

GINEN I HILA' I MAÑAINA-TA: RINIKOHEN TININGO' YAN SINANGAN SIHA SIGUNDO NA FINAKKAI



**CHAMORU CULTURAL DICTIONARY:
A RESOURCE BOOK OF SIGNIFICANT CONCEPTS AND SAYINGS
VOLUME II**

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SIGUNDO NA FINAKKAI**

**CHamoru Cultural Dictionary:
A Resource Book of Significant Concepts and Sayings
Volume II**

PINEPBLIKAN



KUMISIÓN I FINO' CHAMORU YAN FINA'NÁ'GUEN I HISTORIA YAN I LINA'LA' I TAOTAO TÁNO'

*Commission on CHamoru Language and the
Teaching of the History and Culture of the Indigenous People of Guam*

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I MINA'TRENTAI SIETTENA LIHESLATURAN GUÅHAN
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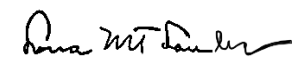
The Kumisión is pleased to present Ginen i Hila' Mañaina-ta: Rinikohen Tiningo' yan Sinangan Siha, CHamoru Cultural Dictionary Volume 2, the second in a series of CHamoru Resource Books on the wisdom of our ancestors. When the idea of capturing sayings and phrases, and writing about their origin and usage, was first introduced by our Gé'helo', Sra. Hope A. Cristobal, board members were truly excited about producing such a valuable resource.

Volume I was difficult to produce and involved the effort of writers, translators, a graphic designer and intense editing by several board members and staff. Their intense commitment was worthwhile as Volume I continues to be in popular demand and has proven very useful to teaching CHamoru language and culture to adult learners. CHamoru speakers have also provided feedback on how much they appreciate knowing more about popular sayings they may have heard but did not understand.

Volume II includes some of the items that did not make it into the first volume as well as additional new entries provided by students of CHamoru classes at the University of Guam. We are hopeful that this second volume will continue to add value to our journey to discover the wisdom and humor of our elders.

The production team for Volume II is comprised of the Kumisión's Fino' Committee and several staff. I would like to express heartfelt appreciation and gratitude to

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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 artifactual legacy of the ancient CHamoru latte builders; and, the *attadok* or eye to represent sight or vision. Indigenous insight is known as *måta* throughout the Pacific Islands.

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 the sea, hence the image of the green hilly landscape and buoyant blue waves of our ocean.

PUT I TAMPEN LEPBLO

The Ginen i Hila' i Mañaina-ta Project of the Kumisión is a cultural dictionary series featuring sayings, greetings, beliefs, customs, and labels that are used as cultural expressions. These reveal the ethos or m^áta 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 t^áno' that sustain life. The sharing of kusecha or harvest from the gu^álo' is an integral aspect of CHamoru social interactions. It 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 (chinalék), fruits (gulusina), vegetables (gollai) and ^ággon (staples) 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 symbol of appreciation to our ancestors.

MÓFO'NA NA FINIHO'

Pues háfa m^ás siña ta cho'gue ni' para ta ayuda muna'f^ámta' yan u na'kabáles i fina'ná'guen CHamoru yanggen ti ta na'saonao i palu na sinangan siha ni' ta húhungok gi otden^áriu na kombetsasión? I kimiteha ha disidi na u ma dibidi todú kulan taiguihi i prinisenta gi i Volume I, komu kuentos ni' mangginen i hinengge, i frása, pat sinó i sinangan siha, i inagang, yan i kostumbre siha ku^átkiet háfa manmasásangan potfín.

Annai in desku^áttisa, annok na bula kuentos siha nu i manma'ú'usa pá'go yan esta lámeggai nuebu na sinangan ni' manmafáfta. Gi i minagáhet, para bai in konsigi chumo'gue muna'f^ámta' yan u kabáles i deksion^árión kottura yanggen ti in che'gue m^ás. Este na cho'cho', i para u ma chonnek i ma'usan i utugrafihan CHamoru, i para u ma na'lála' m^ás i fina'ná'guen yan i ineyak i fino'-ta, hita ha' m^ás la'mon yan manggai prinisisu na ta kontenuha i minénhallom i mañaina-ta. Yanggen magáhet na manmalago' hit na ta prutehi yan onra i manmafa'na'gue-ta, nisis^áriu na u ta petsigi todú i tradision^át na tiningo' siha yan debi di u ta analisa todú i nina'siñá-ta ni' siña ta sodda'.

Pues, sigi ha' di in estudia i palábra siha ni' ta ú'usa, gi todú i hinan^ánao-ta, i hinengge-ta, i ta sásangan, i hinasso-ta gi i todú i kinalamteten-ta. Pues, in ripára lokkue' na débi di sigi ha' u ta kontenuha umespiha sa' ti kabáles siempre i sinangan yan i háfa ta kékesangan, ta háhasso, ta hóhongge ni' para u ta akompára put para ta na'lákláru i háfa ta kékesangan. Ti parehu este yan i fino' Engles sa' i fino' Engles lokkue' bula otro klási siha mana'sásaonao put kotturan otro siha, t^átkumo: *catchwords, slogans, metaphors, proverbs, antiphons* yan otro klási na hinasso para u ma na'láklaru i sinangan siha, ni' siña u ma agradezi i hinasso yan i hinengge. Pues hita, ta ú'usa otro klásen moda ni' siña ta usa guihi na rátu yanggen mangukuentos hit.

Yanggen ta eksamina i hinan^ánao-ña i fino'-ta yan i lina'lá-ta, lámeggai lokkue' na kuentos ta ú'usa gi kottorá-ta ni' siña ta na'láklaru. Pues estague' siha, ya guaha lámeggai mangginen i presente na estodi^ánte gi i Unibetsed^át Guáhan ni' manmanensima ginen i guello yan guellan-ñiha. In ripára na bula kuentos yan tinetche ni' manná'ma'atgoddai. T^ákhello' este i che'cho'-ñiha i estodi^ánte!

Manggef enteres^ánte na suhetu manmakubri guini na lepblo, t^átkomu: sinangan nu i m^ás propiu put nobia yan nobiu, put yanggen malago' i dos

umássagua, put kinasse entre i familia, lokkue' yanggen para u fameskan tãno'; fameskan tãsi pat hãfa na fina'hinanao yan dinanña' i familia. Guaha lokkue' kinasse put i mapripãran i gualo', gi che'cho' manalãdu gi i lancho, yan put hãfa otro na fina'che'cho' kumunidãt yan ukasiõn. Tãya' para u eskãpa!

Guaha na put kinasse ha', pat sinõ put i guinaiya-ta nu i ta adingãngani na masangãni, "Adahi sa' ti ha puno' lãlo' ennao!" Kumeke'ilek-ña, na ha ripãra na pasensia pat sinõ mãolek kostombre-ña i ha fãfana'! Pues este na sinangan, sãbidios na masãsangan yanggen mã'pos esta i lahi gi i gima' i nobia!

Pat sinõ, yanggen sigi manãkasse i manãmko' siha gi i inetnon, ilek-ña i unu, "Esta mãsa, nã'i pãs." Pat sinõ, "Bãsta, sa' bula buchi-ña!" Enteru i dos para u ma huchom i kuentos para u ma na'pãra! Pues este siha na klãsen inadilãnto siña ti gef klãru ya siña u ma na'lãklãru yanggen sãsiña ha'. Ti a'gang este gi i bisita lão a'gang para i kumomprende!

Pues mungnga mumãssa', sa' i sinangan siha gef siña mama'nã'gue yan lokkue' gef metgot mañangãni put hãfa i saina-ta ma katkúkula mãs tãkhelo' gi i hinasson-ñiha! Yanggen ta ú'usa este siha na sinangan, mãmas klãru i ta kãkesangan, ya ayu muna'lãlala' i kottorã-ta. Riku yan gof bula para ta na'lã'la' gi i kottorã-ta! Bula aktibidãt siha! Ya todú este apottonedãt para u ta nã'i hit mãs hinasso put para u ta fa'nã'gue i otro put hãfa siha ta gógosa ginen i mañaina-ta. Ya in agradesi!

Siñãt este na bula apottonedãt ni' para u ma na'adilãnto mo'na i fino'-ta. Siempre u ma tungo' taimanu minetgot-ñiha i manmaloffãn na hinirasiõn yan lokkue' hãfa fumãfana' siha guihi gi oran i minetgot-ñiha para i manmãmaila' na tiempo.

Pues bula tãtehnan para u ta cho'gue; kãkaiha ha' monhãyan! Gaige gi i kannai-ta! Magãhet na i respetu yan i onra para i taotão-ta siha siguru na gaige gi i kottorã-ta, gi i tano'-ta, gi i lengguahi-ta, gi i esperetuãt-ta yan gi i magãhet na hinasso put i ãttekolasion siha ni' manmãfatto ginen i direcho-ta para u ta gubietnan maisa hit!

Gosa i tiningo', i minaolek yan i minagof guini gi i Volume II. Siempre u guaha mãmãmaila' na Volume III! Ya magãhet na lãla'la' ha' i fino' CHamoru! Biba!

Si HOPE A. CRISTOBAL
Bisa Gé'helo', I Kumisiõn i Fino' CHamoru

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GÅHU: HINENGGE SIHA *VALUES*

Achok Ha' Ti Siña, Na'késiña

Este na sinangan, muna'húhuyong pat sinó muna'á'annok i inempottante-ña i sinangan i manámko'-ta. Put i hemplo, yanggen guaha matago'-mu ginen i mañaina, siempre un espiha háfa taimánu para un na'posipble. Tákhelo' este na tinago' mañaina sa' guaha i saina na gi i minagáhet ti ha tungo' háfa kapasidát-ña i próhemu. Pues i ma'adingángani, debi di u listo umatiende i háfa ma adingángani gui'. Ya debi di u na'késiña chumo'gue' para u kumple i matago'-ña. Ayu na kombetsasión, yanggen esta ha dingú i pachot i saina, gaige gi i rumisísibi i opblegasion-ña! Pues debi di u espiha háfa taimanu para u cho'gue ya u na'késiña kumumple i tinago'. Pues, yanggen matátago' háo máskeseha háfa, guaha responsabledát-mu para un kumple ya un na'komplidu gi i máolek na bándá kosaki táya' u ti magof nu i che'cho'! Ya, siempre umannok na todú i che'cho' un na'fonháyan gi i todú i nina'siñá-mu! (Gi i minágahet, i saina ni' tumágo' háo háfa para un cho'gue, esta ha' ha tungo' i kapasidát-mu, ya ayu na tí un tinago' para un cho'gue háfa manemposipble na cho'cho' para hágu.)

