

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

CHamoru Cultural Dictionary Volume 1





## COVER DESCRIPTION

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 mata 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-ta.

The guagua', or woven basket, is filled with the abundant blessings of the earth that sustain life. The sharing of kosecha or harvest from the gualu and mamã'on or pugua, pupulu and âfok 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*, fruits/*gulusina*, vegetables/*gollai* and *âggon*/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 small symbol of appreciation to our ancestors.

# **RINIKOKNISA SIHA**

**Ginen i Hila' i Mañaina-ta: Rinikohen Tiningo' yan Sinangan siha**  
CHamoru Cultural Resource Book of Significant Concepts and  
Sayings: Volume 1

## **Produced and Published by**

I Kumision i Fino' CHamoru yan Fina'nã'guen i Historia yan Lina'la' i  
Taotao Tãno'

## **Administrator**

Anna Marie B. Arceo

## **Project Lead**

Cody San Nicolas Lizama

## **Writers/Researchers**

Desiree Taimanglo Ventura  
Leiana San Agustin Naholowa'a  
Ray Junior Chargualaf Barcinas

## **Translators**

MariaAna Tenorio Rivera  
Janice Pangelinan Toves

## **Graphic Artist**

Luke Scott Fernandez

Through the support of the  
Office of the Governor, i Maga'hågan Guahan



The Mina'trentai Sais na Liheslaturan Guahan



This project is supported by Humanities Guåhan and  
the National Endowment for the Humanities



NATIONAL  
ENDOWMENT  
FOR THE  
HUMANITIES

# KUMISIÓN I FINO' CHAMORU YAN I FINA'NÅ'GUEN I HISTORIA YAN I LINA'LA' I TAOTAO TĀNO

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



*Front Row (L-R) Robert A. Underwood, Rufina F. Mendiola, Teresita C. Flores, Rosa Salas Palomo, Ann Marie B. Arceo (Administrator), Hope A. Cristobal, Laura M. Torres Souder, Jimmy S. Teria Not pictured: Pål'e' Felixberto C. Leon Guerrero and Melvin Won-Pat Borja*

I MANGGÉ'HELO' I KUMISIÓN  
Hope Alvarez Cristobal, ME, Gé'helo' (LEG)  
HA.Cristobal@kfchamoru.guam.gov

Laura M. Torres Souder, Ph.D., Bisa Gé'helo'  
(GOV)  
Laura.Souder@kfchamoru.guam.gov

Rosa Salas Palomo, MA, Sikritãria (GOV)  
palomor@triton.uog.edu

### **MEMBRO**

Teresita Concepcion Flores (UOG)  
florestc@triton.uog.edu

Rufina Fejeran Mendiola (GDOE)  
rfmendiola@gdoe.net

Påle' Felixberto C. Leon Guerrero,  
OFM Cap. (LEG)

Jimmy Santos Teria, MPA(GDOE)  
jsteria@gdoe.net

Robert A. Underwood, Ed.D. (UOG)  
raunderwood@triton.uog.edu

Melvin Won-Pat Borja, MA (DCA)  
melvin.borja@guam.gov

## THE LOGO

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, an eye to represent sight or vision. Indigenous insight is known as *måta* or *mana* throughout the Island 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.

**We express our thanks to Graphic Designer, Bryan Duenas, for his creative representation.**





## **Mofona na Finiho'**

### What is the CHamoru Cultural Dictionary?

Pues hãfa mãs siña I Kumision ha cho'gue ni' para u ayuda muna' famta' yan u na' kabãles i fina'nãguen CHamoru?

The Kumision's work is to promote the CHamoru 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, as well as proverbs, which contain the essence of CHamoru thought and beliefs.

We realize that as we examine the dynamics of CHamoru culture and our lina'la', that cultural expressions are a wealth of information passed down from generation to generation. Whether during courtship, fandãngos, fiestas, or during fishing or hunting expeditions, farming activities or other significant occasions—even during local election campaigns - the wealth of cultural knowledge conveyed in sayings and concepts make our language the most powerful teacher of what our mañaina value. These rich and colorful expressions make our language come alive.

In this compilation, we have attempted to contextualize the expressions, sayings, and phrases 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.

The love and playfulness of "kassi" elders who may utter to an insider, "Adahi sa' ti ha puno' lalo' ennao!" when assessing a

nobio who has just left his fiancée's residence is evident. In political gatherings, you might hear such phrases as: "*kalan tatnai ha chagi ennao peddes!*" "*esta bula buchiña!*" "*yinengyong kurasoña*" to some evocative "*esta m'assa, na'e pas,*" or "*Mampos guse'pachot!*"

We hope that by producing this Cultural Dictionary we have provided a valuable resource for those interested in learning to speak, write or read CHamoru and about deepening their knowledge of the CHamoru culture!

Para todú i emplehao, piot si Siñot Geftao, yan todú i man ga'chong-hu, si AnnMarie Arceo, si Rosa S. Palomo, si Loling M.T. Souder, si Terry C. Flores, si Rufina C. Mendiola, si Robert A. Underwood, si P'ale' Felixberto León Guerrero, si Jimmy S. Teria yan si Melvin W.P. Borja; hu sen agradezi todú i ginastan ora siha yan lokkue' todú i ch'alek ni' ta gossa duranten este na cho'cho'! Biba!

si Hope Alvarez Cristobal, Ge'helo'

# FAÑODDÁ'AN

<b>COVER DESCRIPTION</b>	3
<b>RINIKOKNISA SIHA</b>	4-5
<b>PUT HAMI</b>	6-7
<b>ABOUT THE LOGO</b>	8
<b>MOFO'NA NA FINIHO'</b>	10-11
<b>FAÑODDÁ'AN</b>	12
<b>GÁHU: HINENGGE SIHA - VALUES</b>	13
Inafa'maolek	16-17
Matatnga	18-19
Geftao	20-21
Menhallom	22-23
Mesngon	24-25
<b>GÁHU: SINANGAN SIHA- PHRASES</b>	26
Ni hoi ni goi	28-29
Ha Mimidi i CHalan	30-31
Manana si Yu'os	32-33
Mina'lak i CHalan; Hinemhom i Gima'	34-35
CHagi ya mungnga ma dagi	36-37
Guse'ña un gacha' un dâkon kini un ke'yao	38-40
Hinilat/Inipos gago'-ña	41-42
Oba eskoba	43-45
Maolekña manggâggao ya ti ma nâ'i ki manufresi ya ti ma agradesi	46-47

<b>GÅHU: INAGANG SIHA- LABELS</b>	48
CHule' guagua'	51-53
Fabulas di chispas	54-55
Si Gayegu/Gayega	56-57
Maipe kannai-ña	58-59
Bula buchi-ña	60-63
Tilifon halaihai	64-66
Mamatkilu	67-69
Fátkilu	70-71
Daddao	72-73
Yåoyao	74-75
<b>GÅHU: KOSTUMBRE SIHA - TRADITIONS</b>	76
Inayudon Kånnai	78-79
Ná'tåotao Tumåno'	80-82
Si Yu'os ma'åse'	83-84
Fåkkai	84-87
<b>AGRADESIMENTO</b>	88
<b>OTHER SOURCES</b>	89-90
<b>BOOK DESCRIPTION</b>	91





**HINENGGE  
SIHA**

# INAFÁ'MAOLEK

## *Para inabânsan pàs yan minaolek*

Este i **Inafa'maolek** na asunto, fondasion i susiedât CHamoru. Este etmâs empottânte na bâlen kottura ya sinapopotte ni' todû i otro siha na kâsept kottura. I aktu'ât na ma pulâ'-ña **inafa'maolek** sa' "para u na'guaha minaolek." Fanafa'maolek ayu i tutât na sinapotta entre todû susiedât Mañamoru para u guaha pàs yan inakomprende. Ginen este na pinetsigi na meggai klâsen fina'che'cho' gi difirensiâo siha na manera manma cho'gue para i siñestienen pàs yan inakomprende entre todû i komunidât.

**Inafa'maolek** ayu i naturât na hinengge na i nisisidât i linahyan tâotao empottânteña ki ni i nisisidât un tâotao. Sa' put guaha na manmalâte' akademiha ma rifeferi este komu "espiriton ku'âpirasion," debidi u ma adahi na tât taotao u engkobukâo hinasso-ña put hâfa kumeke'ilek-ña i **inafa'maolek** yan ayu i para u fanosge ha' pat u cho'gue ha' put respetu. Gi pinetsigi para u ma rektefika i pàs yan inakomprende yan u ma na'siguru na ni hâyi u engkuentra achâki put salâppe', put kottura, pat put siñente, nisisâriu na u ma kontra pat ma mumuyi i aksion siha ni' siña manna'lamen tâotao pat tâno'.

Maolek (Adj)  
Good, fine, well.

Fa'maolek (Vb) Fa' - Prefix, to make "x"  
To make good, to fix

Afa'maolek (Vb) -A- is a reciprocal marker  
To make each other good or better

Inafa'maolek (N).-in-Nominalizer, changes a verb to noun  
CHamoru value of fostering community well-being and harmony



## INAFAMAOLEK

*To foster harmony and well-being*

**Inafa'maolek** is the foundation of CHamoru society. It is the core value all other cultural concepts work to advance. The literal translation of **inafa'maolek** is "to make good." **Fanafa'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.

**Inafa'maolek** is the innate belief that the collective community's needs far outweigh any individual needs. While some scholars have referred to it as the "spirit of cooperation," one should be careful not to confuse **inafa'maolek** with simple notions of compliance or deference. The restoring of harmony and commitment to ensuring no party is in a financial, cultural, or emotional crisis may require resisting or protesting efforts that are injurious to the people or land.

Examples:

**Inafa'maolek** numa'bunitu yan gâtbo i taotao-ta.

*Fostering harmony and community well-being is what makes our people beautiful and pleasant.*

I kostumbren **inafa'maolek** gumiha i chalân-ta mo'na.

*The cultural practice of **Inafa'maolek** guides our way forward.*

A'annok i **inafa'maolek** gi i dinanña' familia siha.

*The value of **inafa'maolek** is evident at family gatherings.*

# MATATNGA

## *Baliente, tachu sin mina'ã'ñao*

Ini na desposisión i **Matatnga** manrefeferi asta i gai baliente pat animosu, i abilidad para u tachu kontra enhostisia sin mina'ã'ñao yan ginagao despensasiòn. **Matatnga** na aksion numa'a'annok i didok na kinemprende put i hihot na rilasion-ñiha i taotao tãno' yan i tano', yan kontodu i inempottãte-ña para u ma prutehi i naturãt na guinahan i tano' siha. Tambien gaige guini i kinemprende na i mambãba na che'cho' siha kontra i tano' yan i tasi manna'lãmen lökkue' kontra i taotao. Sin este na bãli i **matatnga**, i abilidad i Mañamoru para u ma kontenuha manlã'la' entre meggagai na pinetsigi ki pinetsigi para u fanma chule'guan ni' direchon-ñiha osino para u fanma funas gi hestoria, ti u pusipble.

