

UTUGRAFIHAN CHAMORU GUÅHAN



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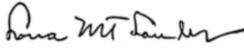


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LUCELLE LIZAMA

With the enactment of P.L.33-236 re-establishing I Kumisión i Fino' CHamoru yan i Fina'nã'guen i Historia yan i Lina'la' i Tãotao Tãno' (Kumisión) came the responsibility to promote a standard way of spelling and writing our indigenous CHamoru language. We adopted some refinements to the 1983 CHamoru Orthography and created an updated and revised Orthography booklet to be used as a reference in 2020. As we have earnestly embarked on the Kumisión's CHamoru Revitalization mission, we have received valuable feedback from teachers and learners about how to make the Orthography more user-friendly and easier to navigate.

Wayfinding in learning CHamoru is made less challenging and more pleasurable when navigating charts are easy to follow. We have taken this insight to heart and have attempted in this presentation of Guam's CHamoru Orthography to provide critical historical and cultural information and to reorganize the rules into thematic clusters that make more sense to users. We hope that your journey will be enhanced through this and the many other tools that members of the Kumisión and our team of very competent staff are continuing to produce. It is our sincere hope that this Orthography will be your constant companion and guide when speaking and writing our language.

We would also like to take this opportunity to say Un Dãngkolo na Si Yu'os ma'ãse to the Maga'hãga Lourdes A. Leon Guerrero, Sigundo Maga'lãhi Joshua F. Tenorio, and our Legislative Oversight Chair Kuíkuentos Therese Terlaje for their continued support of the Kumisión.


DR. LAURA M. TORRES SOUDER
 Gé'helo'
 August 2023

Projects, such as this annotated version of Guam's CHamoru Orthography could not have been made possible without the dedication and commitment of Board members, who tirelessly contribute their knowledge and expertise of the CHamoru language, provide examples and clarify linguistic terms and applications. Our special thanks go to our Kumitehan Fino' members: Sra. Rosa Salas Palomo, Sra. Teresita Conception Flores, Sra. Hope Alvarez Cristobal, Sra. Rufina Mendiola and Siñot Jimmy Teria. We also want to thank Dr. Robert Underwood for the historical essays he has provided, which document the history of our language, its origins, and the history of the Kumisión. We would also like to thank our community partners for their continued contributions.

Dr. Laura M. Torres Souder, our Gé'helo', has facilitated several Ta Fan Fino' CHamoru study groups of adult speakers in the past two years. They engaged in weekly sessions to learn the rules of grammar and spelling canons as a way of enhancing their CHamoru reading and writing skills. Their journey led to the recommendation that the Orthography be reorganized and presented in a more user-friendly format for greater ease. The clustering of rules by theme and added features in Parts I and III are a result of their collective efforts. Special thanks go to Siñora Maria Ana Rivera, Anna Marie Arceo, the Sisters of Mercy Study Group, the AOLG Class of 1968 Study Group members: Teresita Leon Guerrero Pereira, Dolores Aflague Cepeda, Viola Perez Torre, Patricia Diaz San Nicolas, Mariles Diaz Benavente, Bill Leon Guerrero, Elizabeth Diaz Leon Guerrero, and the AOLG Class of 1969 Study Group Members: Debbie Souder Freitas, Lulu Perez Duenas, Marlene Perez Sablan, Rose Franquez Brown, and Frances Eclavea Torres. Your untiring dedication and journey to understanding what the Orthography Rules mean and how to apply them appropriately have enhanced the Kumisión's effort to create a tool which is informative and easier to navigate.

The work of the Kumisión staff makes it possible for us to provide tools for learners. Our graphic artist, Piatra Tuncap, deserves special recognition for her work in laying out this document.

FAÑODDA'AN

TABLE OF CONTENTS

‣ Foreward	II
‣ Acknowledgements	III
PART I: PRISISUNA TININGO'	VII
<i>NEED TO KNOW</i>	
‣ Defining Orthography	I
‣ History of the CHamoru Language	4
‣ History of the Kumisión i Fino' CHamoru	8
‣ Guam Heritage Act of 2016	10
‣ Logo	15
‣ Mission and Vision	16
‣ Current Kumisión Members	17
‣ Frequently Asked Questions	19
‣ Spelling of CHamoru	23
PART II: AREKLAMENTON UTUGRAFIHAN CHAMORU GUÅHAN	32
<i>THE RULES OF GUAM'S CHAMORU ORTHOGRAPHY</i>	
A. Letters, Sounds and Symbols	33
B. Orthography Rules	42
AREKLAMENTON HINIRÁT I DINILITREHA SIHA	44
<i>GENERAL SPELLING RULES</i>	
Rule 1. Símbolon Atfabetu Siha	45
Alphabet Letters, Sounds and Symbols	
Rule 2. Kinapitalisa	49
Capitalization of Proper Names	
Rule 3. Propiu Na'an Siha	52
Proper Names	
Rule 4. Dinilitrehan Inayao na Palåbra Siha	54
Spelling of Borrowed Words	

AREKLAMENTO PUT BUET SIHA	59
<i>RULES RELATED TO VOWELS</i>	
Rule 5. Buebuet	60
Diphthongs	
Rule 6. A'gang na Buet	63
Stressed Vowels	
Rule 7. Ti A'gang na Buet gi i Mababa na Silåba	67
Unstressed Vowels in Open Syllables	
Rule 8. Ti A'gang na Buet gi i Machom na Silåba	72
Unstressed Vowels in Closed Syllables	
Rule 9. Inåchilong na Buet	73
Vowel Harmony	
AREKLAMENTO PUT KONSONANTE SIHA	79
<i>RULES RELATED TO CONSONANTS</i>	
Rule 10. Dinga' Konsonånte yan i h gi i Finakpo' i Silåba	80
Geminate (Twin) Consonants and Final h in a Syllable	
Rule 11. Símbolon Konsonånte gi i Finakpo' na Pusión i Silåba	81
Consonant Symbols in the Final Position of Syllables	
Rule 12. Matulaikan i Konsonånte	82
Consonant Alternation	
Rule 13. Inimentan Konsonånte para Linakse'	86
Excrescent (Added) Consonants	
Rule 14. Ti Nisisåriu na Konsonånte Siha	87
Superfluous (Unnecessary) Consonants	
AREKLAMENTO PUT I TINETCHE SIHA	89
<i>RULE RELATED TO AFFIXES</i>	
Rule 15. Totche Siha	90
Affixes	
AREKLAMENTO PUT I KLÅ'AN SIHA	99
<i>RULE RELATED TO PRONOUNS</i>	
Rule 16. Klå'an Gai Iyo yan Kinalamten Siha	100
Possessive Pronouns and Locative Words	

AREKLAMENTO PUT I INISAN PALÁBRA SIHA <i>RULE RELATED TO FREE STANDING AND FUNCTION WORDS</i>	103
Rule 17. Difirensiáo na Palábra Siha Free Standing Words and Function Words	104
PART III: GLUSÁRIU YAN LISTAN PALÁBRA <i>GLOSSARY AND WORD LISTS</i>	106
Glossary	107
Specialized Word Lists	110
› Position Titles	110
› Names of Government of Guam Departments	110
› Technical Terms	113
› Numbering	113
› CHamoru Archaeological and Historic Periodization	114
› Lunar Calendar	116
› Months of the Year	116
› Days of the Week	116
› Time Words	117
› Weather and Climate	117
› CHamoru Salutations & Holiday Greetings	118
› Official Holidays	119
› Mariåna Islands Archipelago	119
› Municipalities of Guåhan	120

PART I:

PRISISU NA TININGO’

~ NEED TO KNOW

- › Defining Orthography
- › History of the CHamoru Language
- › History of the Kumisión i Fino’ CHamoru
 - › Guam Heritage Act of 2016
 - › Logo
 - › Mission and Vision
 - › Current Kumisión Members
- › Frequently Asked Questions
- › Spelling of CHamoru

An orthography is simply the establishment of the norms of spelling, emphasis, capitalization, punctuation, prefixes and infixes, and other rules for writing language. We also know that there are always more sounds than letters and that no alphabet fits its language exactly. We can see this in the dialectal differences of spoken CHamoru. While spoken language varies from place to place and over generations, written language will always be less flexible than its spoken parent.

Written language has a different function and is produced mechanically. It must try to serve everyone who speaks the language, and it does this by keeping the spelling similar from one time to another. By this adopted Orthography, the Kumisión members made great efforts to provide a more standardized approach to writing CHamoru. The Kumisión acknowledges dialectal, generational, island specific and personal preferences. The Kumisión also recognizes the distinctive approach that has been followed by the Northern Marianas.

Adherence to a shared way to use our Atfabeton CHamoru in writing is necessary in building proficiency and therefore, building stability into CHamoru as the Mother Tongue of our people of the Mariåna Islands. The consistency that the Kumisión sought was to be able to represent all and only the distinctive sound contrasts with the fewest possible symbols and conventions including an attempt at preserving historical information, highlighting cultural affiliations and supporting dialectal or regional variation.

A spelling system can include multiple efforts to provide information on a given language beyond simply replicating its usage in speech. Distinctions in American and British orthography reflect a desire to find the roots of a word. This is why *centre*, *labour* and *defence* continue to be used in many parts of the English-speaking world in contrast to the spelling used in the United States for center, labor and defense.

Generally speaking, the system adopted by Guåhan utilizes the one word, one spelling approach. The Northern Mariånas follows the one sound, one spelling approach. Spelling it as it sounds seems simple enough until the words are pronounced differently depending upon stress and affixation. This distinction accounts for the major differences between the systems currently used by Guåhan and the Northern Mariånas, respectively. There are other differences as well, but this is the major one. Dångko-lo versus *dangkulu* and Yu'os versus *Yu'us* are the clearest examples.

In careful consideration of our movement forward, we agreed that our own orthographic rules and use of the Atfabeton CHamoru must also conform to the broader norms of language systems in different parts of the world today. One of the great changes which is commonly accepted is the adherence to endonyms. These are words which are used by the people of an area to refer to themselves, the place they come from and their language. This has resulted in changes around the world like the adoption of Chinese names for Chinese cities (Guangzhou instead of Canton) and nearby islands (Chuuk instead of Truk). For Guåhan, adherence to endonyms can be problematic since the designation Mariånas itself is an exonym (an external name) and CHamoru is of uncertain origin.

It is clear in the place name responsibilities of the Kumisión that place names in Guåhan should approximate their original pronunciation in CHamoru as well as the advancement of CHamoru place names which have been forgotten or ignored. This too constitutes part of the orthographic changes which will occur over time.

Historical Notes on Orthography

An orthography is a spelling system designed to standardize writing and reading. It is not the language itself, but it attempts to reflect the usage of that language by the majority of the speakers of that language. It is a spelling guide not a writing guide, although its use will suggest ongoing grammatical issues or unique features of the language. For CHamoru the use of a complex system of affixes which change the meaning as well as pronunciation of words offers insights into the structure of CHamoru. Herein lies some disagreement.

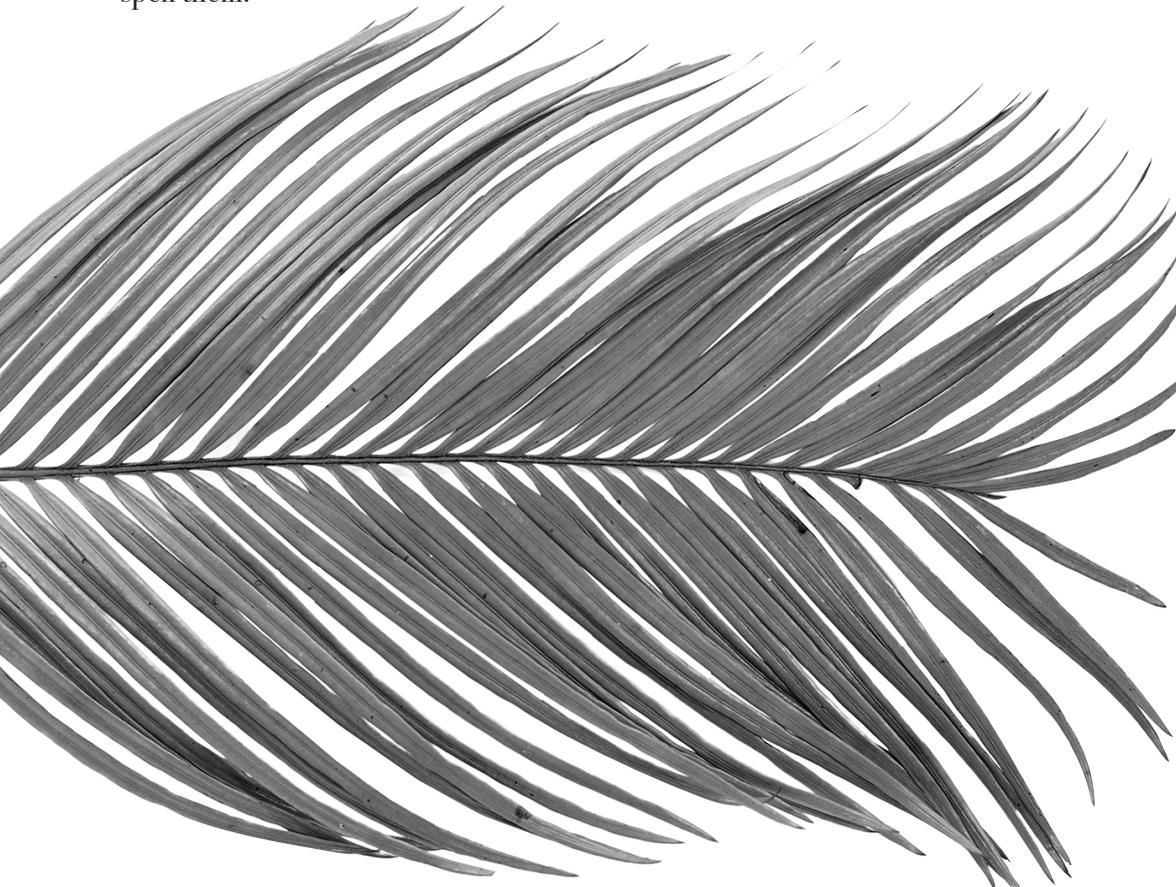
Orthographies have existed for centuries for major languages, especially in Europe. These are usually Royal Commissions or some kind of government body. English is unique in that it is governed by dictionary makers. This accounts for the classic distinctions between Oxford and Webster (*colour/color*; *fibre/fiber*). Unlike most places in the world, it is academics that govern English.

Due to colonization, literacy in CHamoru was originally based on Spanish language conventions. This resulted in *Cruz*, *novena* and *gramatica*. The Mariånas Orthography in 1971 was developed to “modernize” CHamoru. Based on the extensive work by Don Topping and Bernadita Dungea, the orthography became the basis for written materials in schools. It introduced glottal stops, hyphens and a simplified spelling system. It looked

more like English than Spanish- *hãfa* for *jafa* and *maolek* for *mauleg*.

There was a brief attempt to revise the orthography in 1978. It looked more like Tagalog with diphthongs like *taytay* instead of *taitai* and *atdaw* instead of *atdao*. The orthography was re-adopted in 1983 with the identification of a back *ã* (*baba* and *bãba*). In 2021 stress markers were introduced for unpredictable stresses as in *hatdín* and *é'eguihan*.

The application of these rules to place names and to the word CHamoru itself attracts attention and some controversy. There are many issues which continue to surface including the handling of geminate consonants (*saddok* and *sadok*), the disappearance of some sounds (*ayu* and *atyu*), consonant assimilation (does ManCHamoru change to MaÑamoru) and vowel fronting (*i flores* or *i fleres*). Some of these are not really spelling rules but choices in grammar and usage which are then reflected in how to spell them.



The history of the CHamoru language is the story of a unique group of people dealing with ancient origins, colonial rule and attempts to eradicate its existence. It is an ancient language having its origins some 3500 years ago in the region of modern-day Taiwan and the Philippines. In the ensuing centuries, the story of how the language has changed yet persisted is the leading indicator of the survival of the CHamoru people. For decades, it was under consistent attack by colonial officials who saw its demise as an indicator of progress in and of itself. It was derided as an inauthentic language which had been rendered unrecognizable by external forces. For a time, it was described as a “dialect” or perhaps a “creole” of Spanish in order to explain its inferiority as a way to communicate and its lack of authenticity as a Pacific Island language.

CHamoru is an Austronesian Language. It is part of a family of languages that extends from the Malagasy Republic off the coast of Africa to Easter Island (Rapa Nui) near the coast of Chile in South America. The languages have been traced back to Taiwan which was the original source of proto-Austronesian. The languages of indigenous Taiwanese comprise one group of languages. According to Robert Blust, the dispersal of Austronesian languages came out of Taiwan, through the Philippines, into the rest of Southeast Asia and eventually the island Pacific. There are two branches of the Malayo-Polynesia and the second is the Oceanic. Oceanic includes most languages in Micronesia and all of Polynesia. CHamoru was in the first wave and although it isn't an Oceanic language, there are connections.

The Philippine connection for CHamoru was assumed by most linguists due to proximity and some similar features. Don Topping and many others described it as a Philippine-type language which implied that it developed along with the other Philippine languages centuries ago. However, Robert Blust argued that CHamoru actually pre-dated the development of multiple Philippine languages. This coincides with the emerging theory that our CHamoru ancestors left Luzon to be the first people to migrate over the “remote ocean” in human history. As they settled in Unai Bapot in Sa'ipan and Litekyan in Guãhan, they used a language that we now refer to as CHamoru.

Phonological analysis of the use of “p” in CHamoru for *pugas* (uncooked rice), *tupu* (sugar cane) and *pãkyo* (typhoon) indicates that the use of those terms predated the common use of “b” for all those words in nearly all Philippine languages (*bigas*, *tubu*, *baguio*). The origin of Yapese and Palauan also

indicate that they are not part of the Micronesian migration which unites all remaining Micronesian languages. Palauan most likely came from the Philippines and Yapese might have come directly from Melanesia.

Spanish colonization brought many significant changes to the CHamoru language. The imposition of Catholicism and colonial rule introduced many Spanish loan words that were eventually assimilated into CHamoru although not always according to a specific timeline. Food items and agricultural practices were brought in from Mexico and adopted into CHamoru. Governmental language was essentially adapted from Spanish terms and influenced by Philippine sources as well. Terms like *balangai* (*barangay*) came from the Philippines while *gubietnamento* (*gobierno*) came from Spanish. In a thorough lexical study, Rafael Rodriquez indicated that over 50% of the vocabulary items in modern CHamoru came from Spanish.

In spite of these changes, CHamoru continued to be used as a separate language during Spanish colonial rule and there were high rates of bilingualism and literacy in both languages. Estimates of literacy for both languages were over 50% at the time that Americans came to Guåhan.

The US Navy was given the authority to manage the new colony of Guåhan obtained by the United States as a result of the Spanish-American War in 1898. American rule brought language attitudes which saw CHamoru as an inferior language. While some hostility was relatively mild, some statements and practices were harsh. These included banning the use of CHamoru in school and the constant educational lesson that CHamoru was a barrier to real learning and progress for the CHamoru people. In one of the more remarkable statements of the early 20th century, Governor Dorn gave the following message in 1910:

“Con el tiempo, u tinajgue I finomiyu nu I fino Engles; guin i mandiguigui famaguonmiyo manhuyong manguelo.”

The prediction that when the children became grandparents, English would take the place of CHamoru proved to be relatively accurate. The statement also revealed the state of CHamoru orthography at the time. The Naval Government’s hostility towards the use of CHamoru increased with intensity until the outbreak of World War II. However, the real damage to CHamoru came with rapid demographic changes in the post-World War II era.

The CHamoru people became a minority in Guåhan with large numbers of military-connected persons and foreign laborers coming to the island. In addition, the dramatic changes in the economy and the acquisitions of U.S. citizenship in 1950 combined to give the message that CHamoru belonged to a different era and should simply be abandoned as a home language. In the 1950s, the decline was clear and CHamoru ceased to become a home language for most CHamoru families by the 1960s.

Supporting this decline were statements that CHamoru was not really a language. Many argued that it was a dialect and some even argued that the heavy reliance on Spanish vocabulary ended its legitimacy as an Austronesian language. Recent research addressed the issue from a linguistic point of view. Some argue that CHamoru and Tetum-Dili from East Timor are both bilingual mixed languages. The borrowing from Spanish and from Portuguese (for Dili) has changed their status as original Austronesian languages.