Achok Ha' Ti Siña, Na'késiña

Even If It Seems Impossible, Try to Make It Happen

This phrase tells one about the importance of obedience to our elders. If, for example, you are being asked to do something by an elder, you must adhere to the instructions as much as possible. If you need clarification, then you must seek it. However, you are responsible for completing the task as precisely as you understand it to be; you are responsible for making it happen, even if it seems impossible. If it is asked of you, it most likely is something you can make happen.

Now if it is truly an impossibility, you must let your elder know. Usually, your assessment of the situation is something that has already been assessed by the elder who is asking; that is why you are being asked to do so. The elder is most gratified if you do it the best way you can and best way possible. The Saina is then most appreciative and most gratified with the work you have done. (In truth, the elder who instructed you already knew your capacity. Therefore, you would not have been asked to do the task.)

Achok ha' (*Conjunction*)- A prefix. (Alternate of achuka')
(archaic) Even, though, even if

Siña (*Auxiliary Verb*)- Can, be able

Na'késiña (*Verb*)- Make it happen

Examples:

Ti un yamak i petta achok ha' un acha.

You will not break the door even if you pound on it.

Káo siña háo manayuda?

Are you able to assist?

Na'késiña chumo'gue i che'cho'.

Try to do the work.

Fa'taotao - Fa'ga'ga

Fa'taotao sa' próhimu. Fondamento este na bālen kotturan CHamoru. Nā'i ayudu, respetu yan ginefli'e' maseha hāyi na taotao. Mungnga ma fa'ga'ga' maseha ti gofli'i'on, ti respetāo yan ti ayudānte. Mungnga mama'ga'ga'!

Masāngan na trāta gi i otro taimanu malago'-mu para un matrāta tātte. Fa'taotao i próhimu ya meggai minaolek yan ayudu para patte-mu.

Lāo yanggen un fa'ga'ga' i taotao, buente úttemo li'ni'e'-mu nu guiya. Ti un mafi'uni achok ha' un sen nisisita ayudu. Traisiōn este i fina'ga'ga' na sensia. Tai minaolek yan tai ganānsia.

Fa'taotao - Fa'ga'ga

Mistreat; Treat Respectfully

People must be treated with respect. This is a fundamental CHamoru cultural value. People must be given assistance and unconditional care. Do not mistreat anyone.

It is said that you must treat people the way you like to be treated. Treat people with kindness and your good deeds will be reciprocated.

No matter what someone's individual circumstance is, they should be treated with respect, dignity, and kindness.

Fa'taotao (*Verb*)- To treat a person with respect.

Fa'ga'ga' (*Verb*)- To treat a person like an animal, or slave; mistreated.

Examples:

I prisuneru ha fa'ga'ga' i pulisiha.
The prisoner mistreated the police.

Ha atotga i lahi lumāhu chāgo' para u nā'i un kostat kamuti ayu i fuma'taotao gue'.
The man ventured to travel far to give a sack of sweet potatoes to the person who treated him with respect.

Ha ayao yu' si Pedro tångken hānom ya despues ha bende. Ti ya-hu mafa'ga'ga'.
I lent Pedro a water tank and then he sold it. I do not like to be mistreated.

Hâfa Para Un CHO'gue, CHO'gue Mâolek!

Ti para un fa'hé'hehe' chumo'gue i matago'-mu ni' saina. Nánangga na yanggen guaha saina tumâgo' hâo hâfa para un cho'gue, responsâbledat-mu na un kumple ayu gi mâs mâolek yan todû i nina'siñâ-mu. Yanggen ti un kumple mâolek, pues tungo' na un desonra ayu na saina. Sa' hâfa? Sa' sumén tákhelo' na onra un nâna'i i saina yanggen un cho'gue mâolek i tinago'-ña. Ginen i aksion-mu na á'a'annok na angokkuyon hâo, respetâyon hâo, yan un tungo' kumumple matago'-mu gi i ná'banidosu yan ná'magof na manera. Ayu na todû i tiempo aliligao empeñu para un cho'gue mâolek i matago'-mu. Ginen i fina'cho'cho'-mu na á'annok hâfa karektet-mu, hâfa na klâsen taotao hâo, ya mamagufi ma sângan na parientes-ñiha hâo.

Hâfa Para Un CHO'gue, CHO'gue Mâolek!

Whatever You Do, Do It Well!

You should not be fooling around but stay focused when you are directed to do a task by an elder. Know that when an elder has given you a task, it is your responsibility to complete the task well to the best of your ability. If you do not accomplish the task well, then understand that you have dishonored that elder. Why? Because it is a big honor you have bestowed on that elder should you accomplish your task very well.

It is from your actions that indicate how trustworthy you are, how respectful you are and that you could accomplish tasks given to you with pride and joy. That is why, always do the best you can to do your tasks properly. The result of your work indicates your character, what kind of a person you are, and you surely will make your relatives very happy.

Cho'gue (*Verb*)- To perform, to act, to work, to do anything

Mâolek (*Adjective*)- Good, fine, well

Fa'nâ'gue (*Verb*)- To teach, to show how things are done

Examples:

Hu cho'gue i leksion-hu.

I did my lesson.

Na'mâolek i che'cho'-mu.

Do a good job.

Hâgu un fa'nâ'gue i kantan CHamoru.

You teach the CHamoru song.

I Agupa', Ti Agupá'-mu

Rigálu este i lina'la' para hita. Kumu guiya fuma'tinas hit gi tiempo-ña na todú manmasusésemi. Hita ni' manlála'la' gi i presente, angokko na desde ki i oran manmafañagu-ta esta ta nánangga na siempre u fátto i oran i finatai-ta. Este ha' solu na garantiha gi i lumá'la', i garantiha na un mátai.

Pues, ayu na un cho'gue págo háfa un magufi para un cho'gue para i familiá-mu, i manatungo'-mu, i kumunidát-mu, yan kontodu para hágu na maisa. Angokko na gef siña un cho'gue kana' ha' todú i dinisihá-mu siha pá'go na ha'áni, lão mungnga umangokko para un cho'gue este siha agupa' sa' i agupa' ti agupá'-mu. Háyi u tinigo' háfa na gotpen sinisedi u guaha gi i tano', gi i familia, gi i manatungo'-mu, pat i lina'lá'-mu na maisa lokkue'. Siempre u ma tulaiika i plinaneha, i háfkao na matiriát siha, i ma'usan saláppe', kareta, guma', yan bula más na klásen tinilaika.

Máolek ha' para un planuyi háfa para un cho'gue agupa', lão tungo' na i agupa' ti agupá'-mu. Mungnga kumáti, lumalálo', pat lumayo' yanggen todú manátlebes i plinaneha siha sa' tiempón Yu'os i tiempón Yu'os. Lokkue', siña ginen matrátan taotao siha ni' ti ma cho'gue responsapbledát-ñiha! Lão, gi i minagáhet, guaha ha' na taotao mumagof sa' todú mabira pat tumáya' kinalamten plinaneha.

Ayu na mungnga ma angokko agupa' sa' i agupa' ti agupá'-mu. I ora ti orá-mu. I ha'áni ti iyo-mu ha'áni. Ombres ni' hágu, ti iyo-mu háo. Tódudu guaha tiempo-ña sigún gi i tiempón Yu'os. Tódudu i nigap-ña siha, i presente siha, yan i agupa' yan manmámaila' siha na tiempo iyon i Saina.

I Agupa', Ti Agupá'-mu

Don't Count On Tomorrow, Tomorrow Isn't Guaranteed

Do today what you joyfully will do for your family, your clan, your friends, your community, the place where you live, the land you live on, and also for yourself.

Trust that you can accomplish almost all you desire to do today, but do not trust on doing things tomorrow because tomorrow is not yours. Who knows what kind of emergency will arise whether on the land, with your family, with your friends, or even with your life.

Plans will alter, materials will change, and priorities will be different as to where money will be spent; and many more will change. The hour does not belong to you. You do not own the day. Everything has a time.

Agupa' (*Noun*)- Tomorrow, the following day, the next day

Agupá'-mu (*Noun*)-Your tomorrow

Ti (*Adjective*)- Negative Marker. NOT

Examples:

Ta ali'e' agupa' gi egga'an.

We will see each other tomorrow morning.

Ti ma guaiya i nengkanno'.

They didn't like the food.

Måffak i Plātu

Este i måffak i plātu na sinangan kumek'ilek-ña na ginen i minaolek humuyong binába. Este mäs ha tütuka' put i riläsion ináfa'maolek éntalo' i familia, parentes yan manátungo' pat mäscha háyi muna'kékebaba háo. Gi i mäscha háfa na maolek riläsion guaha na biáhi nai masusedi bába ya siempre guaha pumuti. Ya háfa kumeke'ilek-ña este i “Måffak i Plātu”?

Ke, gi i tinituhon, sumén maolek i riläsion-ñiha i átungo' pat i pumarentes. Despues, ai sa' guaha fina'achåki tátkomu taiguihi i guaha hinesguan, linahyo', dinesgusto, pat kontodo guinaiya ya ginen este na mã'pe' i siñenten inangokko, desonra ya bumába i riläsion entre i átungo' pat i parentes. Pues put este na rasón na Måffak i Plātu, ya humuyong bumába i estába mãmaolek ha'.

Måffak i Plātu

The Plate Is Broken

“The plate is broken” is a phrase used to describe something that went from good to bad. This pinpoints the good relationship among families, relatives, and friends versus those who want to make bad things happen. In whatever relationships, situations occur where something bad happens and people are hurt. What does this mean “The plate is broken”?

In the beginning the relationships seemed good and happy among friends and relatives. Then, some bad turn of events happen such as jealousy, sour desires, disgust, and sometimes even love to create feelings to fall apart. Such bad feelings create distrust and dishonor that causes the good relationship of friends or relatives to fall apart. For this reason, “The plate is broken” means something bad happened that initially was good.

Måffak (*Adjective*)- Broken, cracked as in a cracked head; miscarriage

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

Agumento (*Noun*)- The act or process of producing a reason as to the validity of a certain case, a contradictive discussion.

Examples:

Måffak i buteyan binakle.
The vinegar bottle broke.

Ha fa'måolek i bisikleta.
He/she fixed the bicycle.

Mungnga Tumo'la'-papa' Sa' Un Diha Un Hofflák-hulo'

Este na atpahón manatbíbisa na un atiende yan un adahi háfa i sinangán-mu put otro taotao. Despasiuyi i butla pat kuentos ni' ti mambonitu. Mungnga gumusé'-pachot ya un deskuida háo sumangan háfa desunesto pat ti magáhet put otro. Adahi i kuentos-mu sa' un diha un trinaiduti ni' háfa sinangán-mu. Maolekña na u mutong i pachot-mu ya ti mambotleha háo pat un sangan pat un akusa otro put bában bidá-ña. Sa' háfa?