Dumadanña yan **matatnga** lökkue' i kinemprende na i taotao u gai responsãpbledãt para u cho'gue hãfa mãolek achok ha' sen ti geflãmen ayu na disision yan siempre u makkat para u ma uma i uttemon risutto. Este na kuãlidãt fuma'bababa i pinetsigi-ta para u ta na'pãra manma kulunista gi tano'-ta yan u ta tutuhon muma'gãsen maisa hit. Mãskeseha meggagai na fina'estoria manma fabrika komu mamfatkilu hit na taotãgue yan dimasião inipos i manggeftão-ta, este i prinaktikan **matatnga** gi kotturã-ta chetton luma'lãla'-ña entre i hestorian CHamoru komu mã'gas na aksion kontra i che'cho' manailayi yan dinestrosa ni' bidan-ñiha i kulunisadot siha ni' humãtme hit na taotãgue yan i tano'-ta. Tehnga, i kinalamten para u ma praktika ini na kuãlidãt ma mãtka komu lachi yan tai hostisia, yan ha kokontra i bãlen respetu yan inagofli'e'. Lão, debidi u makomprende este komu metgogot na kinalamten kontra enhostisia.

Matatnga Adj. Fearless. **Gof matatnga si Pedro.** Pedro is fearless.  
Ant. dãnge'. Also *bãtbaru, tai ma'ã'nao.*

# MATATNGA

*Courageous, brave*

**Matatnga** is a trait that refers to having courage or bravery. It is the ability to stand up against injustices without apology. Acts of being **matatnga** reveals a deep understanding of the connection between the *taotao tãno'* 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 *inagofli'e'*. However, it must be understood in the broader context of resistance to injustice.

Examples:

Man **matatnga** i CHamoru siha gi tiempon CHapanes.  
*The CHamoru people were brave during the Japanese era.*

**Matatnga** si Maga'lãhi Matãpang annai ha puno' si Pãle' San Vitores.  
*Chief Matãpang was courageous when he killed Fr. San Vitores.*

**Mumatatnga** i hagã-hu annai ma a'aña gi eskuela.  
*My daughter became resolute when she was beaten up at school.*

# GEFTAO

## *Minina'i*

Este i **Geftao**, ni' ma pula' komu "karikatibu yan minina'i" na kâsept kottura manhâle' gi entalo' i dos presepap na bâli, i Inafa'maolek yan Ina'ayuda. Este siha na bâli asigurao manmanifestan-ñiha gi sesteman susiât put manatulaika yan manana'i ni' tâddodong na fundamento gi prinaktikan kotturan CHamoru, tât komu i CHenchule', Nina'i yan lka. komu un asunto, este na palâbra lokkue' ha ekstetiende mâs ki i simplisiu na ideha put nina'en karidât yan minina'i. Este na kostumbre numa'fanadanña' i dinisehan i CHamoru na petsona para u espresa minaolek asta otro yan lokkue' para u sâonaog gi responsapbledât familia yan râsan familia.

Meggai na biâhi, este i **geftao** na asunto kottura ma eksperensia komu goflâmen na atentidu ya lokkue' gi nina'en ayudu pat fektos para i fi'esta pat hâfkao na silibrasion gi familia; osino komu mâtto gotpe na dângkolon chinatsaga ya i familia ma gef nisisita ayudu put rason finatai, inasisten malângu, pat otro siha na inachâki. Tâddong yan fitme gi prinaktikan kotturan CHamoru ayu i para u fanapâtte achok ha' nengkanno' pat hâfkao na guiniha pat suette. Ma konsedera komu bâba na kostumbre ayu i ti un aksepta i ma ufresi-mu na nengkanno'. Este siha na che'cho' i mannâ'i hao put minagof-mu sumen fitme sagâ-ña gi ideha na todû hit manacharesponsâpble para todudu i minaolek-ta. Este na kostumbren CHamoru i para ta na'magof yan ta trâta mâolek i taotao, meggai biâhi na ti ma komprende ni' otro râsan tâotao sa' ma a'atan este na minagof nina'i komu dimasiâo bula na finatta ya siempre fâsit para guaha u ma fa'baba. Mâs tâddong na kinemprende put i **geftao** na kostumbre siempre u ayuda numa'fâmta i sen didok yan na'manman na sesteman manana'i yan manatulaika gi kotturan CHamoru.

Geftao Adj. Charitable, giving, generous. Ant. CHattao

# GEFTAO

## Generous

**Geftao**, which is translated as “charitable and giving,” is a cultural concept rooted in the core values of *Inafa’maolek* and *Ina’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’*, *Nina’e* 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.

Examples:

**Manggeftao** i taotao guma’Yu’os.  
*The people of the church are generous.*

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

Etmâs **geftao** si Yu’os ki ni hâyi.  
*God is the source of generosity itself.*

# MENHALOM

## *Tãddong na hinasso osino hinallom*

I deksionãriu ha difina **menhallom** komu “prufisiente, entelehente, malâte’, yan tomtom. Este na asunto CHamoru ha deskrikribi ayu na tãotao ni’ tomtom sa’ put tiningo’-ña osino put i eksperensiã-ña. menhallommanrifeferi put tiningo’ ni’ ha upos mucho mãs ki ni i tiningo’ ni’ manma fa’nãna’gue gi eskuelan akademiha. Ti un nisisita para un gai espesiãt na digri osino titulu para un **menhallom**. Gi i palãbra **menhallom** sumãsaonao lokkue’ i tiningo’ put siñnten tãotao yan kabilosa na minalâte’ ni’ un gãna ginen eksperensian i lina’la’-mu, kompasion, yan i abilidadãt para un ekungok kun umitde. Gef siña na i taotao u gai iyo fotmãt na pappet settefiku put hãfa tiningo’-ña lao u tãya’ menhallom-ña.

Mandanãña’ gi asunto **menhallom** i tiningo’ put hãfa magãhet i hinasso ni’ ti ma esprepresa entre i hãfa gi atu’ãt i ma sãsangan yan i inilao ni’ mubimienteon i tataotao. Ayu numa’a’a’nnok na **menhallom** gui’ sa’ guiya mama’disisision yan ha gigiha otro siha para u fanmama’disision, ya ha chule’ i hãfa guaguaha gi prisente na sichu’asion para u garantiha etmãs mãolek na risutto gi mamamaila’ na tiempo. I finattan minalâte’ gi akademiha yan put umeskuela, taigue guini na asunto. Guaha na biãhi na menhallom kulan ma na’parehu hãfa kumeke’ilek-ña yan otro siha na asunto CHamoru lão guaha destenggidu put kada palãbra. Fãyi kumeke’ilek-ña sumen takhelo’ abilidadãt-ña; Tekngo’ manrifeferi asta hãyi sumen mãolek gi hãfkao na che’cho’ tradisionãt osino gi ma fa’nã’gue na cho’cho’. Malâte’ manrifeferi put i tãotao ni’ entelehente pat malâte’ ulu; yan Tomtom manrifeferi ni’ petsona ni’ gai tiningo’ put lumã’la’ osino ha tungo’ humassuyi para u fa’maolek i prublema.

### **MI + HINALOM = MENHALOM**

Hallom Vb - to imagine, to think, to assume

Hinallom N -in- Nominalizer, changes verb to noun  
- thought, imagination, assumption

Míhinallom - Mi - a lot of  
A lot of thought, imagination, assumption

Through the process of epenthesis and vowel reduction, we get menhallom.

# MENHALLOM

## *To act wisely or think profoundly*

The dictionary definition of **menhallom** is “sharp, intelligent, smart, and bright.” As a CHamoru concept, it means one who acts wisely based on their knowledge or experience. **Menhallom** refers to wisdom that exceeds academic learning. One need not hold a special degree or title to possess this trait. **Menhallom** 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.

**Menhallom** involves being able to read the subtleties of verbal and nonverbal communication cues. One who manifests menhallom 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. **Menhallom** is often equated with other CHamoru concepts but there are distinctions: *Fāyi'* means having expertise; *Tekngo'* refers to someone with a particular traditional or technical skill; *Malâte'* refers to someone who is intelligent or smart; and, *Tomtom* refers to someone with common sense or who is clever.

Examples:

**Manmenhallom** i mañaina-ta sa' meggai tiningo'-ñiha.  
*Our elders/parents are very bright because they know many things.*

Faisen si Tun Pedro sa' **menhallom** na Yo'āmte.  
*Ask Tun Pedro because he's an intelligent healer.*

**Menhallom** si Francisco sa' gef pã'a' gi i kotturã-ta.  
*Francisco is very smart because he's culturally competent in our culture.*

# MESNGON

## *Sunguyon*

**Mesngon** ayu i bålen CHamoru ni' manrifeferi put âpmam na mañungon yan i abilidad para u kontenuha sumungon achok ha' sumen chatsaga. Sumâsaonao i **mesngon** yan i abilidad i taotao para u sungon achok ha upos hâfa chinatsagâ-ña para u petsigi i minaolek risutto para guiya yan i manggaige gi uriyâ-ña. Tehnga, mumesngon lokkue' dumadanña' yan i ditetminasion para u fanusuni lumâ'la' mâskesha sumen na'piniti hâfa manmasusedi. Meggagai na ibidensia put pinetsigi ya u fanlâ'la' manmasusedi gi hestorian i Mañamoru piot gi ma ripiti ki ma ripiti na mannailayi na aksion kontra i kottura, i pulitikât, yan i manma chule'guan tâno'. Bulala ibidensia put **manminesngon-ñiha** yan manusunon-ñiha i taotao tâno' para u fanma kontra meggagai na kinalamten siha ni' manma cho'gue para u fanma funas i lengguâhi, i prinikuran pulitikât, yan chinile' guinahan i tano' i Mañamoru.

Meggai na biâhi na lachi ma ripresentâ-ña este na bâli gi manera siha ni' kulan ilek-ña na todû i tiempo i CHamoru para u aksepta ha' i tinailayi na enhostisia pat chinatsaga. Lâo debidi u ma hasso na i mâs takhelo' para u ma hago' gi susiedât CHamoru i para u ma abânsa yan u ma mantieni i mâs guaguan na primet na bâli, i inafa'maolek. debidi u ma komprende na yanggen ma sedi osino ma aksepta put anakkoko' tiempo i chinatsaga na lina'la' yan i hinasso na dipotse ayugui' na klâsen lina'la' manma na'en-ñiha, pues ti u kontenuha ma na'guaha pâs yan balânsa gi susiedât. Put mâs dinanche ni' hâfa kumeke'ilek-ña **mesngon, mesngon** ayu i pinetsigi para u ma komple i che'cho' osino u ma facho'chu' para u ma fa'mâolek i problema sin ma sotta ya ma yute' gi un bânda.

### **MI + SUNGON = MISINGON = MESNGON**

Mesngon Adj. Able to endure, lasting, patience. **Mesngon si Nanâ-hu.** My mother is very patient.



# MESNGON

## *Enduring or persevering*

**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 their 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 *inafa'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.

Examples:

Ha na'**mesngon** gui' si John annai umeskuelan mediku.

*John made himself persevering when he was attending medical school.*

**Manmesngon** i taotao Guåhan annai manmadulalak guatua Mañenggon.

*The people of Guåhan were steadfast when they were chased into Mañenggon.*

Na'**mesngon** hao komu ma upera hao sa' siempre fina'maolek hao.