Thomas Stolz rejects the idea that CHamoru and another “mixed language” Maltese are bilingual mixed languages. Their lexical borrowing (Italian for Maltese) has not substantially diverted the grammatical origins of either language. However, Stolz states that these languages may provide a new category for languages. However, the main cause for concern for CHamoru speakers today is the survivability of the language with the continuing decline of speakers. There are efforts to “indigenize” the CHamoru language by using archaic terms for commonly used words in CHamoru today. These include “ini” for “este” and “mangãffa” for “familia”. There is also a concerted effort to use CHamoru numerals and first names based on CHamoru terms like Isa, Ha’ãne and Tãsi.

About CHamoru Dialects

CHamoru is not a dialect of another language; there are, however, a few dialects or varieties of CHamoru. Clearly, there is the Luta Dialect and the Guåhan Dialect. Elements of the Luta Dialect include the lack of geminate consonants (*sadok*, not *saddock*), elimination of final ‘h’ in some syllables (*mamalao*, not *mamãhlao*) and a different intonation pattern. Elements of this dialect existed in Humãtak for centuries and parts of Malesso’ and Inalãhan.

The Guåhan/Hagãtãa Dialect can also be distinguished from CHamoru spoken in Sa’ipan due to vocabulary differences and perhaps pronunciation

differences. In the post-WWI era, CHamoru spoken in Sa'ipan was heavily influenced by Japanese while CHamoru spoken in Guåhan was strongly influenced by English. There is also inter-generational contact between the Carolinian and CHamoru communities in Sa'ipan which is largely absent in Guåhan. In the post-World War II era, English influenced CHamoru usage in both Guåhan and Sa'ipan. This divergent colonial and historical experience may be the source of some differences. Almost all families in Sa'ipan had migrated there from Guåhan in the 19th century. They started out the same but there is some variance today.

The existence of Humatak and Luta Dialects, which are similar, requires some analysis. The two populations had no direct connection through families and there is no geographic proximity. Many assumed that these varieties were the more "authentic" or ancient forms of CHamoru which managed to survive due to isolation. There may be an historical explanation. As a result of Spain's policy of *Reducción* in the early 18th century, all indigenous inhabitants of Northern Mariånas except for those living in Luta were forcibly relocated to Guåhan. Residents of Gani, the northernmost islands, were resettled in what are now the three main villages of the southern part of Guåhan. Their dialect existed in various forms in Malessó' and Inalåhan but was especially strong in Humatak. Despite these differences, the dialects are mutually intelligible, and they clearly come from the original CHamoru.



SINAHEN ALILENG (FRANCISCO LIZAMA)
PHOTOGRAPHED BY LUCELLE LIZAMA

The CHamoru Language is numerically in decline but spiritually on the ascendency. This is reflected in the robust interest in the teaching of CHamoru and the efforts to mandate the teaching of the CHamoru language dating back to 1977 through PL 14-53. CHamoru was declared an official language of Guam by PL 12-132 in 1974 and the original CHamoru Language Commission was created in 1964 through PL 7-162 and PL 7-174. In spite of all this attention, the numbers of CHamoru speakers continue to decline. Some estimate that almost all first language speakers are over the age of 55 and will certainly be reduced to a few thousand within 10-15 years. There are thousands of second language learners of CHamoru with a wide variety of skill levels. By the 1960's, the intergenerational transmission of the CHamoru language ended in the majority of CHamoru homes in Guam. This started to occur about 30 years later in the Northern Mariånas.

In recognition of the reality that the language is the main conduit for CHamoru culture and identity for millennia, the loss of the language would be a major tragedy. The CHamoru language Commission has been established in order to provide the maximum opportunity for continuity through standardization of the language in its written form, the encouragement of its use in spoken form and increased usage in formal settings. The first Commission formed in the mid-1960's was brought into existence to study the antecedents, prescribe good usages, create a dictionary and standardize the language. The "Mariånas Orthography" was adopted and in spite of a few detours along the way, it is still essentially the base spelling system in use today in Guåhan.

The major contribution of standardizing the writing system was spurred by the public concern over the future of the language, the work of Don Topping in formally studying the CHamoru language and the creation of a bilingual program in Guåhan. In his pioneering efforts at the University of Hawaii, Topping was assisted by Bernadita Camacho Dungca and Pedro Ogo. The resulting dictionary and the reference grammar became the standard references for anyone interested in CHamoru over the next 50 years. In order to prepare written materials for the formal teaching of CHamoru as well as take advantage of the new research and approach to CHamoru grammar, a Mariånas Orthography Committee was organized with representation from distinguished members of the Mariånas representing all islands. The CHamoru Language Commission had an active and separate presence in the Government of Guam until 1999 with the creation of the Department of

CHamoru Affairs (DCA). During that time, there were efforts to discuss alternatives to the orthography, a successful effort to establish the Commission as a separate government agency and the addition of place name responsibilities for the Commission. Also during this period, many Government of Guam agencies participated in sign naming projects and there was a great deal of consultation with the Commission.

With the creation of the DCA, CHamoru language issues were guided by the Kottura Board under the overall umbrella of the Department. The DCA did publish the Official CHamoru-English Dictionary under the leadership of Katherine Aguon. The work of many informants, notably Jose Rivera, was instrumental in making this dictionary possible.

Activities on behalf of the standardization of CHamoru language were minimal until the passage of PL 33-236 creating the Commission on CHamoru Language and Teaching of the History and Culture of the Indigenous People of Guåhan. This ambitious legislation outlines 14 separate responsibilities and duties which are designed to promote the use of the CHamoru language in the community as well as schools. It also, specifically grants the Commission authority over place names in Guåhan.

In terms of broad public support and concern, the CHamoru language is on the ascendency. It is used in more than just perfunctory ways by many children, there are now hundreds of proficient second language learners and *i Fino' Taotao Tåno'* is celebrated by almost all segments of island society. However, the future of the language is still very much a contested matter, and it may not last until the end of this century. It is unrealistic to assume that a Commission will save the language on its own. But it is also impossible to imagine the language surviving without a strong *Kumisión i Fino' CHamoru*.

The *Kumisión* today has initiated many projects to promote literacy and cultural knowledge. These activities will be instrumental in the struggle to maintain the CHamoru language for future generations.

5 GCA GOVERNMENT OPERATIONS
**CH. 88. THE COMMISSION ON CHAMORU LANGUAGE AND THE
 TEACHING OF THE HISTORY AND CULTURE
 OF THE INDIGENOUS PEOPLE OF GUAM**

CHAPTER 88
**THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE
 HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM**

SOURCE: Entire chapter added by P.L. 33-236 (Jan. 9, 2017).

2017 NOTE: The typography of the word "CHamoru" in this chapter reflects the typography as enacted by P.L. 33-236.

- § 88101. Short Title.
- § 88102. Establishment.
- § 88103. Composition.
- § 88104. Governance and Organization.
- § 88105. Duties and Purpose.
- § 88106. Support Services.
- § 88107. Appropriation.
- § 88108. Severability.

§ 88101. Short Title.

This Chapter may be cited as the "CHamoru Heritage Commission Act of 2016."

§ 88102. Establishment.

There is within the government of Guam the Commission on CHamoru Language and the Teaching of the History and Culture of the Indigenous People of Guam, which shall perform the duties and purposes set forth in this Act.

§ 88103. Composition.

The Commission *shall* consist of:

- (a) the President of *I Dipåtamenton I Kaohao Guinahan CHamoru* (the Department of Chamoru Affairs) or a representative who is fluent and proficient in the CHamoru language and actively engaged in its promotion and preservation;
- (b) two (2) members from *I Unibersedåt Guåhan* (the University of Guam) and two (2) members from the Guam Department of Education *Dibision Inestudion yan I CHamoru*

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5 GCA GOVERNMENT OPERATIONS
CH. 88. THE COMMISSION ON CHAMORU LANGUAGE AND THE
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Espisiat na Prugrama Siha (CHamoru Studies and Special Projects Division) who are fluent and proficient in the CHamoru language, and active in its cultivation and preservation through either education or through involvement in their institutions respective CHamoru language programs;

(c) two (2) members, appointed by the Legislative chairperson with oversight over culture/cultural affairs, who are fluent and proficient in the CHamoru language, and have been actively engaged in its promotion and preservation; and

(d) two (2) members appointed by *IMaga'lahen Guåhan* (the Governor of Guam) who are fluent and proficient in the CHamoru language, and actively engaged in its promotion and preservation.

§ 88104. Governance and Organization.

(a) The President of *IDipåtamenton I Kaohao Guinahan CHamoru* shall serve as the Acting Chairperson of the Commission until one (1) among the Commission's composition is voted upon by its members to serve as the Commission's Chairperson.

(b) The Commission, from the date it first convenes, shall have one hundred eighty (180) days to establish rules of conduct and propose an organizational structure and budget to the Guam Legislature for approval.

(c) Commission members shall serve for a term of four (4) years, commencing with the date of appointment and until their successors are appointed and qualified; and members may serve multiple terms.

(d) Members shall meet in regular session at least once a month and in special session as the Chairperson may deem necessary. The Chairperson shall be counted for a quorum. Five (5) members shall constitute a quorum, and five (5) affirmative votes are required for the transaction of all business. All meetings of the Commission shall be open to the public as provided by law.

(e) The Commission shall annually elect from among its members a Chairperson and Vice Chairperson. The Chairperson shall preside at all meetings, act as spokesperson, and perform other duties as the Commission shall direct. The Vice Chairperson shall succeed to the duties of the Chairperson in the absence or inability of the Chairperson.

COL4122017

5 GCA GOVERNMENT OPERATIONS
CH. 88. THE COMMISSION ON CHAMORU LANGUAGE AND THE
TEACHING OF THE HISTORY AND CULTURE
OF THE INDIGENOUS PEOPLE OF GUAM

From among its members, the Commission may select a secretary and any other officers, which it may deem necessary, to serve on an annual basis.

(f) Each member shall receive Fifty Dollars (\$50.00) for attendance at any meeting of the Commission, but this stipend shall not apply to more than two (2) meetings in any one (1) calendar month. No members shall receive any other compensation, but shall be reimbursed for actual travel, subsistence, and out-of-pocket expenses incurred in the discharge of responsibilities, including authorized attendance at meetings held off-island, subject to the prior approval of the Commission.

(g) The Commission may hire employees and contract services as approved in its annual appropriation and in accordance with its organizational rules and regulations.

§ 88105. Duties and Purpose.

The duties and purpose of the Commission are to:

(a) continually study and update the orthographic rules of the CHamoru language; and to provide notification to public and private institutions of updates to the CHamoru orthography;

(b) consult with government leaders and others in the Commonwealth of the Northern Mariana Islands who are interested in the standardization of the CHamoru language orthography and seek to recognize and establish agreement relevant to the orthography, as well as existing regional differences;

(c) advise public and private institutions, broadcast and written media, to include magazines and individuals, on issues related to the alignment of both spoken and written media, publications, signage and manuscripts with the grammatical and orthographic rules established by the Commission;

(d) provide requisite updates to the CHamoru-English Dictionary;

(e) establish a CHamoru translation service for public and private entities and individuals, broadcast and written media, with an appropriate fee structure for such services;

COL4122017

5 GCA GOVERNMENT OPERATIONS

CH. 88. THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM

(f) develop standardized, culturally relevant curricula for mandated courses in Guam's schools and institutions of higher learning related to Guam's history, language, and culture;

(g) conduct research, publish, and produce multi-media and print materials relating to the CHamoru language, history and culture;

(h) coordinate with the Department of Education, charter schools and other educational institutions, including private schools and businesses, on Guam to ensure the appropriate use of the adopted standardized CHamoru orthography and grammar;

(i) provide training to promote increased understanding of the CHamoru heritage;

(j) function as a clearinghouse to provide advice for accurate representations and interpretations of CHamoru language, history and culture;

(k) work with *I Sagan Plānu Siha yan Emfotmasion* (the Bureau of Statistics and Plans) to plan and conduct a survey, which may seek to determine the existing number of CHamoru speakers, and/or the existing number of children learning CHamoru and the occurrence of intergenerational transmission, which may be used to direct CHamoru revitalization programs efforts;

(l) serve as the *Kumision I Nā'an Lugāt* (Guam Place Name Commission) to develop, implement, and advise interested parties on a coherent, culturally sound and historically accurate set of criteria for selecting place names, and coordinate with the Guam Land Use Commission, the CHamoru Land Trust Commission, the Department of Education, the University of Guam, the Guam Community College, the village Mayors, *Dipåtamenton I Kaohao Guinahan CHamoru*, and with other civil and religious organizations interested in providing appropriate place names for Guam and consistency in signage. The Guam Land Use Commission, the CHamoru Land Trust Commission, the Department of Education, the University of Guam, the Guam Community College, the village Mayors, and *Dipåtamenton I Kaohao Guinahan CHamoru* shall seek advice from *Kumision*

5 GCA GOVERNMENT OPERATIONS

CH. 88. THE COMMISSION ON CHAMORU LANGUAGE AND THE TEACHING OF THE HISTORY AND CULTURE OF THE INDIGENOUS PEOPLE OF GUAM

Nā'an Lugāt (Guam Place Name Commission) and shall keep records thereof;

(m) study ancient CHamoru terminology and pronunciation of place names, and restore aforementioned pronunciation with the current CHamoru orthography; and

(n) perform general reviews and evaluations as imposed by the government of Guam

§ 88106. Support Services.

The Commission is hereby authorized to use, and the Department of Education, University of Guam and Department of CHamoru Affairs are hereby directed to make available, their facilities. The Department of Education, University of Guam and Department of CHamoru Affairs shall also make available personnel and logistical assistance as the Commission may require in carrying out its functions.

§ 88107. Appropriation.

The Commission shall report annually to the Legislature the results of its work and shall submit an annual operating budget to carry out the Commission's tasks as mandated by law. The Commission is hereby authorized to request such appropriation from the Legislature.

§ 88108. Severability.

If any of the provisions of this Act or the application thereof to any person or circumstance is held invalid, such invalidity shall not affect any other provision or application of this Act that can be given effect without the invalid provision or application, and to this end the provisions of this Act are severable.



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 Guåhan. Our logo is shaped both like a sling stone, which is part of the artefactual legacy of our ancestral 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.

GRAPHIC DESIGNER, BRYAN DUENAS



**U CHALÅNI, U SU'ON MO'NA
YAN U HOTKONU'YI I LINA'LA' CHAMORU;
U TA ATITÚTUYI KINAHULO' TINAOTAO
YAN U PETSIGI I FINO' CHAMORU,
I LINA'LA', YAN I FINALOFFAN
I TAOTAO TÅNO' GUÅHAN.**

We lead nation-building efforts to ensure the continuity of our CHamoru peoplehood and nationhood by fostering the restoration and revitalization of our language, culture and history as Guåhan's Taotao Tåno'.



LAURA M. TORRES SOUDER
Gé'helo'



TERESITA C. FLORES
UOG



RUFINA F. MENDIOLA
GDOE



**PÁLE' FELIXBERTO
C. LEON GUERRERO**
OFM CAP.
LEG



HOPE A. CRISTOBAL
Bisa Gé'helo'



ROSA SALAS PALOMO
Sikritária



JIMMYS. TERIA
GDOE



ROBERT A. UNDERWOOD
UOG



**MELVIN
WON PAT-BORJA**
DCA

1

What is the value of the CHamoru language in the 21st century?

Language is the umbilical cord to culture. The CHamoru language and culture has evolved and thrived for 3,500 to 4,000 years through natural disaster, colonization, disease and, war. The way of life and beliefs of our ancestors are encoded in our language, customs, and traditions. Preserving and perpetuating our language for future generations, as 150 generations of the First People of Guåhan and the Northern Mariånas have done, is invaluable and must be continued. Let it never be said that our generation severed this vital link to our indigenous peoplehood.

Isn't CHamoru a dialect of Spanish?

No, CHamoru is a unique and separate indigenous language that has its origins in the group of Asian-Pacific languages labeled. Because of our nearly 400-year history as a Spanish colony, many words in CHamoru, as it is spoken today, are borrowed from other languages. This is common in many languages, including English. Language Lexicographer Kory Stamper explains that “loanwords make up 80% of English.” While a substantial number of words in Modern CHamoru are loanwords, they become CHamorurized easily using the rules embedded in the Orthography.

2

Is CHamoru a dead language?

No, its current vibrancy, the capacity to assimilate new words and adapt to new realities are clear manifestations that it is a dynamic, living language. CHamoru has, however, been categorized as nearing extinction as an indigenous language, because it is not widely spoken intergenerationally at this time. Most speakers are over 65 years of age. That is changing as robust efforts to produce children and young adult speakers through language revitalization programs are being implemented.

3

Why change the spelling system?

As we move from being an oral language to teaching CHamoru as a second language through reading and writing, it is important to create a uniform way of spelling that CHamoru language learners can use in their journey to become fluent speakers. The spelling system here, which is known as Guåhan's CHamoru Orthography, seeks to standardize spelling. The rules and sounds of the CHamoru language are embedded in the language itself. How words are pronounced gives us the clues we need to write the ancestral language of the Taotao Tåno' in a consistent format using linguistic terms and structures to guide the process.

4

Is the “old” way of spelling wrong?

The “old” way of spelling is also referred to as the pre-orthography way of writing in CHamoru. Because CHamoru was a spoken language, not a written language until recently, when speakers wrote in CHamoru they spelled phonetically using English or Spanish writing canons. There was no standard established for spelling in CHamoru until the 1970s and 80s. Some claim that there is no need to standardize spelling. After all, they point out, our ancestors didn't talk about rules. Our elders who speak CHamoru fluently may not cite the rules or explain the rules, but they know the correct usage. First language speakers of CHamoru intuitively know the rules and how to apply them.

5

Why don't we just let people who want to write in CHamoru do it the way it has been done in the past? Because we now have written rules. The reason for standardization is tied to teaching current and future generations Fino' CHamoru, as a second language, in English medium schools. Additionally, a uniform spelling code becomes even more essential as we expand immersion programs from pre-school through college using CHamoru as the primary medium of instruction.

Are the CHamoru materials produced by the Catholic Church and other religions misspelled?

6 Many of the materials in CHamoru that are printed and circulated are not aligned with the Orthography. Spanish priests, particularly Pålè' Román de Vera in the early 1900s, documented a significant collection of novenas, prayers, and hymns in CHamoru. He spelled and wrote these materials using the Spanish spelling canon, which was familiar to him. Many of his works and the translations of the Bible, the CHamoru Mass, and the Lectionary used in the Catholic Church were written prior to the standardization of spelling using the Orthography. These written sources are precious and valuable for the rich content they provide about how things were said. They contain beautiful metaphors and words that have fallen into disuse. The Kumisión is making great efforts to restore the use of these terms. We are also engaged in aligning novenas, prayers and hymns with the Guåhan Orthography for greater reading ease

Which CHamoru Dictionary is best to use?

There are several published CHamoru dictionaries available. All offer definitions and examples of usages of words. The two most readily available are the CHAMORRO-ENGLISH DICTIONARY by Donald M. Topping, Pedro M. Ogo and Bernadita C. Dungca published by the University Press of Hawaii in 1975 and the Official CHAMORRO-ENGLISH Dictionary published by the Department of CHamoru Affairs under the guidance of Katherine B. Aguon in 2009. The UmeyakCHamoru.com website uses both in its platform. There are variations in the way some CHamoru words are spelled. This has raised many questions about which version is correct.

To address these inconsistencies which do cause confusion, the Kumisión has embarked on developing a digital word finder that will be launched on our website upon its completion. We are hopeful that such tools will provide the consistency and alignment necessary for standardization spelling.

Did the University of Hawaii develop the grammar for the CHamoru Language?

8 CHamoru first language speakers throughout the Mariånas are the source of knowledge about the grammar of the CHamoru language. With the assistance of the late Bernadita C. Dungca, an outspoken advocate for the CHamoru language, Donald M. Topping, a linguist at the University of Hawaii in Manoa, studied and documented the rules which are inherent in the spoken language and evident in related languages. Together, they wrote the CHAMORRO REFERENCE GRAMMAR published by the University Press of Hawaii in 1973.

Is Chamorro the English way to spell CHamoru?

Chamorro is a Spanish word. It is the term that was introduced by the Spanish during the colonial period to refer to the indigenous inhabitants, or Taotao Tåno', of the islands of Låguas and Gåni, which later became known as the Mariåna Islands. The Northern Mariånas have chosen to keep the Spanish spelling of the term. Guåhan's spelling has been CHamoru-rized in accordance with the rules of our Orthography.

What will cause the demise of the CHamoru way of life?