Fuera di un na'piniti otro ni' botlehá-mu, ni' dinakon-mu, pat sinangán-mu sa' put linahyo'-mu, minalago'-mu, pat akacha-mu, tungo' na háfa bában kuentos-mu un diha u bira gui' tatte ya hágu mismo na u poddong i dinagi yan bában sinangán-mu. Buente ti ensegidas un magacha' ni' dakon-mu pat háfa ilek-mu put extension para un na'tákpapa' i siñenten taotao osinó put para un na'tákhelo' háo gi i matan i pumalu. Láo un diha siña ha' un nisisita i ayudon ayu i un botléleha pat un sangan bábaba. Háfa mohon i siñenten konsensia'-mu?

Un diha u annok i minagáhet ya un binalutan ni' mamahláo-mu ya nina'tekkon háo pat u nina'fanekkon i miembros i familiá-mu. Pues faneskohi taotao! Mungnga sumangan ayu ni' ti bunitu. Tráta kada taotao komu kilesyánu sa' ti mamaigo' si Yu'os ya un diha un mabotleha taiguihi i botlá-mu, un mana'piniti taiguihi i na'piniti-mu ni' otro, un lachen ma'akusa taiguihi i inakusá-mu. Ayu na mungnga tumo'la'-papa' sa' un diha un hofflák-hulo' i te'la'-mu (i kuentos-mu).

Mungnga Tumo'la'-papa' Sa' Un Diha Siempre Un Hofflák-hulo' *Do Not Spit Out What You Might Have To Lick Back Up*

This proverb advises people to watch what they say about someone. Be careful not to insult or say unkind things. Don't be quick and careless in saying unkind and dishonest descriptions of others. Be careful of what you say because one day those words will be your own enemy. It's better for you to close your mouth even at the risk of having a foul smell than to insult or accuse someone falsely. WHY?

Other than the fact that you hurt someone with your insults, your lies, or your mean accusations, perhaps because of jealousy or desire for whatever that person has, one day karma will strike you with the same lies and accusations. Perhaps you might not immediately feel the negative results of your lies or your putdowns to lower people's egos or your actions to prove you are better than others. However, one day you might need the assistance of the same person you've insulted, badmouthed or accused. The truth will overcome your lies bringing with it the embarrassment to yourself or members of your family and just might follow you throughout your life. So, beware, watch your treatment of people. Don't make unkind statements. One day what you say that hurts people, your insults, and false accusations will hit you the same way you hurt others. So, do not spit out unkindness if you do not want to lick your words.

To'la' (*Noun*)- Saliva, fluid within the mouth

Hofflák (*Verb*)-To lap, to lick, to wipe with the tongue

Mungnga (*Adjective*)- No, don't.

Examples:

Bula to'la' gi i pachot-hu.

There is a lot of saliva in my mouth.

Ha hofflák i kalulot-ña.

He licked his finger.

Mungnga ma pacha ennao!

Do not touch that!



GÅHU:
SINANGAN SIHA
PHRASES

Adahi i Karirå-mu

Este na sinangan, máfatto ginen un saina asta i petsona ni' plumanéneha para u kumple i matago'-ña, para u hãnao asta otro songsong, para u fãbisita gi iya sanlagu pat otro tãno', pat para u biãhi put minalãngu, umãssagua, bakasiòn pat guaha mãs enterés.

Empottãnte na u tungo' este na petsona na gai piniti i Saina ni' umá'alof gui', pat umayúyu'os gui'. Siempre u ma sangãni, "Adahi i Karirå-mu pãtgon-hu" pat "Adahi hão gi i chalan" pat "Na'sãfu hão mo'na gi i biãhi-mu."

Hãgu pã'go, ékungok i saina-mu ya osge i tinagó'go'-ña na un atiende mo'na i karirå-mu kosaki ti un aksedente, ti un fãna' hãfa na piniligru ya un bira hão tãtte kun minagof yan minaolek. Siempre magãhet na un "Adahi i Karirå-mu!"

Adahi i Karirå-mu

Have A Safe Journey

This saying comes from the saina to the person planning to accomplish tasks, to visit another place, travel for medical reasons or other interests.

It is important that this person realizes that the elder who is saying goodbye to him cares for him. The saina could also have told him "Be careful on your journey, my child" or "Safe travel on your trip."

Listen to your saina and follow the directions given. Be observant during your journey so that you would avoid accidents, you will not encounter dangerous situations and you will return in good spirit and health. Your intentions are to be safe and to take precautions.

Adahi (*Verb*)- To care of, to watch out, to be careful, to take care or save something for someone.

Karirå (*Noun*)- A trip, a journey

Karirå-mu (*Noun*)- Your trip, your journey

Examples:

Adahi na un poddong.
Be careful you might fall.

Bunitu i karirå.
The journey is beautiful.

Na'sãfu i karirå-mu.
Have a safe journey.

Entre Mås Tåddong i Hale', Mås Mames i Fruta

Este na atpahón, gi i minagâhet, ha sásangan na yanggen táddodong hâlom dinekko'-ña gi i tano' i hale' i trongkon fruta, pues siguru na u fansén mames i tinekchâ'-ña siha.

Yanggen ma'aplika este na sinangang asta i irensian i taotao, pues ayu na taotao gef táddong i hale'-ña gi i kottorâ-ña, mås mames, mås bula yan míprodokto háfa para u sângan put i frutan i trongko-ña. Siempre mås bula ninâ'i-ña, mås meppa' yan mames i frutâ-ña! Pues mås buente siña ta atiende háfa para u empátta hit nu i sinangân-ña! Este na atpahón didok yan táddong na hinasson sinangan.

Entre Mås Tåddong i Hale', Mås Mames i Fruta *The Deeper The Roots, The Sweeter The Fruit*

This literally means, that if the root of a fruit tree grows down deep into the soil, then the fruits of the tree will be sweeter than sweet.

If this adage is applied to a person's heritage, that person is well entrenched deep within his/her culture and can be relied upon for rich cultural information. That person will make a great representative for his/her culture and can provide reliable information because he/she is "loaded" with much cultural information! This atpahón has deep and extensive meanings.

Tåddong (*Adjective*)- Deep, profound, serious

Hâle' (*Noun*)- Root, the root of a plant, the source of origin, foundation, base of

Mames (*Adjective*)- Sweet, sugary

Fruta (*Noun*)- Fruit

Examples:

Gof táddong i tasi.

The ocean is very deep.

Un kântidâ hale'-ña i trongkon nunu.

The banyan tree has a lot of roots.

Mames yan mannge' i aga' ginen as nânan biha.

The banana from Grandma is delicious and sweet.

Meggai fruta siha gi i lanchon Tun Jose.

Tun Jose has many fruits at his ranch.

Fanássagua Ya En Fandeskånsa

Esta i dos umáguaiya mama'nú'nu'i na u malágo' umássagua gi familia ni' umaguaiyan-ñiha. Tehnga, yanggen guaha fumaisen káo yan-ñiha esta na para u ássagua, uma'atan i dos na hunggan malágo' para u assagua. "Ai, lahi-hu, ai hagá-hu, pues ássagua ya en deskånsa!" Siempre u ma sangáni i dos. Láo káo magáhet na u deskånsa i dos yanggen umássagua? Agon? Deskånsa? I palábras puru ha' fino' kado' sa' yanggen un gef atan i petsona ni' umadingángani siha, á'annok na chumålek' hahallom lokkue'.

Láo káo háyi guini mohon makékefá'baba? I umássagua na estáo hunggan meggai minanngé'-ña: i minames na guinaiya, i dumanña' gi un sága, i kinalamten susiát entre i familia siha yan i púpleko, i ninanggan famagu'on yan minagof lina'la' entre i finaloffan i sákkán siha. Láo siguru na masodda' ni dos umássagua táftaf pat máchágo' pápa' gi kariran-ñiha na makkat i lina'la' matrimoñu piot yanggen mamífila huyong i famagu'on. Ti siña un deskansáyi ni'háfafa ha' yanggen un háhasso put ginen manu mági i saláppe' para un apási i gima', un famáhan prubensión nengkanno', finahan magágu yan sapátos, finahan nisisidát i gima', inatienden salút i familia, fina'måolek kareta, inapásen ilektrisidát, hånóm, oplegasion finatai, fandånggo, bula klåsen silibrasión, yan guaha más ni che'cho' eras Yu'os pat hinengang na sinisedi.

Ai hagá-hu! Ai lahi-hu! Magáhet nai "Ássagua ya en Deskånsa!"

Fanássagua Ya En Fandeskånsa *Get Married And Rest/Relax*

This is when two people who love each other are showing their intention for marriage to their family. When asked if they would get married, they look at each other to say they want to. Someone would then venture to say, "Yes my daughter and my son, go on...get married and relax!" But, oh what a sham! If you look into the eyes of the person encouraging them to get married, you can see the gleeful mockery in his/her eyes.

Rest, relax? Who's trying to fool who here? Yes, marriage is wonderful: the sweet love of your spouse, living together, interacting with family and society as a married couple, awaiting the arrival of children, looking forward to living and sharing life together. However, sooner or later, the reality of matrimonial life hits. Especially when the children come. You cannot rest when you are figuring out where's the money to pay for the house, the groceries, clothes and shoes, necessities for the home, car repair, health care for the family, electricity, water, obligations for funerals, weddings, other celebrations, catastrophes, other emergencies.

Yes, my daughter, my son! "Get married and RELAX!"

Assagua (*Noun*)- A spouse, a wife, or a husband

Ássagua (*Verb*)- To get married

Deskånsa (*Verb*)- To relax, to be off from work, to take a break, to sleep, to take a nap

Examples:

Káo assaguá-mu si Pileng?
Is Pileng your spouse?

Makkat para bai ássagua.
It's hard to get married.

Dumeskånsa esta i taotao.
The man rested already.

Gollai Fakka'

Este na frása ma'ú'usa para u ma deskribi i che'cho' ni' tãya' minaolek humuyong-ña. Ginen i piga', ni' makákanno' i fakka'-ña gi i tiempon chinátsaga. Put este na masángan i gellai fakka' ya yanggen guaha dinanña gi entre i familia pat susiát para u ma deskuti háfa i para u ma planeha siha, háfa para u fanmacho'gue, yan háfa i tarehan todú.

Entre i dinanña', tãya' areklo ni' háyi para u kuentos. Mana'gang i taotao sa' todú manmalago' para u fanma'ékungok. Ni' unu malago' umékungok ya despues humuyong tumãya' respetu. Engkobokao i dinanña'. Tumaibali i deskutasió sa' ti siña manákomprende. Tãya' inadilánto. Gi taiguini na sichu'asió, mandesganáo i taotao siha ya ma sotta ha' nãya. Todú ma na'para, ma utot ha' háfa guáguaha ya manádespátta. Siña ma'álok na este na dinanña' kulan "Gollai Fakka'." Sa' siña ha' mabira siha tãtte ya u fanáfa'maolek para minaolek todú.