*Persevere when you get operated on because your health will be improved.*





**SINANGAN  
SIHA**

# NI HOI NI GOI

*Ni ini ni ennao*

Ini na sinangan para i taotao ni sesso manman. I taotao ni ma sâsangan na **"ni hoi ni goi"** ya sesso gaige gi maseha amânu guatu yan manaichâlan gui'. Ti maolek na sinangan ini kululo'ña yanggen ti ha na'fonhâyan i fine'nena na kinalamten ya esta ha kekecho'gue i mina'dos. Fihu ma usa ini na sinangan para siha ni ti un angokko.

Parehu yan:

Ni put Dios ni put diapblo

Nu este nu ennao

Ni guihan ni mannok

Ni yini ni yenna

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

## **NI HOI NI GOI**

*Neither here nor there.*

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.

### Examples:

Ti humãnao gi eskuela si Carmen. Macho'cho' gui' gi tenda lao malago' bumaila giya New York. **Ni hoi ni goi i** palao'an.  
*Carmen did not go to school. She worked at the store then wanted to dance in New York. The woman is all over the place.*

## HA MIMIDI I CHALAN.

### *Sesso lumiliko' gi chalan*

Fina'ossitan ini na sinangan ya fihu ma âgang un taotao ni' sesso gaige gi chalan. I sinangan "ha mimidi i chalan" para i taotao ni' kada diha ga'-ñaña lumiliko' ki u sâga gi gima'. Maseha hâfa para ma cho'gue gi ha'âni: éfahan, ótenda, apâsi i dibi siha, fanáli'e' yan i mangga'chong, ga'-ñiha i chalan ki nu i gima'. Siña un âgang gi gima'-ñiha para un kuentusi i ga'chong-mu ya ma sangâni hao na taigue. Yanggen mamaisen hao, "Amânu na gaige?", siña ma sangâni hao na, "ha mimidi i chalan." Kulan ha eskapâpâyi i che'cho' guma'. Yanggen un keke'eksplikâyi i "ha midi i chalan" na sinangan, sesso ma kompâra yan si Roadrunner.

Midi Vb. To measure. *Hu midi i chinago'-ña*. I measured the distance.

CHâlan N. Road, highway, street, path. Cf. Katsâda

## HA MIMIDI I CHALAN.

*"Roadrunner"*

This common phrase is a humorous way of saying that someone is always cruising or out on the road. The phrase **Ha mimidi i chalan** refers to someone whose daily task is to galavant or remain occupied away from their household. Whether they are shopping, running errands, or meeting someone for lunch, 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 mimidi i chalan.**" This behavior is often considered as a way of escaping responsibility at home.

The tendency to go galavanting can become habitual. When explaining the meaning of **ma mimidi i chalan**, some often reference the popular cartoon character, "the roadrunner."

Examples:

Tâya' na gaige gi gima'. Ya-ña **mumidi i chalan.**

*He is never home. He is always on the road*

Taimano ha cho'gue i che'cho'-ña? Todu i tiempo **ha mimidi i chalan.**

*How can he do his work? He is always going someplace.*

# MANANA SI YU'OS

## *Buenas dihas*

Gi manmofo'na na tiempo, ti in tingo' taimanu manáyu'os osino manánoni, kao parehu i sinangan pá'go yan ta sângan "háfa adai"? Annai manmátto i Españot ma chulé'magi i sinangan "buen dia" yan "buenas" para minagof ha'âni. Yanggen siña, in kekesuhâyi i fino' lâgu siha ya in i'isa i fino' háya. Géfpago i ha'âni-mu, pat tumalo'âni si Yu'os, or pumuengi **si Yu'os** na sinangan siha meggaiña na biâhi ma usa pá'go.

I sinangan "Manana si Yu'os" ginen i Katoliku lao un líli'e' gi pinayon-mâmi. Gaige i Katoliku gi pinayon-mâmi esta ya gof annok gi kinalamten siha. I hinasson i Saina pat lyahululo', pat "Dios" gi Españot **matulaika** para **Yu'os**. Siña un lí'e' gi i fino' CHamoru yanggen ma sângan "**si Yu'os ma'âse'**"

**Manana** kumeke'ilek-ña i semnak ginen i sinilo' âtdao. Mana'danña' yan Yu'os, pues humuyong "**manana si Yu'os**" ni kumeke'ilek-ña "God is light." CHumilong yan ináyu'os "good morning" gi Englis, ni' ginen i hinenggen i sinangan "God's morning to you."

Manana Adj. Daylight, clear, clearing. **Antonio, kahulu sa' esta manana.** Antonio, wake up for it is daylight.

Yu'os N. God, Supreme being. **Maolek si Yu'os.** God is good.



# MANANA SI YU'OS

*Good morning.*

We do not know how CHamoru people might have greeted one another in the morning in pre-colonial times, and if this expression of greeting was different from *håfa adai*. 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**, or **tumalo'åni si Yu'os**, or **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."

Examples:

**Manana si Yu'os!** Håfa tatatmanu hao?  
Good morning! How are you doing?

Kahulo'! Esta i ora! **Manana si Yu'os!**  
Get up! It's time! Good morning!

## **MINA'LAK I CHALAN; HINEMHOM I GIMA'.**

*Kulan mohon ma'lak yan todū bunitu i hinanao-mu lão ti magãhet.*

Este na atpahón kumeke'ilek-ña na i prohímu ní ha na'a'annok gi me'nan tãotao na sumen mãolek i lina'lã'-ña, siña ha' ha susedi minasã'pet yan chinatsaga entre i familia-ña. Ha na'fanhahasso hit este na mientras i taotao kulan sumen mãolek bidãda-ña gi halom i pupbleko, hãfa dipotsi ma susedi gi halom guma' - ti ná'banidosu yan lokkue' siña bula minasã'pet. Este na sinangan ha emfesisisa na ti todū magãhet hãfa ta lili'e' gi me'nã-ta. Guaha na biahi na ti chilong i a'annok yan hãfa i masusedi entre i lina'la' petsonãt.

Este na rason na debidi ta fannã'i konsederasión yanggen manmanhohosgua hit ní hãyi pat put hãfa.

Ma'lak - Adj. Bright, brilliant, sparkling, radiant, luminous.

Mina'lak - N. Brightness, billiance

CHãlan - N. Road, highway, street or path.

Homhom - Adj. Dark

Hinemhom - N. The darkness of, dark clouds, the dark night after the full moon.

Guma' - N. House, building, quarters.

## **MINA'LAK I CHALAN; HINEMHOM I GIMA'.**

*What appears bright and rosey may be the opposite.*

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, life might be the opposite at home, where there may be domestic violence, illness, alcoholism, or other challenges plaguing 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. 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 being quick to judge.

Examples:

Sen riku yan atanon si Eddie lao bula yinaoyao gi gima'. **Ma sasangan na ma'lak i chalân-ña, lao homhom i gimá'-ña.**

*Eddie is very rich and attractive, but is dealing with a lot of trauma at home. It is said that his path is bright, but his home is dark.*

Taotao 1: Hu dingu i gima' tatâ-hu sa' gof kariñosu gi me'nan otro taotao lao taklalo' gue yanggen hami ha' na maisa.

*Person 1: I left my father's house because he's friendly with others, but short-tempered when we are alone.*

Taotao 2: Ai adai, **ha fa'ma'lak i chalan, lao homhom i gima'.**

*Person 2: Oh dear, he paints a rosy picture but the opposite is true.*

## CHAGI YA MUNGNGA MA DAGI.

*CHagi na maisa ya ni' hâyi un fina'baba.*

Ma sâsangan **CHagi ya mungnga ma dagi** yanggen un difefende hâfa gef ya-mu na nengkanno', magâgu, pat huegu ni' ya-mu na otro tâotao u chagi lokkue'.

Guaha ha' na biâhi na ma usa este na frâsa ni' mañaina yanggen manma u'uga i famagu'on ni' kulan ti ensegidas manmalago' manmanungo' nuebu na tiningo' pat talente pat hinigândo. Lameggai biâhi na ma usa ini na frâsa yanggen manma fa'nâna'gue manhoben na famagu'on para u fanñangu, para u fanmama'tinas boka, pat para u ma puno' yan ma na'listo i babui para u ma fa'tinas, pat para u ma **chagi** nuebu yan difirensiâo na nengkanno'.

Put taiguihi gi nengkanno', yanggen ti un chagi, ni' ngai'an na un tungo' i sabot-ña yan kao ya-mu mohon. **Mungnga ma dagi** ha rifefiri na un maneha yan un responsâpble ni' eksperensiâ-mu siha sin un ma opbliga para un chule' i upiñon pat minalago' otro tâotao. Sa' put i hâgu na maisa para un **chagi** ya ni hâyi para un fina'baba numa'didok sinangângan-ña este na atpahon CHamoru, ni' numa'fanmanhahasso hit na gaige i manminetgot i Mañamoru na taotâgue gi inabiban unu asta otro para u gai responsâpbledât nu guiya.

CHagi Vb. To try, to taste, to find out by doing. **CHagi i finatinâs-hu leche flan sa'siempre gof ya-mu.**

Mungnga Adv. No, don't. **Mungnga ma pacha ennao.** Dont' touch that. Syn. cha'-mu.

Dagi Vb. or Adj. (orig. unknown) To tell a lie, to fool. **Un dagi yu' ni' dângkolo.** You lied to me in a big way. Also *dadagi, dâkon.*

## **CHAGI YA MUNGNGA MA DAGI.**

*Try it yourself, and don't let anyone fool you.*

**CHagi ya mungnga ma dagi** 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, scale a fish, kill and dress a pig, or to taste 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 ma dagi** 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.

Examples:

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

Mungnga, lahi-hu, ma'ãñao. **CHagi ya mungnga ma dagi.**  
*Don't be scared, my son. Try it and don't be fooled.*

## **GUSSE'ÑA UN GACHA' UN DÅKON KINI UN KE'YAO.**

*CHaddek-ña ma gacha' i dakon kinu i  
chatmamokkat na taotao.*

Kulan mama'lalai este na frâsa i **guse'ña un gacha' un dâkon kini un ke'yao** ni' ma usa para u na'tungo' otro put i taotao ni' dâkon. Gef chaddek ma gacha' i taotao ni' mandadagi sigun gi kinalamteten-ña gigon ha' mandagi. Ma âlok na **dâkon** i taotao yanggen bula gi kuentos-ña ti manmagâhet pat ha fabrika ha'. I taotao ni' gâddon entre i fina'tinâs-ña siha na estoria siempre ya-ña lokkue' na u na'yiyi mâs mamfabulosu na estotmento guatu gi estoriâ-ña. **Dâkon** eyu na taotao i mamâmatte âpbladorihas ni' ti manmagâhet put otro taotao.

Rekto este na atbisu i "**Gof adahi sa' dâkon ennao.**" Entre i komunidât i isla annai gef chaddek ma na'tungo' hâfkao siha ginen i tilifon halaihai, achachaddek ha' lokkue' manmana'tungo' i taotao hâyi ayu i mandâkon siha. Sen chaddek manma **gacha' i mandâkon** sa' siha na maisa numa'fanma gagacha' siha ni' dinagen-ñiha, hunggan manmana'fanggencha' maisa siha.