10 The CHamoru way of life is sustained and nourished by the CHamoru language. When a language disappears, the culture attached to the language disappears several generations later. This pattern holds true for the thousands of indigenous languages that have already disappeared. The United Nations reports that an indigenous language becomes extinct in the world every two weeks. This is a stark warning to those of us whose Mother Tongue is CHamoru. If we don't speak it, we will lose it, and eventually the CHamoru culture will cease to exist. We can prevent this from happening by learning to speak, speaking CHamoru wherever and whenever we can and teaching it to the next generation.

CHamoru or Chamorro?

This term has become synonymous with the indigenous people of the Mariånas and our indigenous language, however, it does not have its roots in Fino' Håya, which is our ancestral language. It gained currency during the 1800s and has been used ever since to refer to the Taotao Tåno' and our Mother Tongue. The orthographically correct spelling of the word CHamoru was established during the tenure of the first CHamoru Language Commission and first designated as such in the 1983 Orthography (*see Spelling of Borrowed Words*). Because it varied from the customary Spanish spelling of the word Chamorro, this rule was challenged by many reputable community advocates and educators. Hence, its inconsistent use in the past four decades.

“Why CHamoru? Why not use the spelling we have always used?” Chamorro, as a word, was first introduced into our vocabulary by the Spaniards to reference the *indios* or *nativos*. In Spanish it means bald or shorn. It is easy to see how they applied this word to the indigenous inhabitants as Spanish chroniclers documented how our male ancestors wore their hair. There is another common Spanish definition of the term which literally means, beef shank.

Our ancestors did not call themselves or their language Chamorro. It was a name given to the indigenous people and language of the Mariånas during the Spanish colonial period.

As part of its mandate to engage in CHamoru language revitalization, the current Kumisión is charged with the responsibility of developing and maintaining a standard set of rules to guide written CHamoru. The Orthography is our spelling system. It is based on patterns of usage by first language speakers. The grammatical structures which have shaped our Orthography are embedded in our spoken language.

The CHamoru alphabet is different from the English alphabet. The letter “c” and “z” do not exist in CHamoru, nor does the Spanish “*doble rr*”. To capture the “tse” - a common sound in spoken CHamoru - the 1983 Orthography established that the combined letters “ch” would constitute one CHamoru letter representing that one sound. This is the reason that the “ch” at the beginning of the word CHamoru is always capitalized, as it is the first letter of a proper noun. (*See Capitalization*) CH is one letter representing one sound.

The letter “u” is used at the end of the word rather than “o”. (*See Unstressed Vowels in Open Syllables*) This also reflects a pattern of speech in spoken CHamoru. Standardization is key to developing written literacy in our language. These rules have become spelling guidelines, especially for those who are learning CHamoru as a second language or for those who write in CHamoru. The CHamoru Heritage Act of 2016, which established the current Kumisión i Fino' CHamoru yan Fina'nå'guen i Historia yan i Lina'la' i Taotao Tåno', codified the spelling of CHamoru in the enabling legislation. The Kumisión urges government agencies, the media, public, and private organizations, educational institutions, churches and all segments of our island community to honor and uphold this rule. Biba CHamoru!





DULCE NOMBRE DE MARIA CATHEDRAL-BASILICA (2023)
PHOTOGRAPHED BY LUCELLE LIZAMA

PART II:

I AREKLAMENTON UTUGRAFIHAN CHAMORU GUÅHAN

THE RULES OF GUÅHAN'S CHAMORU
ORTHOGRAPHY

A. LETTERS, SOUNDS & SYLLABLES

- ▶ ATFABETON CHAMORU YAN I SINIDU SIHA
CHAMORU ALPHABET AND CORRESPONDING
SOUNDS
- ▶ KUENTOS PINAÑOT
RAPID SPEECH
- ▶ SÍMBOLO SIHA
SYMBOLS
- ▶ BUET SIHA
VOWELS
- ▶ KONSONANTE SIHA
CONSONANTS
- ▶ MANERAN SILÅBA SIHA
SYLLABLE CONSTRUCTIONS
- ▶ I TINIFONG I SILÅBA
COUNTING SYLLABLES

B. ORTHOGRAPHY RULES

- ▶ HÅFA NUEBU
WHAT'S NEW

AREKLAMENTON HINIRÁT I DINILITREHA SIHA GENERAL SPELLING RULES

RULE 1. SÍMBOLO ATFABETU SIHA

ALPHABET LETTERS, SOUNDS AND SYMBOLS

- A. CONSONANTS AND VOWELS
- B. SYMBOLS
- C. LETTERS THAT ARE NOT PART OF THE CHAMORU
ALPHABET
- D. GLOTTAL STOP

RULE 2. KINAPITALISA

CAPITALIZATION

- A. PROPER NAMES
- B. AFFIXED FORMS OF PROPER NAMES
- C. PRONOUNS OR NOUNS RELATING TO THE DIVINE
- D. CH AND NG ARE SINGLE LETTERS

RULE 3. PROPIU NA NĀ'AN SIHA

PROPER NAMES

- A. NAMES OF PERSONS AND PLACES
- B. INDIGENOUS PLACE NAMES
- C. CLAN/FAMILY NAMES
- D. EXCEPTIONS TO THE SPELLING OF PROPER NAMES

RULE 4. DINILITREHAN INAYAO NA PALÅBRA SIHA

SPELLING OF BORROWED WORDS

- A. WORDS ASSIMILATED INTO CHAMORU
- B. TECHNICAL ENGLISH WORDS
- C. CHAMORURIZED ENGLISH WORDS
- D. PLACES WITH NON-CHAMORU NAMES
- E. MONTHS, DAYS AND NUMERALS
- F. SPELLING OF THE WORD CHAMORU

AREKLAMENTO PUT BUET SIHA RULES RELATED TO VOWELS

RULE 5. BUEBUET DIPHTHONGS

- A. VOWEL COMBINATIONS IN THE SAME SYLLABLE
- B. SEPARATING VOWEL COMBINATIONS THAT DO NOT FUNCTION AS DIPHTHONGS

RULE 6. A'GANG NA BUET STRESSED VOWELS

- A. VOWEL SOUND AND POSITIONING IN STRESSED SYLLABLES
- B. PENULTIMATE STRESS RULE
- C. EXCEPTIONS TO THE PENULTIMATE STRESS RULE

RULE 7. TI A'GANG NA BUET GI I MABABA NA SILĀBA UNSTRESSED VOWELS IN OPEN SYLLABLES

- A. USE OF HIGH VOWELS IN UNSTRESSED OPEN SYLLABLES
- B. USE OF MID VOWELS IN UNSTRESSED OPEN SYLLABLES
- C. USE OF LOW VOWELS IN UNSTRESSED OPEN SYLLABLES
- D. CONSONANT BLENDS PRECEDING A VOWEL

RULE 8. TI A'GANG NA BUET GI I MACHOM NA SILĀBA UNSTRESSED VOWELS IN CLOSED SYLLABLES

RULE 9. INĀCHILONG NA BUET VOWEL HARMONY

- A. VOWEL FRONTING
- B. VOWEL RAISING
- C. VOWEL LOWERING
- D. VOWEL BACKING

AREKLAMENTO PUT KONSONANTE SIHA RULES RELATED TO CONSONANTS

RULE 10. DINGA' KONSONANTE YAN I H GI I FINAKPO' I SILĀBA

GEMINATE (TWIN) CONSONANTS AND FINAL H IN A SYLLABLE

- A. GEMINATE OR TWIN CONSONANTS
- B. FINAL H IN A SYLLABLE

RULE 11. SÍMBOLON KONSONANTE GI I FINAKPO' NA PUSISIÓN I SILĀBA CONSONANT SYMBOLS IN THE FINAL POSITION OF SYLLABLES

- A. CONSONANTS NEVER USED AT END OF WORDS
- B. GEMINATE CONSONANTS USED AT THE END OF SYLLABLES

RULE 12. MA TULAIKAN I KONSONANTE CONSONANT ALTERNATION

- A. TWO MAN PREFIXES: PLURAL SUBJECT MARKER AND INDEFINITE OBJECT MARKER
- B. CONSONANT CHANGES DUE TO AFFIXATION
- C. WORDS ENDING IN CONSONANTS K, S OR T WHEN USING POSSESSIVE PRONOUNS

RULE 13. INIMENTAN KONSONANTE PARA LINAKSE' EXCRESCENT (ADDED) CONSONANTS

RULE 14. TI NISISĀRIU NA KONSONANTE SIHA SUPERFLUOUS (UNNECESSARY) CONSONANTS

**AREKLAMENTO PUT I TINETCHE SIHA
RULE RELATED TO AFFIXES**

**RULE 15. TOTCHEN PALÅBRA SIHA
AFFIXES**

- A. PREFIXES
- B. DERIVATIONAL PREFIXES
- C. INFIXES
- D. SUFFIXES
- E. CIRCUMFIXES
- F. REDUPLICATION

**AREKLAMENTO PUT I KLÅ'AN SIHA
RULE RELATED TO PRONOUNS**

**RULE 16. KLÅ'AN GAI IYO YAN PALÅBRAN KINALAMTEN SIHA
POSSESSIVE PRONOUNS AND LOCATIVE WORDS**

- A. POSSESSIVE PRONOUNS
- B. COMPOUND MOVEMENT WORDS

**AREKLAMENTO PUT I INISAN PALÅBRA SIHA
RULE RELATED TO FREE STANDING
AND FUNCTION WORDS**

**RULE 17. DIFIRENSIÃO NA PALÅBRA SIHA
FREE STANDING WORDS AND FUNCTION WORDS**

- A. FREE-STANDING WORDS
- B. FUNCTION WORDS

**I AREKLAMENTON
UTUGRAFIHAN
CHAMORU GUÅHAN**
THE RULES OF GUÅHAN'S CHAMORU ORTHOGRAPHY

ATFABETON CHAMORU YAN I SINIDU SIHA
CHAMORU ALPHABET & CORRESPONDING SOUNDS



LETTERS,
SOUNDS
& SYMBOLS

Guāha bente kuattro (24) na letra siha gi i atfabeton CHamoru.
~ There are twenty-four (24) letters in the CHamoru alphabet.

LETTERS	NAME	EXAMPLE SOUND IN ENGLISH
‘	glota	*
A a	ā	<i>bat</i>
Ā ā	ah	<i>father</i>
B b	bě	<i>bet</i>
CH ch	tsě	<i>CHamoru</i>
D d	dě	<i>deck</i>
E e	ě	<i>egg</i>
F f	fě	<i>fed</i>
G g	gě	<i>get</i>
H h	hě	<i>help</i>
I i	ĩ	<i>it</i>
K k	kě	<i>kettle</i>
L l	lě	<i>less</i>
M m	mě	<i>member</i>
N n	ně	<i>net</i>
Ñ ñ	ñě	<i>canyon</i>
NG ng	ngě	<i>sing</i>
O o	ō	<i>open</i>
P p	pě	<i>pet</i>
R r	rě	<i>rest</i>
S s	sě	<i>set</i>
T t	tě	<i>test</i>
U u * *	ū	<i>full</i>
Y y	dzě	<i>floods</i>

*The consonant [‘] is not heard except in relation to the vowel it follows, whereby it interrupts the full vowel sound.

All examples that follow will highlight the letters being discussed in orange. To facilitate pronunciation, syllables may be separated by mid-dot [•].

FOR EXAMPLE

fo' • na	<i>first</i>
mål • le'	<i>short for kumaire or comadre</i>
li' • e'	<i>to see</i>

**U IS ALSO SOUNDED OUT AS THE “W” SOUND WHEN ACCOMPANIED BY ANOTHER VOWEL OR DIPHTHONG.

FOREXAMPLE

bue • buet	<i>diphthong</i>
gui • han	<i>fish</i>
guai • ya	<i>to like</i>
Hue • bes	<i>Thursday</i>
pueng • i	<i>night</i>

KUENTOS PINAÑOT
RAPID SPEECH

Speakers of CHamoru often merge sounds in rapid speech much like English speakers who use contractions. These merged words should not be written as contractions but as separate words.

FOR EXAMPLE

SPEECH	RAPID SPEECH
gi iya	<i>heard as giya</i>
para bai hu	<i>heard as po</i>
para un	<i>heard as pon</i>
yan	<i>heard as an</i>
ya un	<i>heard as yon</i>
hagâ-hu	<i>heard as hagáo</i>
kao	<i>heard as ko</i>
háfa adai	<i>heard as hafadeh</i>
yanggen	<i>heard as anggen</i>
ya-hu	<i>heard as yao</i>
Hu tungo' ha'.	<i>heard as hutongwa'</i>

SÍMBOLO SIHA
SYMBOLS

1. **Titda:** The squiggly line [~] called a tilde that appears above the letter “n” to represent the letter ñ. This symbol is only used as part of this consonant.

For Example: má • ña • ña', ña • teng, lâ • ña

2. **Lonnat:** The dot [°] that appears above the letter “a” to represent the letter â (ah sound). This symbol is only used as part of this vowel.

For Example: ñâ • lang, nâ • na, lâ • cho



HELPFUL HINT:

THE LETTER Â CAN ONLY BE USED ONCE IN A WORD. THE DOT ABOVE THE A TO CREATE THE LETTER Â/Â CAN BE FILLED OR OPENED DEPENDING ON THE FONT USED.

3. **A'gang na sunidu:** The acute/loud accent stress mark over the six vowels [á, â, é, í, ó, ú] is used to denote a stressed syllable that is not in the penultimate position. The stress mark assists in the correct pronunciation of the stressed vowel in a word.

For Example:

dáang • ko • lo, á • guai • ya, é • e • kung • ok,
A • brít, Ku • mi • sión, a • sít

4. **Dollan:** The hyphen [-] or clitic is used to connect a word with a possessive pronoun or a directional word; it changes the position of the stressed syllable and the pronunciation of the new hyphenated word.

For Example:

iyó-mu (possessive pronoun meaning *yours*)
chulé'-guatu (directional word meaning *take it there*)



HELPFUL HINT:

THE GLOTA CAN BE USED MORE THAN ONCE IN A WORD. THE GLOTA IS REPRESENTED BY A STRAIGHT SINGLE QUOTE SYMBOL ['], WHICH CAN SOMETIMES APPEAR AS A SINGLE CURLY QUOTE MARK ['] DEPENDING ON THE FONT.

BUET SIHA
VOWELS

Guáha sais (6) na buet.
There are six vowels.

Aa, Áá, Ee, Ii, Oo, Uu

KONSONANTE SIHA
CONSONANTS

Guáha disiocho (18) na konsonante.
There are eighteen consonants.

‘, Bb, CHch, Dd, Ff, Gg, Hh, Kk, Ll, Mm, Nn, NG ng, Ññ, Pp, Rr, Ss, Tt, Yy

The following is a chart of the range of consonant and vowel combinations that are found in CHamoru syllables.

KONSONANTE (CONSONANTS)	CONSONANT & VOWEL COMBINATIONS
'	a', á', e', i', o', u'
B b	ba, bá, be, bi, bo, bu, ba', bá', be', bi', bo', bu'
CH ch	cha, chá, che, chi, cho, chu, cha', chá', che', chi', cho', chu'
D d	da, dá, de, di, do, du, da', dá', de', di', do', du'
F f	fa, fá, fe, fi, fo, fu, fa', fá', fe', fi', fo', fu'
G g	ga, gá, ge, gi, go, gu, ga', gá', ge', gi', go', gu'
H h	ha, há, he, hi, ho, hu, ha', há', he', hi', ho', hu'
K k	ka, ká, ke, ki, ko, ku, ka', ká', ke', ki', ko', ku'
Ll	la, lá, le, li, lo, lu, la', lá', le', li', lo', lu'
M m	ma, má, me, mi, mo, mu, ma', má', me', mi', mo', mu'
N n	na, ná, ne, ni, no, nu, na', ná', ne', ni', no', nu'
Ñ ñ	ña, ñá, ñe, ñi, ño, ñu, ña', ñá', ñe', ñi', ño', ñu'
NG ng	nga, ngá, nge, ngi, ngo, ngu, nga', ngá', nge', ngi', ngo', ngu'
P p	pa, pá, pe, pi, po, pu, pa', pá', pe', pi', po', pu'
R r	ra, rá, re, ri, ro, ru, ra', rá', re', ri', ro', ru'
S s	sa, sá, se, si, so, su, sa', sá', se', si', so', su'
T t	ta, tá, te, ti, to, tu, ta', tá', te', ti', to', tu'
Y y	ya, yá, ye, yi, yo, yu, ya', yá', ye', yi', yo', yu'

MANERAN SILABA SIHA

SYLLABLE CONSTRUCTIONS

CHamoru is a syllabic language. In CHamoru words, every syllable is formed using the following constructions. Each letter reference **K**[C] or **B**[V] represents a sound in the syllable. Diphthongs are counted as one sound. See **Rule 9** for further explanation.

K = KONSONANTE C = CONSONANT
B = BUET V = VOWEL

For Example:

B (V) **a**•mot, **e'**•**e**•kung•ok, **a**•yao
KB (CV) tang•**nga**, **ta**•**nga**, **tat**•**te**, lem•**mai*** ,
la•**hi**



HELPFUL HINT:

* THE **AI** DIPHTHONG COUNTS AS ONE SOUND.

KBK (CVC) **e'**•**e**•**kung**•ok, **tang**•nga, **siem**•pre* , **tat**•te,
lem•mai



HELPFUL HINT:

* THE **IE** DIPHTHONG COUNTS AS ONE SOUND.

BK (VC) **at**•dao, **e'**•e•kung•ok

There are also word constructions that span two syllables. Such as:

KKB (CCV) **ka**m•**po**, **yo**m•**mo**k, **yo**m•**sa**n, **ga**m•**so**n,
lep•**blo*** , **he**m•**plo*** * , **siem**•**pre*** * *



HELPFUL HINT:

* THE **BL** BLEND COUNTS AS ONE SOUND, **THE **PL** IS ONE SOUND,
***THE **PR** IS ONE SOUND.

KBK • KB(CVCCV) **pat**•**te**, **cho**t•**da**, **so**ng•**ge**, **bla**ng•**ko***



HELPFUL HINT:

* THE **BL** BLEND COUNTS AS ONE SOUND.

KBK • KB • KB(CVCCV) **da**ng•**ko**•**lo**, **ma**n•**de**•**le**•tre•ha,
fan•**de**•**te**t•mina*



HELPFUL HINT:

* WHEN THE “MAN” AND “FAN” AFFIXES ARE USED IN WORDS WITH THE KBKKBK CONSTRUCTION, USE THE MID VOWELS “E” OR “O”.