Gollai Fakka' *A Mix Up*

Piga' is the wild taro plant. The stem is called fakka'. This type of taro is cooked only during times of hardship. When a family or a social group calls a gathering to plan what activities that need to be accomplished and there is no sense of order, the meeting becomes chaotic.

As an example, when a family or a social group calls a gathering to plan what activities that need to be accomplished and there is no sense of order, the meeting becomes chaotic. No actual plans evolve. In this situation, everyone goes their separate ways. The ending of this meeting is then described as "Gollai Fakka'" with no sense of planning and in accomplishing activities for the good of the group. It can be said that this gathering can be described as "Gollai Fakka'." The group, however, can go back and remedy for the sake of everyone.

Gollai Fakka' (Noun)- A cultural expression referring to an unsuccessful meeting as a result of chaotic members' behavior.

Piga' (Noun)- The tubular, root of the wild taro

Fakka' (Noun)-The long stem or arum of a taro plant

Examples:

Humuyong gollai fakka' i hintan familia.
The family meeting ended in chaos.

Ha tumu kalulot-hu i hu na'gágasgas na piga' siha.
The piga' taro roots I was cleaning dyed my fingers.

Bula na fakka' hu na'famboka i babui siha.
I fed the pigs many steamed taro stems.

Esta Hu Titek i Katteyã-ña

Este na atpahón ha sásangan put binaban karektek i taotao. “Hu titek esta i katteyã-ña”, ayu kumeke’ilek-ña na ha tungo’ i karektet ayu na taotao. Ha tungo’ piot put i dinakon-ña, i baban pachot-ña piot gi i manensutton taotao, yan put i klâsen mâla bidáda-ña kontra prohímu siha. Kâo fiet mohon este na klâsen taotao para atungo’-mu? Âhe’ buente sa’ esta un ripara na ti honggiyon lokkue’ i kuentos-ña. Ti angokkuyon na taotao, esta ta tungo’ hâfa kostumbre-ña.

Esta Hu Titek i Katteyã-ña *I Fully Tore His/Her "Text"*

This proverb identifies the bad character of a person. “I have shredded that person’s text.”, is meant to display the kind of character of that person. It is highly possible that this person badmouths, insults, criticizes, and is insincere. So, would you consider this person to be your friend? No, because you realized that you cannot depend nor rely on the person. We already know what to expect from this person’s character.

Titek (*Verb*)- Tear off or rip apart

Katteyã (*Noun*)- A book or text

Honggiyon (*Adjective*)- Believable

Angokkuyon (*Adjective*)- Trustworthy

Examples:

Kao bai hu titek i magâgu?
Shall I tear the dress?

Dimasiáo kádada’ i kattiya.
The book is too short.

Ti honggiyon i fino’-ña siha.
The words are unbelievable.

Angokkuyon muná’gasgas si Isabet.
You can trust Isabel’s house cleaning capability.

Mañaluda Ni' Ti Tihong-ña

Este na sinangan i “Mañaluda ni' ti Tihong-ña” inapúpunta ayu na petsona i ha chúchule' i kreditu mãskeseha ti magâhet na ha fa'che'chu'i yan ha tungo' ha' na ti ha miresi i onra.

Gi i minagâhet, mãs este masásangan asta i taotao ni' suménbanidosu yan mígulosu para u gosa i rikoknesasión mascha ha tungo' ha' na ti guiya guiya para u ma empátta.

Táimamahláo este na taotao! Tâya' hâga' gi i attadok-ña.

Mañaluda Ni' Ti Tihong-ña *Saluted With Someone Else's Hat*

This phrase referes to one who “Accepts credit for work that one did not do” knowing that he or she does not deserve the honor.

In reality, this directly deals with the person who is prideful, greedy, and desires to reap reward even though that person is not the true receiver of the recognition.

This person has no shame! There is “No blood in one's eyes.”

Mañaluda/Saluda (*Noun/Verb*)- Saluted, Greeting

Tuhong (*Noun*)- Hat, cap

Gulosu (*Adjective*)- Greedy

Banidosu (*Adjective*)- Pride

Examples:

Ha saluda si Jose i ufisiât annai ha li'e.
Jose saluted the officer when he noticed him.

Áttelong i tihong-ña si Jose.
Jose's cap/hat is black.

Sen gulosu gui' nu todú i postre.
He/She was so greedy of all the pastries.

Banidosu ni' malâte' i hagâ-ña.
He's so proud of his smart daughter.

Tangnga Yan Bâchet i Saina

Tâya' saina malago' na u ma sângan pat ma sokne i patgon-ña put bâba na bida. Put este na rasón na siña ma âlok na tangnga yan bâchet i saina. Ti kumeke'ilek-ña na magâhet na ti siña manhungok yan manli'e' i saina.

Yanggen guâguaha atborotu gi i mandíkike' pat sinó i manhoben siha, yan sumâsaonao i saina gi i atborotu, debi di un hasso na i saina, bâchet yan tangnga! Ya maolekña yanggen ti un na'saonao i saina gi i kuentos ni para u ma sodda' hâyi debi di u padesi i inachaki-ña nu i fina'baba. Sa' yanggen sumaonao i saina, siempre ti manakomprendiyon yan hâyi para u ma achâki. I saina siempre ha fabot i patgon-ña. Pues maolekña yanggen mana'suha ha' gi i atgomento siha.

Tangnga Yan Bâchet i Saina *Saina Is Deaf And Blind*

It is taken for granted that a saina or elder of a young one is to be forgiven for he or she is hard of hearing and is unable to see because he or she is blind to the doings of the young ones. This saying refers to the parents of someone who may have engaged in doing or become involved in some controversy with another person. A third party may chime in and offer that a parent is unable to hear or listen and can't see (does not readily see the fault of their child.) Essentially, the parent of a child is hard of hearing and lacks good sight, meaning that they are unable to be objective and therefore are not to be trusted to give an unbiased report. In order to obtain the truth of a matter, it is best not to get a parent involved.

Tangnga (*Adjective*)- Deaf, having hearing problems

Bâchet (*Adjective*)- Blind, unable to see, having no regard for something important

Saina (*Noun*)- Parents, elder

Examples:

Kao tangnga hao?
Are you deaf?

Bâchet si Ling nu i binabâ-ña.
Ling is blind to her faults.

U matrâta respetu i saina todû i tiempo.
Parents should always be treated with respect.

Ta Nã'i Ānimu

Este na sinangan CHamoru-ta i “Ta Nã'i Ānimu” ha sangãngani i kilesyãnu na u diseha minaolek na alientos yan mäs brinãbu yan fuetsa para guiya.

Hãyi umú'usa este na frãsa muna'fãfamta' i balen CHamoru tãtkomu *inãgofli'e'* (guinaiya sin kondesiõn) yan *inãfa'maolek* (che'cho' minaolek para todú).

Mäs mahúhungok este na frãsa entre deskutasiõn put taotao ni' ma eksperẽnsia minakkat na pinadesi ni' kulan mappot na u fanma'ayuda. Siña un hungok este na frãsa yanggen un tungo' put familia ni' pumadẽdesi finattai yan makkat manmaribirensia. Siña lokkue masãngan este yanggen guaha humungok put kondesiõn i taotao ni kumẽkematai ya hokkok esperãnsa para u lã'la'.

Sumẽn makkat na pinadesi yanggen ti siña un ayuda i guinaiya-mu! I kottora yan kostumbren CHamoru madikta na u ta atiende i nisisidãt taotao yan u ta magufi umayuda. Gi i siñenten dumesganão yan piot yanggen ti siña u ta ayuda, na ta sangãni ayu na taotao ni' “Ta nã'i ānimu, che'lu-hu! Siempre lokkue' u faloffan este na pinadesi.”

Ta Nã'i Ānimu

Give Your Strength, Courage

This CHamoru atpahõn “Ta Nã'i Ānimu” relays a message to a person experiencing hardship to stay strong, have strength, and courage to overcome the ordeal.

When one uses this phrase, they are encouraging the CHamoru values of Inãgofli'e (unconditional love and friendship) and inãfa'maolek (harmony through reciprocation).

One would most likely hear the phrase when discussing someone who has encountered hardship or is experiencing difficulties that seem impossible to offer any real assistance. You might hear this upon learning about someone's family who has suffered a death and are inconsolable with grief. You

may also hear it if a person's health condition has been determined fatal and no hope is in sight.

Not knowing how to help a loved one is very difficult! CHamoru culture and traditions dictate the anticipation of other's needs and a willingness to help. It is upon feeling frustrated or disappointed by the inability to help the loved one that the person might be advised “Give it your strength and courage, my dear. This too shall pass.”

Nã'i (*Noun*)- To give, the act of giving

Ānimu (*Noun*)- Force, strength, courage

Examples:

Hu nã'i si Geraldine atbisu para u metgot.
I gave Geraldine advice to stay strong.

Nã'i ānimu.
Give courage.

Tumulanoche, Ti Oran Taotao

Este na sinangan i “Tumulanoche, ti oran taotao” ha eksprépresia put un petsona ni’ ti ha tungo’ put oran dumeskânsa. Put i hemplo, ayu yanggen unu gi familia ha fa’bisiu di humânao para maseha mânu, pues humâhalom atrasáo despues di tátalo’ puengi yan kululo’ña yanggen máfatto tâtte para i gimâ’-ña gi i sigiente diha.

Yanggen guaha sumusedi este, siempre i familia, piot i manâmko’ gi gima’, u masangâni “Tumulanoche ti oran taotao!” Masangan este put para u ma lalâtde i chumócho’gue na cho’cho’ yan para u ma atbisa ya mungnga na u ma cho’gue ta’lo.

Ti halom i familia ha’ este nai guaha na masusedi. I manátungo’ siña manásangani na ti dinanche yan propiu este na klâsen aksiôn.

Tumulanoche, Ti Oran Taotao *Staying Up All Night; A Time Not For People*

The phrase “Staying out all night is not a normal time for people” is expressed to an individual who does not come home at a decent time. An example is that of a family member who goes out somewhere and habitually comes home late.

If someone habitually does this, of course the family, primarily the elders, will tell that person “Tumulanoche ti oran taotao!” This is said to scold the person and serve as an advice not to continue.

It’s not only within the family that you hear this. Friends can tell other friends that such action is not right and proper.

Tumulanoche (*Adverb*)- All night long

Ora (*Noun/Verb*)- Hour, sixty minutes, to time, to limit or allow a certain time

Taotao (*Noun*)- Human being, person

Kilesyânu (*Noun*)- A Christian

Examples:

Tumulanoche di tumânges i neni.
The baby cried all night long.