Manmetgot na rilasiòn siha mandokko' fitme entre hinirasiòn asta otro hinirasiòn gi halom i komunidât taiguihi ha' entre mañe'lu siha, ya i inafa'maolek entre i taotao kumeke'ilek-ña na mana'asupotte nu siha. Yanggen mandagi i taotao, pues esta ti siña ma hongge, ya gof empottânte para un honggiyon gi fundamenton i CHamoru na familia. Mâskeseha hâfa fina'tinâs-ña i taotao na cho'cho' binaba pat linachi, i mâs bâba na isâo-ña i para u fandagi. Yâ ki mana'angokko i taotao siha gi fina'che'cho'-ñiha yan nina'en matiriât para mâolek salut yan minaolek lina'la' para todû, mana'adipende nu siha lokkue' para u ma aidentifika hâfa na binaba ma fâfana' ni' siempre u afekta i familia.

Gusse' Adv. Fast, quick, hurry. **Gusse' sa' siempre ma dinguhit.**  
Hurry up or we will be late. Syn. *lagusse*.

Gacha' Vb. To capture, to catch up, to spy, being caught up, found, discovered, reached. **Hu gacha' i dinagi-mu siha.** I caught your lies. Syn. *ginacha'*.

Dâkon Adj. Liar, habitually lying, deceitful. **Gof dâkon si Armando.**  
Armando is a great liar. Ant. *ti dakon*. Also *embusteru*.

Ke'yao Adj. Lame, having defective limbs, being disabled by an injury. **Gusse'ña un gacha' un dâkon kinu un ke'yao.** It is easier to catch a liar, than to catch a cripple. Syn. *kadideng, kuma'dideng*. Also *kume'yao*.

## **GUSSE'-ÑA UN GACHA' UN DÅKON KINI UN KE'YAO.**

*It is easier to catch one who lies than one who is lame.*

**Gusse'-ña un gacha' un dåkoni kini 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 **dåkoni** if they habitually exaggerate or make things up. Someone stuck in their own fantasies is known to embellish. A **dåkoni** is also someone who spreads rumors about other people in the form of gossip that is not true.

**"Gofadahisa' dåkoni ennao"** is a stern warning. In an island community where news circulates quickly through *tilifon halaihai*, warnings about those who are **dåkoni** spread just as swiftly. **I mandåkoni** are easy to catch because they often entrap themselves in their lies, this is referred to as *ma 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 much 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 unit.

Examples:

Mungnga mandagi sa' **gusse'ña ma gacha' un dåkoni kini un ke'yao.**

*Don't lie because it is easier to catch a liar than someone who is lame.*

Ti angokuyon ennao na taotao sa' gof dåkoni. **Ha gencha' mamaisa gui'** gigon ha baba i pachot-ña.

*Don't rely on that person because he lies. He entraps himself as soon as he opens his mouth.*



## HINILAT/INIPOS GAGO'-ÑA

*Ina'ñao ni' ginago'-ña.*

Ini na frâsan CHamoru ha botleleha ayu na tâotao ni' sumâonao gi meggai na aktebedât ni' ti ha kuâlifika para u cho'gue pat tai kapasidât para u komple. Siña lokkue' ma usa este para u ma deskribi i taotao ni' ha supok gui' hâlom gi hâfa na cho'cho' pat pusiòn ni' ti umaya yan i estao-ña gi familia pat i komunidât. Buente manespipiha cho'cho' pat opblegasiòn ni' tehnga ma po'luluyi i amko' pat lokkue' manaplika para cho'cho' ni' ti ha kuâlifika para u cho'gue. Este na atpahon kulan uma'achule' yan este na atpahon gi fino' Engles i "You've bit off more than you can chew" (un na'bulâña buchi-mu ki i siña un kânno') yan "in over your head" (**inipos** i kapasidât-mu).

Siña ma usa este na frâsa para u fanma sangâni ayu siha i **manhinilat** ni' banidoson-ñiha ya ti manma langak manma komple hâfa ilek-ñiha para u fanmacho'gue, pat ti siña ha' ma na'komplidu i che'cho', pat ti ma na'siña ma cho'gue latakhe'lo' mâs ki i hâfa esta ma komple. I taotao ni' ma sokne komu taiguini bidâ-ña ma a'atan lokkue' komu tâya' **mamahlâo-ña** (minamâhlao, umitde) sa' manespiha para u cho'gue i che'cho' ni' ti priparâo gui' para u komple.

Hinilat Adj. Being overpowered by force, being conquered, or beaten.

Inipos Vb. Being overpassed, that which is overpassed, further than.

Gago' Adj. Lazy, indolent, inactive

## HINILAT / INIPOS GAGO'-ÑA

*Defeated by their laziness.*

The term **gago'** means lazy. **Inipos gago'-ña** refers to someone who does not complete tasks assigned to them. when given a task does not complete it. This CHamoru phrase is said in mocking criticism of one who has involved themselves in affairs they are not qualified or equipped to handle. It may also be used when someone has attempted to put themselves in a station or position of power that is inappropriate to their standing within their family or community. Perhaps they are seeking to perform a task or obligation reserved for an elder or applied for a job they lack the credentials for. English expressions that are equivalent to this CHamoru saying are, "You've bitten off more than you can chew" and "in over your head."

One might hear this phrase directed at them if they have arrogantly overestimated their capabilities and now find themselves unable to complete a task or meet the standards expected of them. A person who is accused of being this way is sometimes thought to be lacking in the CHamoru value of *mamåhlao* (shame and humility), as they've sought to do something they were not adequately prepared to do.

Examples:

Ma sasangan i taotao ni' **tanipos gago'-ña** i taotao ni' tåya' bidådå-ña sin rasón.

*A person who is lazy beyond reason, doesn't do anything.*

Hu sângan na siña hu fa'tinas todú i nengkanno' para i gipot lao **inipos gago'-hu**.

*I said I could make all of the food for the party but I didn't do it because I was lazy beyond reason.*

## OBR?A ESKOBA!

*Migusto; Ma sedi na u cho'gue hãfa malago'-ña*

Ini na sinangan ma á'agang i taotao ni sesso ha upos chi-ña. Sesso ma sãngan yanggen mano'son pat esta hokkok pinasensian i taotao. Nina'fãmta as Jesus Charfauros, meggaiña ma tungo' gui' as Jesus CHamoru, i taotao redivi gi i "CHamoru Hour" gi 1970s. **Oba** ginen "over," yan maskeseha eskoba kumeke'ilek-ña "broom", ini na sinangan ti put mamballe lao put i linakse' ha' yan i finihó' **oba**.

I Mañamoru ma guaiya i linakse' yan umossitan na sinangan siha. Ini na tinemtóm sinangan annok gi sinangan "asintãdu champulãdu" pat "chagi ya mungnga ma dagi" lokkue'. Fihu ma sãngan **oba eskoba** ni kumeke'ilek-ña ha upos chi-ña ya mampos fo'te.

Put i hemplo, yanggen guaha taotao ni ma nãná'yi hãnom i sahguan ya machuda huyong, siña ha sãngan "ai, **oba skoba**". Fihu ma sãngan lokkue' yanggen mampos hãspok i taotao.

Siña lokkue' i taotao gubetno ma upos chi-ñiha gi kinalamten-ñiha. Fihu i taotao news lokkue' ma aligao i business taotao, yan fihu chumãlek si Jesus CHamoru pues ha sãngan "**oba skoba!**"



si Difunto as Jesus Cruz  
"CHamoru" Charfauros

## **OBA ESKOBA**

### *Over the limit*

This expression is used to refer to someone who goes over the limit. It is typically said with exasperation or impatience. **Oba eskoba** 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 *asintådu champulådu* or even *chagi ya mungnga ma dagi*. **Oba eskoba** has become a very common colloquial phrase to mean too much, overboard, excessive.

For example, if someone is pouring water into a container, and it overflows, they might say, “**Ai, oba eskoba,**” 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 eskoba** 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 eskoba!**” while discussing the most talked about news of the day.

Examples:

Bumulåchu i che'lu-hu sa' sigi ha' gumimen. **Oba eskoba**, bråd!  
*My sibling got drunk because he drank too much. You went overboard, brother!*

Gof kamten ayu na påtgon. Ha chachagi i pasiensiå-ku! **Ai na inoba eskoba!**  
*That child is so naughty. He tries my patience. He really goes beyond the limits!*

## **MAOLEKÑA MANGGÁGAO YA TI MA NÁ'I KI NU MANUFRESI YA TI MA AGRADESI.**

*Asentáduña i manggágao ya ti maná'i nu i ginagao-ña ki un  
taotao nu i ma ufresi ya ti ha agradezi i ma ufresi-ña*

Ini na sinangan numa'hahasso i háyi ume'ekungok na maolekña yanggen **manggágao** hao maseha ti siguguru hao na para un ma ná'i. I kinalamten **manggágao** maolekña kini finaset manná'i. Yanggen libiánu na ná'i meggaiña biáhi na **ti ma agradezi**. Yanggen ti un **agradesi** háfa i ma ná'i-mu, siña un chu'ot i mannána'i piot yanggen put nengkanno'.

Ini na sinangan ume'éppok ayu siha ni' humuhungok na ti máfatto sin makkat cho'cho' pat chinatsagan i lina'la'. Gi i hinenggen CHamoru, mampos takhelo' i gineftao. Yanggen un chánda pat ti un chule' i ma ná'i-mu, babáña kini **yanggen** manggágao hao ya ti ma ná'i hao.

Hinilat i minamahlaho i manggágao ayudu kini i opputunidat para gineftao.

Maolekña - Adj. Better.

Ya - Conj. And, so, as.

Ti - Adv. A negative marker meaning "not."

Ki - Conj. or Adj. To denote qualities of nouns.

Ufresi - Vb. To offer, or promise.

Agradesi - Vb. (Sp. Agradecer. To be grateful) to be grateful to

Gággao Vb. Request, ask for, ask, demand as due, claim. Cf.  
Rikuesta

## **MAOLEKÑA MANGGÅGGAO YA TI MA NĀ'I KI MANUFRESI YA TI MA AGRADESI.**

*It is better to ask and not be given than to be offered and not to be appreciative.*

This rhetorical expression reminds the listener that it is worth asking for something meaningful or important even if the chances of getting it are uncertain. Doing so is better than being given something easily. 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.

Examples:

Adahi i ineppe-mu sa' **maolekña manggāggao ya ti ma nā'i ki manufresi ya ti ma agradesi.**

*Watch 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 manggāggao ya ti ma nā'i ki 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."*







**INAGANG  
SIHA**



## CHULE' GUAGUA'

### *Tentågo' otro kuantan mamumulan*

Gi magâhet na ma na'achetton i dos na finiho' chule' yan guagua' ya **chule'guagua'** pat **chile'guagua'** humuyong-ña. Siña un usa para i taotao (meggaiña na biâhi na pátgon) ni' gumogo'te i guagua' yan pumepeska hao pat siña un âgang ini i tentago'-mu. Siña lokkue' un âgang i taotao ni' un fa'nâna'gue ini pat i taotao ni' kumeketungo' i pinayon-ta.