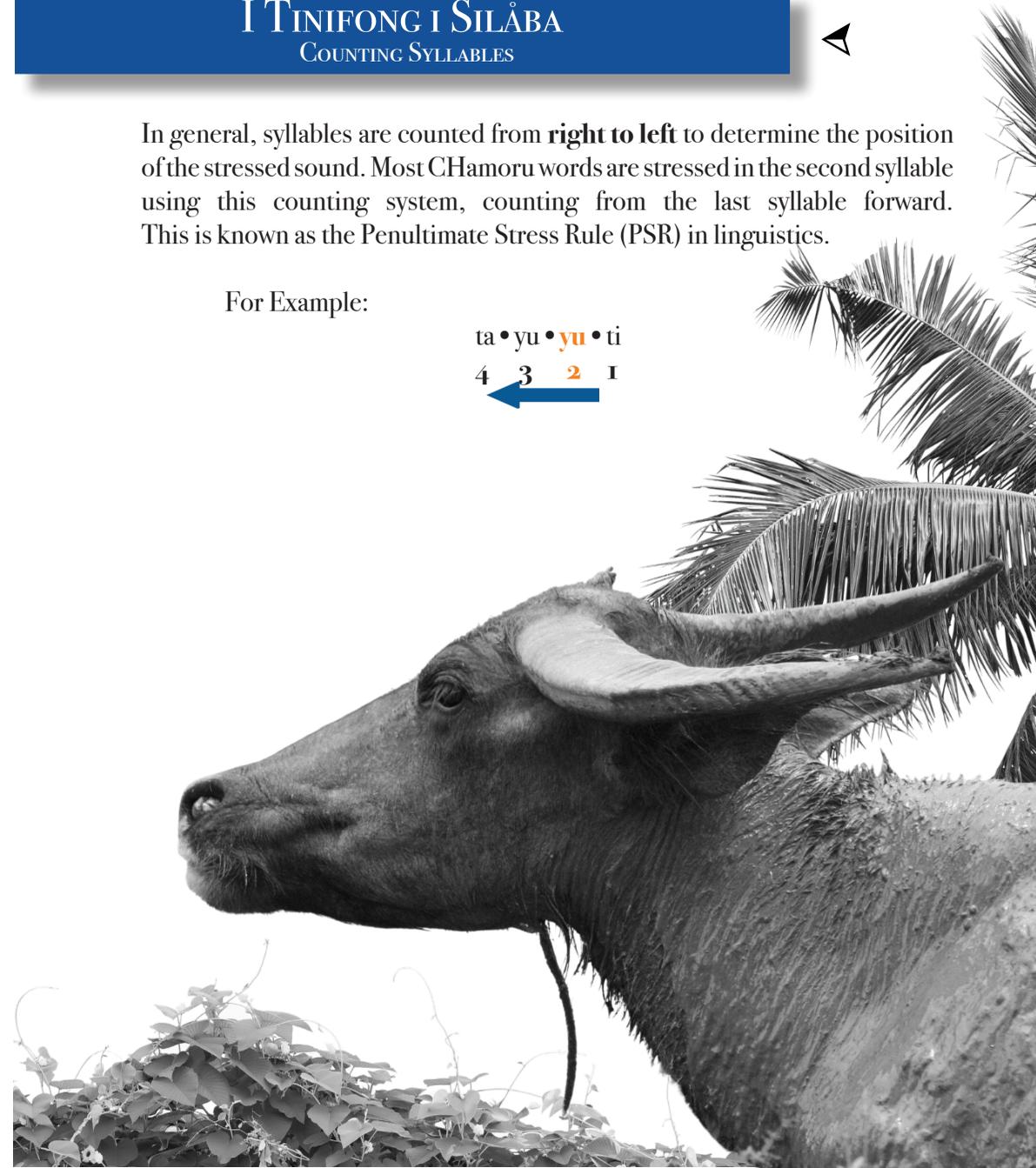
I TINIFONG I SILABA

COUNTING SYLLABLES

In general, syllables are counted from **right to left** to determine the position of the stressed sound. Most CHamoru words are stressed in the second syllable using this counting system, counting from the last syllable forward. This is known as the Penultimate Stress Rule (PSR) in linguistics.

For Example:

ta•yu•**yu**•ti
4 3 2 1
←

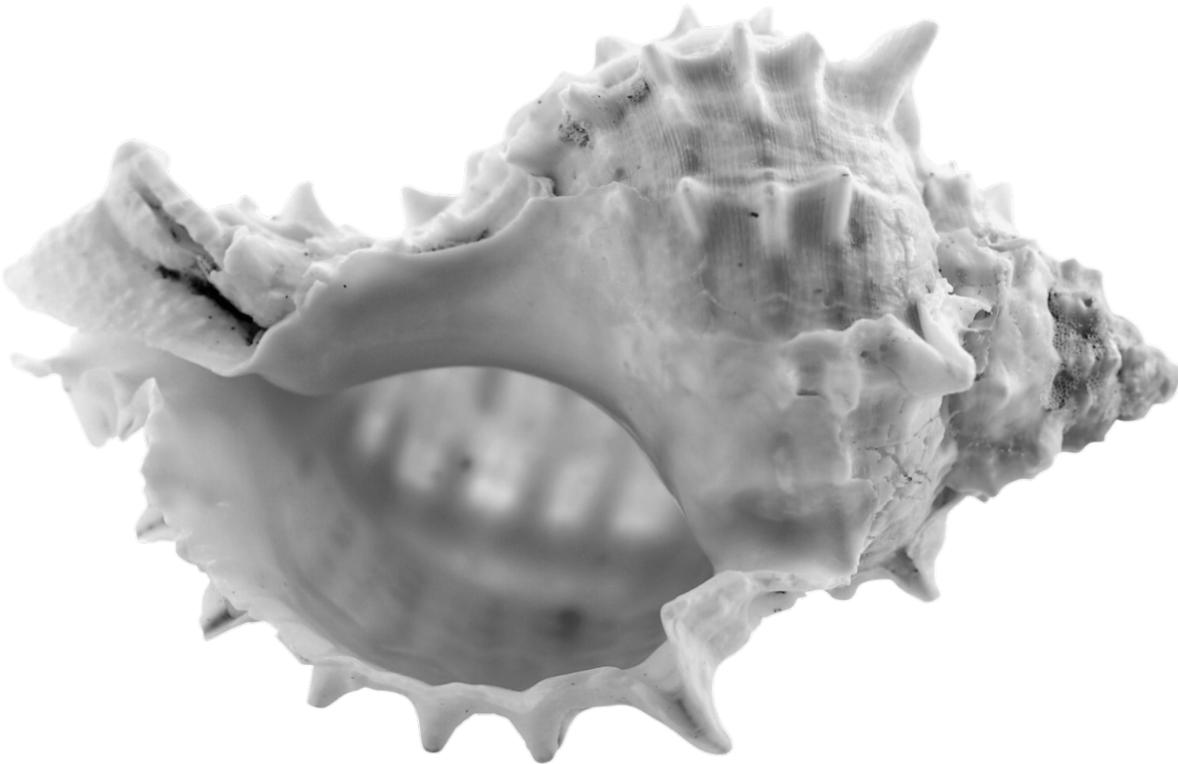


HÅFA NUEBU

WHAT'S NEW



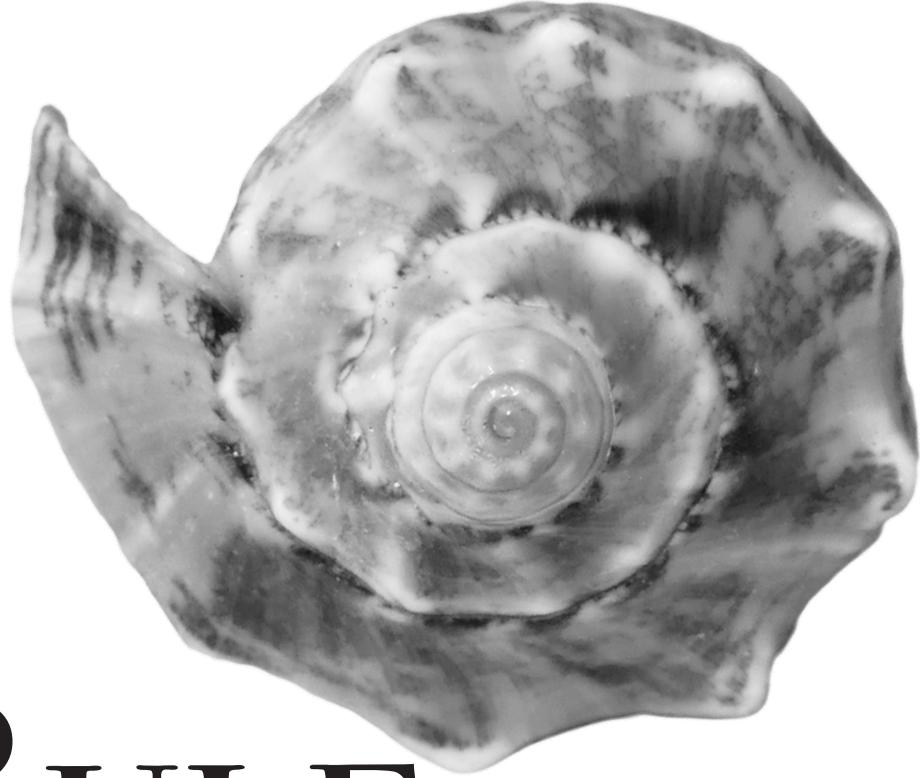
- ✓ Rules are *re-numbered not changed* to provide a user-friendly format.
- ✓ Rules are divided into sections that reflect common themes.
- ✓ More examples are provided.
- ✓ Layout is designed for easier reading.
- ✓ Letter references are highlighted in orange font for easy identification.
- ✓ Helpful Hints to provide clarification or tips have been included and are highlighted in blue font.
- ✓ In the examples, syllables may be separated by the mid dot • to facilitate pronunciation.
- ✓ Extra pages for personal notes are included.




AREKLAMENTON HINIRÁT I DINILITREHA SIHA

GENERAL SPELLING RULES





RULE ONE

SÍMBOLON ATFABETU SIHA ALPHABET LETTERS, SOUNDS AND SYMBOLS

A) CONSONANTS & VOWELS

The following names and symbols of consonants and vowels constitute the CHamoru alphabet and are used in CHamoru spelling. They are presented here in alphabetical order. Example words are provided to illustrate the phonetic value of each of the letters and their sounds.

LETTERS	NAME	SOUND IN CHAMORU WORDS
'	glota	*
A a	ã	baba
Ā ā	ah	hãga
B b	bě	belu
CH ch	tsě	CHamoru * *
D d	dě	dedu
E e	ě	egga'
F f	fě	fedda'
G g	gě	gě'helo'
H h	hě	hekkua'
I i	ĩ	ina
K k	kě	ketu
L l	lě	lemmai
M m	mě	meyas
N n	ně	neni
Ñ ñ	ñě	ñaba'
NG ng	ngě	ng'anga'
O o	ō	o'mak
P p	pě	pa nak
R r	rě	ripiti
S s	sě	sãddok
T t	tě	tãya'
U u **	ũ	uchan/kuentos ***
Y y	dzě	Yo' ña

* The glota does not have a sound but is heard as a sudden stop in relation to the vowel it follows, as in a • ga'.

** The **ch** (tsě) sound is not the common “ch” sound in English found in words like chase or church. It is pronounced as a “ts” sound as in **tsar**.

*** The **u** is also sounded out as the “w” sound when accompanied by another vowel or diphthong as in **kuentos**.

B) SYMBOLS

The following are symbols used in written CHamoru:

1. titda is the squiggly line ~ that appears as part of the letter ñ
2. lonnat is the dot that appears as part of the letter â
3. a'gang na sunidu is the acute/loud accent stress that appears above stressed vowels **á, á, é, í, ó, ú**
4. dollan is the hyphen [-] connecting possessive pronouns; and in connecting directional/movement words.

C) LETTERS THAT ARE NOT PART OF THE CHAMORU ALPHABET

The following letters are not part of the CHamoru alphabet:

c, j, q, v, w, x, z, ll, rr

They may only be used in the spelling of English or Spanish proper names.

FOR EXAMPLE

LETTERS	PROPER NAMES	
C	Carmen	California
J	Jose	San Jose
Q	Quichocho	Quebec
V	Vicente	Venice
W	Wilfred	Washington
ll	Quintanilla	Magallanes
rr	Terry	Tarrytown

D) GLOTTAL STOPS

The glottal stop ['] is the first consonant in the alphabet. It is never used at the beginning of a word. It is only found in between two vowels, after a vowel, within or at the end of the word.

The glota abruptly chops the sound of the vowel midway.

FOR EXAMPLE

GLOTTAL STOPS	MEANINGS
gua' • gua'	to gag
na' • na'	to hide
ba' • ba'	to pat gently on the back side
gua • gua'	basket
ba' • ba'	undeveloped seed
gue' • gue'	toothpick

The glota is also used to separate two consecutive vowels that are not diphthongs. See **Rule 5b** for the explanation.

FOR EXAMPLE

GLOTTAL STOPS	MEANINGS
na' • an	name
a' • a • tan	looking at
na' • i	to give
li' • e'	to see



RULE TWO

KINAPITALISA CAPITALIZATION

A) PROPER NAMES

Proper names of people, places, animals, things, institutions and organizations, titles, days of the week, months of the year and the beginning of sentences will be capitalized.

FOREXAMPLE

PROPER NAMES	EXAMPLES
People	Carmen , Jose , CHachalåni
Places	Hagåtña , Malesso'
Animals	Te'i , Bunita, Tiger (Pet Names)
Things	Clorox, Lysol, Coke
Institutions	Unibetsedåt Guåhan, Kumisiõn
Organizations	Konsiliõn Mahót Guåhan Siha
Titles	Siñot Teria, Siñora Flores, Maga'låhi Gådao, Maga'håga Lou
Days	Damenggo, Såbalu
Months	Hunñio, Disembre
Beginning of Sentences	Maolek este na cho'cho'. CHamoru yu'! NGångas i na'-mu.

B) AFFIXED FORMS OF PROPER NAMES

The affixed forms of proper names shall be capitalized. For detailed explanation of affixes see **Rule 15**.

1. The first letter of affixed proper nouns beginning with consonants shall be capitalized as follows:

INFIX	+	ROOT WORD	=	EXAMPLE
INFIX UM	+	Taitano	=	T umaitano
INFIX IN	+	Taitano	=	T inaitano
INFIX UM	+	To'to	=	T umo'to
INFIX IN	+	To'to	=	T ine'to



HELPFUL HINT:

* THE FIRST **O** FOLLOWING THE **IN** INFIX IN **TINE'**TO CHANGES TO **E** FOR VOWEL HARMONY. SEE **Rule 9**.

2. Proper Nouns Beginning with Vowels will have both the affix and the name capitalized.

FOREXAMPLE

PREFIX	+	ROOT WORD	=	EXAMPLE
PREFIX UM	+	Aflague	=	U m A flague
PREFIX IN	+	Aflague	=	I n A flague
PREFIX UM	+	Assan	=	U m A ssan
PREFIX IN	+	Assan	=	I n A ssan

3. When the **Plural Subject Marker (PSM) man** (3 or more) is affixed to a proper name, the **m** in **man** will also be capitalized.

FOREXAMPLE

PSM	+	PROPERNAME	=	EXAMPLE
MAN	+	Juan	=	Man Juan
MAN	+	Rosario	=	Man Rosario
MAN	+	Dueñas	=	Man Dueñas
MAN	+	Cruz	=	Man Cruz

C) **PRONOUNS OR NOUNS RELATING TO THE DIVINE**
Pronouns or nouns relating to the Divine will be capitalized.

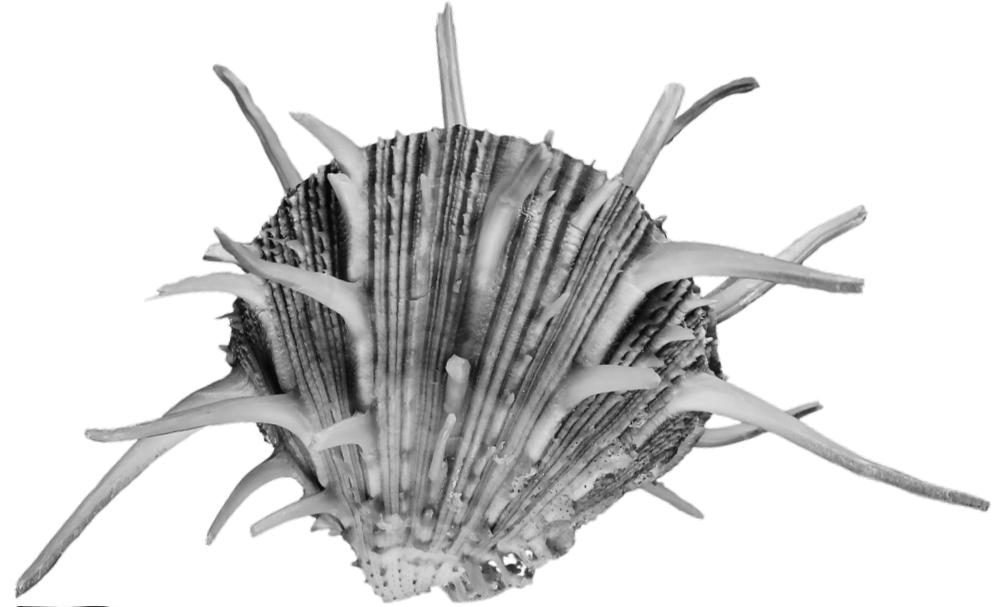
FOREXAMPLE

DIVINE PRONOUNS/NOUNS	ENGLISH MEANING
Yu' os	<i>God</i>
Á saina	<i>God / Lord</i>
Gui' / G uiya	<i>He (referring to the Divine)</i>

D) **CH AND NG ARE SINGLE LETTERS**
CH and **NG** are single letters in the alphabet and will be capitalized in proper nouns and at the beginning of sentences.

FOREXAMPLE

CH	NG
CH amoru	Familian NG ãnga'
CH argualaf	NG ãngas i na'-mu.
CH amoru yu'.	NG inge' si Nãna.
CH ocho fan!	NG ai'an i mafañagu-mu?



RULE THREE

PROPIU NA Nã'AN SIHA
PROPER NAMES

A) **NAMES OF PERSONS & PLACES**
The names of people and places will retain their spelling.

For Example:

Cecilia, Zenon, Xavier, William, Victor, Joleen, Jesus, New York, Geneva, Washington, Kaiser

B) INDIGENOUS PLACE NAMES

Indigenous place names will be written using the orthographic rules herein. These include the names of the islands in the Mariãnas Archipelago, village names, archaeological sites and traditional place names for locales within villages.

For Example:

Humåtak	Ma'ina	Hagåtña	Yo'ña	Dédidu
Guåhan	Sa'ipan	Tini'an	Luta	



HELPFUL HINT:

A COMPLETE LIST OF VILLAGE NAMES AND THE NAMES OF THE ISLANDS OF THE MARIÃNAS ARCHIPELAGO ARE PROVIDED IN **Part III**.

NOTE:

IN ITS ROLE AS THE OFFICIAL PLACE NAMES COMMISSION, THE KUMISIÓN IS RESPONSIBLE FOR RESTORING AND PROMOTING THE USE OF INDIGENOUS PLACE NAMES. 5GCA CH88, SECTION 105(L)

C) CLAN/FAMILY NAMES

Cultural or “also known as” names should be spelled using orthographic rules herein.

For Example:

Gongga' CHåda' Bonño Kuetto Bibek Goyu

D) EXCEPTIONS TO THE SPELLING OF PROPER NAMES

Borrowed proper names do not conform to orthographic rules. They constitute the exception to **Rules 4 and 8**.

For Example:

Quintanilla, Concepcion, Quinata, Villagomez, Torres, Perez, Franquez, Cruz

RULE FOUR

DINILITREHAN INAYAO NA PALÅBRA SIHA SPELLING OF BORROWED WORDS

A) WORDS ASSIMILATED INTO CHAMORU

English, Spanish and Japanese words which have been assimilated into CHamoru will be spelled according to the general rules for CHamoru spelling. The spelling will reflect the changes in pronunciation.

FOR EXAMPLE

SPANISH ASSIMILATED WORDS

SPANISH	CHAMORU	ENGLISH
<i>lavador</i>	labadót	<i>sink</i>
<i>verde</i>	betde	<i>green</i>
<i>paloma</i>	paluma	<i>dove</i>
<i>caballo</i>	kabåyu	<i>horse</i>
<i>nueve</i>	nuebi	<i>nine</i>
<i>asul</i>	asút	<i>blue</i>
<i>Abril</i>	Abrít	<i>April</i>
<i>Viernes</i>	Betnes	<i>Friday</i>

JAPANESE ASSIMILATED WORDS

JAPANESE	CHAMORU	ENGLISH
<i>zori</i>	yore'	<i>flipflops</i>
<i>daikon</i>	daigo'	<i>pickled radish</i>
<i>kairo</i>	kairo'	<i>toad</i>
<i>bento</i>	bento'	<i>meal tray</i>
<i>chirigami</i>	chirigame'	<i>toilet tissue in CNMI</i>

ENGLISH ASSIMILATED WORDS

ENGLISH	CHAMORU
ice cream	<i>ais krim</i>
cake	<i>kek</i>
chaser	<i>chesa</i>
email	<i>imel</i>
check	<i>chek</i>
website	<i>huebsait</i>
technology	<i>teknolohia</i>
movie	<i>mubi</i>
telephone	<i>tilifón</i>
Google	<i>Gugol</i>
Zoom	<i>Yum</i>

B) TECHNICAL ENGLISH WORDS

Some technical English words retain their English spelling in which case they should be placed in ‘single quotation marks’ when written.

For Example:

‘x-ray’, ‘computer’, ‘badge’, ‘cellphone’, ‘WhatsApp’, ‘MRI’

C) CHAMORURIZED ENGLISH WORDS

When CHamoru affixes are used with CHamorurized English words, they will be spelled according to CHamoru orthographic rules.

FOR EXAMPLE

CHAMORURIZED WORD	ENGLISH WORD
pumiknek	<i>picknicked</i>
maneksplen	<i>explained</i>
sumiásiapeng	<i>shopping</i>
bumakasión	<i>vacationed</i>
manmímiteng	<i>meeting</i>
Yumuyom	<i>Zooming</i>
Fuméfesbok	<i>on Facebook</i>
Gumúgugol	<i>on Google</i>

D) PLACES WITH NON-CHAMORU NAMES

Places with non-CHamoru names will retain their spelling.