Ora esta para i Misa.
It’s time for Mass.

Meggai na taotao gi i fiesta.
There were a lot of people at the fiesta.

Ti Kilesyânu na pagânu.
He’s not a Christian, he’s a pagan.



GÅHU:
INAGANG SIHA
LABELS

Ástaki Tokpong

Siña ta álok na este na fina'kuentos “Ástaki tokpong” kumeke'ilek-ña na sumásaga ha' i prohímu gi i háfa na sichu'asión put ápmaman na tiempo ya kalan i eskoban eskobiya ni' manmáktos todú ramás-ña yan hagon-ña ástaki mátto gi i tekpong sa' sesso pat ápman ni' ma'usa ya ti matulalaika. CHetton i prohímu gi i lumálailai na lina'la' ya ti ha tungo' káo ni' mo'na ni' tátte gui'.

Buente guaha esta mátto gi i chi-ña ya táya' mäs siña ha cho'gue. Buente, hokkok i pinasiensa, táya' saláppe', táya' ayudu, táya' malago' manayuda, lache na tiempo, malingu i dinischa, pat ya-ña ha' ayu i para u lálailai ha'. Káo magáhet na para un suppok pat un kaikai háo?

Siña ta álok “ástaki tokpong” para u deskribi i prohímu ni' gai minesngon yan mañuñungon ha' ástaki guaha otro mátto ya ha tulaika háfa guáguaha.

Lokkue', malakngos i puntan i tekpong yanggen madeskribi taotao ni' gago' yan ti ha malagu'i tumulaika kostumbre-ña sa' umannok i pedden karektet-ña yan i tai minalago'-ña para u na'lábrábu i kinalamtéten-ña.

Ástaki Tokpong

Until The Broomstick Is Worn Out

We can say “until the broomstick is worn out” about someone who has remained stagnant for a long time at whatever situation they are in. The person is like the eskobiya broom, which slowly deteriorates and one can see the broomstick is worn out among the shortened grass. This person is stuck in neutral gear - neither moving forward nor backward.

Something has come to an end and there is nothing else to do about it. Perhaps, someone has run out of patience, there is no money, there is no one who would like to help, it is not the right time, there is no more desire to be active.

Perhaps “until the broomstick is worn out” indicates someone who endures and tolerates patiently whatever the circumstances are until someone comes along and makes changes. It can also be used to describe a person whose laziness and unwillingness to changes shows a certain weakness in character and has no inspiration to function better.

Ástaki (*Conjunction*)- Till, until

Tokpong (*Noun*)- The handle of a mop or broom

Examples:

Ástaki umáli'e' hit ta'lo.

Until we meet again.

Anakko' este na tokpong eskoba.

This broomstick handle is long.

CHã'kan Hãlom Guma'

Ti ayu ha' i ti ta tungo' manmañãñakke giya hita gi i gima'-ta. Guaha na biãhi na manmasakkengguan hit ni' taotao ni' manhíhita gi i gima', pat sino hihot na átungo' pat parientes. Ma tungo' yan ma á'atan i guinahã-ta siha.

Guaha na biãhi na manmañũñule' kosas ginen i gima' lão ti chaddek ta ripãra sa' ti mandãngkolo na guinaha pat ti sesso ta usa ástaki ta nisisita. Ayu na ta ripãra na guaha trãstes manaigue ya ti siña ta sodda'. Osinó ástaki guaha lámoddong pat láguaguan na kosas ni' taigue ya ta espípiha. Este i cha'kan hãlom guma' siña guiya mismo pãtgon i familia.

Mineggaiña na manháhallom i taotao guma' siha hãyi mañule' pat mañãkke achok ha' ti magágacha'. Lão, siempre u ma gacha' nu i mismo familiã-ña osino i pulisiha.

CHã'kan Hãlom Guma'

The Rat In The House

It is not only the individuals we do not know who steal from us at our homes. Sometimes close family members or relatives who are with us are stealing from us. They know and observe what we have.

Sometimes things from the house are taken but we do not notice it right away because they are not large items or they are not used frequently.

Oftentimes, the household members have an inkling as to who may have taken the item. Eventually, the chã'kan hãlom guma' will be caught by the family or the police!

CHã'ka (*Noun*)- Rat, rodent, species

Hãlom (*Verb*)- To enter, get in, to move in, to participate

Guma' (*Noun*)- House, building, quarters

Examples:

Sumén meggai na chã'ka gi i fi'on i sagan basula.
There are lots of rats next to the trash bin.

Hãlom, pues huchom i petta.
Enter, then shut the door.

Dãngkolo na guma' hinatsã-ña si Pedro.
Pedro built a big house.

I Finé' nena Tumoktoguak, Guiya Mañáda'

Mangonfotme méggagai na taotao yan manmaputfiha na estague' kumeke'ilek-ña este na atpahón: I taotao mañóñokne putnó guiya u masokne.

Lámeggai na biáhi na siña masangan este gi i di'áriu na lina'la' i familia pat entre i susiedát. Put i hemplo, i manháalom tres na lokka' laláhi yan un palao'an gi i ilibeta. Mientras sigi hulo' i ilibeta, do'do' i palao'an ni' silencio, átededet yan pípino' na páguan. Tumohge i palao'an gi i fi'on etmås lokka' na láhi ya mungofngof sa' ha ngínginge' i mitong. Annai madilingding i ilibeta ya mababa i petta, mamaisen i palao'an háyi adai do'do'? Ilek-ña i mås lokka' na láhi, "I Fine'ne'na Tumoktuguak, Guiya Mañáda'" Háyi mohon do'do'? Guiya nai mañáda'.

I Finé' nena Tumoktoguak, Guiya Mañáda'

Whoever Cackles First, Laid The Eggs

(Whoever Speaks First Is Guilty)

Many people have agreed and accepted this atpahón to mean: The person who speaks first is guilty of the deed being questioned.

Many times this can be said within the daily lives of the family or in society. For example: Three tall men and a lady entered the elevator. While the elevator was going up the women let out a silent, smelly, killer gas. The lady stood next to the tallest guy and made a big show of sniffing the stinky air. When the elevator bell rang and the door opened, the lady asked who let out that fart? The tallest guy responded with "Whoever speaks first is guilty". Who passed that gas? The person who spoke first laid the eggs.

I Fine'ne'na (*Verb*)- To be in front or ahead, to be the first one to do something

Tumoktoguak (*Verb*)- Onomatopoeia sound of a clacking hen, noise that a hen makes after laying an egg

Guiya (*Pronoun*)- Emphatic pronoun, singular third person

Mañáda' (*Verb*)- Lay eggs, past tense

Examples:

Hágu fine'ne'na gi i fila.

You are the first in line.

A'gang tumoktuagak i mannok.

The chicken clucked loudly.

Guiya chumo'gue i che'cho' sanhiyong.

He did the yardwork.

Mañáda' i mannok gi i ala.

The chicken laid eggs in the nest.

Inante'ó'ohos Ladriyu

Este na sinangan ma'u'usa nu i mañaina-ta para u ma deskribi i kostumbren i taotao ni' ti manmalago' ma li'e' i minagâhet maseha gaige gi i me'nan matan-ñiha sa' maninante'ó'ohos ladriyu. Este na klâsen endebiyu'ât siha ma desatétiende yan mafa'kákado' hâfa ha' ma lí'li'e' achok ha' para i minaolek-ñiha sa' put no u fanmafãna' i prublema. Ma chonnek gi un bânda ya ti ma atiende i atbisu ginen i pumalu.

Gi i put minalângu, maseha manmasangãni para hinemlo', ti u ma atiende achok para i minãolek-ñiha. Lökkue', yanggen ma li'e' i che'cho' ni' ti dinanche, ma bira ha' i matan-ñiha ya kulan ha' tâya mâlabida. Manmadúduda i minagâhet ya este na taotao siha achok ha' guaha ibidensia ti u ma rikoknisa sa' maninante'ó'ohos ladriyu.

Inante'ó'ohos Ladriyu

Wearing Glasses With Bricks As Blinders

Our elders describe people who are in denial, reject or avoid accepting reality because it is unpleasant or distressing even when they are presented with a problem, as someone who wears glasses with bricks as blinders. These individuals push away what problems they see even if it is for their own good. They will close their eyes to something that is not right to save themselves from having to deal with it. They shove it aside and do not attend to the advice given by others.

In terms of illness, whatever they have been advised to help with their healing, they will not attend to it even for their own good. Also, when they see what is not done right, they just turn their eyes away as if they did not see what they are looking at. They doubt the truth and even if a lot of evidence exists they do not recognize what is taking place because they have eyeglasses made of bricks.

Ladriyu (*Noun*)- Brick, clay block

Ante'ohos (*Noun*)- Spectacles, eyeglasses, goggles

Mâlabida (*Adjective*)- Mischiefs, wrong doings

Examples:

Si Tomas gai hotnon ladriyu.
Tomas has a brick oven.

Bunitu i ante'ohos-mu.
Your eyeglasses are cute.

Mâlabida na klâsen taotao si Toting.
Toting does bad deeds.

Kurason Fâha'

Tengha i manâmkô' manma á'agang kurason fâha ayu i manmañaña' i kurason-ñiha. Manhápiniti, manyó'ase' ya gigon háfa mangâti ha' sa' manákheyong lago'-ñiha. Guaha na biâhi na manma'á'agang mampachang lão yan-ñiha manmanayuda ya mangariñosa.

Kurason Fâha' *Tender-Hearted*

Tenderhearted they are called. They tend to tear over every little thing. The elders sometimes describe them as crybabies, but they care immensely for other people. They are kind, sentimental, merciful, and forgiving.

Kurason (*Noun*)- Heart

Fâha' (*Noun*)- The soft white pulpy kernel in a coconut that is edible

Examples:

Puti i kurason-hu.
My heart aches.

Mames i faha' gi i niyok.
The pulpy kernel in the coconut is sweet.

Ma'atgoddai

Este na atpahón siña ma'usa para u fandeskribi gi minaolek yan gi i ti minaolek na manera put siñenten taotao kontra otro prohimu, tâtkomu i neni, i patgon, pat háyi na taotao.

Put i hemplo siha: Gi i minaolek na manera, siña ma'atgoddai i nana ni' neni-ña sa' agágaga' i fasu-ña yan meggai ga'tos-ña. Ha tife' i rusát si Anna sa' nina'ma'atgoddai ni' bibon kulot di rosa gi i flores.

Gi i ti minaolek na manera, ai, ma'atgoddai-ña si Nânan Biha sa' ti ma' osge ni' tinago'-ña. Lalâlo' si James ni' ma'atgoddai-ña annai ha li'e' i nobiâ-ña na ma'ú'udai yan otro taotao gi un trâk.