Yanggen para un fâtta, siña i chile'guagua' tinahgue hao. Put i hemplo, yanggen chátsaga si nâna humânao para i entero, siña ha angokko hao na un na'i ika para guiya. Hâgu siempre i **chile'guagua'** nâna. Yanggen inangokko hao as nâna kumeke'ilek-ña na hâgu muna'fofo'na i pinayon yan kinalamten manggâfa.

Siña lokkue' i **chile'guagua'** i taotao ni' guailayi un kuentusi sa' ti siña un kuentusi i inayek-mu. Gi tiempon ântes di tiempon Gera, fihu ma lakngos i famalao'on ginen i faneyâkan put noh u fanáli'e' yan i lalâhi. Gi ayu na tiempo, i chile'guagua' ma nâna'i i kattan-ñiha i dos put no ma tungo' i mañainan-ñiha.

Fihu i chile'guagua' hobenña kini i manânago'. Guaha na biâhi na i ga'chong palao'an para u nâ'i i katta nu inayek-ña. Ai lao guaha na biâhi na humihot i inayek-mu yan i ga'chong-mu lokkue'. Angngokkuyon i **chile'guagua'** lao guaha na biâhi na otro humuyong-ña.

CHule' Vb. To take, bring, get, to fetch, to take something for someone. **CHule' mâgi i karetâ-hu.** Bring my car here. Also *Chuli'e.*

Guagua' N. A basket made of coconut leaves used in fishing. *The fisherman put the woven basket under his arm and went fishing.*

## CHULE' GUAGUA'

### *The messenger*

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, or someone who is a messenger, also known as *tentâgo'*. 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 *nâna* 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 *nâna's* **chule' guagua'**. To be chosen by your *nâna* 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 boys and girls are sometimes prohibited from talking to one another, especially in the days before the war, when young girls were pulled out of school at an early age to keep them away from the attention of young boys. In these instances, the **chule' guagua'** served as the intermediary and passed messages back and forth between a young couple without adults 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 a love message. 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 as in the example above.

Examples:

Ha gof angngoku yu' si Nãna yanggen ha na' **chule' guagua'** yu' para guiya.

*Mom really trusts me when she makes me her **chule' guagua'**.*

Guahu i **chile' guagua'** yanggen pumeska ham yan si Tãta.

*I am the **chile' guagua'** when I'm fishing with dad.*

## FABULAS DI CHISPAS

### *Ti honggiyon na estoria*

Este na atpahon ha deskrikibi ayu i fina'kado' na sinangan pat estoria ni' dimasião ma na'dångkolo ma sangån-ña esta ti honggiyon. I taotao ni' umestotora taiguini kulan mohon dånkon komuentos pat ya-ña ha' mamfabrika estoria. Este na frása ma u'usa para u ma botleha ayu i kuentos dinagi entre i mangga'chong siha ni' fihu manadaggao estoria sa' manachacha'adagi nu siha entre minagof kombetsasion-ñiha. Gi mås ti na'magof na ma uså-ña este na frása i yanggen ma aplika para ayu i taotao ni' komuekuekuentos ha' sin minagåhet yan ti ha kokomple håfa ha prinimeti para hu cho'gue. I taotao ni' chumochog'gue este na klåsen umestoria ha kontradidisi i **mamåhlao** na bålén CHamoru (i umitde yan gai minamahlao). Fråsan fino' Engles ni' kulan parerehu yan este na atpahon ayu i "talking stories" pat put mås brutu i "bullshitting."

Fabulas N. (Sp. Fabula. Fable) A made up story or statement, fable, a false story, a lie. **Puru ha' siha fabulas i ufresimento-ña.** His stories are all lies Cf. *dinagi*.

Fabulas de chispas N. (dial.) (informal) a quick lie, a false impromptu statement, a wisecrack story. **Pura ha' fabulas di chispas i estoriå-ña. His stories are all lies.** Cf. *kuentos dinagi*.

Chispas Vb. To fly, move or rush extremely fast, as sparks from fire, to act suddenly, at great speed. **Ha na'chispas pappaloti-ña gi aire.** He flew his kite in a flash into the air.

## FABULAS DI CHISPAS

### *Fast Fables*

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 story.” 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.”

Examples:

Duru **fabulas di chispas** durånten tiempon ileksiòn ginen todù manaotao pulitikåt.

*There is a lot of big talk during election season from the politicians.*

Kao un hungok håfa ha sangan si Donald Trump? **Fabulas di chispas ta'lo.**

*Did you hear what Donald Trump said? It's crazy talk again.*

## **SI GAYEGU/GAYEGA**

*Guinaiya fuera di i asagua*

Taiguini na sinangan ha aidentefifika i taotao ni' humahafkao pat ha chocho'gue isao yan taotao ni' ti asaguã-ña pat i petsona ni' para u assagua yan otro. Pá'go na tiempo manma u'usa achakma' para u ma riferi guatu gi taotao ni' i abalele'-ña, lão i palãbra achakma' dipotsi ha riferi para i aksion umabale' yan i ti asaguã-ña. **I gayegu/gayega** mãs dinanche sasangã-ña na deskrepsi3n na put i taotao ni' uma'abale' yan i otro ni' ti asaguã-ña.

**Gayegu N.** Galician, may refer to the lover (or admirer) of a married woman.

**Gayega N.** Galician, may refer to the lover (or admirer) of a married man.



## SI GAYEGU/GAYEGA

### *Extramarital Lover*

This disparaging label is used to refer to a person involved in an illicit affair or interaction with a person who is already spoken for or married. Contemporary CHamorus often use the word *achakma'* to refer to an extramarital lover. The term *umá'anachakma'* also refers to a couple who live together or who are sexually involved without being married. The **gayegu(a)** is the most accurate CHamoru label to use when referring to individuals who are sexually involved outside of a formally sanctioned marriage.

Examples:

Ai na piniti i asaguan Pitu, sa' ha lí'e i **gayegã**-ña.

*Pitu's wife was in great pain because she saw his mistress.*

Ma dibotsia i dos put si **gayegu**.

*The couple divorced because of the relationship she had with another man.*

## MAIPE KANNAI-ÑA

*Pekno' kannai-ña*

I fråsa **maipe kannai-ña** ha rifeferi put i kannai i taotao, annai ha pacha i tinanom ya ha na'malayu ha'. Este na hinengge put guaha na tãotao **maipe kannai-ña** ma akseptu na hunggan magâhet sa' meggai na estoria yan ibidensia manmasusedi ni' prumeba este. Ini na "pudet" gaige gi naturât na minaipe ni' malalaknos gi kannai tãotao. Ma hongge na i famalao'an ni' manmalangon palão'an "**manmaipe**" **kannai-ñiha**. Yanggen manmâmfe' pupulu pat donne', siempre u ma puno' i tinanom. Tehnga ti manma sesedi este siha na famalão'an gi gualo'.

Yanggen "**maipe**" kannai-ña i taotao, ma hongge na gai fuetsan numa'homlo' gui' pat môlek kannai-ña manlasa, yan siña ha lasa para u na'suha pat ha sãffe i mäs manmanehyok yan manatdet na pinadesi huyong ginen i tataotao i prohimu, taiguihi i yo'amte pat suruhãna/suruhãnu gi komunidat-ta på'go na tiempo ni' prumaktitika i tradisionât na klãsen manãmte.

"**Maipe**" na **kãnnai** lokkue' siña ma âgang i grupon kãtta gi huegon balãha ni' sigururu yan slette na u fanggãna, yan lokkue' **maipe kannai-ña** siña ma âgang i gamboleru ni' kana' ha' todú i tiempo ha gãganna i salãppe'. Guaha otro siha na manera annai ayu i "maipe" kannai-ña siña ha gãna i salãppe', tat komu yanggen dumigeru, ha fa'baba, yan mantrampãsi. Ma sakkenguan salãppe' pat ma digiruyi i mäs ti mamfafa'baba osino manai sospecha na tãotao, taiguihi i manãmko' gi kuminidât.

Kalan esta guaha nuebu na tiningo' ginen i takhelo' na inestudio siha, na gi magahet, gai fuetsa i kannai taotao kontra tinanom.

Maipe Adj. Hot, fiery. **Mampos maipe i ha'ãni**. The day is too hot.

Kãnnai N. Hand, a pointer or an indicator, the two most upper working limbs of the body. **Fa'gãsi i kannai-mu**. Wash your hand.

## MAIPE KANNAI-ÑA.

*His/her hands are hot.*

The phrase **maipe kannai-ña** is often used in gardening to refer to someone who touches a plant and causes it to wither. 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* or *donne’*, they may kill the entire plant. They are usually kept away from the *gualo’*.

When a person’s hands are “hot,” it is believed that they have healing energy or good massaging hands and can *lasa*, or massage, the toughest aches and pains from a person’s body, much like the *yo’ãnte* or *suruhana/u* in our community who practice traditional healing today.

“Hot” hands can also refer to a lucky hand of cards, and **maipe kannai-ña** can refer to a gambler who always seems to win a lot of money. There are more nefarious ways that someone with “hot” hands can obtain money, such as fraud, swindling, and cheating. They take money or scam from the most trusting and unsuspecting victims, such as the *manãmko’* in our community.

Examples:

Adahi sa’ **maipe kannai-ña**.

*Watch it, he has hot hands.*

Mãmfe’ hao pupulu ya un puno’ i tinanom-hu sa’ **maipe kannai-mu**.

*You picked my pupulu and you killed my plant because your hands are too hot.*

## **BULA BUCHI-ÑA**

### *Motmomot pachot-ña*

Gof siña na u nina'bulala i taotao ni' kinanno'-ña, lão ti nengkanno' ha' na siña u na'meggagai i chinile'-ña. Yanggen umambiente i taotao ni' fina'tinas siha gi fi'esta pat dangkolon plântada para i familia, siempre nai u nina'bulala yan mafñoñot i tiyân-ña astaki ti ha na'siña esta mamañot mås. Estagui' i ri'alidât ni' hâfa kumeke'i i frâsa bula buchi-ña.

Lão para i famagu'on gof siña u fanma sângan na bula buchen-ñiha yanggen dimasião mangga'komuentos, pat manmalate'ña manguentos mås ki idât-ñiha. Mansen nà'yayas i kinalamten-ñiñiha sa' manmandemâmanda para u fan ma atiende. "Ai sa' bula buchi-ña" siña ha âlok un âmko'. Atdet i manminagof-ñiha este siha na famagu'on para u fanapatte ni' tiningo'-ñiha.

Lão guaha na ti na'magof masangân-ña este na frâsa. Tãotao ni' mampos meggai estorian-ñiha para u fanmasângan, tât komu put hâfa guaguaha yan manmasusesedi gi tano', âpbladorihas, fina'estoria, yan ideha siha, siña lokkue' manmariferi komu bula buchen-ñiha pat "stuffed to the gills" (motmomot i pachot-ña). Bulala na taotao siha maninalulula para u ma chispasi hâyi malago' umekungok i meggagai na estorian-ñiha. Mitsese biâhi na mås meggai na âpbladorihas finakcha'en-ñiha.

