Hour* gi entre i mit nuebi sientos sitenta na såkkan siha (1970s). **Oba** ginen *over yan* **eskoba** kuméke'ilek-ña *broom,* ini na sinangan ti put mambålle lao put i linakse' ha' yan i fino' **oba**.

I MaÑamoru/ManCHamoru sesso yan maguaiya mana'lakse' i sinangan-ñiha yan man**ó**ssitan. Ini na tinemtom sinangan, annok gi i sinangan "asentådu champulådu" pat "chagi ya mungnga madagi" lokkue'. Fihu masångan **oba skoba** ni kuméke'ilek-ña inipos chi-ña ya mampos fotte. á

Put i hemplo, yanggen guaha taotao ni' mana'yiyi hånom i sahguan ya machuda huyong, siña ha sångan "Ai, **oba skoba**". Fihu masångan lokkue' yanggen mampos håspok i taotao.

Siña lokkue' i taotao gubietno ma'upos chen-ñiha gi i kinalamten-ñiha. Fihu i taotao ñus lokkue' ma'aligao i bisnes taotao, yan fihu chákakakka' chalek-ña si Jesus CHamoru pues ha sångan, "**Oba skoba!"**

OBA SKOBA!

This expression is used to refer to someone who goes over the limit or goes above and beyond what is necessary or expected. It is typically said with excitement and to the point. **Oba skoba** was popularized by Jesus Charfauros, aka Jesus CHamoru, a well-known radio talk show host of the "CHamoru Hour," in the 1970s. *Oba* is the CHamoru-izing of "over," and although *eskoba* means broom, this saying has nothing to do with sweeping; rather, it rhymes with *oba*.

CHamoru people love to rhyme when speaking playfully. This creative play on words can be seen in other expressions like *asentådu champulådu* or even *chagi ya mungnga madagi*. **Oba skoba** has become a very common colloquial phrase to mean too much, over the limit or it's over and done with!

For example, if someone is pouring water into a container, and it overflows, they might say, **"Ai, oba skoba,"** because the water went over the capacity and spilled over. Exceeding limits can happen with food at parties or around the dinner table with family, and people often say **oba skoba** when they overeat and can hardly move or breathe.

Going overboard, acting in excess, or crossing the line can sometimes happen with public officials who get caught in uncompromising positions. The media can thrive on scandalous stories, and Jesus CHamoru would often laugh

and say, **"Oba skoba!"** while discussing the most talked about news of the day.

Si difunto as Jesus Cruz "CHamoru" Charfauros.

Examples:

Inipos bulåchu-ña i che'lu-hu låhi sa' sigi ha' gumimen. **Oba skoba, CHe'lu**! *My brother drank over his limit that left him slumped in a drunken stupor. Oba skoba, CHe'lu!*

Manmagof i peskadót siha sa' humålom i sagon mañåhak gi i tasen Hagåtña. Manmalålagu i mañåhak! **Oba Skoba!** *The fishermen were happy because the mañåhak is in season in Hagåtña. There is a mañåhak run!* ***Oba skoba!***

GÅHU:

INAGANG SIHA LABELS

Bula buchi-ña

Gof siña na u nina'búlala i taotao ni' kinanno'-ña lao ti néngkanno' ha' na siña u na'méggagai i chinile'-ña. Taiguihi yanggen humambiento i taotao ni' fina'tinas siha gi i fi'esta pat dångkolon plantåda para i familia, siempre nai u nina'bula sa' sumén håspok. Estague' unu nu i håfa kuméke'ilek-ña i fråsa **bula buchi-ña**.

Låo guaha na ti ná'magof masangån-ña este na fråsa. I taotao siha ni' mampos meggai estorian-ñiha para u fanmasångan - tåt komu put håfa guáguaha yan manmasusésedi gi i tano', apbladorihas, fina'estoria, yan ideha siha. Siña lokkue' masåsangan komu **bula buchen-ñiha** pat *stuffed to the gills* - manmómotmot i pachot-ñiha. Búlala na taotao siha maninalúlula para u ma chaddiki put noh u fanma'igi nu i håyi malago' umékungok i méggagai na estorian-ñiha. Meggai biåhi na pinat inapbladorihas finakcha'en-ñiha.

Guaha na biåhi i bisita siha, pat taotao sanhiyong siha, ni' manmåfatto ya ma kosecha i míguinaha na kotturan CHamoru yan i sen geftao na espíriton håfa adai. Despues madingu i isla ya manmachulé'-hiyong i tiningo' yan eksperensia na binifisiu siha sin hinasso put mangginen amåmanu i tengguang-ñiha. Siña lokkue' manmadeskribi este na taotao komu **mambula buchen-ñiha**. Este na klåsen aksion-ñiha ini na taotague siha kulan ayu i finatton i

mamfáfa'baba na taotågue siha (*carpetbaggers*) gi i finakpo' gera. Manmatungo' komu mansen tailayi.

Bula buchi-ña

A person can become full from overeating, but it is not only food that a person can over indulge with. When gorging on food at a fiesta or big family dinner, one can eventually become so stuffed that it's impossible to eat anymore. This is the literal meaning of the phrase, **bula buchi-ña**.

There is also a negative connotation to the phrase. For others who have tall tales such as what's happening at a place, or gossiping, exaggerating stories and ideas. They are also labeled **bula buchen-ñiha** or stuffed to the gills. Oftentimes, they are quick to tell their tales sooner than it otherwise would; they want to be the first to be listened to. Many times, it is often gossip. The storytellers draw attention to themselves.