For Example:

Banzai Cliff, Paseo de Susanna, Plaza de España, Jonestown, Kaiser, Marbo Cave, Agana Heights, Harmon

NOTE:

IN ITS ROLE AS THE KUMISIÓN I NA'AN LUGÁT, THE KUMISIÓN IS RESPONSIBLE FOR APPROVING NEW PLACE NAMES AND REVIEWING ESTABLISHED PLACE NAMES. WE ARE ALSO COMMITTED TO RESTORING INDIGENOUS PLACE NAMES AS PART OF AN EXTENSIVE COLLABORATIVE EFFORT WITH ELDERS AND OTHER RESOURCES FAMILIAR WITH TRADITIONAL NAMING PRACTICES ASSOCIATED WITH CLANS AND LOCATIONS WITHIN VILLAGES.

AREKLAMENTO PUT BUET SIHA

RULES RELATED TO VOWELS

RULE FIVE

BUEBUET DIPHTHONGS

- A) **VOWEL COMBINATIONS IN THE SAME SYLLABLE**
A diphthong is two vowels that come together to make one sound in a single syllable. These diphthongs are as follows:

DIPHTHONGS FOUND IN FINO' CHAMORU (ENDEMIC)

DIPHTHONG	FINO' CHAMORU	MEANING
ao	tao • tao pao • pao	person fragrant
ai	tai • tai lâ • lai	read chant
oi	ha • goi	pond/lake

DIPHTHONGS FOUND IN BORROWED WORDS

DIPHTHONG	BORROWED WORDS	MEANING
ia	es • to • ria	story
ie	siet • te	seven
io	ba • ka • sión	vacation
iu	pre • siu	price



HELPFUL HINT:

ENDEMIC MEANS BELONGING TO A PARTICULAR PEOPLE OR PLACE, NATIVE.

A sure test of a diphthong is when both vowels reduplicate to change the tense of the word.

FOREXAMPLE

LETTER COMBINATION	REDUPLICATED DIPHTHONG
ie	sié • sien • te
io	bu • ma • ka • sio • sion
ia	um • es • to • riá • ria • yi
iu	pre • siú • siu • yi

B) SEPARATING VOWEL COMBINATIONS THAT DO NOT FUNCTION AS DIPHTHONGS

If two consecutive vowels are separated into different syllables, they do not function as a diphthong.

1. The **glottal consonant can be used to separate vowels** that are not in the same syllable. The glottal stop is distinctly heard between the two vowels.

FOREXAMPLE

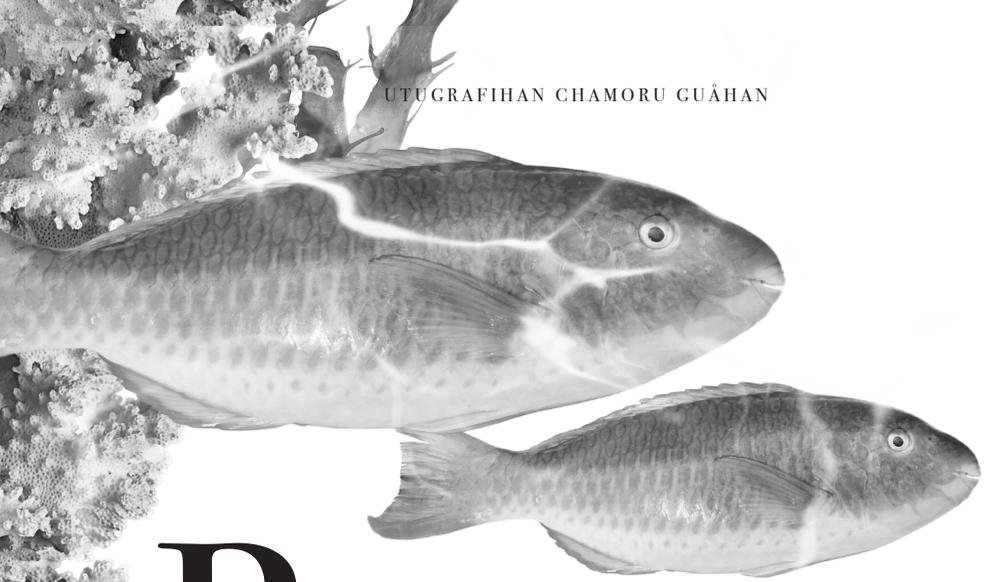
VOWELS	USE OF VOWELS	NON DIPHTHONGS
i/e	li' • e'	NOT lie'
i/o	fi' • on'	NOT fion
i/a	Ti • ni' • an	NOT Tinian
a/i	Ma' • i • na	NOT Maina
a/o	fä' • om	NOT fãom
i/u	di' • u	NOT diu
o/i	to' • i	NOT toi

2. The **letter h can also be used to separate vowels** in spelling of non- diphthong combinations of ai/o, i/o, i/e, i/a, and i/u.

FOREXAMPLE

VOWELS	USE OF VOWELS	NON DIPHTHONGS
ai/o	es • gai • hon	NOT esgaion
i/o	hi • hot	NOT hiot
i/e	li • heng si • hek	NOT lieng NOT siek
i/a	bi • ha ti • ha di • ha	NOT bia NOT tia NOT dia
i/u	fi • hu	NOT fiu





RULE SIX

A'GANG NA BUET STRESSED VOWELS



A) VOWEL SOUND & POSITIONING IN STRESSED SYLLABLES

Vowels in stressed syllables, no matter their position in a word, always indicate the true vowel sound.

For example:

gui', put, yu'u', kulót, silába, néngkanno', Kumisión

The vowel sound of the stressed syllable is emphasized by being pronounced longer, louder, and often at a higher pitch than the surrounding syllables.

Stressed vowels can be in both closed syllables (a syllable that ends in a consonant) and opened syllables (a syllable that ends in a vowel).

VOWEL POSITIONING CHART

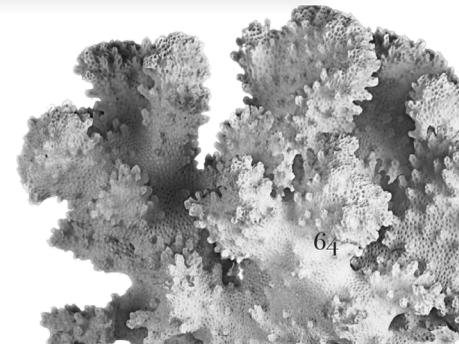
Vowels are labeled according to the positioning of the tongue when pronouncing the vowels. **High vowels** are when your tongue is towards the roof of your mouth. **Low vowels** are when your tongue is low in your mouth. **Mid vowels** are when your tongue is midway between the two.

Front vowels are when your tongue is toward the front of your mouth whereas **back vowels** are when your tongue is towards the back of your mouth. Vowel positioning is further explained in **Rules 7, 8 and 9**.

	FRONT VOWELS	BACK VOWELS
High Vowels	i	u
Mid Vowels	e	o
Low Vowels	a	á

EXAMPLES OF OPENED STRESSED SYLLABLES

WORD	OPENED STRESSED SYLLABLE	MEANING
ti • su	t <u>i</u> su High Vowel i	<i>stiff</i>
pa • se • hu	pa <u>se</u> hu Mid Vowel e	<i>to stroll leisurely</i>
sa • ba • na	sa <u>ba</u> na Low Vowel á	<i>mountain</i>



EXAMPLES OF CLOSED STRESSED SYLLABLES

WORD	CLOSED STRESSED SYLLABLE	MEANING
yu'	yu' High Vowel u	<i>I, me</i>
pes • ka	peska Mid Vowel e	<i>to fish</i>
hot • no	hotno Mid Vowel o	<i>oven</i>
påt • ma	påtma Low Vowel â	<i>(hand) palm</i>
ma • tak • nga	mataknga Low Vowel a	<i>brave</i>
hat • dín	hatdín High Vowel i	<i>garden</i>

B) PENULTIMATE STRESS RULE

The General Stress Rule in the CHamoru language is called the Penultimate Stress Rule (PSR). The PSR is predictable for most CHamoru words. It falls on the next to the last syllable or the second syllable counting from right to left.



HELPFUL HINT:

THE PENULTIMATE STRESS RULE DOES NOT APPLY TO SINGLE SYLLABLE WORDS.

FOREXAMPLE

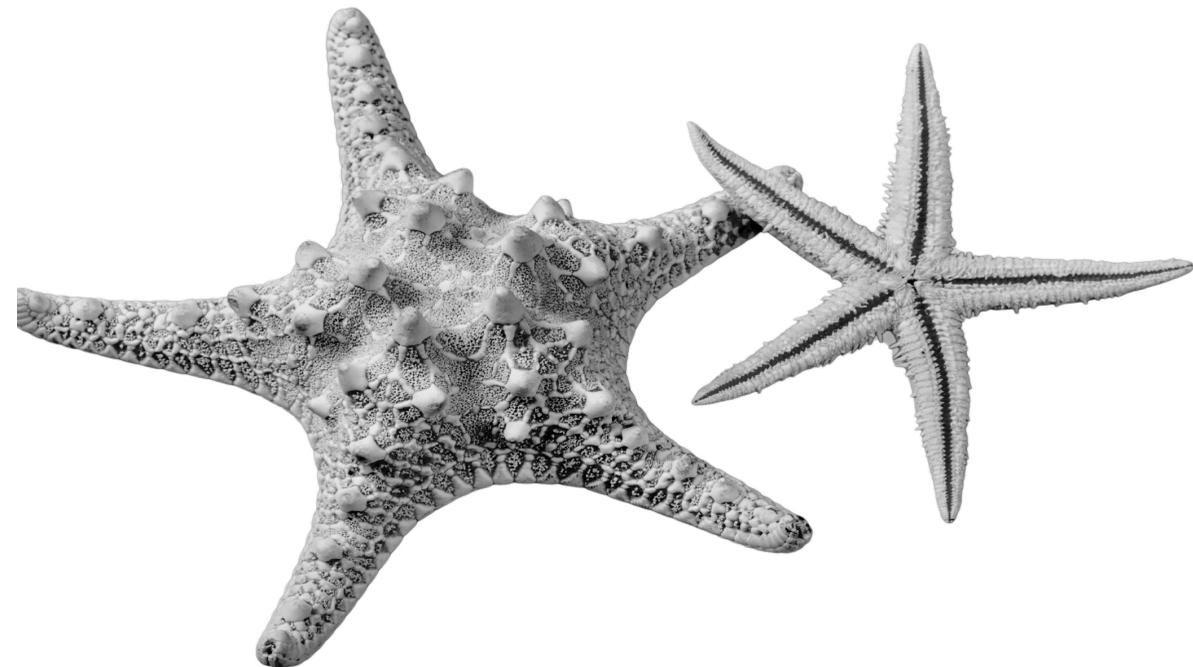
EXAMPLE OF PSR IN CHAMORU WORDS	ENGLISH MEANING
to' • â • ya	<i>towel</i>
cho • cho	<i>to eat</i>
cho' • cho'	<i>to work/ extract crab</i>
tu • hong	<i>hat</i>
ga' • lâ • gu	<i>dog</i>
ta • yu • yu • ti	<i>to pray for</i>
li • sâ • yu	<i>rosary</i>
a • sa • gua	<i>spouse</i>
lep • blo	<i>book</i>
ku • mâ • ti	<i>cried</i>
dog • ga	<i>footwear</i>
ma • mâh • lao	<i>embarrassed</i>
fi • na' • pos	<i>past event</i>
ku • se • cha	<i>harvest</i>

C) EXCEPTIONS TO THE PENULTIMATE STRESS RULE

There are exceptions to the Penultimate Stress Rule in CHamoru. When a word does not adhere to the PSR then the stressed vowel is made visible by marking it with the acute stress marker ['], above the loudest vowel **á, â, é, í, ó, ú**.

FOR EXAMPLE

EXAMPLE OF PSR IN CHAMORU WORDS	ENGLISH MEANING
a • s ^ú t	<i>blue</i>
b ^á t • sa • la	<i>to drag</i>
é • kung • ok	<i>listen</i>
hat • d ^{ín}	<i>garden</i>
t ^á • tai • tai	<i>to be reading</i>
l ^á • la' • la'	<i>still alive, living</i>
su • m ^é • se • na	<i>eating dinner</i>
á • sa • gua	<i>to wed, to marry</i>



RULE SEVEN

TI A'GANG NA BUET GI I MABABA NA SILÅBA UNSTRESSED VOWELS IN OPEN SYLLABLES

This rule applies to **unstressed vowels in open syllables**, regardless of the syllable position in the word, in the B, KB, KB • KB, and KB • KKB (V, CV, CV • CV, and CV • CCV) constructions. See **Rule 6** for Vowel Positioning Chart and definitions.

A) USE OF HIGH VOWELS IN UNSTRESSED OPEN SYLLABLES

The high front vowel **i** and high back vowel **u** are used to represent unstressed vowels in open syllables.

FOR EXAMPLE

HIGH VOWELS IN UNSTRESSED OPEN SYLLABLES	MEANING	NOT
lã • hi	<i>male</i>	NOT lãhe
pu • ti	<i>pain</i>	NOT pute
lã • gu	<i>north</i>	NOT lãgo
tu • pu	<i>sugar cane</i>	NOT tupo
tã • si	<i>ocean</i>	NOT tãse

FOR EXAMPLE

HIGH VOWELS IN UNSTRESSED OPEN SYLLABLES	MEANING	NOT
ni • si • si • ta	<i>necessary</i>	NOT nesesita
tu • tu • hon	<i>to start</i>	NOT tutuhon
ma • lã • ngu	<i>sick</i>	NOT malãngo
u • má • chu • le'	<i>to resemble</i>	NOT omáchole'
u • fi • si • na	<i>office</i>	NOT ofisina
mu • bi • men • to	<i>movement</i>	NOT mobemento
ri • sis • te	<i>to resist</i>	NOT resiste
mu • chã • chu	<i>male worker</i>	NOT mochãcho

Exception: This rule does not apply in polysyllabic words, usually borrowed words, when the preceding unstressed vowels are **o** or **e** because the vowel is preceded by two or more consonants. In the KKB/CCV construction, the vowel in the following syllable will be either **o** or **e**.

FOR EXAMPLE

POLYSYLLABIC WORDS	MEANING	NOT
tri' • ã ng • go • lo *	<i>triangle</i>	NOT tri • ã ng • gu • lu
dãng • k o • lo *	<i>big</i>	NOT dãng • ku • lu
prók • se • mo	<i>approximate</i>	NOT prók • si • mu
sép • te • mo	<i>seventh</i>	NOT sép • ti • mu

*In the case of **triãnggolo** and **dãngkolo**, the first **o** results from preceding consonant cluster **ng+g** and **ng+k**. The second **o** is harmonized with the first; this is known as **vowel harmony**.

B) USE OF MID VOWELS IN UNSTRESSED OPEN SYLLABLES

The unstressed vowels in open syllables following a cluster of two or more consonants will be represented by front mid vowel **e** or back mid vowel **o** (instead of **i** or **u**).

FOREXAMPLE

MID VOWELS IN UNSTRESSED OPEN SYLLABLES	MEANING	NOT
tât • te	<i>back, behind</i>	NOT tâtti
ho' • ye	<i>to agree</i>	NOT ho'yi
lis • to	<i>ready</i>	NOT listu
tom • mo	<i>knee</i>	NOT tommu

The sounds represented by some of the vowels above may appear to be incorrect (i.e., **tâtte** instead of *tâtti*). For CHamoru speakers, one way to see if the correct vowel is being used is to apply the possessive test, adding **-hu** or **-ku**, **-mu**, **-ña**, or **-ta** to the word.

For example, we would not use *tâtti-mu*, the correct way of saying the word is **tatte-mu**.



HELPFUL HINT:

THE FOLLOWING TIPS MIGHT HELP YOU APPLY THIS RULE.

IN OPEN SYLLABLES, IF WORD ENDS IN U/O SOUND

- Use **U** IF VOWEL IS UNSTRESSED AND PRECEDED BY ONE CONSONANT
- Use **O** IF VOWEL IS UNSTRESSED AND PRECEDED BY TWO OR MORE CONSONANTS

IN OPEN SYLLABLES, IF WORD ENDS IN I/E SOUND

- Use **I** IF VOWEL IS UNSTRESSED AND PRECEDED BY ONE CONSONANT
- Use **E** IF VOWEL IS UNSTRESSED AND PRECEDED BY TWO OR MORE CONSONANTS

C) USE OF LOW VOWELS IN UNSTRESSED OPEN SYLLABLES

The front vowel **a** instead of the back low vowel **ã** will be used in unstressed open syllables in both the KB • KB(CV • CV) and KB • KKB(CV • CCV) constructions.

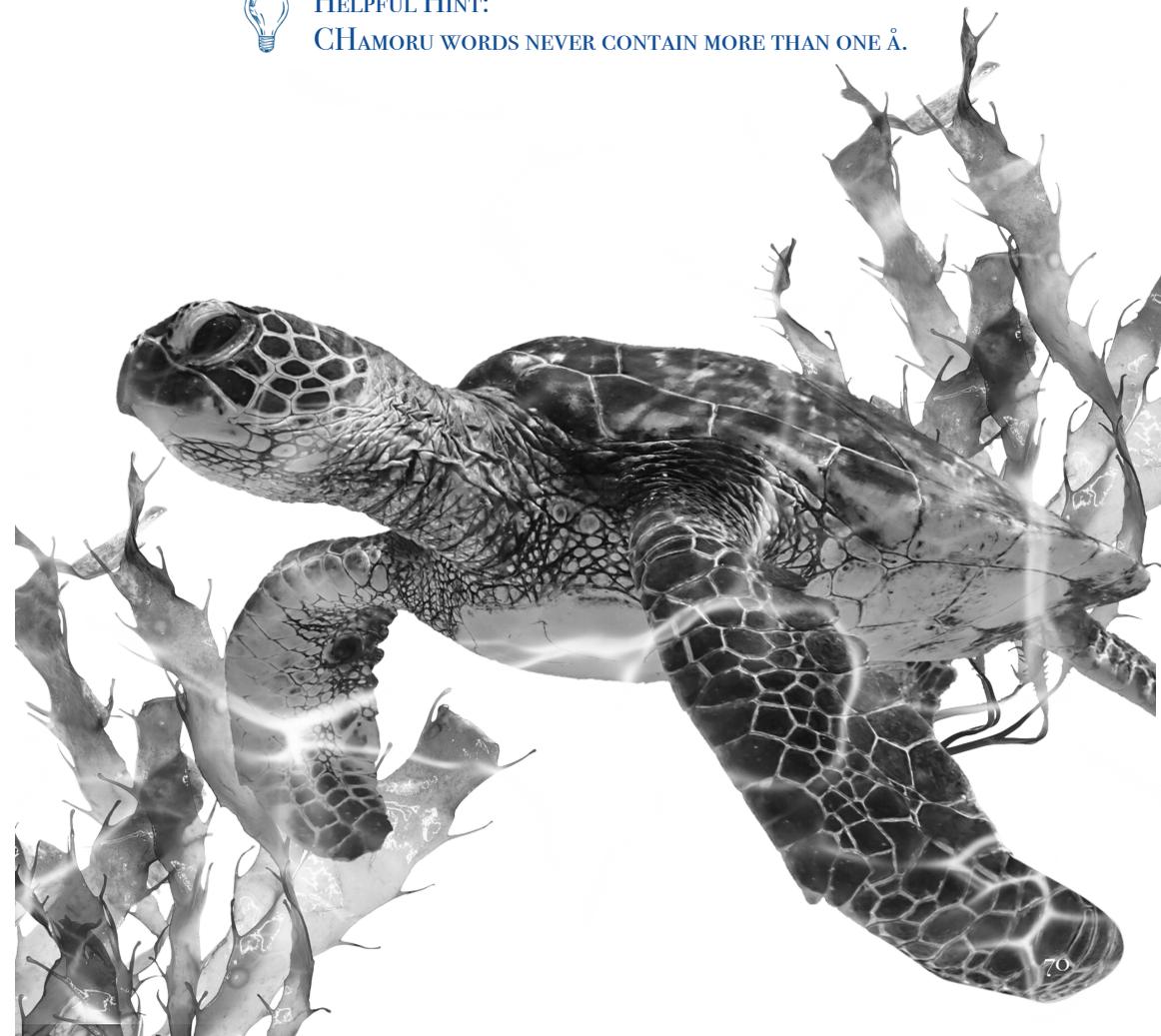
FOR EXAMPLE

LOW VOWELS IN UNSTRESSED OPEN SYLLABLES	MEANING	NOT
mã • ta	<i>face</i>	NOT mãtã
hãl • la	<i>to pull</i>	NOT hãllã
chã' • ka	<i>rat</i>	NOT chãkã
hã • fa	<i>what</i>	NOT hãfã



HELPFUL HINT:

CHAMORU WORDS NEVER CONTAIN MORE THAN ONE ã.