Guaha na biâhi na i bisita, pat tãotao sanhiyong, ni' manmâtto ya ma kusecha i miguinaha na kotturan CHamoru yan i sen geftao na espiriton hâfadai, manma dingu i isla yan manma chule'huyong i tiningo' yan eksperensia na binifisiu siha sin hinasso put mangginen mamanu i tengguang-ñiha. Siña lokkue' manma deskribi este na taotao komu manma na'bula buchen-ñiha. Este na klâsen aksion-ñiha ini na taotâgue kulan eyu i finatton i mamfafa'baba na taotâgue (carpetbaggers) gi finakpo' gera. Manma tungo' komu mansen tailayi.

Examples:

**Bula buchen-ñiha** este siha i manmalagradesidu na taotågues ginen otru 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.*

Ai na tinemtom påtgon si Bunitåyi! **Bula buchi-ña!**

*Bunitåyi is such a smart little girl! She is full of stories!*

## **BULA BUCHI-ÑA** *Stuffed to the gills*

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**.

Children can also be labeled **bula buchi-ña** when they are extremely talkative and talk beyond their age. Their exuberant spirits can become exhausting as they are constantly demanding an audience. "**Ai sa' bula buchi-ña,**" an adult might lament. These children are excited to share everything they're learning, so they talk endlessly.

There is also a negative connotation to the phrase. Persons full of news, gossip, stories, and ideas can be referred to as **bula buchen-ñiha**, or "stuffed to the gills." Folks who love to hear themselves talk cannot wait to *chispas* with anyone who will listen. Oftentimes, they end up with more gossip to impart.

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. They are also labeled **bula buchen-ñiha**. Their behavior is compared to the historical post-war carpetbaggers. CHamoru people find this practice offensive and deeply shameful.

Examples:

**Bula buchen-ñiha** este siha i manmalagradesidu na taotågues ginen otru 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.*

Ai na tinemtom påtgon si Bunitåyi! **Bula buchi-ñā!**  
*Bunitåyi is such a smart little girl! She is full of stories!*

## TILIFON HALAIHAI

### *Pãchot tãotao na kumunikasiòn sin tekngo'*

CHaddek dumokko' yan ha kunanãfgue huyong gi tano' este i **halaihai** na tinanom, ayu i akangkang tãsi, ni' dumodokko' gi meggai-ña gi kãnton tãsi yan ha kunanãfgue maseha mãnu na siña. Este na komukunanaf na kakale' cha'guan kulan pumarehu kinalamteten-ña yan hãfa taimanu mana'ana'i emfotmasion i taotao siha put hãfa manmasusesedi gi presente, put finatai gi komunidãt, put che'cho' mãlabida, yan put hãfa otro siha guaguaha. I hale' i **halaihai** ni' komukunanaf gi tano' kulan i talen **tilifon** gi gima' ni' estãba ginen meggagai guaha ãntes di tinahgue ni' tekno na **tilifon** pã'go na tiempo. I palabra, halaihai, atphahon komu angokuyon na infotmasion.

Ãntes di manmãtto i mudetno na klãsen komunikasion, tãt komu i **tilifon**, rediv, yan "broadband internet", sumen ifektibu i **tilifon halailai** gi iya Guãhan gi setbisio-ña entre i komunidãt gi isla. Esta pã'go ma u'usa ini i **tilifon halaihai** entre i komunidãt gi manapãsan emfotmasion ginen pachot tãotao desdeki un prohimu asta i otro parehu gi gima', gi che'cho', gi eskuela, gi sentron kada songsong, yan gi Gima' Yu'os. Chaddekñaña este para u fanana'tungo' put hãfa guaguaha.

Un ihemplo put i pudet-ña este i **tilifon halaihai** sumen annok yanggen guaha mãtai gi espetãt. Ensegidas chadeddek manmana'fanmanungo' i membron i familia siha para u fandanña' ya u ma li'e' i matai ãntes di u ma chule' i tataotao-ña asta i fanmãtaiyan gi halom espetãt. Ensegidas lokkue' ma na'kalamten i **tilifon halaihai** para u fanmana'tungo' i parientes yan membros i familia yanggen guaha dãngkolon piligru na sinisedi. Guaha ha' na biãhi na ma usa lokkue' i **tilifon halaihai** para ma na'fãmta' apbladorihas, i ti manna'magof yan manailayi na kuentos.



Tilifon N. A telephone, a vocal communication device.  
Oppe i tilifon, pot fabot. Answer the phone, please.

Tilifon halaihai N. Refers to gossip and unconfined information passed on by word of mouth. Halaihai refers to the spade-like green-leaf plant with endless vines growing throughout the beach comparable to uninterrupted telephone lines.

Halaihai N. A beach morning glory, or a moon flower, a type of vine common along the seashore and swamp, growing to over 40 feet long.

# TILIFÓN HALAIHAI

## *Informal local communication*

**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 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.

Examples:

Mås angngokuyon i **tilifón halaihai** kini i rediv patsino i tilibikbik.  
*The traditional local communication network is more reliable than the radio or the television.*

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

## MAMATKILU

*Para u silencio; huchom i pachot-ña*

Måskeseha i palåbra mamatkilu ma translåda komu “para u silencio,” i asunto ha rifeferi i abilidadå para u ma adahi håfa para u ma sångan gi kombetsasion yan deskutasion siha. Sumåsaonao gi mamatkilu ayu i para un gef tungo’ i seknefekante-ña i para un silencio sa’ mama’nunu’i’ håo respetu asta otro taotao yan tiningo’ put månu sagå-mu entre i taotao siha ni’ mañaosao gi deskutasiån. Guaha finayi-ña manhasso i taotao ni’ ha tungo’ ngai’an na siña gui’ kumentos yan ngai’an na u huchom i pachot-ña. Para u ayek sumilensio gi aprupiedåt na mumento nai siña ma sångan put eyu na prohimu na ha na’a’annok i menhallom-ña.

I taotao ni’ mamatkikilu siña ha notan maisa gui’ put kuånto biåhi i kontrebusion-ña gi deskutasiån put akompårasiån yan otro, ya ha na’sen siguru na ti guiya mås sumåsaonao komuentos durånten i kombetsasiån. I taotao ni’ ha tungo’ mamatkilu gi aprupiedat na tiempo ha fafata lokkue’ otro na fina’någuen kotturan CHamoru, tåt komu i hulat maisa entre i asunto i menhallom yan mamåhla. Para ayu siha na i taotao, ni’ manai kinemprende na durånten kombetsasion guaha enfotmasion ma gogo’te tåtte yan ti ma såsangan huyong agang, pues lachi na ma entetpe i mamatkikilu na taotao komu tåya’ tiningo’-ña osino ma’åña pumattesipa. Låo, gi tradisionåt na areklamenton susiåt put kumombetsa gi fino’ CHamoru, lameggai biåhi na ma måtka i taotao ni’ ti ha tungo’ sumilensio gi aprupiedåt na tiempo komu bufon osino tai menhallom. Gaije ha’ lokkue’ na gof siña ma sångan komu taimamahla.

### MAN + FATKILU

Mamatkilu Vb. Stopped talking, being silent. **Mamatkilu** i taotao. The Man stopped talking.

## MAMATKILU

### *To be quiet*

While the word **mamatkilu** translates to “being silent,” the concept can also refer to someone’s ability to exercise prudence in conversation and discussions. **Mamatkilu** involves being keenly aware of the significant role silence plays in displaying respect for others and knowledge of one’s place within the power dynamic of an interaction. Knowing when to speak and when to remain silent is considered an art in CHamoru culture. Listening carefully and speaking at the right moment can be viewed as a way to convey wisdom.

One who values the practice of **mamatkilu** may note how often they have contributed in a discussion in comparison to others, taking special care to avoid dominating a verbal exchange. In knowing when to speak and when to be quiet at the appropriate time, a person also showcases other CHamoru culturally appropriate behaviors linked to the core values of *menhallom* and *mamåhlao*, such as *hulat maisa* (self-control).

For those unfamiliar with the subtleties of CHamoru conversation, silence from an individual can be falsely interpreted as a lack of knowledge or the fear of engaging. However, traditional CHamoru conversation etiquette often labels the individual unable to remain silent at the appropriate time as foolish or lacking the ability to self-regulate. There is also the risk of being perceived as *taimamåhlao*, lacking in manners or appropriate decorum.

Examples:

**Manmamatkilu** i famagu'on sa' ma nánangga na u fonhåyan si Nānan Biha komuentos.

*The children kept quiet, while they waited for grandma to finish talking.*

**Mamatkilu** yu' sa' hu respeta si Jose sa' mineggaiña eksperensia-ña.

*I refrained from speaking, because of my respect for Jose's experience on the matter being discussed.*

Ti ha tungo' **mamatkilu** si Jenny; sigi ha' umåpbla annai komuékuentos i ma'estra.

*Jenny does not know how to keep quiet; she kept gossiping while the teacher was talking.*

## FATKILU

*I taotao ni' ha hassuyi lão ha go'te tatte i responde-ña*

I palåbra **Fatkilu** ha rifeferii idehana i taotao para u go'tetåtte i hinasso-ña ya mungnga na u fan oppe chaddek,, achok ha' ha engkuekuentra desrespetu pat trinåtãn tinya' hostisio, spesiåtmente yanggen hãyi i ha adingangan takhelo'ña estão-ña kini guiya. Este na aksion ha sesedi i petsona para u abãnsa i bãlen Chamoru ni' mamãhlao, respetao, yan menhallom. Para un **fatkilu**, siempre guaha umitde na diniseha na ti un fanensutta osino manlãtde. **Fatkilu** manrifeferi ni' taotao ni' seriooso manhasso kon hostisio. Metgot minaolek-ña tumaiguini sa' ha na'ma sostietieni sãfu na rilasion entre tãotao siha yan ha na'pãpara hãfkao na klãsen yinaoyao gi komunidãt, yan kontodu mama'nunu'i diniseha na siña manafa'maolek gi deskutasion put hãfa na klãsen kinirihi. I taotao ni' prumaktitika este i **fatkilu** na asunto CHamoru, ti debidi u chadeddek ma sokne pat sino u ma sospecha komu komfotme gui' ni' kritisisa pat ha aksepta i gef gai adilanto na hustisia. Ti mappot ma ayek i fatkiluna aksion yanggen i taotao guaha mãs taddong tiningo'-ña put i ti manna'magof na risutto siha ni' siña manmasusedi entre i komunidãt osino gi dinanña' difirentes grupon familia yan manatungo'.

**Fátkiluyi** Vb. To be quiet about what happened, to ignore, to avoid answering back or making further remarks. Hu **fátkiluyi** ha' i ma'gas annai ha lalãlatde yu'. I remained quiet when my boss was reprimanding me. Syn. Disatiende, pakakã'i.

## FÁTKILU

### *Someone who speaks mindfully*

**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 *mamåhlaho*, *respetu*, and *menhallom*. 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.

Examples:

**Mamfátkilu** todú i taotao gi i gima' Yu'os, annai lachi si Pále' gi i tinaitai-ña.

*The people spoke carefully at the Church, when Father made a mistake in his reading.*

Ti **fátkilu** si Carlos sa' ha bábaba ha' i pachot-ña maskeseha háfa ma sásangan.