Sometimes guests, or *taotao sanhiyong*, who arrive and benefit from the richness of CHamoru culture and our generous island spirit leave the island and profit from the knowledge and experience they've gained without regard to the source. These individuals can also be described as **bula buchen-ñiha.** Their behavior is compared to the historical post-war carpetbaggers. CHamoru people find this practice offensive and deeply shameful.

Bula buchi-ña (Adjective + Noun) - Stuffed to the gills

Examples:

Ha na'bula buchi-ña i palao'an annai humånao fumi'esta. *The woman stuffed herself when she went to the fiesta.*

Bula buchen-ñiha este siha i manmalagradesida na taotågue siha ginen otro bånda yanggen ma chule' i guinahan i taotao tåno' sin hinasso. *People from other places who take what is not theirs without any care or concern for the consequences of their actions are considered ingrates.*

I CHILE'-GUAGUA'/CHULE'-GUAGUA'

Mana'áchetton i dos na fino' **chule'** yan **guagua'** ya chule'-guagua' pat i chile'-guagua' humuyong-ña. Siña un usa para i taotao (meggaiña na biåhi na påtgon) ni' gumógo'te i guagua' yanggen pumépeska hao pat siña un ågang i tentago'-mu. Siña lokkue' un ågang i taotao ni' un fa'nåna'gue pat i taotao ni' kuméketungo' i pa'å'-ta.

Yanggen para un fåtta, siña i **chile'-guagua'** tinahgue hao. Put i hemplo, yanggen chátsaga si Nåna humånao para i entero, siña inangokko hao na hågu un prisenta nu i ikan i familia. Hågu siempre i **chile'-guagua'** Nåna. Yanggen inangokko hao as Nåna, kuméke'ilek-ña na hågu umé'eppok i pinayon yan kinalamten familia.

Siña lokkue' i **chile'-guagua'** i taotao ni' guailayi ha kuentusi sa' ti siña hågu mismo un kuentusi i inayek-mu. Åntes di i tiempon gera, fihu malakngos i famalao'an gi i faneyåkan put noh u fanáli'e' yan i lalåhi/nobiu siha. Gi ayu na tiempo, i **chile'-guagua'** numåna'i i dos nu i kattan-ñiha put noh u ma tungo' nu i mañainan-ñiha.

Fihu i **chile'-guagua'** hobenña kinu i manåñago'. Guaha na biåhi na i ga'chong palao'an para u nå'i i katta nu inayek-ña. Ai, lao guaha na biåhi na humihot ya pinekto i inayek-ña yan i ga'chong-ña lokkue'. Angokkuyon i **chile'-guagua'** lao guaha na biåhi na otro humuyong-ña.

I CHILE'-GUAGUA'/CHULE' GUAGUA'

The compound word **chule'-guagua'** comes from *chule'*, which means to take, and *guagua'*, or woven basket. This term applies to someone who holds the basket when fishing (oftentimes a child), or someone who is a messenger, also known as *tentågo'*. The role of the '**chule'-guagua'** can also describe someone who observes a tradition, similar to an apprentice and learns how to practice the tradition effectively.

The term **chule'-guagua'** commonly refers to someone who acts on behalf of someone else. For example, if your *Nåna* cannot attend a funeral or a family celebration, she might entrust you with her envelope of money to give as *chenchule'* or *ika* (in the case of a funeral) to the family on her behalf. In this case you are your *nåna's* **chule'-guagua'.** To be chosen by your Nåna means that she trusts you to uphold the *chenchule'* tradition and honor family obligations.

The **chule'-guagua'** can also serve as the go-between for two people who are exploring a romantic relationship. Young adults are sometimes prohibited from talking to one another, especially in the days before the war, when young maidens were pulled out of school at an early age to keep them away from the attention of young men. In

these instances, the **chule'-guagua'** served as the intermediary and passed messages back and forth between a young couple without the parents knowing.

In many cases, the **chule'-guagua'** is usually someone younger, who the enamored couple can control. Sometimes the **chule'-guagua'** can be the best friend of a woman who has a crush on a certain man and wants him to know of her intentions in the form of love notes. This can backfire, if the **chule'-guagua'** becomes interested and romantically involved with the person her friend is trying to court. The role of the **chule'-guagua'** is a trusted role but there are risks involved as in the example above.

CHule' (Verb) - to take, bring, get, to fetch, to take something for someone

Gugua' (Noun) - a woven basket

Examples:
Ha gof angokko yu' si Nåna yanggen ha na'**chule'-guagua'** yu' para guiya. *Mom really trusts me when she makes me her messenger.*

Guåhu i **chile'-guagua'** yanggen pumeska ham yan si Tåta. *I am the* ***carrier of the woven basket*** *when dad and I fish.*

Daddao

I palåbra **daddao** tehnga ma'ú'usa para u såsangan gåga' ni' måtan táklalo' yanggen gotpe para u fanatåka. Taiguihi i pa'go mañåñago yanggen para u prutehi i patgon-ña. Lao este na palåbra ha såsangan lokkue' put endebiyu'åt ni' chaddek manoppe kontra håfkao na fina'kuentos. I taotao ni' **daddao** ti ha eskókohi håfa u sångan ya ni' håyi u tinemba. Ti ha háhasso i siñenten otro taotao. I aksión yan finiho' i **daddao** na taotao manmalakngos ha' sin hinasso sa' tákhelo' i entension-ña para u gånna pat u å'ñao i otro. Maolek ha' buente dumaddao yanggen guaha ha patítiki pat ha mumúmuyi i direcho yan i malabida gi otro – tai respetu yan ti gef lamen kostembre-ña.