D) CONSONANT BLENDS PRECEDING A VOWEL

The following **consonant blends** or combination of letters (digraphs) **are counted as one consonant** preceding an unstressed vowel in determining the appropriate vowel to use for spelling purposes.

FOREXAMPLE

DIGRAPHS	CONSONANT BLENDS PRECEDING A VOWEL
br	br a • si • ha om • br e
pr	pr u • grã • ma pr u • be • chu
pl	pl a • ne • ha pl i • men • ta pl a • ti • tu
bl	tãp • bl a mi • si • rãp • bl e
fl	a • fl i • tu fl u • re • ru
tr	a • tr a • são tr a • bi • ha
fr	fr i • tã • da fr i • ho • na
kl	kl a • ri • dât kl a • ri • fi • ka

RULE EIGHT

Ti A'GANG NA BUET GI I MACHOM NA SILÅBA
UNSTRESSED VOWELS IN CLOSED SYLLABLES

The mid vowels **e** and **o** and the low front vowel **a** are used as unstressed vowels in closed syllables. (Syllables which end with a consonant.)

FOR EXAMPLE

UNSTRESSED VOWELS IN CLOSED SYLLABLES	MEANING	NOT
hu • yong	<i>to go out</i>	NOT huyung
hã • lom	<i>to go in</i>	NOT hãlum
lã • pes	<i>pencil</i>	NOT lãpis
li' • e'	<i>to see</i>	NOT li'i'
tu • gan	<i>to pick/take out</i>	NOT tugãn
Guã • han	<i>Guam</i>	NOT Guahãn
Yu' • os	<i>God</i>	NOT Yu'us



HELPFUL HINT:

THE FOLLOWING TIPS MIGHT HELP YOU APPLY THIS RULE.

IN UNSTRESSED SYLLABLES THAT END IN A CONSONANT (CLOSED)

- USE **O** FOR **U** SOUND
- USE **E** FOR **I** SOUND
- USE **A** FOR **Å** SOUND

RULE NINE

INÁCHILONG NA BUET VOWEL HARMONY

Vowel Harmonizing means that **vowels within a word or between words may change to align with preceding vowels.** This practice allows for the smooth blending of syllables within a word or between spoken words. Vowels in CHamoru words usually agree with each other in terms of whether they are front or back vowels, and whether they are high, mid, or low vowels.

Vowels are harmonized in four ways: vowel fronting, vowel raising, vowel lowering and vowel backing. These are based on vowel positioning presented in the following chart. **Rule 6** provides more detailed information on vowel positioning.

VOWEL POSITIONING CHART

	FRONT VOWELS	BACK VOWELS
High Vowels	i	u
Mid Vowels	e	o
Low Vowels	a	ã

This rule generally applies to borrowed words, but in some instances can be awkward sounding because it is not commonly heard. In such cases, the speaker can exercise personal preference.

A) VOWELFRONTING

Vowel fronting is the **change that occurs when a back vowel is drawn forward to become a front vowel.**

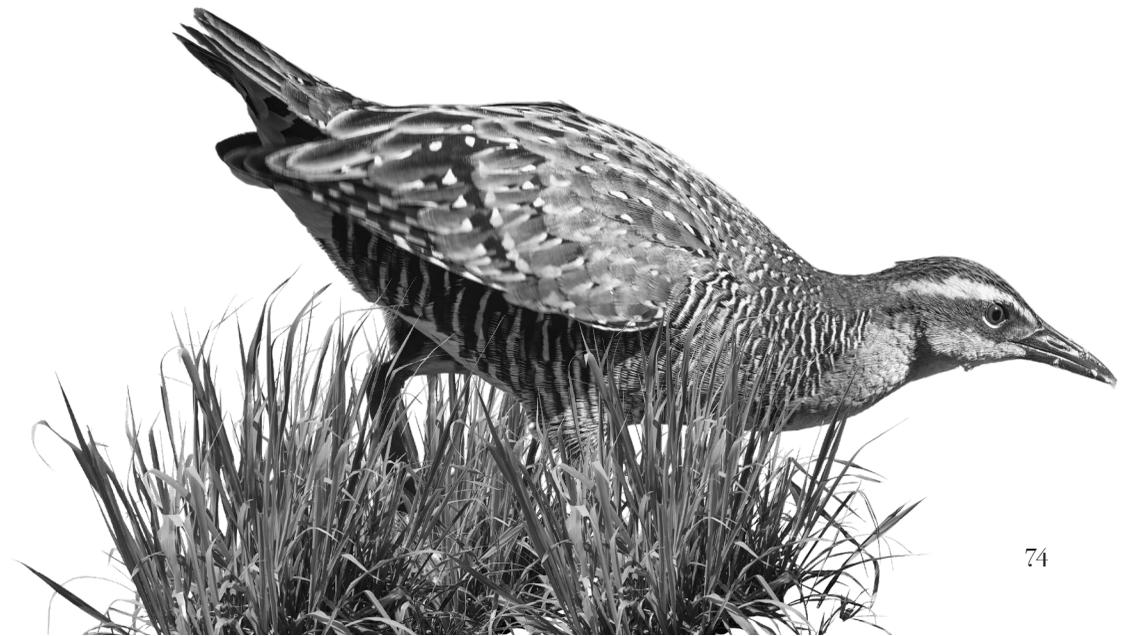
For Example:

Common Usage

flores
toru
kurasón
bola
dángkolo
óttemo
ufisina
puyitos
gāyu
guma'
lāpes
rāya
yore'

The Strict Application of the Vowel Fronting Rule is as follows:

i fleres
i teru
i kirasón
i bela
i dāngkolo
i éttemo
i ifisina
i piyitos
i gayu
i gima'
i lapés
i raya
i yere'



When specific particles **i**, **ni'**, **gi**; pronouns **in**, **en**; infix **in**; prefixes **mi**, **san** are used in front of a word, if the first vowel in the word that follows is a back vowel, it changes to a front vowel for harmony.

	FRONT VOWELS	BACK VOWELS
High Vowels	i	u
Mid Vowels	e	o
Low Vowels	a	å

When the pronunciation of a vowel is changed due to vowel fronting, this change will be reflected in the spelling.

For Example:

i + foggon = **i**feggon *the stove*
i + potta = **i**petta *the door*
 En + k**o**nné' = **En**kenné' *You took*

 **HELPFUL HINT: BACK VOWEL O BECOMES FRONT VOWEL E**

gi + **i** + guma' = **gi****i**gima' *at the house*
 In + chule' = **In**chile' *We took*
ni' + suni = **ni'**sini *the taro*
 san + hulo' = san**hi**lo' *on top*

 **HELPFUL HINT: BACK VOWEL U BECOMES FRONT VOWEL I**

in + ågang = **in**agang *was called*
i + låhi = **i**lahi *the boy*
 mí + s**å**ntos = mí**an**tos *many statues of saints*

 **HELPFUL HINT: BACK VOWEL Å BECOMES FRONT VOWEL A**

Some borrowed words are not fully fronted and may be written without fronting. The vowel fronting rule does not apply with borrowed numbers and proper names.

FOR EXAMPLE

BORROWED WORD	REMAINS	NOT
dos	remains i dos	NOT i des
dosse	remains i dosse	NOT i desse
ocho	remains i ocho	NOT i echo
onse	remains i onse	NOT i ense

B) VOWEL RAISING

Vowel Raising is the change that occurs when certain suffixes **on**, **an**, **i**, **iyi** are attached to Chamoru words causing one of the two mid vowels, **e** or **o**, to be raised to its corresponding high vowel, **i** or **u**. Rule 15d provides more information on these suffixes.

The change caused by vowel raising will change the syllable construction from KBK to KB•KB (CVC to CV•CV). The position of the stressed syllable also changes.

	FRONT VOWELS	BACK VOWELS
High Vowels	i	u
Mid Vowels	e	o
Low Vowels	a	å

For Example:

KBK	=	KB•KB	
tågo' + on	=	tagu'• on	<i>someone who is reliable</i>
fan + maigo' + an	=	fanmaigu'• an	<i>place for sleeping</i>
tuge' + i	=	tugi'• i	<i>to write for someone</i>
chenchule' + i	=	chenchuli'• i	<i>to reciprocate for someone</i>
kuentos + iyi	=	kuentusi'• yi	<i>to speak for someone</i>

AREKLAMENTON KONSONANTE SIHA

RULES RELATED TO CONSONANTS

RULE TEN

DINGA' KONSONANTE YAN I H
GI I FINAKPO' I SILABA
GEMINATE [TWIN] CONSONANTS & FINAL H IN A SYLLABLE

- A) **GEMINATE OR TWIN CONSONANTS**
Geminate or twin consonants are heard as two separate sounds. Twin consonants represent two sounds that are part of different syllables.

FOR EXAMPLE

EXAMPLE OF TWIN CONSONANTS	ENGLISH MEANING
tom • mo	<i>knee</i>
meg • gai	<i>many</i>
fāt • to	<i>to come</i>
gol • lai	<i>vegetable</i>
āk • ka'	<i>to bite</i>
chad • dek	<i>fast</i>
gop • pe	<i>to jump over</i>
lem • mai	<i>breadfruit</i>
låg • gua	<i>parrot fish</i>
kuát • to	<i>room</i>
hál • la	<i>to pull</i>
mak • kat	<i>heavy</i>
sod • da'	<i>to find</i>
páp • pet	<i>paper</i>

FINAL H IN A SYLLABLE

The Final **h** in a syllable may not be heard clearly but will be spelled out because it is part of the syllable.

FOR EXAMPLE

moh • mo	<i>to chew</i>	NOT mo • mo
sah • nge	<i>seperate</i>	NOT sa • nge
ma • mãh • lao	<i>bashful</i>	NOT ma • mã • lao
toh • ge	<i>to stand</i>	NOT to • ge

RULE ELEVEN

KONSONANTE GI I FINAKPO' NA PUSISION I SILABA
CONSONANTS IN THE FINAL POSITION OF SYLLABLES

A) CONSONANTS NEVER USED AT THE END OF WORDS

The following consonants are never used at the end of a word:

b, ch, d, g, h, l, ñ, r, y

In other words, CHamoru words do not end with these letters.

FOR EXAMPLE

b	tugap	NOT tugab
d	i • dât	NOT edåd/idåd
g	mao • lek	NOT maoleg
h	tom • mo	NOT tommoh
l	a • sût	NOT asul
r	put fabót	NOT por fabor
y	Su • mai	NOT Sumay

B) GEMINATE CONSONANTS USED AT THE END OF SYLLABLES

The consonants **b, d, g,** and **l** may appear as the last letter of a syllable, only when the consonant is geminate (refer to **Rule 10** for definition of Geminate Consonants).

FOR EXAMPLE

yab • bao	<i>to chop something</i>
hab • bon	<i>soap</i>
god • de	<i>to tie</i>
sod • da'	<i>to find</i>
meg • gai	<i>many</i>
cheg • gai	<i>cowrie shell</i>
hâl • la	<i>to pull</i>
bâl • le	<i>to sweep</i>

RULE TWELVE

MA TULAIKAN I KONSONANTE
CONSONANT ALTERNATION

Consonant Alternation occurs when specific prefixes like **man** and **fan** are added to the beginning of a root word. The first consonant of the root word may change and /or be deleted.

A) TWO MAN PREFIXES: PLURAL SUBJECT MARKER AND INDEFINITE OBJECT MARKER

There are two **man** prefixes in CHamoru

1. The Plural Subject Marker (PSM) referring to 3 or more subjects or actors.

For Example:

Man as PSM: **man** + hoben
 Nã'i i **manhoben** gi i familia na'-ñiha.
Give the youngsters (3 or more) in the family their food.
 Nã'i i dos **hoben** na'-ñiha.
Give the two youngsters their food.

2. The Indefinite Object Marker (IOM) where the object is not specific.

For Example:

Man as IOM: **man** + fãhan
Mamãhan yu' guihan.
I bought fish.
man + chule'
Mañule' yu' tengguan.
I brought my lunch.

A transitive verb is a verb that takes a direct object. An intransitive verb is a verb that does not require and often cannot take a direct object. **When the man prefix is attached to the root word, a transitive verb may change to an intransitive verb.**

For example:

Man as IOM: **man** + fãhan
Mamãhan si Jose guihan.
Jose bought fish. (IOM)
 Ha fãhan si Jose i guihan.
 ("i guihan" is a direct object)
Jose bought the fish.

Man as IOM: **man** + chule'
Mañule' i patgon fina'mames. (IOM)
The child brought dessert.
 I patgon chumule' i fina'mames.
 ("i fina'mames" is a direct object)
The child brought the dessert.

B) CONSONANT CHANGES DUE TO AFFIXATION

Some consonants are dropped and/or become different consonants when the prefix **man** or **fan** is attached to the root word.

FOR EXAMPLE

man/fan	+	po'lo	=	ma m o'lo / fa m o'lo	put/will put
man	+	puti	=	ma m uti / fa m uti	painful/will be painful
man/fan	+	tunu	=	ma n unu / fa n unu	bar-b-qued/will bar-b-q
man/fan	+	tanña'	=	ma n anña' / fa n anña'	tasted/will taste
man/fan	+	kãti	=	ma n gãti / fa n gãti	cried/will cry
man/fan	+	sãga	=	ma n ãga / fa n ãga	stayed/will stay
man/fan	+	chãlek	=	ma n ãlek / fa n ãlek	laughed/will laugh

NOTE:

THERE ARE PERSONAL OR DIALECTAL PREFERENCES WHERE THE CONSONANT SOUNDS DO NOT CHANGE WHEN AFFIXED. FOR EXAMPLE, MANSãGA INSTEAD OF MAÑãGA, MANCHAMORU INSTEAD OF MAÑAMORU.

EXCEPTION: There are **polysyllabic words in which the initial consonant of the root word is not altered when the man prefix is used.** These exceptions are usually found amongst borrowed words as in the examples below. Further exceptions are found with words beginning with **b** or **p** where the **man** prefix is clearly heard and written as **mam**.

FOR EXAMPLE

man	+	hugãndo	=	man h ogãndo
man	+	difrentes	=	mand e ferentes
man	+	búbula	=	ma m búbula*
man	+	bábaila	=	ma m bábaila*
man	+	bíbiha	=	ma m bíbiha*
man	+	piniti	=	ma m peniti*

*In these examples, the **man** is written as **mam** when it is clearly distinguished in pronunciation.

C) **WORDS ENDING IN CONSONANTS K, S, OR T WHEN USING POSSESSIVE PRONOUNS**

Possessive pronouns are attached to the root word using the dollan (hyphen) symbol. The first person singular possessive pronoun is written as **-hu** except for some borrowed words which use **-ku** instead. The sounds **-hu** and **-ku** are clearly audible. With some consonants, the **h** in **-hu** is swallowed and becomes inaudible so you may hear an elongated consonant at the end of the word. This occurs with words ending in the consonants **k, s, or t**.

For Example:

► When the possessive pronoun **-hu** follows a word ending with **t**, it is written as pachot**t-hu** (my mouth) even though you may hear pachot-tu.

► When the possessive pronoun **-hu** follows a word ending with **s**, it is written as lassås**-hu** (my skin) even though you may hear lassås-su.

► When the possessive pronoun **-hu** follows a word ending with **k**, it is written as kalaguåk**-hu** (my side) even though you may hear kalaguåk-ku.

► The possessive pronouns **-ku** is used when it follows a word that ends with a vowel preceded by two consonants as in lep•**blo**. By adding the **-ku**, the stressed syllable in lep•**blo** shifts to the penultimate syllable, lep•**blo**-ku (my book), in the affixed word.

RULE THIRTEEN

INIMENTAN KONSONANTE PARA LINAKSE' EXCRESCENT/ADDED CONSONANTS

Excrement consonants are added before an affix for ease in pronunciation.

FOR EXAMPLE

n	lepblo + n + -mâmi = lepblon-mâmi	<i>our book</i>	NOT lepblo-mâmi
n	neni + n + -ñiha = nenen-ñiha	<i>their baby</i>	NOT neni-ñiha
n	sâga + n + ñaihon = saganñaihon	<i>stay a while</i>	NOT sâgañaihon
n	chocho + n + ñaihon = chochonñaihon	<i>eat a while</i>	NOT chochoñaihon

'(glota): â + ' + âgang = â'âgang (*to be calling someone-contingent upon another action*) **NOT** âgang because the two consecutive vowels are not a diphthong.

'(glota): é + ' + éguihan = é'eguihan (*to be fishing*) **NOT** éguihan because the two consecutive vowels are not a diphthong.

g: hânao + gui = hanâgui (*to go toward*) **NOT** hanaogui because if a word ends in the diphthong **ao**, the **o** is dropped then the variation of **i**, which in this case is **gui**, is added.

If the word ends in the diphthong **ai** or ends in a vowel, then the variation **yi** is used. For example, dibi/apâsi when affixed with **i** which in this case is **yi**, is added. The new word will be dibiyi/apasiyi. In all other instances, the suffix **i** will be used.

For example:

Li'of when affixed with **i** will be written as li'ufi.

Tuge' when affixed with **i** will be written as tugi'i.

RULE FOURTEEN

TI NISISĀRIU NA KONSONANTE SIHA SUPERFLUOUS/UNNECESSARY CONSONANTS



When the consonant **t** is heard before **ch**, but is not part of the syllable, then it should not be written. When the consonant **t** is an integral part of the syllable, then it should not be written.

FOREXAMPLE

NOT PART OF THE SYLLABLE

le • che	NOT letche	<i>milk</i>
ku • se • cha	NOT kusetcha	<i>to harvest</i>
es • ka • be • che	NOT eskabetche	<i>fried fish with vegetables</i>
gang • go • che	NOT ganggotche	<i>gunny snack</i>
pe • cho	NOT petcho	<i>chest</i>
pa • cha	NOT patcha	<i>to touch</i>
ga • cha '	NOT gatcha'	<i>caught in the act</i>

PART OF THE SYLLABLE

gat • cha '	NOT gacha'	<i>to step on something</i>
tot • che	NOT toche	<i>to dip into liquid, to extend</i>
bat • che • go'	NOT bachego'	<i>slanted eyes</i>
kot • chon	NOT kochon	<i>mattress, cushion</i>
mât • cha	NOT mâtcha	<i>to march</i>
pât • che	NOT pâtche	<i>to patch</i>

AREKLAMENTO PUT I TINETCHE SIHA

RULES RELATED TO AFFIXES

RULE FIFTEEN

TOTCHEN PALÁBRA SIHA AFFIXES

An affix is a general term to describe the **smallest unit of sounds that have meaning, which are then attached to a root word** (bound morphemes).
Affixes **do not stand alone as separate words**.

There are five types of affixes:

1. prefix
2. suffix
3. infix
4. circumfix
5. reduplication

A) TOTCHEN ME'NA PREFIXES

Prefixes are **affixes that come before the root word**. When prefixes are attached, they become part of the word.