*Carlos does not filter his words because he opens his mouth no matter what is being said.*

**Mamfátkilu** todú i taotao siha achok ha' manmabotléleha todú i famalao'an.

*The people are careful with their words even when the women are being ridiculed.*

## DADDAO

*Na'ma'a'ñao, malamãña, tai ase', matditu*

I palåbra **daddao** tehnga ma u'usa para manriferi put gåga' ni' matan pekno' pat gotpe para manataka. Låo este na palåbra ma u'usa lokkue' para manreferi put endebyu'åt ni' chaddek manresponde kontra håfkao na estotbo. I taotao ni' **daddao** ha na'siña dumesatiende i siñenten tåotao yan tåya' guaha para u na'låmen taotao kosaki guiya para u gånna i atgomento pat i mimu. I aksion yan fino' i **daddao** na tåotao manmalaknos ha' sin hinasso sa' takhelo' i entension-ña para u gånna pat u å'ñao i otro. Måolek ha' buente dumaddao yanggen guaha ma patitiki patma mumuyi na kåosa gi me'nan i linahyan tåotao låo ti måolek este na klåsen desposisìon tåotao.

Komu guaha na ma usa este na palåbra gi sen tailayi na klåsen deskrepsión, gof siña ha' ma usa lokkue' gi maolek na deskrepsión, piot lå'iyi yanggen i petsona ni' ma i'ilao mama'nu'i chaddedek na kinapås yan sin sinetsot sumåonao gi åtgomento pat mumu kun dångkolon minetgot yan minalago' para u gånna i masahegat na kontråriu.

**Daddao** - N. or Adj. Cruel, mean, of or relating especially to a vicious animal that bites or stings. Syn. Åkka'. Cf. malamãña, mark with viciousness or savagery.



## **DADDAO**

*Fierce, mean*

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.

Examples:

CHa'-mu umespãpanta i ga'-hu ga'lågu sa' **daddao**.

*Don't irritate my dog because it is ferocious.*

**Daddao** si Jose pachot-ña komu bulåchu.

*Jose just says whatever comes out of his mouth when he is drunk.*

**Dumaddao** si Rosalia annai ha tungo' na ma digiruyi gui' gi i patten i familia.

*Rosalia became livid when she found out that she was not given the same share of family resources.*

## YÅOYAO

*Aburiga o sino sangan ya u ma tungo'.*

**Yåoyao** na asunto CHamoru ha gâgagao na u ma nâ'i atension un sentidu na prublema pat kâosa ni' nisisâriu para u ma deskuti yan ma ilao para u ma fa'maolek. Gef siña na dângkolo atborotuña este na aksion piot gi halom i kottura ni' ma u'usa takhelo' yan mandeferensião na klâsen komunikasion, yan lokkue' annai debidi i taotao u na'fayi gui' put hâfa mohon mangeke'ilek-ñiha ayu i ti humuyong a'gang yan u tungo' lokkue' i seknefekânten-ñiha hâfa i tehtehnan ni' ti manma sangan. Manmappot osino manmakkat na suhetu siha tehnga manma fa'maolek gi gef sentidu osino gi suâbi na inatuka gi annai siña u ma kontenuha i minaolek rilasion entre tâotao siha gi dikike' na komunidât. I taotao, ni' fihu guiya humâhaohao para u ma atuka sentidu siha na topiku, guseña na guiya siempre ma na' pâ'a' na bumuskaplaito gui' osino na'ma'a'ñao para u ma fa'atungo'. Meggai na biâhi ti na'magof ennao i **yåoyao** na deskrepsion. Lâo, lameggai biâhi na yanggen ma na'mappot para u ma deskuti i prublema, dumokko' yan mâs dumângkolo i prublema. Gi mâs na'maolek na ma usâ-ña, gai adilânto i **Yåoyao** gi deskutasion put mappot ma fa'maolek na kâosa ni', yanggen ma nâ'i atension, gef siña u ma na'klâru i prublema ya u ma kurihi. Ginigiha este na asunto CHamoru ni' i siña gaige pat i taigue na fondon bâlen menhallom yan inagofli'e'.

**Yaoyao** N. or Adj. Trouble, confusion. **Yaoyao i taotao sa' meggai problemâ-ña.** The man is confused because he has many problems. Also *lebok, inkibukao*.

## YAORYAO

### *To Stir up or Bring to Light*

**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 *menhallom* and *inagofli'e'*.

#### Examples:

Kalan **yinaoyao** si Ana gi i hintan "probate" sa' duru ma faisen kuestion siha nu i mandelikáo.

*Ana was disturbed at the probate meeting because she was being asked extremely sensitive questions..*

Mungnga komuentos put politikát gi i lamasa sa' siempre guaha **yaoyao**.

*Don't speak about politics at the table because you will stir up some emotions.*

Si Anghet **yumaoyao** i Mañamoru put i direchon-ñiha.

*It was Anghet who stirred up the CHamoru people about their human rights.*





**KOSTUMBRE  
SIHA**

# INAYUDON KÁNNAI

## *Fanná'i ayudu*

I **Inayudon Kánnai** ha rifeferi ayu i prinibienen sinapotte para háyi ni' numisisita ayudu, ya ha ekstetende i bálén Inafa'maolek, Inayuda yan Inagofli'e'. **Inayudon Kánnai** mäs put konsensian i taotao para u fanayuda áhe' sa' ti put guaha manggágao inasiste. Mäs este put hinasson taotao ni' háfa mohon nisisidát i otro, yan put i minalago'-ña para u fanayuda ántes di i taotao u nina'chatsaga siñente-ña para u fanggágao inasiste. I ma nã'en este na inayudu ántes di u ma gágao tinámpe háfkao minamahláo-ña i prohimu gi me'nan i linahyan.

Unu na klåsen asunto ni' sumåsaonao guini na prinaktikan kotturan CHamoru ayu i chenchule', i nina'i gi difirentes na silibrasion siha yan i ika, i nina'en salåppe' para i matai. Ti ayudon salåppe' ha' na klåsen inasiste manmanåna'i na kontudu ayudu put nina'en matiriåt, ayudon fuetson kánnai para bula siha na cho'cho' osino nina'en kompasión yan inafa'maolek. debidiu ma nota guini na yanggen guaha ayudu ma ufresi, i taotao ni' ma nånå'i ayudu u magufi umaksepta ayu na inasiste. I inakseptan ayudu pat sinapotte kumeke'ilek-ña na i ma ayuyuda på'go siempre u fanayuda gi mamaila' na tiempo taiguihi i ma asiste-ña. Este na asunto ha afifitma i oplegasion put Inafa'maolek.

Ayudu N. a help, support, something that maintains or sustains.

**Tåya' ayudu mã'fatto ginen i tatan i patgon.** There is no help coming from the child's father.

Kánnai N. Hand, a pointer or an indicator, the two most upper working limbs of the body. **Ga'gåsi i kannai-mu.** Wash your hands.

# INAYUDON KĀNNAI

## *Helping Hand*

**Inayudon Kānnai** refers to one providing support to another in need, advancing the core values of Inafa'maolek, Inayuda, and Inagofli'e'. **Inayudon Kānnai** 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 *Inafa'maolek*.

Examples:

Gof annok i **inayudon kānnai siha** annai makpo' i pakyo.  
*The "helping hands" type of assistance was evident after the typhoon.*

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

Manmetgot i taotao tãno' ginen i kestumbren **inayudon kānnai**.  
*The cultural practice of "helping hands" contributes to our strength as a people.*

## NÁ' TÅOTAO TUMÅNO'

*Nengkanno' para i linahyan tåotao*

**Na' tåotao tumåno'** ayu i para u fanma pribiniyi nengkanno' i linahyan tåotao ni' manmåtto ginen otro lugåt osino ni' manmåtto para håfa siha na silibrasion. Put mås ma tungo'-ña, harifeferi este na fråsa i para u ma na'famboka i linahyan tåotao siha ni' mañaonao gi misa yan i **likao** gi inenran un gupot sântos patsino håfa na che'cho' i gima'yu'os. **Na' tåotao tumåno'** ayu i parai i mampattesipa gi silibrasion rilihon ya este siha na nengkanno', mangginen i taotao i komunidåt pat i sengsong, ya nina'posisipble este ginen dos na hinenggen kottura: , i **inayudon kannai** (mana'ayuda) yan i **chenchule'**. Siña ha' manma plânta todú i sentåda guatu gi gima' un familia, låo todudu i matiriåt-fina'tinas mangginen i manmannå'i ayudu. Lokkue', yangin guaguaha' sepbla, man mabalutani i bisita nu i na' taotao tumano' para fina'boka gi hinanao-ñiha despues.

På'go na tiempo mås ma u'usa **na' tåotao tumåno'** para i nengkanno' fi'esta ni' manma plantåyi i bisita despues di i misan i patron i sengsong. Låo hagagas ha' este na tradision manma chochogue åntes di hinalom-ña i rilihon Katoliku, tattete asta i antigu na susiedåt CHamoru annai mandadanña todú i taotao Marianas ya ma tulos mågi i sakman-ñihan para i ginepten Lasso' Fua. Ayu sen dangkolo na gupot! (Taitai put si Pontan yan si Fu'una.) Tehnga i man achafñak yan i familia yangin guaha sinilebran takhelo' na sinisedi, tåt komu i kinisechan tinanom siha patsino mehnan pineskan tåsi. I mañaina-ta tehnga ma.

Guihi gi dinanña'-ñiha i mañaina-ta man CHamoru, manachaparehu man man gopte, bula lokkue' i **na' tåotao tumåno'** yan kontodu difirentes klåsen huegon kompetensia, lålai yan baila, yan lokkue' i kinahat guma', galaide' pat såkman.



Na' - Vb. A prefix, causative verb, verb activator, activates words.

Taotao N. Human beings, people.

Tãno' N. World, earth, land, soil, ground. ***Dångkolo tano'mãmi giya Hãgat.*** We have a large land in Agat.

# NĀ'TAOTAO TUMANO'

*Gathering the people.*

**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=walk) 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 kannai* (helping hands) and *chen'chule'*. 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*).

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 Humatak, where there was a large celebration in honor of Puntan and Fu'una.

Family clans also celebrated or acknowledged important occurrences, such as abundant crops or the catch of a large school of atulai. 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'**.

Example:

Fatto guatu gi i gima' tata-hu bihu despues i Misan San Roke para i **na'taotao tumano'**.

*Come to my grandpa's house after Mass at San Roke Church for the **na'taotao tumano'** (meal for the people).*

## SI YU'OS MA'ÅSE'

### *Agradesimento; Inabiban Ayudu*

Este na saludu mahuhungok desdi i gima' Yu'os asta i eskuela, asta i gima' yanggen un tungo' fumino' CHamoru. Kadada' na tinayuyot para i taotao nu i ma sangångani. Tinayuyot sa' i palåbra, **ma'åse'**, takhelo' na palåbra gi kotturå-ta. Estagui' i minaolek Man CHamoru na ma u'usa i palåbran **mina'åse'** achokha' para i nina'en agradresimento. I hale'-ña este na sinangan måfatto ginen as Yu'os yan i manggai'ase' na taotao. Mafatto ginen i **manyo'ase'** na taotao ni manhongge fitme as Yu'os.