Komu guaha na ma'usa este na palåbra gi sen tailayi na klåsen sichu'asión, gof siña ha' ma'usa lokkue' gi maolek na dineskribi, piot lå'yiyi yanggen i petsona ni' ma'í'ilao mama'nu'i chádeddek na kinapås yan sin sinetsot sumaonao gi i atgomento pat mumu kon dångkolon minetgot yan minalago' para u gånna i masahigat na kontrårіu.

Guaha otro ma'uså-ña este na palåbra i **daddao**. Yanggen mampos píkakakaka i kaddo, pues kåddon **daddao**. Yanggen mampos pika i fina'denne', kululo'ña i fina'denne' dinanche, siña ta deskribi pat ta ålok na **daddao** i fina'denne'. Inakka' hao siempre!

Daddao

The word **daddao** is typically used when referring to animals that are vicious or quick to attack. However, as a concept, it is also used when referring to individuals that are quick to react in the face of conflict. A person who is **daddao** may be seen as one willing to disregard emotional or physical boundaries for the sake of getting the upper hand in an argument or fight. The actions and words of a person who is **daddao** are often impulsive and infused with the intention to immediately subdue another. A person who is **daddao** may be proficient in debate but devoid of respect or a pleasant attitude.

While it is often applied to people in a derogatory way, there are occasions when the word may be infused with a positive connotation, especially when the person in question shows an ability to engage in arguments or fights quickly and unapologetically, with a strength and resolve that is needed to overcome a formidable opponent.

There is another usage of daddao with regards to cooking. If the soup is very very spicy we can say the *kaddo* is *daddao*. If the *fine'denne* is extra spicy, especially the *fine'denne' dinanche*, that can also be called *daddao* na *fine'denne'*. It will bite you! Ouch!

Daddao (Adjective) - Cruel, mean, of or relating especially to a vicious animal that bites or stings.

Examples:

CHa'-mu umestótotba i ga'-hu ga'lågu sa' **daddao.** *Don't disturb my dog because it is ferocious.*

Dumaddao si Rosa annai ha tungo' na madigiråyi gui' ni' patten-ña tåno'. *Rosa became livid when she became aware that she did not receive her fair share of the land.*

FÅBULAS DI CHISPAS

Este na sinangan, ha deskríkibi ayu i fina'kado', frionådas na sinangan pat estoria siha ni' dimasiåo ma na'dångkolo i masangån-ña ya esta ti honggiyon. I taotao ni' umestótoria taiguini kulan mohon dåkon kumuentos pat ya-ña ha' mamfåbrika estoria. Este na fråsa ma'ú'usa para u ma botleha ayu i kuentos dinagi entre i mangga'chong siha ni' fihu manádaggao estoria sa' manacháchadagi nu siha entre minagof kombetsasion-ñiha.

Gi i etmås ti ná'magof na ma uså-ña este na fråsa i yanggen ma aplika para ayu i taotao ni' kumuékuentos ha' sin minagåhet. I taotao ni' chumócho'gue este na klåsen umestoria ha kontradídisi i minamåhlao na hinenggen CHamoru (i umitde yan gai minamåhlao). I fråsan fino' Engles ni' kulan parérehu yan este na atpahón ayu i *talking stories* pat put mås brutu, i *bullshitting.*

FÅBULAS DI CHISPAS

This phrase refers to the telling of tall tales and exaggerated accounts. One who exhibits this behavior might be a compulsive liar or serial exaggerator. The phrase is used to mock obviously hyperbolic talk and is frequently used in light-hearted banter between friends who are "talking stories."

In its most disparaging form, the phrase is applied to a person who is viewed as speaking without credibility and unable to deliver on promises made. A person who exercises this behavior is working in ways that contradict the CHamoru value of **mamåhlao** (humility and healthy shame). English phrases that are equivalent to this phrase include, "talking story" or the more vulgar verb, "bullshitting."

Fåbulas di CHispas (Noun) - a quick lie, a false impromptu statement, a quickly made-up story

Examples:

Duru i **fabulas di chispas** gi i durånten tiempon ileksión ginen todu i taotao pulitikåt siha. *There is a lot of big talk during election season from politicians.*

Kao un hungok håfa ha sångan si Miget? **Fåbulas di chispas** ta'lo. *Did you hear what Mike said? It's nonsense talk again.*

Fátkilu

I palåbra **fátkilu,** ha såsangan i hinasso na i taotao para u go'te tåtte i kuentos-ña ya mungnga na u fanoppe chaddek. Achok ha' ha fåfahna desrespetu pat trinatan fina'baban hinestisia, kululo'ña yanggen håyi i ha adingángani takheló'ña estao-ña kinu guiya. Este na aksión, ha sésedi i petsona para u abånsa i hinenggen CHamoru ni' mamåhlao, respetåo, yan ménhallom. Para un **fátkilu**, siempre guaha entre i kuminidåt, yan kontodu mama'núnu'i diniseha, na siña manáfa'maolek gi i deskutasión put håfa na klåsen kinirihi.