The following list contains the CHamoru prefixes:

PRE-FIX	DEFINITION / FUNCTION	EXAMPLE	MEANING
á	reciprocal	á respeta á guaiya	<i>to respect each other</i> <i>to love each other</i>
achá	similarity, sameness, equally	achá lokka' achá bunita	<i>same height</i> <i>same beauty</i>
án	what remains	án sopbla án usa	<i>leftover</i> <i>what was used</i>
chát	not very/not quite/ negative marker	chát bunita chát masa	<i>not very pretty</i> <i>not well-cooked</i>
é	to look for	é panglao	<i>to hunt for crabs</i>
ó	to hunt for	ó tenda	<i>to shop for</i>
fá'	to pretend, to change to to cause, to make	fá' guaha fá' maolek	<i>to take care of,</i> <i>to make good</i>
gá'	to like something very much	gá' maigo'	<i>likes to sleep</i>
gái	with	gái tano	<i>with land</i>
gé	more in that direction	gé papa'	<i>further down</i>
gi	person from	gi Barigáda	<i>from Barigáda</i>
há	often	há poddong	<i>prone to falling</i>
hát	more in the direction of	hát halom	<i>move further in</i>
ká	having, exhibiting	ká ma'gas	<i>having some authority</i>
ké	about to, try	ké hatsa	<i>about to lift</i>
lá	comparative	lá maolek	<i>better</i>
ma	passive marker	ma taitai	<i>was read</i>
man	indirect object marker	man áyuyot	<i>prayed</i>
man	plural subject marker	man håspok	<i>they are full</i>
mí	have lots of	mí salappe'	<i>having lots of money</i>
mina'	ordinal marker	mina' tres	<i>third</i>
na'	to cause, make, let do something	na' gåsgas	<i>to make clean</i>
ná'	adjective	ná' chalek	<i>funny</i>
pinat	majority of / mostly	pinat donne'	<i>mostly hot peppers</i>
san	in the direction of	san me'na	<i>toward the front</i>
tái	without	tái gimen	<i>without a drink</i>
ták	in the direction of	ták helo'	<i>way up high</i>
talak	look towards the direction of	talak hiyong	<i>look towards the outside</i>
ya	to the highest / furthest degree	ya mó'nana	<i>way up front</i>

The classifiers **na'**, **ga'** and **iyon** will be written as separate words or with a dollan [-] when used with a possessive pronoun.

FOR EXAMPLE

AS SEPARATE WORDS

na' ga'lågu	<i>dog food</i>
na' babui	<i>pig food</i>
ga' taotao	<i>animal belonging to a person</i>
ga' Juan	<i>animal belong to Juan</i>
iyon gá'ga'	<i>belonging to animals</i>
iyon taotao	<i>belonging to someone</i>
iyon nåna	<i>thing belonging to a mother</i>
iyon ma'estra	<i>thing belonging to a teacher</i>

WITH POSSESSIVE PRONOUNS

na' -hu	<i>my food</i>
na' -ña	<i>his/her/its food</i>
ga' -mu	<i>your animal</i>
ga' -ta	<i>our animal, inclusive</i>
iyon -ñiha	<i>it belongs to them</i>
iyon -ku	<i>it belongs to me</i>

B) DERIVATIONAL PREFIXES

Derivational prefixes will change the meaning of the root word it attaches to.

1. **Góf/gós, géf/gés** function as derivational prefixes where they attach to words and change their meaning.

For Example:

Derivational
Ha **góf**li'e' si Juan i che'lu-ña.
Juan likes/loves his sibling.

Not Derivational
Ha **gof** li'e' si Juan i litrátú.
Juan saw the picture very clearly.

2. **Tái** functions as a derivational prefix, where it attaches to a word and changes its meaning.

For Example:

Derivational
Táimagagu si Rosa.
Rosa doesn't have clothes.
Táimamahlao macho'gue-ña i che'cho'.
The way the work was done was shameful.



HELPFUL HINT: USE STRESS MARKS ON DERIVATIONAL PREFIXES.

3. The word **gái** functions as a derivational prefix, where it attaches to the word and changes its meaning.

For Example:

Gái'ase' nu guåhu.
Have mercy on me.

4. The word **sén** functions as a derivational prefix, where it attaches to the word and changes its meaning.

For Example:

Sénmannge' i néngkanno'!
The food is delicious!

5. When using derivational prefixes **sén**, **tái** and **gái** with the infix **um** or prefix **man**, the spelling canons above apply.

FOR EXAMPLE

DERIVATIONAL PREFIXES

sén + um = sumén	sumén dangkolo	<i>(he/she/it)got bigger</i>
tái + um = tumái	tumái salappe'	<i>became poor</i>
gái + um = gumái	gumái salappe'	<i>became rich</i>
man + sén = mansén	mansén dangkolo	<i>they got bigger</i>
man + tái = manái	manái salappe'	<i>they became poor</i>
man + gái = manggái	manggái salappe'	<i>they became rich</i>

NOTE:

THE CHOICE OF THE USE OF GÓF/GÓS, GÉF/GÉS ARE DEPENDENT ON THE SPEAKER. THE TERMS ARE DIALECTALLY DIFFERENT BUT THE FUNCTION IS THE SAME.

FUNCTION WORD SIN WITH AFFIXES UM AND MAN

sin + um = sumín	sumín magågu
man + sin = mansín	mansín magågu



HELPFUL HINT: THE FUNCTION WORD SIN SHOULD NOT BE COMBINED WITH THE WORD IT REFERS TO.

C) TOTCHENTALO' INFIXES

Infixes are **affixes that occur within a word**. They are always positioned before the first vowel in the root word. If the root word begins with a vowel, then the infix will precede that vowel. When infixes are attached, they become part of the word. In CHamoru there are three infixes **um**, **in**, and **l**.

FOREXAMPLE

um + hugãndo = hum ugãndo	in + nã'i = nina 'i
um + huyong = hum uyong	in + magof = min agof
l + dingding = diling ding	l + pãngpang = palãng pang
um + o'mak = umo 'mak	in + ayuda = in ayuda
um + ékungok = um ékungok	in + ipe' = inipe '

D) TOTCHENTATTE SUFFIXES

Suffixes are **affixes that come after the root word**. When suffixes are attached, they become part of the word. The following list contains CHamoru suffixes:

SUFFIX	MEANING /FUNCTION	EXAMPLE	MEANING
an / guan	attributive	minigu' an pã guan	<i>eye discharge</i> <i>smelly</i>
guan	unintentional or accidental	pinalakse' guan	<i>slip of tongue</i>
i / yi / gui	referential marker	sangã i na' yi hanã gui	<i>to tell someone</i> <i>to add to something</i> <i>to go toward</i>
ña	comparitive	bunitã ña	<i>prettier</i>
ñaihon	for a little while	sagan ñaihon	<i>stay for a while</i>
on / yon	used for or capable of	guasã' on guaiya yon	<i>sharpener</i> <i>lovable</i>

E) TOTCHEN ME'NA YAN TATTE CIRCUMFIXES - PART PREFIX, PART SUFFIX

CHamoru has a discontinuous affix. The prefix **fan** is dependent upon the suffix **yan** or **an** to give a complete meaning of the word. The suffix **yan** (fan...yan) is used when the word ends with a vowel and the suffix **an** (fan...an) is used when a word ends with a consonant.

FOR EXAMPLE

fan + sodda' + an = fan oddã' an	<i>table of contents</i>
fan + pika + yan = famikã yan	<i>cutting board</i>
fan + ha'ãni + yan = fan ha'ãni yan	<i>calendar</i>
fan + uchan + an = fan uchã an	<i>rainy season</i>
fan + hãlom + an = fan hãluma an	<i>entrance, gate</i>
fan + eyak + an = fan eyãka an	<i>a place to learn</i>

F) RINIPITI REDUPLICATION

Reduplication is a special type of affix which results from **the repetition of a syllable up to the first true vowel (not a diphthong) in a root word**.

There are three types of reduplication:

1. The **reduplication of the stressed syllable to change the tense**. This alters the position of the stressed vowel. It moves from the penultimate stress position to the duplicated syllable.

FOR EXAMPLE

hu • chom + hu = hú • hu • chom	<i>closing</i>
bi • ra + bi = bí • bi • ra	<i>turning</i>
bu • la + bu = bú • bu • la	<i>filling</i>
ma' • ã ' • ñao + ã ' = ma' • ã ' • a • ñao	<i>being scared</i>
bai • la + ba = bá • bai • la	<i>dancing</i>
kon • ne' + ko = kó • kon • ne'	<i>taking (live person/animal)</i>
tok • tok + to = tó • tok • tok	<i>hugging</i>
guai • ya + gua = guá • guai • ya	<i>loving</i>
é • kung • ok + e = é • e • kung • ok	<i>listening</i>
gé ' • he • lo' + ge = gé • ge' • he • lo'	<i>moving up</i>
man + e + eg • ga' = man • é' • egga'	<i>they are watching</i>
fan + o + op • pe = fan • ó' • op • pe	<i>be answering</i>

AREKLAMENTO PUT KLÅ'AN SIHA

RULE RELATED TO PRONOUNS

RULE SIXTEEN

KLÅ'AN GAI IYO YAN PALÅBRAN KINALAMTEN SIHA
POSSESSIVE PRONOUNS & COMPOUND DIRECTIONAL/MOVEMENT WORDS

The **dollan/hyphen [-]** will be used to show the special relationship that possessive pronouns, directional words and others have with the root words to which they are attached.

A) POSSESSIVE PRONOUNS

Possessive Pronouns are **attached to root words** to signify ownership.

FOR EXAMPLE

rilos- hu	my watch
rilos- mu	your watch
rilos- ña	his/her/its watch
rilos- ta	our (inclusive) watch
rilos- måmi	our (exclusive) watch
rilos- miyu	your (dual, plural) watch
rilos- ñiha	their (dual, plural) watch
lepblo- ku	my book
lepblon- måmi, miyu, ñiha	our books, your (dual, plural) book, their book



HELPFUL HINT:

WHEN ADDING MÅMI, MIYU OR ÑIHA TO WORDS THAT END IN A VOWEL, ADD THE EXCRECENT CONSONANT N TO THE WORD BEFORE CONNECTING IT TO THE POSSESSIVE PRONOUN. VOWEL LOWERING MAY ALSO APPLY, SEE RULE 9C.

KLÅ'ANGAP-IYU

Possessive Pronouns to be used with dollan [-]

This is mine.	Iyo- ku este. (also hu)
This is yours.	Iyo- mu este.
This is his/hers.	Iyo- ña este.
This is ours. (plural inclusive)	Iyo- ta este.
This is ours. (plural exclusive)	Iyon- mãmi este.
This is yours. (plural)	Iyon- miyu este.
This is theirs. (plural)	Iyon- ñiha este.

KLÅ'AN YU'

Pronouns that function as objective case in CHamoru.

1. I did not sleep.	<i>Ti maigo 'yu'.</i>
2. You did not sleep.	<i>Ti maigo 'hao.</i>
3. She/he did not sleep.	<i>Ti maigo 'gui'.</i>
4. We all did not sleep. (plural inclusive)	<i>Ti manmaigo 'hit.</i>
5. We did not sleep. (plural exclusive)	<i>Ti manmaigo 'ham.</i>
6. You all did not sleep. (plural)	<i>Ti manmaigo 'hamyo.</i>
7. They did not sleep. (plural)	<i>Ti manmaigo 'siha.'</i>

KLÅ'AN HU

Pronouns that function as subjective case in CHamoru.

1. I love you.	<i>Hu guaiya hao.</i>
2. You love me.	<i>Un guaiya yu'.</i>
3. He/she loves you.	<i>Ha guaiya hao.</i>
4. We love him/her. (dual/plural exclusive)	<i>Ta guaiya gui'.</i>
5. We love you. (dual/plural exclusive)	<i>In guaiya hao.</i>
6. You all love me. (dual/plural)	<i>En guaiya yu'.</i>
7. They all love me. (dual/plural)	<i>Ma guaiya yu'.</i>

KLÅ'AN EMFASISA

Emphatic pronouns in CHamoru.

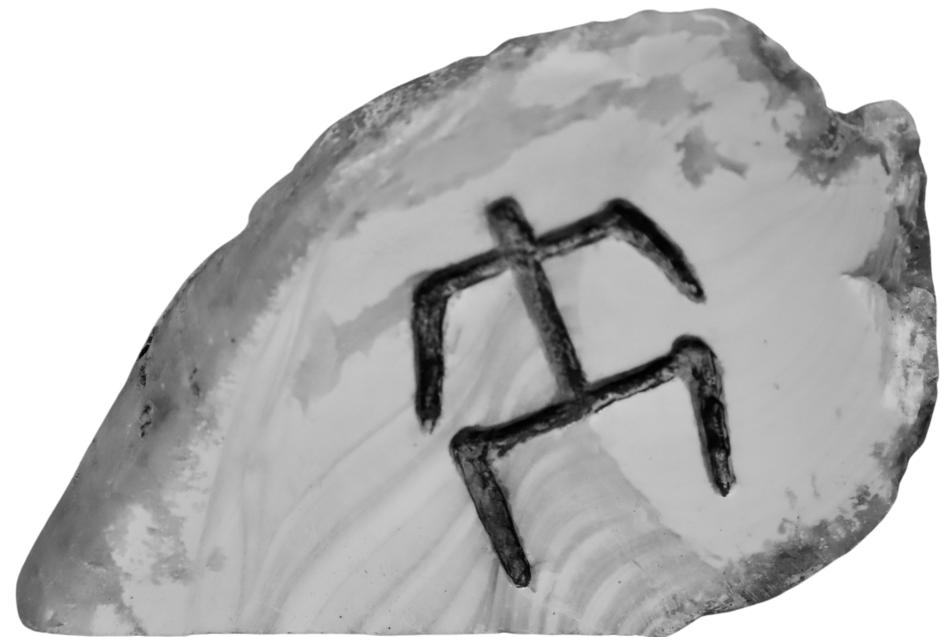
1. It is I who loves you.	<i>Guahu gumuaiya hao.</i>
2. It is you who loves me.	<i>Hagu gumuaiya yu'.</i>
3. It is she/he who loves you.	<i>Guiya gumuaiya hao.</i>
4. It is us who love him/her. (d/p,inclusive)	<i>Hita gumuaiya gui'.</i>
5. It is we who love you. (dual/plural exclusive)	<i>Hami gumuaiya hao.</i>
6. It is you all who love me. (dual/plural)	<i>Hamyogumuaiya yu'.</i>
7. It is they who love you. (dual/plural)	<i>Siha gumuaiya hao.</i>

B) COMPOUND DIRECTIONAL/ MOVEMENT WORDS

Compound Directional/Movement Words are **two words (a verb and a location word)** that are attached to each other to describe motion in a direction or to a location. In CHamoru, these compound words describe an action that happens while one is traveling in given direction. The dollan [-] will be used to attach the verb to the location word. The stressed vowel will shift to the last syllable of the verb when attached to the location word.

FOR EXAMPLE

hanão- guatu	<i>on your way go over there</i>
hanão- huyong	<i>on our way out</i>
chulé'- halom	<i>bring (it) on your way in</i>
chulé'- magi	<i>bring (it) on your way over here</i>
po'lón- hulo'	<i>drop (it) on your way up</i>
po'lón- papa'	<i>drop (it) on your way down</i>
na'én- guatu	<i>give (it) on your way over there</i>
na'én- magi	<i>give (it) on your way over here</i>



AREKLAMENTO PUT I INISAN PALÁBRA SIHA

RULE RELATED TO FREE STANDING
& FUNCTION WORDS

RULE SEVENTEEN

DIFIRENSIÃO NA PALÁBRA SIHA

FREE STANDING WORDS & FUNCTION WORDS

- A) **FREE - STANDING WORDS**
Adjectives, verbs, and nouns are words that do not need to be associated or appended to other words. They are considered **free standing words**.
- B) **FUNCTION WORDS**
The following **function words** (articles and particles of speech) will be written as separate words in CHamoru:

FUNCTION WORDS	EXAMPLE PHRASE	MEANING
i	i palao'an	<i>the woman</i>
ni'	ni' palao'an	<i>from which (relational) woman</i>
si	si Juan	<i>(honorific) John</i>
sin	sin guinaiya	<i>without love</i>
as	as Juan	<i>(specifically) John</i>
nu	nu hãgu	<i>for you</i>
na	dãngkolo na taotao	<i>big man</i>
ha'	Hu tungo' ha' .	<i>I know it!</i>
fan	Nangga un rãtu fan .	<i>Wait a minute/please.</i>
ni	Ni' hãyi guini	<i>no one here</i>
u	Para u hãnao.	<i>She/he/it will go.</i>
bai	para bai hu...	<i>I am going to...</i>

➤ GLOSSARY

affix	General term to describe the smallest unit of sounds that have meaning which are then attached to a word (bound morphemes).
closed syllable	A syllable that ends with a consonant.
consonant cluster	Two or more consonants that follow each other without an intervening vowel.
dialect	The variety of a language spoken in a specific area or by a certain group of people.
diphthong	Two vowels that come together to make one sound in a single syllable.
endonyms	A native name used inside of a particular group or linguistic community to identify or designate themselves, in their place of origin, or their language.
exonyms	Non-native name for a group of people, individual person, geographical place, language, or dialect, meaning that it is used primarily outside the particular place inhabited by the group or linguistic community.
excrescent consonant	Consonants added to the end of the word before an affix for ease in pronunciation.
function word	A word that has little meaning on its own, but is grammatically significant.
geminate consonants	Two identical consonants that come together across a syllable boundary. They are often heard as a single sound, but both consonants should be written because they are part of different syllables.

infix	Affixes found within the root word. When attached, they become part of the word.
intransitive verb	A verb that does not require and often cannot take a direct object.
open syllable	A syllable that ends with a vowel.
orthography	A system of spelling in a language.
penultimate	The next to the last; frequently used to refer to syllables. The primary stress in most CHamoru words falls on the penultimate stress.
prefix	Affixes that come before the root word. When attached, they become part of the word.
reduplication	A special type of affix which results from the repetition of the stressed vowel in a root word plus the preceding consonant in the syllable if there is one present.
root	A word which cannot be reduced any further. It may take affixes to form other words.
stress	The degree of loudness of a syllable. Sometimes the term “accent” is used to describe stress.
superfluous	A consonant that is part of a syllable, but is not always heard.
syllable	A unit in the sound system of the language which has a vowel to provide its essence.
suffix	Affixes that come after the root word. When attached, they become part of the word.
transitive verb	A verb that takes a direct object.

vowel fronting

The change that occurs when a back vowel is drawn forward to become a front vowel. When specific particles (*i,ni',gi,in,en,-in-,sin,mí-*) are placed in front of a word, if the first vowel is a back vowel it will then become a front vowel.

vowel harmony

The process where vowels in words may change to become more like their preceding vowels. Vowels in CHamoru must, under certain conditions, agree with each other in terms of whether they are front or back vowels, and whether they are high, mid, or low vowels.

vowel lowering

The change that occurs when the excrescent consonant *n* is added to words that have the CV structure at the end causing one of the two high vowels, *i* or *u*, to be lowered to its corresponding mid vowel, *e* or *o*.

vowel raising

The change that occurs when certain suffixes are attached to CHamoru words causing one of the two mid vowels, *e* or *o*, to be raised to its corresponding high vowels, *i* or *u*.