Ma'atgoddai kumeke'ilek-ña apuráo, gai fuetsa, minetgot, alimentos, gofli'i'on, guaiyayon, hinesguan yan siñenten ande'.

Ma'atgoddai *Intense Emotion Toward A Person, Situation, Or Thing*

This expression is used to describe increased feelings in a positive or a negative way towards others.

As examples, in a positive way, the mother could be excited for her child's robust health. Anna picked the rose because she got excited with its beautiful pink color.

In a negative way, the grandmother got upset because her directions were not followed. James was angry when he saw his girlfriend riding with another fellow in a truck.

Ma'atgoddai is the positive (excitement) or negative (anger) attitude toward others. It can be a loving, admirable, joyful feeling or a forceful, jealous, alarming expression.

Apuráo (*Adjective*)- Being in a hurry, extremely anxious for an accomplishment

Fuetsa (*Noun*)- Force, energy, a power set forth to overcome a certain resistance

Alimento (*Noun*)- Rich food that provides energy to the living.

Hinesguan (*Noun*)- Jealousy

Siñenten Ande' (*Adjective*)- Flirtatious

Examples:

Apuráo yu' para i Misa.
I am in a hurry for Mass.

Mungnga yu' ma'afuetsas.
Don't force me.

Chocho néngkanno' ya un gai alimento.
Eat food so you have more energy.

Gof hinesguan i sottera ni' nuebon sapâtos i atungo'-ña.
The teenager was so jealous of her girlfriend's new shoes.

Bumanidosa ni' siñenten ande' i bihu.
She was proud of the old man's flirtatiousness.



Ni Un Tânges Lâgo' Hâga'

Fihu i manâmko' ma'â'agang este na atpahón i “ni un tânges lâgo' hâga'” yanggen esta tâya' hâfa siña u ma cho'gue para minaolek. Atrasão para u ma tulaika pat ma'arekla i sichu'asión. Esta sâla' i chetnot'.

Cuaha na biâhi na macho'guen pinalâla sin ma eksamina mâs kâo guaha ni' siña u gai adilânto. Yanggen manangga para u âtdedet na ayu na para u ma'atiende, esta sâla', ya ni' achok ha' “un tânges lâgo' hâga'”, esta atrasão.

Ni Un Tânges Lâgo' Hâga'

Not Even If You Cry Tears Of Blood

Often the elders will use this phrase to mean there is nothing anyone can do about it “even if you cry tears of blood”. What is done is done and it is too late for the situation. The illness is beyond help.

Sometimes actions are brought upon when one does something in haste without thinking about it, and when realized that it was a mistake, it is too late to remedy the situation not even if you cry tears of blood.

Tânges (*Verb*)- To cry, weep, sob

Lâgo' (*Noun*)- Tear

Hâga' (*Noun*)- Blood

Examples:

A'gang tanges-ña i patgon.
The child cried loudly.

Tuho' i lâgo'-ña si Nâna.
Mom's tears fell.

Guaha hâga' gi i chetnot-ña.
There's blood on his wound.

Pañot Mamahlão-mu

Este na sinangan i “Pañot i mamahlao-mu” inatútuka ayu na prohimu ni’ nina’mamahlão nu i otro taotao sa’ ginacha’ na guaha sinisedi, tãtkomu atrasão finatto-ña, lachi na palãbra ha usa, pat gencha’ na mandádagi. Pues ha pañot ha’ i mamahlão-ña.

Este lokkue’ na sichu’asiòn siña un pañot i mamahlão-mu. Yanggen ma’ àgang hao para un chocho, ya malago’ hao lão put i mamahlão-mu ti chumochó hao. Pues masangãni hao na un “pañot i mamahlão-mu ya un chocho.” I lokkue’ yanggen un nisisita ayudu, ya put i mamahlão-mu ti un fanggãgao para un ma’ayuda, pues masangãni hao “pañot i mamahlão-mu ya un fanggãgao ayudu.”

Gi i minagãhet, meggai manmamadédesi na taotao put este na klãsen sichu’asiòn. Lokkue’, yanggen guaha lumachi, ti u atmiti sa’ ma’ãñao pat mamahlao put háfa i otro para u ma hasso put guiya. Pues, ha fa’keluyi háfa ha susedi ya ha pañot ha’ i mamahlao-ña.

Pañot Mamahlão-mu *Swallow Your Pride*

This adage “swallow your pride” identifies the person who was embarrassed by another as a result of getting caught at the wrong time, arriving late, using the wrong word or was caught lying, etc. So that person just “swallowed his or her pride” and did not disclose the error.

In this situation, you “swallow your pride” when you are invited to eat, you want to because you are hungry but are embarrassed. Then someone will acknowledge and tell you to “swallow your pride and go eat.” Also, when you need assistance but you are embarrassed to ask, then someone will tell you “swallow your pride and ask for help.”

Truthfully, many people suffer when they experience these situations. Some people do something wrong and do not want to admit it because of fear and embarrassment of what others may think. Then there are others who quietly do not speak of these situations and just “swallow their pride”.

Pañot (*Verb*)- To swallow

Mamahlao (*Adjective*)- Ashamed, bashful, shy

Examples:

Ha pañot i na’-ña inafuyot tuna.

He swallowed his tuna sandwich.

Mamahlao i sottera bumaila.

The teenage girl was ashamed to dance.

Puti Ñalang Láo, Putiña Hâspok

Este na atpahón sa' put karektet taotao sigún put i respetu na bâlen CHamoru.

Put i hemplo, siña un kuenta este na sinangan yanggen fumífila hao gi un anákkoko' na fila gi i lamasan chumochó gi un gupot. Esta un siente na kana' ha' mámatai hao ni' niñalang-mu. Annai mátto hao gi i me'nan i lamasan chumochó, un setben maolek hao. Un ayek tódudu i minalago'-mu na putâhi. Pues, un dafflokgue háo. Búlala i tiyân-mu! Un hulós sa' sumén satesfechu háo.

Despues, mátto otro na klâsen puti. Pumútiti i tiyân-mu sa' sumén bula kinanno'-mu! Pútiti yan ságige'. Magâhet na puti ñalang, láo putiña hâspok!

Puti Ñalang Láo, Putiña Hâspok

It Hurts To Be Hungry, But It Hurts More To Have A Full Stomach

This saying is about a person's character in regards to the CHamoru value of respect, proper treatment of people, and what you know about your own character.

For example, you might encounter this saying while you are waiting to get your food at a fiesta. Once you've reached the table, you helped yourself to all the portions you wanted. You gorged yourself and were satisfied with the meal.

Then, another pain took its place. Your tummy hurts with all the food you have ingested. Yes, it is true, it hurts to be hungry but it's more painful to have an overstuffed tummy!

Puti (*Adjective*)- Hurt, pain, ache, having a feeling of discomfort

Ñalang (*Adjective*)- Hungry, feeling of hunger

Hâspok (*Adjective*)- Filled up with food, fully, enough food in stomach

Examples:

Puti i estomagu-hu.
My stomach is in pain.

Gof ñalang yu'.
I am very hungry.

Hâspok yu' esta.
I am already full.

Tái Haga' i Matâ-ña

Este na sinangan, ni' ginen i fino' i manâmko', makomprende na i taotao ni' ti ha eskókohi háfa para u cho'gue, yan, sin háfa na minamáhlao, ha cho'gue ha' ya ti u inestotba. Siña' i manggâgao ha' bidáda-ña ya ni' achok ha' masangángani na u pára, ti manatétende. Táí mamahlao, táí konsederasi6n yan táí respetu.

Put i hemplo: manayao salâppe' ya ti ha apâsi tâtte sa' kulan tâya' guaha, pat manayao kosas ya ti ha na'na'lo ástaki inalígao nu i dueñu.

Tái Haga' i Matâ-ña

No Blood In The Eyes

This saying from our elders, describes a person who has no shame in performing a task without regard for others. This person habitually asks for things and continuously asks for more even when told to stop. This person has no shame, no consideration, and no respect.

For example: this person borrowed money, did not pay it back, and considered that it was all right to do so, or borrowed some item and did not return it until the owner came to claim it. This person had "no blood in their eyes".

Tai Haga' (Verb)- Has no blood

Matâ-ña (Noun + Possessive)- His/Her eyes

Examples:

Tai haga' esta.

He/she has no blood.

Sen bunitu i matâ-ña si Laling.

Laling has beautiful eyes.

Ti Ha Puno' Lålo'

Este na sinangan has deskrikríbi i taotao ni' yómahlao yan ti ha na'yamómo'na gui' gi entre háfa na dinanña' pat háfa na kombetsasión. Ti guse' manoppe, yan ti gef chaddek mama'tinas rasón put háfa i masásangan, pat sinó ti malago' ha' sumáonao gi i kombetsasión. Siña ha rinunsia gui' sumáonao pat sinó lokkue' sumuha gi i kombetsasión. Guaha lokkue' na ti ma na'saonao ha' gi i kombetsasión máskeseha put guiya i inadingan sa' ma tungo' háfa kostumbre-ña nu i sumásangan gui'.

Pues este na klåsen taotao ti a'gang bos-ña, ha ná'na'i otro lugát para u fanguentos yan ti inalúlula manná'i rikumendasión. "Ti ha puno' lålo'" karektet-ña.

Ti Ha Puno' Lålo'

Would Not Even Kill A Fly

This expression describes a person who is shy and does not push themselves to be at the very front of any gathering or conversation. They do not quickly respond or make decisions and do not readily join in conversations.

This refers to someone who is typically a shy, low-key type of person who is introverted and unassuming and does not readily offer recommendations. He or she is a very reserved person who does not readily give an opinion when not solicited.

Puno' (*Verb*)- To kill, to snuff out, as a candlelight, to turn off, as an engine

Lålo' (*Noun*)- A fly

Examples:

Ha puno' i danges.

He snuffed out the candle.

Bula lålo' gi i halom i kusina.

There are many flies in the kitchen.

Ti Un Pát Ha' Na Mâta Uma'atan Hão

“Ti un pát ha' na mâta umá'atan hão,” ilek-ña i saina nu i patgon-ña. I saina ha sangãni i patgon ni' este na atpahón kosaki u na'maolek gui', u atiende háfa bidáda-ña, u gai respetu, yan u gai responsapbledát entre i púpleko. Malago' i saina na u annok i maolek na disciplina ni' ha fa'nána'gue i patgon-ña yan para u nina'banidosa gui' lökkue'. Ti ya-ña na i patgon u ma chátatan, u desatento, para u fama'baba gi i boskabidâ-ña gi i pupbleko parehu ha' gi i gima'taotao, i gima' Yu'os, i eskuela, i fina'hãkáo na silibrasió n o sinó achok amãnu na didide' dinanña'.