I taotao ni' prumaktítika este i **fátkilu** na asunton CHamoru, ti debidi u cháddedek mañotne pat u ma sospecha komu komfotme gui' ni' kritisisa pat ha aksepta i gef gai adilånto na hostisia. Ti mappot ma'ayek i aksión finatkilu-ña yanggen i taotao guaha látaddong tiningo'-ña put i ti manná'magof na risutto siha ni' siña manmasusedi entre i kuminidåt osino gi i dinanña' difirentes gurupon familia yan manátungo'.

Fátkilu

Fátkilu refers to the thoughtful refusal to respond, even in the face of perceived disrespect or unfairness, especially if originating from one of a higher rank or status. It is a behavior that allows an individual to advance the CHamoru

values of *mamåhlao*, *respetu*, and *ménhallom*. To be **fátkilu** involves a humble willingness to withhold criticism or reprimand.

Fátkilu refers to a person who exercises judicious thought. Doing so is a powerful way to maintain relationships and prevent discord within a community while showing a desire to create harmony by being open to correction. A silent response from one exercising this CHamoru concept should never be rashly interpreted as agreement with the criticism or accepting of possible injustice. It is simply a choice made when one has a deeper awareness of the far-reaching and long-term consequences disagreements can have within the community or among circles of family and friends.

Fátkilu (Adjective) - quiet, silent, not talkative, taciturn

Finátkilu - (Noun) - quietness, silence

I Fátkilu (Noun) - the silent one, the quiet one

Examples:

Fátkilu si Kåtlos gi i eskuela lao ti fátkilu gi i gima'. *Carlos is quiet at school but loud at home.*

Si Maria ha kuentútusi i fátkilu. *Maria is talking to the silent one.*

Maipe kannai-ña

I fråsa **maipe kannai-ña** ha såsangan put i kannai i taotao, annai ha pacha i tinanom ya ha puno' ha'. Este na hinengge put guaha na taotao **maipe kannai-ña** ma'aksepta na hunggan komu magåhet sa' meggai na estoria yan ibidensia manmasusedi ni' prumeba este. Ini na pudet gaige gi i naturåt na minaipe ni' humúhuyong gi i kannai taotao. Mahongge na i famalao'an ni' manmalångon palåo'an **manmaipe' kannai-ñiha**. Yanggen **maipe kannai-ña** i taotao ya måmfe' tinekcha' taiguihi donne', alageta, månggа, yan mås, siña nina'malåyu ya pinino' ha' i tinanom. Tehnga ti manmasésedi este siha na famalåo'an gi i gualo'.

I otro, siña i minaipen taotao ni' mina'agoddai-ña numá'malangu påtgon. Ayu nai yanggen ma'agoddai hao nu håyi na påtgon ni' un li'e', faisen i saina petmisu para un hogguenñaihon, lasanñaihon, pat honño'ñaihon sin un na'puti.

Kalan esta guaha nuebu na tiningo' ginen i tákhelo' na inestudia siha, na gi i magahet, gai fuetsa i kannai taotao yan i siñente kontra tinanom yan mandíkike' na famagu'on ginen i mina'agoddai-ñiha.

Maipe kannai-ña

The phrase **maipe kannai-ña** is often used in gardening to refer to someone who touches a plant and causes it to wither and die. This belief that some people have "hot hands" is accepted as truth and corroborated with stories and evidence across the island. This "power" can be found in the natural heat that may emanate from a person's hand. Girls and women who are menstruating are believed to have "hot hands." If they pick *pupulu, donne'*, avocado, mango, etc. they may kill the entire plant. They are usually kept away from the *gualo'*.

Furthermore, a person's natural heat can cause a child to get sick because of their desire to hold, pinch, or hug – *muma'agoddai* – the child without harming him or her in any way. It is strongly recommended that should one feel the urge to hold or hug a child, it is important to first ask the parent's permission and then lightly massage the child's arms or legs without causing any pain.

New scholarly studies have surfaced that can attribute one's *minaipen taotao* to their feelings towards plants and young children from their desire when in the state of *mina'agoddai*.

Maipe (Adjective) - hot, fiery

Kånnai (Noun) - hand, a pointer or an indicator, the two most upper working limbs of the body

Ma'agoddai (Verb) - an emotion or feeling brought upon by your desire to show one's excitement or extreme negative sentiments

Examples:

Adahi i tinanom-mu sa' **maipe kannai-ña!** *Be careful because her touch may kill your plants.*

Måmfe' hao pupulu siha ya un puno' i tinanom-hu sa' **maipe kannai-mu.** *You picked my pepper (betel) leaves and you killed my plant because your hands are "too hot."*

TILIFÓN HALAIHAI

CHaddek dumokko' yan ha kunanåfgue huyong gi i tano' este i **halaihai** na tinanom, ayu i akangkang tåsi, ni' dumódokko' meggaiña gi i kanton tåsi yan ha kunanåfgue maskeseha amånu na siña. Kulan pumarehu kinalamtéten-ña yan håfa taimanu manána'i emfotmasión i taotao siha put håfa manmasusésedi gi i prisente; put finatai gi i kuminidåt, put cho'cho' malabida pat put apbladorihas yan håfa otro siha guáguaha. I kálile' i **halaihai** ni' kumúkunanaf gi i tano' kulan i talen **tilifón** åntes di u tinahgue ni' nuebu na tekno, ya angokkuyon na emfotmasión.

