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## Pulan Tumaiguini

As the pulan, Tumaiguini, kicks off the new lunar year, it also marks the beginning of the voyaging season in our region which lasts up until the month of April. Tumaiguini translates as “This is the way,” or “Like this,” reminding us that understanding how things are or came to be requires looking back and remembering.



Image: Waning Pulan • Raymond D. Anderson



## Biba Sinahi!



The moon plays a deeply important role throughout Oceania. The phases and cycles of the moon influence much of ocean life, from the spawning of coral polyps, to the migration patterns of sea turtles, to the rising and falling of the tides themselves. Settlers throughout the Pacific identified this connection between nature and the moon, using it as a way to keep track of seasons. In the Marianas, the year was divided into 13 complete cycles of the moon to create a lunar calendar. The lunar calendar consists of the 13 months: Tumaiguini, Maimo', Umatalaf, Lumuhu, Makmamao, Mananaf, Semu, Tenhos, Lumamlam, Fanguallo', Sumongsong, Umayanggan, and Umagahaf.

Image: Litekyan (Ritidian) Star Calendar Petroglyph • Chad Filipiak, 2012

The use of the [lunar calendar](#) speaks volumes about how the people of our island chain viewed themselves in respect to nature. Rather than fighting the forces of nature, the CHamoru/Chamorro people saw themselves as part of it, structuring the activities of daily life around different lunar months in order to work in tandem with the world around them. Different moons would signal a number of things such as the time to catch certain fish, when to begin planting certain crops, and even when to begin preparations for incoming typhoons. Even the phases of the moon have importance, as many [weavers](#) choose to pick their leaves under the light of a full moon. The influence of the lunar calendar is maintained today by the [fishermen](#) and farmers who still [catch fish](#) and plant the same seeds as their ancestors have for thousands of years.





On January 24, 1972, Sgt. Shoichi Yokoi was found in the jungles of Talafo'fo' 27 years after the end of WWII. When the Americans began their recapture of the island in 1944, Yokoi and ten others fled into the jungle where they planned to hide from enemy troops. Yokoi was the only one of the group to survive. Yokoi survived off the land by hunting animals like eel and pig and harvesting fruits such as coconut, breadfruit, and papaya.

## Surviving Off The Land

At 6:30pm on January 24, two hunters, Manuel Tolentino De Gracia and Jesus Mantanona Duenas, were out checking on their fish traps when they spotted Yokoi by the river. Yokoi charged at them, believing they were enemy soldiers, but was easily subdued. The two hunters took Yokoi to their home and fed him before bringing him to the village commissioner (mayor). Yokoi was then interviewed by Honorary Japanese Consul James Shintaku. Using the cycles of the moon to keep track of time during his time in hiding, Yokoi was able to correctly assume that it was 1972.

In February, Yokoi returned to Japan where he received a hero's welcome. Yokoi would become a celebrity in his home country where he would appear on television programs and as a guest speaker at events.

Click on the link to read more about [Sgt. Shoichi Yokoi](#) and to view more photos like the one above visit [Micronesia Area Research Center Collection](#).

Image: Talofo'fo' Falls Batik • Judy Flores Collection



### Adding Pika to the New Pulan's Year!

Fina'denne' is a salsa like mixture that CHamoru's/ Chamoru's add to their main dishes.

#### Ingredients:

- 1/2 c Soy Sauce
- 1/4 c Vinegar or lemon juice
- 1 Onion
- 2 Green Onions
- 3 Minced Hot Peppers



### Seeds to Sow

This time of the year is great for sowing seeds. Here are a few seed suggestions to start your garden.

- Onion (Jan-April)
- Tomato (Jan-May)
- Hot Pepper (anytime)
- Lemon (anytime)
- Green Onion (anytime)



# Cultural Practices Strengthens Connections

One of the most enduring aspects of CHamoru/Chamorro culture is CHenchule’/Chenchule’, a system of exchange in which families express their care for and a sense of obligation to each other. Chenchule’ is often in the form of gifts of money, food, or help, depending on the situation or particular need. It recognizes and strengthens social connections and helps sustain the CHamoru’s/Chamorro’s family and community. This kind of reciprocity is common among Pacific Island communities where sharing resources and helping each other in times of need are vital for survival.

As a community-based project, Guampedia reflects a culture of connection that is supportive, collaborative and reciprocal. Guampedia relies on the support of many to help carry out our educational mission, and we are excited to hear from people who provide feedback to help us improve. Benny Anderson, originally from Malesso’ and now a resident of San Francisco, recently launched “I Sakman I Fino’ta”, a CHamoru/Chamorro language site to inspire and facilitate the creation of more online content in CHamoru/Chamorro. We thank Benny for his support in 2022. His generosity reinforces the sense of connection that the work we do to promote our history and culture extends beyond our respective shores.

Image: CHamoru/Chamorro Family • Micronesia Area Research Center Collection



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# “Mo’na yan Tatte”

Micronesia’s traditional seafarers prepare for a voyage using knowledge passed onto them and by looking at experiences of past voyages. Let’s look back (tatte) at 2022 and see how far we’ve come. Such reflection will help us chart our course forward (mo’na) as we voyage into 2023.

Image: Tasa, 2007 • Maria Kottermair



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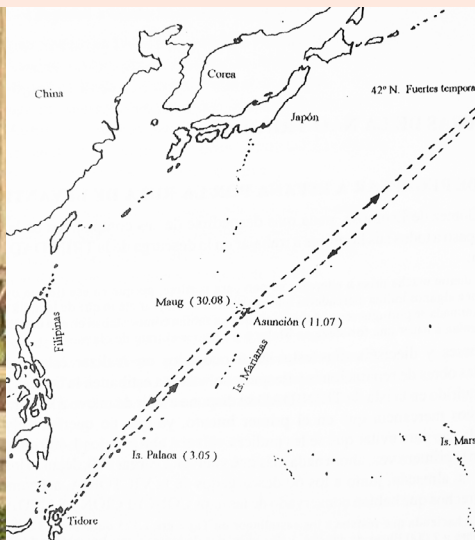
Lesson Plan: Let's Eat Fresh Vegetables and Fruits

Men's Roles: Protectors and Providers

Miguel López de Legazpi



Indios: Native Peoples



Galleon: Trinidad, Magellan's Flagship



Ferdinand Magellan, Guam's First European Contact