På'go na tiempo, meggai na manhoben ti mangonfotmi nu este na saludu. Yan-ñiha ma usa **Saina Ma'åse'**. Gi magåhet, ti meggai i diferensiå-ña todú i dos palåbra yumayaoyao i manantigu na mañaina-ta.

Yu'os N. God, Supreme being. **Maolek si Yu'os.** God is Good.

Ma'åse' Adj. Mercy, pity, forgiveness, sympathy. **Ma'åse' i taotao ni' i bisinu-ña sa' malångu.** The man is sympathetic to his sick neighbor.

## SI YU'OS MA'ÅSE'

*Thank you*

This saying, which is translated literally as “May God’s mercy be upon you,” is often heard at church, at school, and at home by CHamoru speakers. The phrase is a short prayer that is commonly used as an expression of gratitude. The word **ma’åse’** is an important value in the CHamoru culture. It’s use manifests the importance of generosity and appreciation by the CHamoru people. This phrase is rooted in God’s mercy and blessing.

These days, many use the more secular version **Saina ma’åse’** which refers to calling on our ancestral spirits for blessings.

Examples:

**Si Yu’os ma’åse’** sa’ hu li’e’ hao ta’lo.

*I feel blessed because we are able to see each other again!*

**Si Yu’os ma’åse’** nu i ginaigue-mu guini.

*Thank you for your presence here!*

## FÅKKAI

*Mamarehu i pinatte*

På’go na tiempo na yanggen ta hungok i palåbra **fåkkai** guse’-ña manhallom hit nu i sostånsia 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). Låhihot yan på’go na tiempo, gaige ha’ lökkue’ gi i deksionårion Topping (1975) yan Dipåtamenton Asunton CHamoru Siha (2009). Gi i lepblon Topping, ha nå’i nu i sostånsia komu “numá’dåñu, mananña, numá’puti.” Siha si Calistus, si von Preissig, si Påle’ DeVera yan i DCA, mana’huyong i sostånsia nu i ta tátaitai gi i lepblon nubena siha. Guaha na lepblon

nubena ginen 1916 na ma tuge' nu i mamåle' pi'ot si Påle' DeVera. Para siha, ilek-ñiha na **fåkkai** kuméke'ilek-ña "pinatte nu i pinarehu."

Este na palåbra gof didok i sostansiå-ña. Kuméke'ilek-ña pinatte pat dinibidi komu irensian tâno', kinenne' guihan, kinesechan guålo' yan otro klåsi na guinaha siha. Sásaonao gi i sostansiå-ña na guaha pinarehu gi i pinatten kada taotao. Sesso un sodda' este na fino' gi i lepblon tinaitai yan nubena siha. Put i hemplo, "*Fåkkai ham nu i tinemtom.*" osino, "*Fåkkai ham nu i minatatnga-mu.*" 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 todú.

Gof ná'piniti na un gof masåmai na fino' CHamoru sesso ma'usa gi i ti dinanche pat deshonesto na manera. Sesso guaha linache gi i ma'uså-ña. Guaha umú'usa komu chumilong i sostansiå-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 extension i manmófo'na na mañaina-ta. Kurírihi mo'na.

A possible derivation of Fåkkai could have come from fåkka' + i, which gives the meaning to distribute for "x".

Fåkkai = fåkkå'i Vb. (archaic) To evenly divide and share, to evenly distribute. **Manmafåkkai todú i famagu'on ni' irensia.**

## FĀKKAI

### *To distribute equally*

These days, when the word **fākkai** 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 **fākkai** 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. The word means “equitable distribution” and should be used that way.

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. For example, “*Fākkai ham nu i tinemtom*” (Impart your wisdom on us) or “*fākkai ham nu i minatatnga-mu*” (Share with us your courage). 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 **fākkai** is frequently misused. Some use the word as the equivalent of the English curse word because of its similar sound. However, the word ‘fōkai’ is not a CHamoru word but rather, a local brand name. 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.

Examples:

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

Fåkkai i grasiå-mu gi famagu'on.  
Impart your blessings equitably on the children.

Adahi na ti un fåkkai i kinnenne'-mu mañâhak: finé'nena i manâmkó'  
pues na i manhoben.  
Make sure to share the mañâhak that you caught; first with the elders,  
then with the youngsters.

## **AGRADESIMIENTO**

1. Alvarez, Lorenza. Personal Interview. 13 October 2021.
2. Anderson, Anthony. Personal Interview 14 October 2021
3. Anderson, Rosalin. Personal Interview. 14 October 2021
4. Barcinas, Ha'ani Personal assistance 14 October 2021.
5. Barcinas, Rabon Personal Interview 14 October 2021
6. Benavente, Tomas. Personal Interview 14 October 2021
7. Chargualaf, Alicia Personal Interview 14 October 2021
8. Chargualaf, Barbara. Personal Interview. 28 October 2021
9. Chargualaf, John Personal Interview 14 October 2021
10. Cruz, Edna. Personal Interview. 27 October 2021
11. Cundiff, William Eldon. Personal Interview. 28 October 2021.
12. Doyle.....Joaquin
13. Garcia, Antonia. Personal Interview 14 October 2021
14. Guerrero, Patricia Taitano. Personal Interview. 2 November 2021.
15. Ignacio, Carmen Personal Interview 2005
16. Ignacio, Rita. Personal Interview 2005
17. Nelson, Theodore Sr. Personal Interview. 6 October 2021.
18. Paulino, William. Personal Interview. 28 October 2021.
19. Perez, John Personal Interview 14 October 2021
20. Perez, Julie F. LG. Personal Interview conducted by Elyssa Santos.  
19 September 2021.
21. San Nicolas, Mary. Personal Interview. 19 September 2021.
22. Sanchez-Torre, Mary T. Personal Interview 29 October 2021
23. Taimanglo, Raymond LG. Personal Interview. 15 September 2021.
24. Tenorio, Julia. Personal Interview 13 October 2021.
25. Tenorio, Roland. Personal Interview 13 October 2021.



## OTHER SOURCES

Inafa' maolek: Chamorro Tradition and Values. The Hale'-ta Series. Hagåtña: Political Status Education Coordinating Commission, 1996.

Hattori, Anne Perez. Colonial Dis-Ease. Honolulu: University of Hawaii Press, 2004. (pp.13,14)

Cunningham, Lawrence J. Ancient Chamorro Kinship Organization. Agat: L. Joseph Press, 1984.

Cunningham, Lawrence J. Ancient Chamorro Society. Honolulu: Bess Press, 1992.

Department of Chamorro Affairs. *Chamorro Heritage, A Sense of Place: Guidelines, Procedures and Recommendations For Authenticating Chamorro Heritage*. The Hale'-ta Series. Hagåtña: Department of Chamorro Affairs, Research, Publication, and Training Division, 2003.

Forbes, E. (2011, March 19). BIBA SAN JOSE!. Paleric. <https://paleric.blogspot.com/2011/03/biba-san-jose.html>

Forbes, E. (2016, August 23). Chamorro Expressions. Paleric. [https://paleric.blogspot.com/2016/08/chamorro-expressions\\_23.html](https://paleric.blogspot.com/2016/08/chamorro-expressions_23.html)

Forbes, E. (2017, February 20). MANANA SI YU'US. Paleric. <https://paleric.blogspot.com/2017/02/manana-si-yuus.html>

Forbes, E. (2011, May 25). FINO I MAN AMKO': MINA'LAK I CHALAN, HINEMHOM I GIMA'. Paleric. <https://paleric.blogspot.com/2011/05/fino-i-man-amko-minalak-i-chalan.html>

Forbes, E. (2017, March 28). KANTA: SEN MEHNALOM NA ADAHEN. Paleric. <https://paleric.blogspot.com/2017/03/kanta-sen-mehnalom-na-adahen.html>

Forbes, E. (2016, April 20). MI, MI, MI. Paleric. <https://paleric.blogspot.com/2016/04/mi-mi-mi.html>

Forbes, E. (2017, May 19). WHAT IS "INAFAMAOLEK?". Paleric. <http://paleric.blogspot.com/2017/05/what-is-inafamaolek.html>

Forbes, E. (2012, September 14). OBA SKOBA. Paleric.

<https://paleric.blogspot.com/2012/09/oba-skoba.html>

Guampedia. Geftao. Guampedia.  
<https://www.guampedia.com/geftao-unselfishness/>

Guampedia. Fiestas. Guampedia.  
<https://www.guampedia.com/fiestas>

Guampedia. Mamâhlao: Shame. Guampedia.  
<https://www.guampedia.com/mamahlah-shame/>

Guampedia. Matatnga. Guampedia.  
<https://www.guampedia.com/matatnga/>

Guampedia. Novena: Catholic Devotional Prayers. Guampedia.  
<https://www.guampedia.com/nobena-novena-catholic-devotional-prayers>

Hattori, Anne Perez. Colonial Dis-Ease. Honolulu: University of Hawaii Press, 2004. (pp.13,14)

Inafa' maolek: Chamorro Tradition and Values. The Hale'-ta Series. Hagâtña: Political Status Education Coordinating Commission, 1996.

McGrath, Thomas B. "*Change and Persistence Among the People of Guam.*" Journal de la Société des Océanistes 40, no. 79 (1984): 257-264.

Perez-Howard, C. "*Thoughts and Confession of a Chamorro Advocate.*" Hale'-ta- Hinasso'; Tinige' Put Chamorro: Insights; The Chamorro Perspective. Hagâtña: Political Status Education Coordination Commission, 1993.

Resolution No. 535-31, I Mina'trentai Unu na Liheslaturan Guahan

[https://www.guamlegislature.com/COR\\_Res\\_31st/Res.%20No.%20R535-31%20\(COR\).pdf](https://www.guamlegislature.com/COR_Res_31st/Res.%20No.%20R535-31%20(COR).pdf)

## BOOK DESCRIPTION

### **Kao un tungo' hafa kumeke'ilek-niha este siha na sinangan osino este siha na palabras yan i taimano ma'usan-niha?**

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.

*Inafa'maolek*

*Matatnga*

*Geftao*

*Menhallom*

*Mesngon*

*Ni hoi ni goi*

*Mamimidi i chalan*

*Manana si Yu'os*

*Mina'lak i CHalan; Hinemhom i Gima'*

*CHagi ya mungnga ma dagi*

*Guse'-ña un gacha' un dâkon kini un ke'yao*

*Hinilat/Inipos gago'-ña*

*Oba eskoba*

*Maolekña manggâggao ya ti ma nâ'i ki manufresi ya ti ma agradesi.*

*CHule' guagua'*

*Fabulas di chispas*

*Si Gayegu/Gayega*

*Maipe kannai-ña*

*Bula buchi-ña*

*Tilifon halaihai*

*Mamatkilu*

*Fatkilu*

*Daddao*

*Yaoyao*

*Inayudon Kânnai*

*Na'taotao Tumano'*

*Si Yu'os ma'âse'*

*Fâkkai*