Åntes di u fanmåtto i mudetno na klåsen kumunikasión, tåt komu i **tilifón**, i rediu, yan i *internet*, sumén ifektibu i **tilifón halailai** gi iya Guåhan gi i setbisió-ña entre i kuminidåt gi i isla. Desde påpa'go ha', ma'ú'usa ini i **tilifón halaihai** entre i kuminidåt gi i nina'huyong emfotmasión ginen påchot taotao desde un prohimu asta i otro, parehu gi i gima', gi i che'cho', gi i eskuela, gi i sentron kada songsong, yan gi i gima' Yu'os. Chaddékña este para u fanána'tungo' put håfa guáguaha.

Un i hemplo put i pudet-ña este i **tilifón halaihai** sumén annok yanggen guaha måtai. Ensegidas chádeddek manna'fanmanungo' i membron i familia yan i mangga'chong siha para u fandanña' ya u ma li'e' i matai åntes di u ma konne' i tataotao-ña asta i fanmataiyan gi i hespetåt pat gi i gima'. Ensegidas mana'setbe i **tilifón**

halaihai para u fanmana'tungo' i parientes, familia, yan

mangga'chong yanggen guaha dångkolon piligru na sinisedi. Guaha ha' na biåhi na ma'usa lokkue' i **tilifón halaihai** para u ma na'fåmta' i apbladorias, ti manná'magof yan manailayi na kuentos.

Tilifón halaihai

Halaihai is a very fast-moving and fast-producing vine that grows wild on coastlines and spreads everywhere. This vine spreads quickly, much like an informal news network that keeps everyone up to date about the latest news, deaths in the community, crime, and local affairs. **Halaihai** vines resemble a telephone cord, which was commonly seen in homes before the prevalence of smartphones. **Tilifón halaihai** is the CHamoru metaphor for a fast, reliable form of communication.

Preceding modern communication tools like the telephone, radio, and broadband internet, Guam's **tilifón halaihai** effectively served our island community. It still operates today as community news is passed through word of mouth from one person to another in spaces like homes, workplaces, schools, village centers, and churches. This is the quickest way of spreading information. When misused, the **tilifón halaihai** becomes a way to spread gossip, rumors, or scandalous news.

One example of the power of **tilifón halaihai** can be seen

when a person dies at the hospital. Within minutes, word goes out and family members gather for the viewing either at home or the hospital before the deceased is taken to the morgue. The **tilifón halaihai** springs into action to alert relatives and members of the clan when someone is in crisis. There are times when the tilifon halaihai is used to spread gossip or rumors that are inappropriate, not true, or damaging.

Tilifón (Noun) - A telephone, a vocal communication device

Halaihai (Noun) - A beach morning glory, or a moon flower, a type of vine common along the shoreline and swamp, growing to over 40 feet long

Tilifón halaihai (Noun) - Refers to sometimes unconfirmed information passed on by word of mouth; local communication network

Examples:

Angokkuyon-ña i **tilifón halaihai** kinu i rédiu patsino i tilibikbek. *The traditional local communication network is more reliable than the radio or the television.*

Hu hungok ginen i **tilifón halaihai** na måtai si Tun Josén Cruz. *I heard from the local communication network that Mr. Jose Cruz passed away.*

Yaoyao

I **yaoyao** na asunton CHamoru, ha gågagao na u ma nå'i atensión un sentidu na prublema pat kaosa ni' nisisåriu para u ma deskuti yan ma ilao para u ma fa'maolek. Siña ha' dångkolo atborotu-ña este na aksión piot gi i halom i kottura ni' ma'ú'usa tákhelo' yan mandeferensiåo na klåsen kuminikasión. Lokkue', annai debidi i taotao u na'fayi gui' put håfa mohon mangéke'ilek-ñiha ayu i ti humuyong a'gang yan u tungo' lokkue' i seknefikånten-ñiha håfa i tétehnan ni' ti manmasångan. Manmappot osino manmakkat na suhetu siha tehnga manmafa'maolek gi i gef sentidu pat gi i suåbi na inatuka' gi i annai siña u ma kontenuha i minaolek rilasión entre taotao siha gi i díkike' na kuminidåt.

I taotao ni' fihu guiya humåhaohao para u ma tuka' sentidu siha na asunto, guse'ña na guiya siempre numa'på'a' na bumúskaplaito gui' osino u ma eskohi para u ma fa'átungo'. Meggai na biåhi ti ná'magof ennao i **yaoyao** na kinalamten. Lao, lámeggai biåhi na yanggen ma na'mappot para u ma deskuti i prublema dumokko' ya lumádangkolo.

Gi etmås maolek na ma'uså-ña, gai adilånto i **yaoyao** gi i deskutasión gi i mappot mafa'maolek na kaosa. Yanggen manå'i atensión, gef siña u ma na'klåru i prublema ya u ma kurihi. Ginígiha este na asunton CHamoru ni' i ginaige pat tinaiguen minénhallom yan inágofli'e' na hinengge.

Yaoyao

Yaoyao is a CHamoru concept that refers to calling attention to a sensitive problem or issue that is in need of discussion or scrutiny to remedy. This can be a controversial action within a culture that operates using high-context communication styles, wherein one must be attuned with unspoken subtleties and the significance of what has been left unsaid. Difficult topics are often handled in discreet or gentle ways that work to maintain the tight-knit relationships that are present within a small community.