Malago' i saina para u ma sangãni ni' otro táotao, espesiátmente nu i mamparientes, na mâolek i patgon-ña entre i taotao siha. Ginen i minaolek aksió n i patgon na siña u ma sedi para u hãnao para otro siha na dinanña' annai siña u estira mãs tali-ña. Ginen i baba na aksió n i patgon na siña u ma disciplina kosaki ti u cho'gue ta'lo i ná'mamahlaho bidâ-ña, u ma utot amãnu para u hanãgue, o sinó ti u ma sedi humãnao para otro dinanña' ástaki ha preba na siña u mâolek aksion-ña gi i púpleko.

Tátte na tiempo, ti i saina ha' dumisiplíplina i patgon gi i púpleko. Maninayúyuda ni' mamparientes yan manátungo' para u ma kurihi i mama'bábaba pat dumesatétento na pátgon. Ya yanggen mâtto ayu na bában ripót guatu gi i saina, ma ta'lo ma disciplina i patgon. I hinasso guihi na tiempo na i dumesatétento pat bában che'chócho'-ña i patgon ha rifléllehi tátte bába na riputasió n kontra i familia yan i rasa.

Ti Un Pát Ha' Na Mâta Uma'atan Hão

Not Only A Pair Of Eyes Are Watching You

The parent tells this proverb to the child to behave, to watch what they are doing, to show respect, and to act responsibly in public. The parent wants the child to display good discipline. They do not want someone to give a look of disapproval to the child, when the child is disobedient or naughty in public.

Parents want others, especially relatives, to recognize their child's good behavior. Good behavior may be rewarded with the opportunity to attend

other activities. For bad behavior, the child will not be will not be given those opportunities.

Parents are not the only ones to discipline their child. Relatives and friends play a big role in correcting bad and disrespectful behavior. When news of the child's bad behavior reaches the parents, they will in turn discipline the child.

The relatives and friends act in the belief that the bad behavior of the child should be corrected on behalf of the family and the clan.

Pát (*Noun*)- A pair

Mâta (*Noun*)- Eye, eyeball, face

Atan (*Verb/Noun*)- To look at, to view, to see

Examples:

Guaha ga'-hu un pát na haggan.
I have a pair of turtles.

Sen bunitu i kulot matã-mu.
The color of your eyes are beautiful.

Atan yu', put fábót.
Look at me, please.

Uma Sa' Kilu'os-mu

Sinangan este ginen i minenhállom i mañaina-ta na yanggen esta un prumeti na para un cho'gue un aksepta ya un cho'gue siha i ofresimento-mu. Todu i pinadesi, minasá'pet yan chinátsaga ni' fumáfana' hao gi i lina'lá'-mu un sungon sa' kilu'os-mu. Guaha na biáhe na hágu umaligao pat hágu kumomsiente. Guaha na biáhi lökkue' na paddong ha' gi iya hágu.

Uma Sa' Kilu'os-mu

Carry Your Cross

This proverb refers to a promise made when you accept to do a task that comes with other duties or responsibilities. All these are part of the promise and are part of the cross if it so happens whether you seek or allow it to occur. These are parts of the trials of life.

Uma (Verb)- To carry, tote, bear. General term for carrying on the shoulder.

Kilu'os (Noun)- Cross, a figure or a mark formed by a cross.

Examples:

Ha uma si Ko' i kestat pugás.

Ko' carried a sack of rice.

Sen bunitu i kili'os oru gi i aga'gá'-mu.

The cross necklace is really nice on your neck.

GÁHU: KOSTUMBRE SIHA *TRADITIONS*

Babuen Kuâresma

Durânten i tiempon Pâsguan Risureksión, todú debi di u fansilensio. Tâya' para u a'gang yan mama'buruka. I patgon ni' ti ha respeta ya ti ha osge este na tinago', siempre u ma espanta na u adahi gui' nu i babuen Kuâresma. Kumekeilek-ña este espantáo na gígon monháyan i Pâsguan Risureksión, siempre u fátto i babuen Kuâresma para u dinisiplina. Siempre muma'ñaao i patgon ya ti u a'gang yan pumâra bumuruka.

I Kuâresma ha dimâmanda respetu ginen hita put i pinadesi-ña yan masâ'pet-ña i Saina-ta gi i kili'os sa' para u sâtba hit.

Babuen Kuâresma

Lenten Pig

Be careful of the “Lenten pig!” This is a typical elders’ caution for grandchildren when playing too loud during Lent. What is babuen Kuâresma?

During the Lenten season, everyone is expected to be silent. No one is to be loud and noisy. The child who does not respect or obey this direction is warned to watch out for the “Lenten pig”. This warning means that as soon as the Lenten season is over, the “Lenten pig” will pay a visit to discipline the child. This will scare the child into not being loud and noisy. The Lenten season is a sacred holy season for most.

Babui (*Noun*)- Pig, swine

Kuâresma (*Noun*)- Lent, 40 days of penitence and fasting, from Ash Wednesday to Easter Sunday.

Examples:

Mamómoksai si Tâta babui siha.
Father raises pigs.

Esta tiempon Kuâresma.
It's already lenten season.

CHenchule’: Ika, A’ok, Kännai yan Mâta’

Sásaonao gi i kinalamten ináfa’maolek i inayudu ginen i familia, manátungo’ yan mamparientes siha. Meggai na klásen nina’i siha – chenchule’, ika, a’ok, kännai, yan mâta’. Pâ’go na tiempo guaha lokkue’ rigálu yan otro siha.

CHenchule’. Hâfa este kuméke’ilek-ña? Ginen i fino’ CHule’ nu i kuméke’ilek-ña *to take, to bring*. Yanggen ayu malago’-ta i sestânsia *bringing, taking* humuyong i palâbra, chúchule’. Yanggen ta na’yiyi nu i -um-, humuyong chumenchule’ ni’ kuméke’ilek-ña *took, brought, gave*. Pâ’go na tiempo pinat CHenchule’ ha’ ta húhungok; kulan malakngos i silâba -um- ya humuyong CHenchule’.

Este i chenchule’ pat chumenchule’, inayudu ni’ ta nána’i pat na’húhuyong guatu gi i familia, átungo’ pat parientes siha. Gi i kestombren CHamoru, guaha fino’ siha ni’ ta ú’u’sa para difrentes na fina’achâki, gupot, pat dinanña’. Este siha na nina’huyong pat nina’i - chenchule’ - siña ha’ salâppe’, ayudon kännai, ayudon fina’tinas, pat ayudon mâta’. I CHenchule’ yanggen para nina’en finatai, mafa’nána’an “ika”.

Salâppe’ i etmâs tákhelo’ pat sesso na nina’i. Guiya este na nina’i i annai masahguani salâppe’ i sebre ya mana’akihom gi i kännai i manána’i. Pâ’go na tiempo sesso mapegâyi sahguan pat kâhon annai para u ma po’lo i nina’i.

Guaha lokkue’ i nina’en ayudon kännai. Guiya este na nina’i inayudu anaai enlugát di salâppe’ pat fektos siha, mannâ’i ayudu taiguihi i ngumayu háyu para i guafi, numá’gasgas gi i iriyan guma’ yanggen guaha finatai pat háfa na fina’che’cho’, osinó numá’ayao lamasa yan siya siha pat maseha háfa na nisisidât ginen i mento’.

Yanggen nina’en mâta’, guiya este na nina’i, put i hemplo kes mánnok pat kostiyas siha, enteru na guaka pat babui - néngkanno’ ni’ ti mana’mámasa trabiha. Sásaonao lokkue’ fina’gimen – hânom, kok, chugo’ fruta siha yan mâs.

Guaha lokkue’ ayu i mafa’nána’an a’ok na nina’i. Sigún gi manámko’ siha nina’i este ginen sainan lâhi guatu gi saina palao’an ni’ ha kékegâna guinaiya-ña lão ti fífetme. Manmanrikohi fektos yan néngkanno’ siha, mabalutan, pues manâ’i i sainan i palao’an. Ginen i nina’en-ñiha na ma diside nu i sainan i palao’an siha na u ma uga yan kékombense i hagan-ñiha na u aksepta i umá’ande’ na lâhi. Despues di i manáli’e’-ñiha i mañaina, ilek-ña i sainan i palao’an, “Baba ya ta puga’; monháyan asta agupa!” Ti mapraktitika taiguini pâ’go na tiempo. Lão yanggen para umássagua pat fandânggo, pues a’ok siempre i na’an i nina’i.

Guaha lokkue’ nina’en kännai. Kuméke’ilek-ña este na inayudu este taiguihi i manayuda mama’tinas néngkanno’ nu i para u ma plânta gi i lamasa para u kânno’ osinó para u adotna i gima’ Yu’os yanggen guaha para u ákkamo’.

Gi i chenchule’ pat háfa na nina’i sásaonao guini i kestombren inayudu tâtte gi i mannâ’i gi i tiempo annai ha nisisita ayudu. Guaha fina’sakrifisiu gi i mannána’i sa’ siña ha’ ha na’enñañaihon salâppe’ pat fektos ni’ ha nisisita gi i lina’lá’-ña.

CHenchule’: Ika, A’ok, Kännai yan Mâta’

Gift Giving: Weddings, Funerals, And Helping Hands

Part of the ináfa’maolek cultural practice in CHamoru is the assistance from family, friends, and relatives. There are many forms of gifting - chenchule’, ika, a’ok, kännai yan mâta’. Today there is also rigálu and others.

CHenchule’. What does it mean? It comes from the word CHule’ meaning “to take, to bring”. If you want the meaning “bringing, taking” it changes to chúchule’. If we insert the -um- infix, it becomes chumenchule’ that now means “took, brought, gave”. Today, we mostly hear chenchule’; the -um- infix syllable seems to have been silenced or eliminated probably due to rapid speech.

CHenchule’ or chumenchule’ is a form of assistance that is given or provided to family, friends, and/or relatives. In the CHamoru culture,

there are a few words being used depending on the event, party, or gathering. These gifts – chenchule’ - could be in money form, physical assistance, donation of prepared dishes, and/or the providing of uncooked food. When CHenchule’ is given for a death or funeral, it is called ika.

Money is the most frequent gift. Money is usually placed in an envelope and then placed discreetly in the giftee’s hands. Today, a receptacle of some kind or box is conveniently placed where the givers can deposit their envelopes or cards.

There is also the giving in the form of helping hands, such as the gathering of firewood for cooking, cleaning a family’s yard when a relative passes away in preparation for the rosary and funeral, or the loaning of tables and chairs for the rosary.

Gifts of uncooked food such as a case of frozen chicken or ribs, a whole cow or pig – food that has not yet been cooked are often practiced. This also includes drinks – water, soda, fruit juices, etc.