SPECIALIZED WORD LISTS

➤ **POSITION TITLES**

CHAMORU	ENGLISH	ALTERNATE USAGES
Bisa Gé'helo'	<i>Vice Chairperson</i>	
Bisa Mahót	<i>Vice Mayor</i>	
Bisa Presepát	<i>Vice Principal</i>	
Direktót/ra	<i>Director</i>	
Draiban Bås	<i>Bus Driver</i>	
Emfetmera/u	<i>Nurse</i>	
Fáfa'na'gue	<i>Teacher</i>	Ma'estro/a
Gé'helo'	<i>Chairperson/Administrator</i>	Atmenestrádót/dora
Konsehera	<i>Counselor</i>	
Kusineru/a	<i>Cook/Chef</i>	
Laibirihadora	<i>Librarian</i>	
Maga'hága/Maga'láhi	<i>Governor</i>	Gubietno/Gubetno
Mahót	<i>Mayor</i>	Atkádi/Kumisióna
Pále'	<i>Priest</i>	
Presepát	<i>Principal</i>	Prínsepo'
Sinadót/ra	<i>Senator</i>	
Sigundo Maga'láhi	<i>Lieutenant Governor</i>	Tiñente
Maga'hága		Gubietno/Gubetno
Sikritária	<i>Secretary</i>	
Suruhána/u	<i>Traditional Healer</i>	Yó'amte
Techa	<i>Traditional Prayer Leader</i>	
Taotao Kusina	<i>Cafeteria Worker</i>	
Taotao Numá'gasgas	<i>Janitor</i>	

➤ **GOVERNMENT OF GUAM DEPARTMENTS**

<i>Office of the Governor</i>	Ufisinan i Maga'láhi/Maga'hága
<i>Office of the Lieutenant Governor</i>	Ufisinan i Sigundo Maga'láhi
<i>Washington Office of the Governor</i>	Ufisinan i Maga'láhi gi iya Washington
<i>Guam/ Hawaii Medical Referral Assistant Office</i>	Ufisinan Ayudon Riniferen Ma'amte gi iya Hawaii
<i>Agency for Human Resources & Development</i>	Ahensian Inadilánto yan Guinaha Siha Para Taotao
<i>Alcoholic Beverage Control Board</i>	Inetnon Finahan yan Binenden Gimén
<i>Attorney General</i>	Abugáo Hiniráat
<i>Bureau of Planning</i>	Setbisióan Mamplancha
<i>Bureau of Women's Affairs</i>	Setbisióan Asuntón Famalao'an

GOVERNMENT OF GUAM DEPARTMENTS

<i>Chamorro Land Trust Commission</i>	Kumisión Inangokkon Tåno' CHamoru
<i>Chamorro Language Commission</i>	Kumisión i Fino' CHamoru
<i>Chief Medical Examiner</i>	Médikon Hefen Maneksamina
<i>Civil Service Commission</i>	Kumisión i Setbisión Sibít
<i>Governor's Commission Persons with Disabilities</i>	Kumisión para Manenutet Taotao Siha
<i>Commission of Self-Determination</i>	Kumisión Dinitetminan Maisa
<i>Department of Administration</i>	Dipáttamenton Atmenestrasióon
<i>Department of Commerce</i>	Dipáttamenton Kumetsio
<i>Department of Corrections</i>	Dipáttamenton Tribunát
<i>Department of Education</i>	Dipáttamenton Idukasióon
<i>Department of Labor</i>	Dipáttamenton Humotnát
<i>Department of Land Management</i>	Dipáttamenton Minanehan Tåno'
<i>Department of Law</i>	Dipáttamenton Lai
<i>Department of Military Affairs</i>	Dipáttamenton Asunton Militát
<i>Department of Parks & Recreation</i>	Dipáttamenton Plásét yan Dibuepsióon
<i>Department of Public Health & Social Services</i>	Dipáttamenton Salút Púbbleko yan Setbisión Susiát
<i>Department of Public Works</i>	Dipáttamenton Che'cho' Púbbleko
<i>Department of Revenue & Taxation</i>	Dipáttamenton Kontrebusiún yan Adu'ána
<i>Department of Vocational Rehabilitation</i>	Dipáttamenton Bukasióonát
<i>Department of Youth Affairs</i>	Dipáttamenton Asunton Manhoben
<i>Development Review Committee</i>	Kumitehan Rinibisan Inadilánton
<i>General Services Agency</i>	Ahensian Setbisión Hinirát
<i>Government House</i>	Guma' i Taotao Siha
<i>A.B. Won Pat Guam International Airport Authority</i>	A.B. Won Pat Aturidát Entetnasiunát Puetton Båtkon Airen Guåhan
<i>Guam Community College</i>	Kulehon Kumunidát Guåhan
<i>Guam Council of Arts & Humanities Agency (CAHA)</i>	Ahensian Kaohao i Guinahan Kotturan Guåhan
<i>Guam Economic Development Authority</i>	Aturidát Inadilánton Ikunumihan Guåhan
<i>Guam Educational Telecommunication Corporation (PBS GUAM)</i>	Kotporasióon Tetkomunikasióon Idukasióon Guåhan
<i>Guam Election Commission</i>	Kumisión Ileksión Guåhan
<i>Guam Energy Office</i>	Ufisinan Alentos Guåhan

<i>Guam Environmental Protection Agency</i>	Ahensian Pruteksióon Lina'la' Guåhan
<i>Guam Fire Department</i>	Dipáttamenton Kimasón Guåhan
<i>Guam Gaming Commission</i>	Kumisión Inareklan Huegon Guåhan
<i>Guam Health Planning & Development Agency</i>	Ahensian Mamplaneha Salút yan Inadilánton
<i>Guam Housing & Urban Renewal Authority</i>	Aturidát Ginima' yan Rinueban Siudát
<i>Guam Housing Corporation</i>	Kotporasióon Liniheng Guåhan
<i>Guam Mass Transit Authority</i>	Aturidát Transpottasióon Guåhan
<i>Guam Memorial Hospital Authority</i>	Aturidát Hospitát/Espetát Mimuriát Guåhan
<i>Guam Mental Health & Substance Abuse Agency</i>	Ahensian Salút Hinasso yan Abuson Åmot Guåhan
<i>Guam Museum</i>	Faninadahen Kosas Guåhan
<i>Guam National Guard</i>	Guåtdian Nasionát Guåhan
<i>Guam Occupational Information Coordinating Council</i>	Konsehilon Emfotmasiún Manempleha Guåhan
<i>Guam Police Department</i>	Dipáttamenton Pulisihan Guåhan
<i>Guam Public Library</i>	Laibirihan Púbbleko Guåhan
<i>Guam Telephone Authority</i>	Aturidát Tilifón Guåhan
<i>Guam Visitor's Bureau</i>	Setbisión Bisitan Guåhan
<i>Office of Civil Defense</i>	Ufisinan Dinifende Sibít
<i>Port Authority of Guam</i>	Aturidát Puetton Guåhan
<i>Public Defender</i>	Diefenden Púbbleko
<i>Public Water Works Authority</i>	Aturidát Hånóm Guåhan
<i>Public Utilities Commission</i>	Kumisión Uson Púbbleko
<i>Retired Senior Volunteer Program</i>	Prugråman Mambulontårion Ritiráo
<i>Retirement Fund</i>	Fondon Ritiráo
<i>SPIMA</i>	Setbisio para i Manåmko'
<i>Territorial Land Use Commission</i>	Kumisión Uson i Tåno' Tirituriát
<i>Territorial Pathologist</i>	Médikon Mañetnot yan Finatta Tirituriát
<i>Territorial Planning Council</i>	Konsehilon Plinanehan Tirituriát
<i>Territorial Seashore Protection Council</i>	Konsehilon Prinitehen Kånton TåsenTirituriát
<i>Treasurer of Guam</i>	Trisurårion Guåhan
<i>University of Guam</i>	Unibetsidát Guåhan
<i>Guam Community College</i>	Kulehon Kumunidát Guåhan
<i>Veteran Affairs of Guam</i>	Ufisinan Asunton Betterånu
<i>Guam Youth Congress</i>	Kongresson Manhobensiton Guåhan

HUDISIÁT SIHA

<i>Superior Court of Guam</i>	Kotten Supiráat Guåhan
<i>Presiding Judge</i>	Etmás Gé'helo' na Hues
<i>Judge</i>	Hues
<i>U.S. District Court of Guam</i>	Kotten Destriton Estâdos Unidos Guåhan

PUMALU SIHA

<i>Mayors Council of Guam</i>	Konsehilon Mahót Guåhan Siha
<i>Guam Representative to the Congress of the United States</i>	Ripresentânten Guåhan gi i Konggreson Estâdos Unidos
<i>U.S. Department of the Interior</i>	Dipâttamenton Enteriát Estâdos Unidos
<i>Commonwealth of the Northern Marianas Islands</i>	Gubietnamenton Notte Mariãnas
<i>The Federated States of Micronesia</i>	Fidirát Estâdos Maikrunisia
<i>Pohnpei State</i>	Estâdos Pohnpei
<i>Chuuk State</i>	Estâdos Chuuk
<i>Kosrae State</i>	Estâdos Kosrae
<i>Yap State</i>	Estâdos Yap
<i>Republic of Palau</i>	Ripúplekon Belau
<i>Republic of Marshall Islands</i>	Ripúplekon Islan Marshall
<i>Humanities Guåhan</i>	Konsehilon Tinaotao Guåhan

TECHNICAL TERMS

CHAMORU	ENGLISH
Telibikbik	Television
Sio/Mubi	Movie
Bidiu	Video
Kamera	Camera
Tilifón	Telephone
Huebsait	Website
Imel	E-mail
Gugul	Google
Rediu	Radio
Fesbuk	Facebook
Yum	Zoom
Diyitol	Digital

NUMBERING (YEARS)

CHAMORU	ENGLISH
Siklon Disisais	1600s
Siklon Disisiette	1700s
Siklon Disiocho	1800s
Siklon Disinuebi	1900s
Mit Disinuebi Sinkuenta	1950
Mit Disinuebi Sienta	1960
Mit Disinuebi Setenta	1970
Mit Disinuebi Ochenta	1980
Mit Disinuebi Nubenta	1990
Dos Mit	2000
Dos Mit Bente	2020
Dos Mit Bente Tres	2023

NUMBERING

CHAMORU (TRADITIONAL)	CHAMORU (MODERN)	ENGLISH
Håcha	Unu	One
Hugua	Dos	Two
Tulu	Tres	Three
Fåtfat	Kuåttro	Four
Lima	Singko	Five
Gunom	Sais	Six
Fiti	Siette	Seven
Guålo	Ocho	Eight
Sigua'	Nuebi	Nine
Månot	Dies	Ten
Månot na gai Hacha	Onse	Eleven
Månot na gai Hugua	Dosse	Twelve
Månot na gai Tulu	Tresse	Thirteen
Månot na gai Fåtfat	Katotse	Fourteen
Månot na gai Lima	Kinse	Fifteen
Månot na gai Gunom	Disisais	Sixteen
Månot na gai Fiti	Disisiette	Seventeen
Månot na gai Gualo'	Disiocho	Eighteen
Månot na gai Sigua	Disinuebi	Nineteen
Hugua na Fulu	Bente	Twenty

**CHAMORU ARCHAEOLOGICAL & HISTORIC PERIODIZATION
ITINITUHON I MANAOTAOTÅNO'**

Pre-Colonial Period

Manhålom i Mantátasi

The ocean voyagers came and went
(Unai 1, archaeologist designation for C.3500-3000 BP*)

Mañåga i Mantátasi

The ocean voyagers stayed and established their homeland
(Unai 2, archaeologist designation for 2500-1600 BP)

Manhåttalom

They settled further inland
(Huyong, archaeologist designation for 1600-1000 BP)

Manmanhåtsa Latte'

They became latte' builders
(Latte, archaeologist designation C.800 -1700 CE*)

*BP stands for Before the Present; CE stands for Common Era, it is used in lieu of AD.



I FINALOFFÅN-TA
OUR HISTORY

I Inásodda' i Manmo'fo'na na Taotao-ta yan i Taotao Sanlagu Siha
First Encounters with People from the West

I Tinilaika ginen i Sanhiyong
La Nao De China Trade

I Kilu'os yan i Sapble
The Cross and the Sword

I Inachåken i CHamoru Siha: U Mamumuyi pat U Fanlá'la'?
The CHamoru Dilemma: Rebellion or Survival?

Piråta, Biaheru, yan Bayaneru Siha
Pirates, Explorers and Whalers

I Hiniyong i Manmestisu na CHamoru
Emergence of a Hybrid Colonial Identity

Ginanna Siha Ginen i Geran Española yan Amerika
Spoils Of the Spanish American War

Guåhan, Kolonisan Amerika
Guam, The American Colony

CHinachalån-ña Para Uta FanmanAmerikånu
The Americanization Process

Ti Geran-mami
A War Not of Our Making

I Lina'lå-ta gi i Duranten i Areklamenton i CHapanís
Life During the Japanese Occupation

Hinalom Amerikånu Tåtte
Americans Return 1944-1945

I Machule' Tano' yan Himipa'
Land Taking and Displacement

I Tinilaikan i Lina'lå'-ta ginen i Nina'siñan Maisa Asta i Suetdo na Fondon Ikonomiha
From Subsistence to a Wage-Based Economy

Ma Agonkåhat Guåhan
The Rebuilding of Guam

I Tinituhon i Gebietnamenton Sibít
The Beginning of Civilian Government

LUNAR CALENDAR

Our ancestors relied on plant cultivation in small clearings, as well as food collecting and fishing. The months in the lunar calendar were named for weather conditions or subsistence activities linked with a particular moon phase.

FANHA'ANIYAN PULAN

Tumaiguini	Måkmamao/Makmamao	Tenhos
Sumongsong	Maimo'	Manånaf
Lumåmlam	Umayanggan	Umatålaf
Semu	Få'gualo'/Fangguålo'	Umagåhaf
Lumuhu		

MONTHS OF THE YEAR

CHAMORU	ENGLISH
Ineru	<i>January</i>
Fibreru	<i>February</i>
Måtso	<i>March</i>
Abrít	<i>April</i>
Måyu	<i>May</i>
Hunño	<i>June</i>
Hulio	<i>July</i>
Agosto	<i>August</i>
Septiembre/Septembre	<i>September</i>
Oktubri	<i>October</i>
Nubiembre/Nubembre	<i>November</i>
Disiembre/Disembre	<i>December</i>

DAYS OF THE WEEK

MODERN CHAMORU	TRADITIONAL CHAMORU	ENGLISH
Damenggo	Hachåni	<i>Sunday</i>
Lunes	Huguåni	<i>Monday</i>
Måttes	Tulåni	<i>Tuesday</i>
Métkoles	Fatåni	<i>Wednesday</i>
Huebes	Limåni	<i>Thursday</i>
Betnes	Gunumåni	<i>Friday</i>
Såbalu	Fitåni	<i>Saturday</i>

► **TIME WORDS**

CHAMORU	ENGLISH
ha'ãni/diha	<i>day</i>
simãna	<i>week</i>
ma'pos na simãna	<i>last week</i>
ma'posña na simãna	<i>week before last</i>
mámaila' na simãna	<i>next week</i>
mámaila'ña na simãna	<i>two weeks from now</i>
pã'go na simãna	<i>this week</i>
ãñu	<i>year</i>
siklo	<i>century</i>
ástaki	<i>until</i>
desde	<i>from</i>
ãntes	<i>before</i>
ãntesdi	<i>before an event or thing</i>
pã'go	<i>now</i>
ågupa	<i>tomorrow</i>
ågupa'ña/nakpã'ña	<i>day after tomorrow</i>
nigap	<i>yesterday</i>
nigapña	<i>day before yesterday</i>
halacha	<i>recent past</i>
despues/despuesdi	<i>after/after an event</i>

► **WEATHER & CLIMATE**

CHAMORU	ENGLISH
géfha'an	<i>sunny</i>
chátha'an	<i>rainy</i>
nopblãdu	<i>cloudy</i>
guaifon	<i>windy</i>
pãkyo	<i>typhoon</i>
mattiepo	<i>tropical depression</i>
kumékepakyo	<i>tropical storm</i>
uchan	<i>rain</i>
mátmon uchan	<i>heavy rain</i>
nãpu	<i>waves</i>
kuriente	<i>current</i>
tiempon uchan	<i>monsoon</i>
lãmlam	<i>lightning</i>
nãpon tãsi	<i>swell</i>
nãga/dilubiu	<i>flood</i>

nãgan gotpe	<i>flash flood</i>
mátmon fache'	<i>mudslide</i>
hulu	<i>thunder</i>
rimulinon hãnom	<i>water spout</i>
rimulinu	<i>tornado</i>
kãnopblãdu	<i>partly cloudy</i>
lãnopblãdu	<i>mostly cloudy</i>
ãnglo'	<i>dry</i>
fotgon	<i>wet</i>
mãsmãi	<i>saturated</i>
te'i/ tete/sãtpon	<i>drizzle/sprinkle</i>
guaifon metgot	<i>wind gale</i>
maipe	<i>warm</i>
fresko	<i>fresh</i>
úmidu	<i>humid</i>
linao	<i>earthquake</i>
lãngat	<i>tsunami</i>
fanuchãnan	<i>wet season</i>
fañomnãkan	<i>dry season</i>
tiempon somnak	<i>summer time</i>
hãfno'/hãfnot	<i>high tide</i>
mã'te	<i>low tide</i>

► **INÁLI'E, INÁDINGU YAN GINEPTE SIHA**

CHAMORU SALUTATIONS & HOLIDAY GREETINGS

CHAMORU	ENGLISH
Hãfa Adai	<i>Hello</i>
Manana si Yu'os	<i>Good Morning</i>
Buenas Dihas	<i>Good Morning</i>
Buenas Tãtdes	<i>Good Afternoon</i>
Buenas Noches	<i>Good Evening</i>
Adiós	<i>Goodbye</i>
Ástaki	<i>Until Later</i>
Asta Agupa'	<i>Until Tomorrow</i>
Ástaki Umáli'e' Hit Ta'lo	<i>Until we meet again</i>
Biba Komple'ãños	<i>Happy Birthday</i>
Biba Ha'ãnen Mafañagu-mu	<i>Happy Birthday</i>
Biba Komple'ãños Umákkamo' /Kasamento	<i>Happy Wedding Anniversary</i>

Filís Pãsgua	<i>Happy Easter</i>
Filís Nabidåt	<i>Merry Christmas</i>
Biba Año Nuevo	<i>Happy New Year</i>
Biba Ha'änen Guinaiya	<i>Happy Valentines Day</i>
Biba Mes CHamoru	<i>Happy CHamoru Month</i>
Biba Ha'änen Nãna	<i>Happy Mother's Day</i>
Biba Ha'änen Tãta	<i>Happy Father's Day</i>
Biba Ha'änen Betterãnu	<i>Happy Veterans Day</i>
Biba Ha'änen Hotnaleru	<i>Happy Labor Day</i>
Biba Ha'änen Mannã'i Grãsia	<i>Happy Thanksgiving</i>
Biba Gupot Mañãntos	<i>Happy All Saints Day</i>

► **OFFICIAL HOLIDAYS**

Ha'änen Año Nuevo	<i>New Years Day</i>
Ha'änen Martin Luther King Jr.	<i>MLK Day</i>
Ha'änen Irensian CHamoru	<i>Guam History and CHamoru Heritage Day</i>
Ha'änen Mimuriát	<i>Memorial Day</i>
Ha'änen Independiensean Amérika	<i>Independence Day</i>
Ha'änen Liberación Guåhan	<i>Liberation Day</i>
Ha'änen Hotnaleru	<i>Labor Day</i>
Ha'änen Ánimas	<i>All Souls Day</i>
Ha'änen Betterãnu	<i>Veteran's Day</i>
Ha'änen Mannã'i Grãsia	<i>Thanksgiving Day</i>
Ha'änen Santa Marian Kamalen	<i>Santa Marian Kamalen Day</i>
Ha'änen Mafañagun Jesukristo	<i>Christmas Day</i>
Ha'änen Hila' Nãna	<i>Mother Tongue Day</i>

► **MARIANA ISLANDS ARCHIPELAGO**

LÅGUAS

SOUTHERN ISLANDS IN THE MARIANAS ARCHIPELAGO

CHAMORU	ENGLISH
Guåhan	<i>Guam</i>
Luta	<i>Rota</i>
Aguiguan	<i>Aguiguan</i>
Tini'an	<i>Tinian</i>
Sa'ipan	<i>Saipan</i>

GÅNI

NORTHERN ISLANDS IN THE MARIANAS ARCHIPELAGO

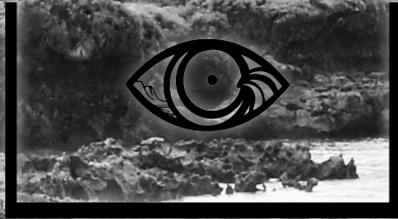
CHAMORU	ENGLISH
No'os	<i>Farallon de Medinilla</i>
Anatãhan	<i>Anatahan</i>
Saligan	<i>Sariguan</i>
Guguan	<i>Guguan</i>
Alamãgan	<i>Alamagan</i>
Pãgan	<i>Pagan</i>
Akligan	<i>Agrihan</i>
As Songsong	<i>Asuncion</i>
Mã'ok	<i>Maug (Maug Islands)</i>
Ulãkas	<i>Farallon de Pajaros</i>

► **MUNCIPALITIES OF GUAM**

CHAMORU	ENGLISH
Hagãtña	<i>Agana</i>
Agaña Heights-Tutuhan	<i>Agana Heights-Tutuhan</i>
Hãgat	<i>Agat</i>
Assan-Ma'ina	<i>Asan-Maina</i>
Barigãda	<i>Barrigada</i>
CHãlan Pãgu	<i>Chalan Pago</i>
Dédidu	<i>Dededo</i>
Inalãhan	<i>Inarajan</i>
Mongmong-To'to-Maite'	<i>Mongmong-Toto-Maite</i>
Mangilao	<i>Mangilao</i>
Malesso'	<i>Merizo</i>
Otdot	<i>Ordot</i>
Piti	<i>Piti</i>
Sãnta Rita-Sumai	<i>Santa Rita-Sumay</i>
Sinahãnña	<i>Sinajana</i>
Talo'fo'fo'	<i>Talofof</i>
Tamuneng-Tomhom	<i>Tamuning-Tumon</i>
Humãtak	<i>Umatac</i>
Yigu	<i>Yigo</i>
Yo'ña	<i>Yona</i>



**NA'KAHĀYA
I FINO' I
MAŊAINA-TA**



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