A person who repeatedly plays the role of bringing sensitive topics into the open may develop the reputation of being troublesome or dangerous to associate with. **Yaoyao** is a label that is not often used kindly. However, there are instances wherein the difficulty to openly discuss a problem may cause it to fester.

In its most positive form, **Yaoyao** involves the centering of a difficult issue in a conversation for attention that one hopes for clarity and correction on. This CHamoru concept is guided by the presence or absence of the core values *minénhallom* and *inágofli'e'*.

Yaoyao (Adjective) - Troubled, confused

Yinaoyao **(**Noun) - Trouble, confusion

Yinaoyao (Verb) - To create a disturbance or trouble

Examples:

Mungnga kumuentos put politikåt gi i lamasa sa' siempre guaha **yaoyao.** *Don't speak about politics at the table because you will stir up some emotions.*

Kulan **yinaoyao** si Åna gi i hintan probate sa' duru mafaisen kuestióna siha nu i mandelikåo. *Ana was disturbed at the probate meeting because she was being asked extremely sensitive questions.*

GÅHU:

KOSTUMBRE SIHA LABELS

Fåkkai

På'go na tiempo yanggen ta hungok i palåbra **fåkkai** guse'ña manhallom hit nu i sestånsia nu i ti gef bunitu. Hagas ha' este na fino' gi i Fino' CHamoru. Klåru este sa' annok gi i tinige' *Calistus (1910), von Preissig (1918), yan Påle' DeVera (1932)*. Láhihot yan på'go na tiempo, gaige ha' lokkue' gi i deksionårion Topping (1975) yan Dipåttamenton Asunton CHamoru Siha (2009).

Gi i lepblon Topping, ha nå'i nu i sestånsia komu "numá'dåñu, mananña, numá'puti." Siha si Calistus, si von Preissig, si Påle' DeVera yan i DCA, numa'huyong i sestånsia nu i ta tátaitai gi i lepblon nubena siha. Guaha na lepblon nubena ginen 1916 na ma tuge' nu i mamåle' piot si Påle' DeVera. Para siha, **fåkkai** kuméke'ilek-ña pinatte nu i pinarehu yanggen siña.

Este na palåbra gof didok i sestansiå-ña. Kuméke'ilek-ña pinatte pat dinibidi komu irensian tåno', kinenne' guihan, kinesechan guålo' yan otro klåsi na guinaha siha, yan lokkue' gi i inechan bendisión siha. Såsaonao gi i sestansiå-ña na guaha pinarehu gi i pinatten kada taotao. Sesso un sodda' este na fino' gi i lepblon tinaitai yan nubena siha.

Gi i tinayuyot yan nubenan CHamoru siha, ma ú'usa este na fino' yanggen ma påtte i bendisión yanggen monhåyan i tinaitai siha. Este na palåbra lokkue', ma ú'usa tehnga yanggen manetnon i peskadót yan maskeseha håyi nu i

manmanayuda siha ya manmapåtte nu i suetten-ñiha guihan. Mamarehu i pinatte entre todu.

Gof ná'piniti na un gof masåmai na fino' CHamoru sesso ma'usa gi i ti dinanche pat deshonesto na manera. Sesso guaha linachi gi i ma'uså-ña. Guaha umú'usa komu chumilong i sestansiå-ña yan i fino' chátfino' ginen i fino' Engles *"fuck"* osino ginen i *brand* na nå'an kosas siha nu i *"Fökai."*

Ti parehu este na fino' siha yan i fino'-ta **fåkkai**. Nihi ya ta ayuda i mamfífino' siha umusa gi i dinanche na manera yan gi i entension i manmófo'na na mañaina-ta. Kurírihi mo'na!

Fåkkai

These days, when the word **fåkkai** is used, it is usually misappropriated to take on a negative sexual connotation. This word predates the popularity of the four-letter word with which it is often mistakenly associated. Its meaning appears in the writings of Calistus (1910), von Preissig (1918), and Fr. DeVera (1932). In recent times, the definition of the word fåkkai has expanded in the Topping Dictionary (1975) and the Official CHamoru Dictionary (2009) to include "causing harm, fighting, or hurting someone." The original substance of this word, as it is used in novenas, is reflected in the definitions offered by Calistus, von Preissig, Fr. DeVera and Department of CHamoru Affairs. To them, the word **fåkkai** means to distribute as equally as possible.

This word reflects a profound sense of sharing in the CHamoru culture. It is often used to reference the sharing of land inheritance, a fishing catch, the harvesting of vegetables, and the equitable distribution of other goods. Embedded in this term is the value of fair and just distribution. This word is used frequently in prayer books and novenas. Within CHamoru novenas and prayers, this word is frequently used to distribute blessings at the conclusion of the invocations. This word is also used when determining the distribution of a catch after a fishing party. Everyone who assisted receives the same share.

It is of great pity that such a beautiful word as ***fåkkai*** is frequently misused. Oftentimes, it is used incorrectly. Some use the word as the equivalent of the English curse word *fuck* because of its similar sound or the brand name *Fökai.* It is wrong to continue to interchange these two words. They are not the same and must not be proliferated. Let's promote its proper use as our forefathers and mothers intended. Henceforth, correct these misappropriations.

Fåkkai (Verb) - To divide and distribute something given as equitably as possible.