There is also the a’ok. According to our manāmko’ siha this is a gift between a male’s parents to a female’s parents whose affection he is trying to win over but the female may not be interested in or unsure of. The parents of the male package items and food and give them to the parents of the female. Based on the gifts from the male’s parents, the girl’s parents either try to convince their daughter to accept or not accept the young man. After the meeting and giving of the gifts – the a’ok – the girl’s parents would say, “Open the package, and let’s see, it is finished by tomorrow!”

There is also the gift of “hands”. This type of giving is, for example, to help prepare or cook food to be served at the events or to decorate the church if the event is a wedding.

In the chenchule’ practice reciprocity is given at a time when the giver needs assistance. Some elders say there is some sacrifice associated with this type of giving; the giver may be gifting money or goods that he/she otherwise may need for his/her livelihood.

Chenchule’ (Noun)- A contribution or assistance given to extended families and friends to pay the expenses of familia events such as weddings, christenings, confirmations, funerals, and rosaries.

Ika (Noun)- Donation, gift - given to the family of a deceased person. The receiving of ika carries with it an obligation that the recipient will reciprocate to the donor at a later date.

A’ok (Noun)- To give something to the bride before the wedding, usually from the groom’s family; today it is a gift given at weddings.

Examples:

Mannā’i yu’ chenchule’ gi i interu.
I gave a contribution at the funeral.

Mana’bunitu i kahon i Ika gi i interu.
They nicely decorated the ika box at the funeral.

Manā’i i nobia a’ok para u ma komplimenta i mañaina.
The bride’s gift is given to the family to express gratitude and appreciation.

Gutos i Finiho'

Este na frása kumeke'ilek-ña “ma na'fäkpö' todü kombetsasion.” Este na atpahón maná'pá'a' nu i minenhallom i manámko' ya mapraktítika tehnga. Masusésedi este yanggen humáalom i nobiu para u famaisen saina gi i mañainan i para u ássagua.

Finé'nena, mamaisen i nobiu káo siña ma ná'i gui' petmísu para u fambisisita ya u kuékuentos yan i nobiá-ña. Ma á'gang i nobia ni' dos saina-ña ya ma faisén kao guiya muna'fatto ayu na taotao. Yanggen ilek-ña i hagian-ñiha, “Hunggan,” pues ma faisén i nobiu kao háfa entension-ña. Yanggen ma li'e' nu i mañainan i nobia ginen i kuentos-ñiha ya yan-ñiha i ineppe-ña sa' senseru yan gai respetu na nobiu, ma ná'i petmísu para u fambisisita.

Gi i finaloffan i tiempo, yanggen esta gof siguru i nobia yan i nobiu ya listo i dos na ayu malago'-ñiha i para u ássagua, pues ma presenta i manámko' nu i entension-ñiha na para u ássagua. Ma tágo' i nobiu nu i mañainan i nobia para u konne' hálom i mañaina-ña para u fanákuentosi. Estague' na siempre u ma “Gutos i Finiho'” ya u ma ná'i i dos nu i bendesion-ñiha para u ássagua.

Gutos i Finiho'

Finalize All Conversations

This is a tradition that was practiced by the CHamoru elders through their wisdom if a young man (nobiu) should ask for permission to court their daughter (nobia) or ask for her hand in marriage.

The parents then will call their daughter to verify that this young man she intends to marry. The parents then will ask the nobiu about his intentions for their daughter. Should they be content with his sincerity and respect, then he would be given permission to court their daughter.

At such time that the nobia and nobiu decide to marry, the nobia's parent will ask the nobiu to bring his parents to negotiate and finalize the marriage preparations. The elders would then give their blessings for the wedding.

Gutos (*Verb*)- To break off, disconnect, to separate

Finiho' (*Noun*)- A statement of agreement, contract, permission, a word

Ássagua (*Verb*)- To marry, to wed

Examples:

Hu gutos i tali.
I broke the rope.

Mungnga magutos i fino'-mu.
Do not break your agreement.

Nihi ya ta ássagua na dos.
Let's get married.

Taotaomo'na

Este i taotaomo'na unu na hinenggen i MaÑamoru ni' hágagas di ma na'pá'a desde ki ántetes na tiempo. Ha esplíplika na manggágaige ha' asta pá'go na tiempo i espiriton, i anten i manmá'pos, i manmaloffan na MaÑamoru ni' manlálala' desde ki i tiempón ansiánu. Siha este i MaÑamoru ni' manlálala' desde ki i tinituhon i mañágan-ñiha i manáotao táno', era i fine'nena ni' manmátto yan mañága guini na táno', i manma'á'agang pá'go na tiempo, i Islas Mariánas.

I hinengge ilélek-ña na siña máolek pat siña gai tinailayi i espiritu. Guaha na i espiritu esta ha' gaige gi i familia ya, an mátai i prohému ni' ha hátme, siña guaha otro na membron familia o sinó otro ni' papa' ayu na hinirasióon ni' mumalago' gui' na u gai ga'chong ni' ayu na espiritu. Guaha lókkue' na ma rinunsia i espiritu ya tumai ga'chong. Láo ayu na espiritu manespiha ha' otro ni' mumalagu'i gui' ya ayu ha hátme.

Sigún i hinengge, i maolek na espiritu ha faburéresi i ga'chong-ña bula minagof, tátkomu, ha peskákeyi búlala na hinan tási pat ha soddáda'i yan ha ná'na'i méggagai na kinisechan i gualo'. Guaha lókkue' na i espiritu siña ha konne' ha' i taotao cháddedek ástaki mátto chi-ña minalago' i taotao gi i apretáo yan cháddedek na kinalamten. Magáhet na ántes di gaige guihi, esta ha' mátto ensegidas i taotao sa' kinenne' guatu ni' ga'chong-ña!

Pá'go, i baba na taotaomo'na gof siña muná'dimalas taotao sigún i dinisehan i taotao ni' ha hátme. Kumeke'ilek-ña este na i espiritu siña ha' ha na'malángu i taotao ni' ma matdisi era i ga'chong-ña. Hunggan, i taotaomo'na ha prutétehi i ga'chong-ña kontra maseha háyi na taotao láo gai sinenten hinesguan lókkue' ni' háyi fumi'ú'uni i ga'chong-ña. Put i hemplo: i taotaomo'na ha puno' i ássaguan i tihu-hu sa' hosguan ni' i tiha-hu.

Este na hinengge ilélek-ña lókkue' na i taotao todú i tiempo debi di u fannána'i respetu nu i taotaomo'na piot gi i halomtáno', gi i liyang, gi i tasi, gi i gima' yan lugát manantigu siha, pat maseha mánu na manggágaige o sinó mañásaga i taotaomo'na. Fanggágao despensasióon. Famaisen káo siña háo maloffan, me'me', tuminane', mañule' pat mañule'

háfkao yan mungnga uma'gang pat uméssalao. Yanggen ti un cho'gue taiguini, gof siña na un ma na'malángu ni' chetnot maípe ya ti un ma na'homlo' solu un bira háo tátte gi lugát annai guaha un pacha, un chulé'-hanao, un na'á'gagang hao, annai tumai respetu háo para un fanggágao despensasióon. Hunggan, fanggágao despensasióon o sinó gof siña na ma na'más atdet i pinadesi-mu yan siña ha' ma puno' hao lókkue'.

Háfa siñala pat háfa taimanu tungo'-mu na un fakchácha'i i taotaomo'na? Siña mañéñente ha' hao sa' esta fúfugu i tataotao-mu ya manachu i pilu-mu. Atan i uriyá-mu. Káo manánana i lugát piot gi i halom táno' pat papa' trongko? Káo un sósodda' gá'ga' ni' kalan ti mannaturát sigún gi i mineddong, kulot pat kakko'-ñiha? Ya káo gi i hinanáo-mu, káo mana'pokpok i hila'-mu, gui'eng-mu, mana'dinigridu i satnot-mu, tiyán-mu, pat mánu na pátte gi i tataotáo-mu? Káo manehyok pat dinigridu sin háfa na puti? Fanhongge na guaha taotaomo'na!

Taotaomo'na

The CHamoru Spirits Of The Past

This CHamoru cultural belief, taotaomo'na, has always existed since the beginning of time. It explains that the spirit, the soul of the CHamorus who have since passed and were alive during the ancient times are still with us. These CHamorus are the people of the land, who were the first to arrive and settle on these lands we presently call the Mariana Islands.

This belief says that some of these spirits are good spirits and some are harmful. Some of these spirits already exist in members of some families and when that particular person(s) pass away, other members of the family, perhaps those in the next generation, might inherit this "friend" if they choose to do so. Sometimes family members renounce the spirit and the spirit ends up with no friend(s). However, this spirit will enter another person who would want him.

Also, according to the belief, the good spirit provides a lot of favors to the "friend". For example, the spirit will provide a lot of catch from the sea or obtain the best abundant harvest from the fields. Sometimes this spirit will carry the "friend" extremely fast to where he wants to go. This person will immediately be transported there by the taotaomo'na.

Now, the bad spirit will surely bring a lot of disruptive and terrible happenings to certain people according to the “friend’s” wishes and desires. This means that the spirit can make that particular person sick, slip and have accidents, ensure that the person will not have a good catch, and generally have bad luck. Yes, the bad taotaomo’na will protect the “friend” against people who might be jealous including friends and relatives. For example: my aunt’s death is attributed to my uncle’s taotaomo’na friend.

This belief also says that a person should always respect the taotaomo’na especially in the jungle, in the caves, at the ocean, at the houses and places of the ancient ones, or wherever the taotaomo’na live or are existing. Ask for permission and forgiveness. Ask if you can pass through, urinate, defecate, take or touch things and do not talk loudly or dare to yell. If you are disrespectful, you will most likely have the taotaomo’na make you sick (chetnot maipe). You will not be well until you go back to the place where you either touched or took something. You were very loud or were very disrespectful so that you should ask for forgiveness. Yes, ask for forgiveness or else your illness will worsen and you might eventually lose your life.

How are you made aware or how do you know that you are encountering a taotaomo’na? Perhaps you are sensing something because your body feels cold and your hair is standing up. Observe your surroundings. Is the area in the jungle or under the tree cleared of debris? Are you encountering animals that seem to be unnatural according to their size, color, or what they look like? And during your trip, did you experience swelling on your tongue, your nose, or did you have bruises on your legs, stomach, or other parts of your body? Do you feel any pain or are the bruises without pain? Believe that taotaomo’na exist!

Taotao (*Noun*)- Human beings, people

Mo’na (*Adjective*)- Front, be first, forward

Examples:

Manhãnao i taotao para i Gima’Yu’os.
The people went to the church.

Sugon mo’na i kareta.
Drive the car forward.

AGRADESIMIENTO

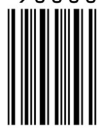
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