Examples:

Fåkkai i guinaiya ni' måfatto todu i tiempo ginen i Saina-ta. *Distribute the love that always comes from our Creator.*

Adahi na ti un **fåkkai** i kinenne'-mu mañåhak; finé'nena i manåmko' pues i manhoben. *Make sure to share the mañåhak that you caught; first with the elders, then with the youngsters.*

Inayudan kånnai

I **Inayudan Kånnai** ha såsangan ayu i prinibinen sinapotte para håyi numisisita ayudu, ya ha ekstétende i hinenggen ináfa'maolek, inayuda, yan inágofli'e'. **Inayudan Kånnai** mås put konsensian i taotao para u fanayuda, åhe' sa' ti put guaha manggågao inasiste. Mås este put hinasson taotao ni' håfa mohon nisisidåt i otro, yan put i minalago'-ña para u fanayuda åntes di i taotao u nina'chátsaga siñente-ña para u fanggågao inasiste. I manå'en este na inayudu åntes di u ma gågao tinátampe i minamahlao-ña i prohimu.

Unu na klåsen asunto ni' sumåsaonao guini na prinaktikan kotturan CHamoru ayu i chenchule' – i nina'i gi i difirentes na silibrasion siha – yan i ika – i nina'en salåppe' para i matai. Ti ayudon salåppe' ha' na klåsen inasiste manåna'i na kontudu ayudu put nina'en matiriåt, ayudon fuetsan kånnai, yan otro mås taiguihi i nina'en kompasión yan ináfa'maolek. Debidi u ma nota guini na yanggen guaha ayudu ma'ufresi i taotao ni' manåna'i ayudu u magof umaksepta ayu na inasiste. I inakseptan ayudu pat sinapotte kuméke'ilek-ña na i ma'ayúyuda på'go siempre u fanayuda gi i mámaila' na tiempo amånu nina'sinå-ña. Este na asunto ha afífitma i opblegasión put Ináfa'maolek.

Inayudan Kånnai

Inayudan Kånnai speaks to one providing support to another in need, advancing the core values of *Ináfa'maolek, Inayuda*, and *Inágofli'e'*. **Inayudan Kånnai** does not necessarily involve being asked to provide aid. It most commonly speaks to a person's offer to help. It is the anticipation of another's needs and a willingness to provide a resource before the other party is in the awkward position of having to ask for assistance directly. Providing help before it is asked allows another to save face in front of others.

One way this concept is operationalized is in the CHamoru practice of *chenchule'* during celebratory events and in the *ika*, during times of mourning. Help is not limited to financial assistance and may come in the form of providing materials, labor, or emotional support. It should be noted that when help is offered, it is also considered an act of goodwill to accept the help. Accepting help or support in this way also includes being able to reciprocate the action in the future, upholding one's commitment to *Ináfa'maolek.*

Ayudu (Noun) - A help, support, something that maintains or sustains

Ayuda (Verb) - To help, to assist, to support

Kånnai (Noun) - Hand, a pointer or an indicator, the two most upper working limbs of the body

Examples:

Yanggen guaha gupot familia, siña un angokko i **inayudan kånnai siha.** *If there is a family gathering, you can depend on the helping hands.*

Manmetgot i taotao tåno' ginen i kostumbren **inayudan kånnai.** *The cultural practice of helping hands contributes to our strength as a people.*

NA'-TAOTAO TUMANO'

Na'-taotao Tumano' ayu i para u fanmapribiniyi néngkanno' i linahyan tåotao ni' manmåtto ginen otro lugåt pat ni' manmåtto para håfa siha na silibrasion. Put mås matungo'-ña, ha såsangan este na fråsa i para u mana'fañocho i lináhyan taotao siha ni' mañaonao gi i misa yan i **likao** gi i hineran un gupot såntos patsino håfa na cho'cho' Guma' Yu'os.

Na'-taotao tumano' ayu i para i mampattesipa gi i silibrasión rilihón. Este siha na néngkanno' mangginen i taotao i kuminidåt pat i sengsong, ya nina'posísipble este ginen dos na hinenggen kottura: **i inayudan kånnai** yan i **chenchule'**. Siña ha' manmaplånta todu i sentåda guatu gi i gima' un familia, lao tódudu i matiriåt fina'tinas mangginen i manmannå'i ayudu. Lokkue', yanggen guaha sopbla, mana'fanmanengguang i bisita siha åntes di u fanhånao.

På'go na tiempo mås ma'ú'usa **na'-tåotao tumano'** para i néngkanno' fi'esta ni' manmaplantåyi i bisita despues di i misan i patron i sengsong. Hágagas ha' este na tradisión machócho'gue åntes di i hinalom i rilihón Katóliku. Tåtatte asta i antigu na susiadåt CHamoru annai mandádanña' todu i taotao Marianas ya ma tulos mågi i sakman-ñiha para i ginepten Lasso' Fua. Ayu sen dångkolo na gupot! Tehnga i manachafñak yan i familia yanggen guaha sinilebran

tákhelo' na sinisedi, tåt komu i kinisechan tinanom siha patsino i mehnan pineskan tåsi.

Guihi gi i dinanña'-ñiha i mañaina-ta MaÑamoru/ ManCHamoru, manacháparehu manmanggopte. Bula lokkue' gi i gipot **na'-taotao tumano'** para i manmåtto gi i difirentes na klåsen inachá'igen pat inigen huegu, lålai, kånta, baila, tinifok, manhigai, yiyupåkto, yan mås.

NA'-TAOTAO TUMANO'

Na'-taotao tumano' refers to the feeding of people after a long journey or event. Most commonly, it refers to the gathering of villagers after mass or a *lukao* (procession) honoring a village saint. **Na'-taotao tumano'** is the feast provided to all who participated. The food and preparations are the collective effort of parishioners from the village and the result of the CHamoru practice of *inayudan kånnai* (helping hand) and *chenchule'*. Sometimes the food is served in a family residence, but all of the food is contributed by the villagers. Contemporary CHamorus associate **na'-taotao tumano'** with the fiesta that occurs after the Catholic festal masses of village patron saints. Food remaining after the feast are usually packaged and given to those who traveled from afar (balutan).

Today, **na'-taotao tumano'** is an event whereby a variety of food is served for visitors and villages after the fiesta mass. However, the tradition pre-dates Catholicism on the island, harkening back to CHamoru ancestral societies that gathered annual flotillas of hundreds of sakmans from the northern islands in the Marianas, culminating at Lasso' Fua in Humåtak, where there was a large celebration in honor of Pontan/Puntan and Fo'na/Fu'una.

In these gatherings our ancestors, MaÑamoru/ ManCHamoru, celebrated as one or together. These events include an abundance of food for competitors, travelers, and villagers. Occasions for celebrations were filled with jubilant chanting, playful competition, games, dancing and oratory. Canoe building and house thatching parties presented opportunities for coming together and enjoying **na'-taotao tumano'**. Family clans also celebrated or acknowledged important occurrences, such as abundant crops or the catch of a large school of *atulai*.

Na'- (Verb) - A prefix, causative verb, verb activator, activates words

Taotao (Noun) - Human beings, people

Tåno' (Noun) - World, earth, land, soil, ground

Example:

Fåtto guatu gi i gima' Tatå-hu despues di i Misan San Roke para i **na'-taotao tumano'**. *Come to my Dad's house after the San Roke mass for the* ***na'-taotao tumano'.***

Håfa un fa'títinas para i **na'-taotao tumano'** gi i Fi'estan Sånta Åna? *What are you preparing for the Santa Ana Fiesta's* ***na'-taotao tumano'?***

Si Yu'os ma'åse'

Este na saludu mahúhungok ginen i gima' Yu'os asta i eskuela, asta i gima' yanggen un tungo' fumino' CHamoru. Kádada' na tinayuyot para i taotao nu i masangångani. Tinayuyot sa' i palåbra **ma'åse'**, tákhelo' na palåbra gi i kotturå-ta. Estague' i minaolek MaÑamoru/ ManCHamoru na ma'ú'usa i palåbran **mina'åse'** achok ha' para i nina'en agradresimento. I hale'-ña este na sinangan måfatto ginen as Yu'os yan i manggai'ase' na taotao siha. Måfatto ginen i **manyó'ase'** na taotao siha ni' manmanhongge fitme gi as Yu'os.

På'go na tiempo, meggai na manhoben ti mangonfotme nu este na saludu. Yan-ñiha ma usa **Saina Ma'åse'**. Gi i minagåhet, ti meggai i diferensiå-ña i dos palåbra yanggen si Yu'os i Saina un såsangan gi i Saina Ma'ase'. Este na sinangan i Saina Ma'åse' yumåyaoyao i manantigu na mañaina-ta pågo na tiempo.

Si Yu'os ma'åse'

This saying, which is translated literally as "May God's mercy be upon you," is often heard at church, at school, at home and practically everywhere by CHamoru speakers. The phrase is a short prayer that is commonly used to express high quality of gratitude and kindness. The word **ma'åse'** is an important value in the CHamoru culture. Its use manifests the importance of generosity and appreciation by the CHamoru people. This phrase is rooted in God's mercy and blessing.

Departing from our traditional polite expression, **Si Yu'os ma'ase'**, many young people use the more secular version, Saina ma'åse' which refers to calling on ancestral spirits for blessings and deviates from the literal meaning and wisdom of the short prayer. There has been demonstrated preference for Saina Ma'ase' by youths which appears that the depth of meaning of the original prayer has been lost. In truth, there is a big difference between the two - **Si Yu'os ma'ase'** and Saina Ma'ase'. However, if the two words, Yu'os and Saina are referring to God the Father, then there is no difference - both words or expressions are referring to the Supreme Being or Divinity. The saying Saina Ma'åse' disturbs our CHamoru elders and their spirits to guide us nowadays.

Yu'os (Noun) - God, Supreme being

Ma'åse' (Adjective) - Merciful, mercy, pity, forgiveness, sympathy

Gai ***Mina'åse'*** (Verb) - to have mercy, sympathy, pity

Examples:

Si Yu'os Ma'åse' sa' hu li'e' hao ta'lo. *I feel blessed because I am able to see you again.*

Gai **mina'åse'** i palao'an gi i pepble. *The woman has mercy on the poor.*

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BOOK DESCRIPTION

Kao un tungo' håfa kuméke'ilek-ñiha este siha na sinangan osino este siha na palåbra siha yan i taimanu ma'usan-ñiha? In this compilation, we have attempted to contextualize CHamoru sayings, values and beliefs, caricatures, and common expressions so that they can be better appreciated, understood, and used appropriately. You will find this volume and future volumes to come, informative and often amusing, guiding the new, old, and constantly evolving language of cultural discourse which, of course, is a lexicon of conflict and drama, of ridicule and reproach, of pleading and persuasion.

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