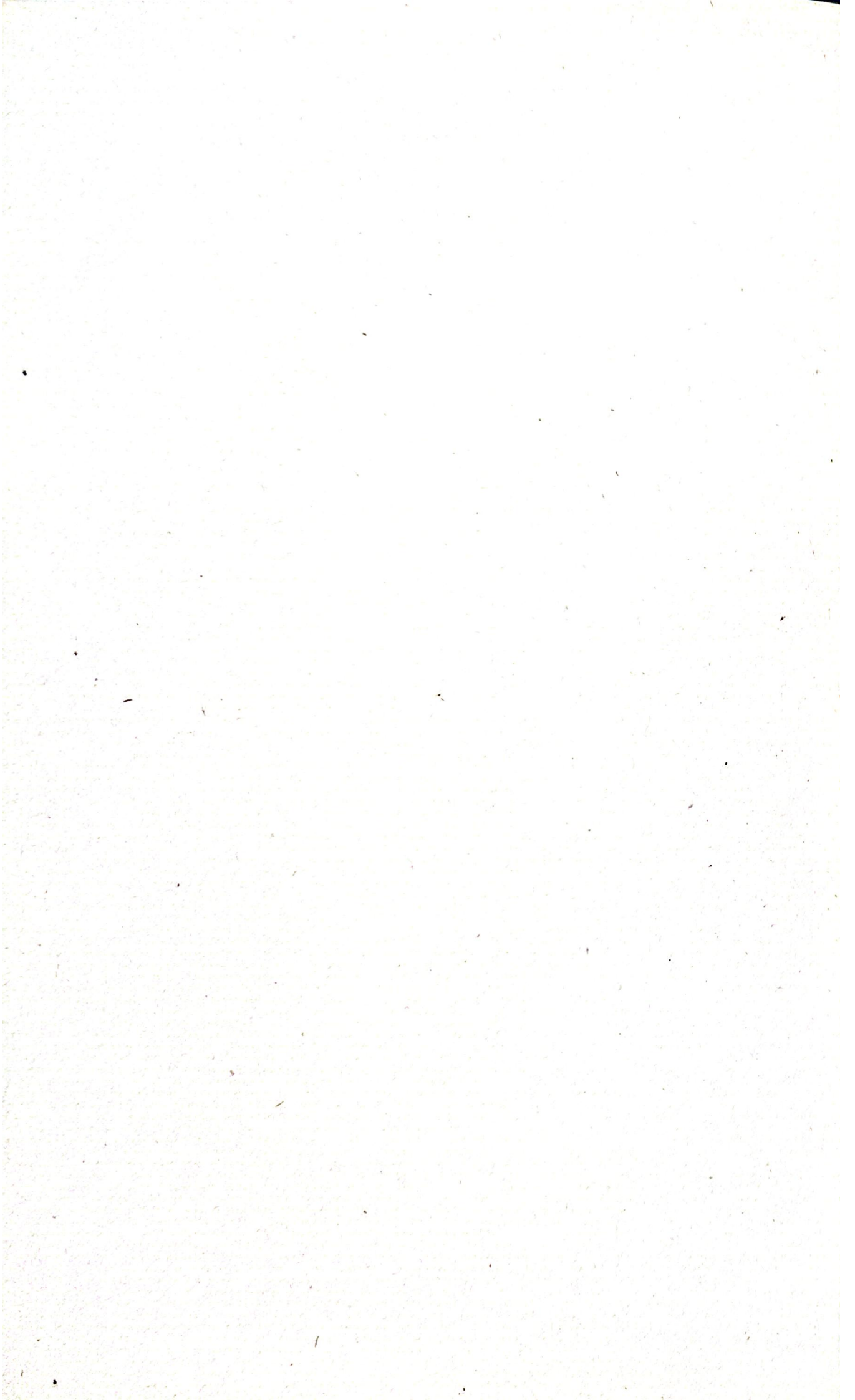


THE
CHAMORRO LANGUAGE
OF
GUAM



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CHAMORRO LANGUAGE
OF
GUAM

A GRAMMAR OF THE IDIOM SPOKEN BY THE INHABITANTS
OF THE MARIANNE, OR LADRONES, ISLANDS

BY
WILLIAM EDWIN SAFFORD

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TO
THE ILLUSTRIOUS CHAMORRO
AND CHRISTIAN GENTLEMAN
JOSE BERNARDO PALOMO Y TORRES

PARISH PRIEST OF AGAÑA

AS A TOKEN OF GRATITUDE FOR HIS KINDLY ASSISTANCE

IN ITS PREPARATION THIS LITTLE WORK

IS RESPECTFULLY DEDICATED



LIBRARY OF
SAMUEL BETANCOUR
1850



PREFACE

SINCE the publication of the following notes on the language spoken by the natives of the Marianne Islands several works on Melanesian and Philippine languages have appeared, and my knowledge of the linguistic subfamilies to which they belong has been extended.

The scholarly and monumental work of Sidney H. Ray, forming volume 3 of Reports of the Cambridge Anthropological Expedition to Torres Straits, published in 1907, has clearly shown for the first time the position of the various languages and dialects spoken in British New Guinea and on the northern coast of Australia. Mr. Ray shows that between the Papuan and Melanesian linguistic groups there is no connection; and that the Australian group is distinct from them both. On reading the part of his work in which he compares the Melanesian languages of British New Guinea with those of Oceanic Melanesia, I have been impressed more forcibly than ever by the similarity of these languages in many of their grammatical features to the Chamorro. I notice repeatedly in the present work the correspondence of grammatical forms of the Chamorro with those of certain Melanesian Islands and also with various Polynesian dialects; and in my review of Otto Scheerer's work on the Nabaloi dialect spoken by the Igorotes of Northern Luzon (*Am. Anthropologist* n. s., vol. 8, pp. 165-170) I call attention to the close similarity between this dialect and the Chamorro, not only in grammatical structure but also in the etymological identity of many words.

Among the most interesting features of the Chamorro language are the use of the directive particles *magi* and *guatu* corresponding to the Polynesian *mai* and *atu*, the use of the ligature *nga* or *na*, so characteristic of the Philippine languages, in connecting attributive adjectives and numerals with the nouns they limit, and the sharp distinction of transitive from intransitive verbs as well as of verbs with definite from those with indefinite objects, and even of definite relative pronouns from indefinite

PREFACE.

relatives. Some of these features have found their way into various other languages and their true nature has not always been detected, especially the part played by the ligature *nga* in the Polynesian numerals (Samoan, *tolu-nga-fulu*, three tens, or thirty) and with Melanesian attributive adjectives, where it has been confused with a particle corresponding to the Chamorro third personal possessive suffix *ña* (see Ray, *Op. cit.*, p. 453).

The position of the Chamorro language is intermediate between the Philippine and the Melanesian linguistic groups. Of the probable origin of the Chamorro people I speak on page 71. The fact of their possessing rice and the betel nut, both of which bear their Sanscrit names in Guam, and the absence of the narcotic kava and paper mulberry from which the Polynesians make their bark cloth, would tend to show, apart from linguistic considerations, that their migration from the Malay Archipelago was later than that of the Polynesians, who had taken their departure before the introduction from India of either rice or the betel nut.

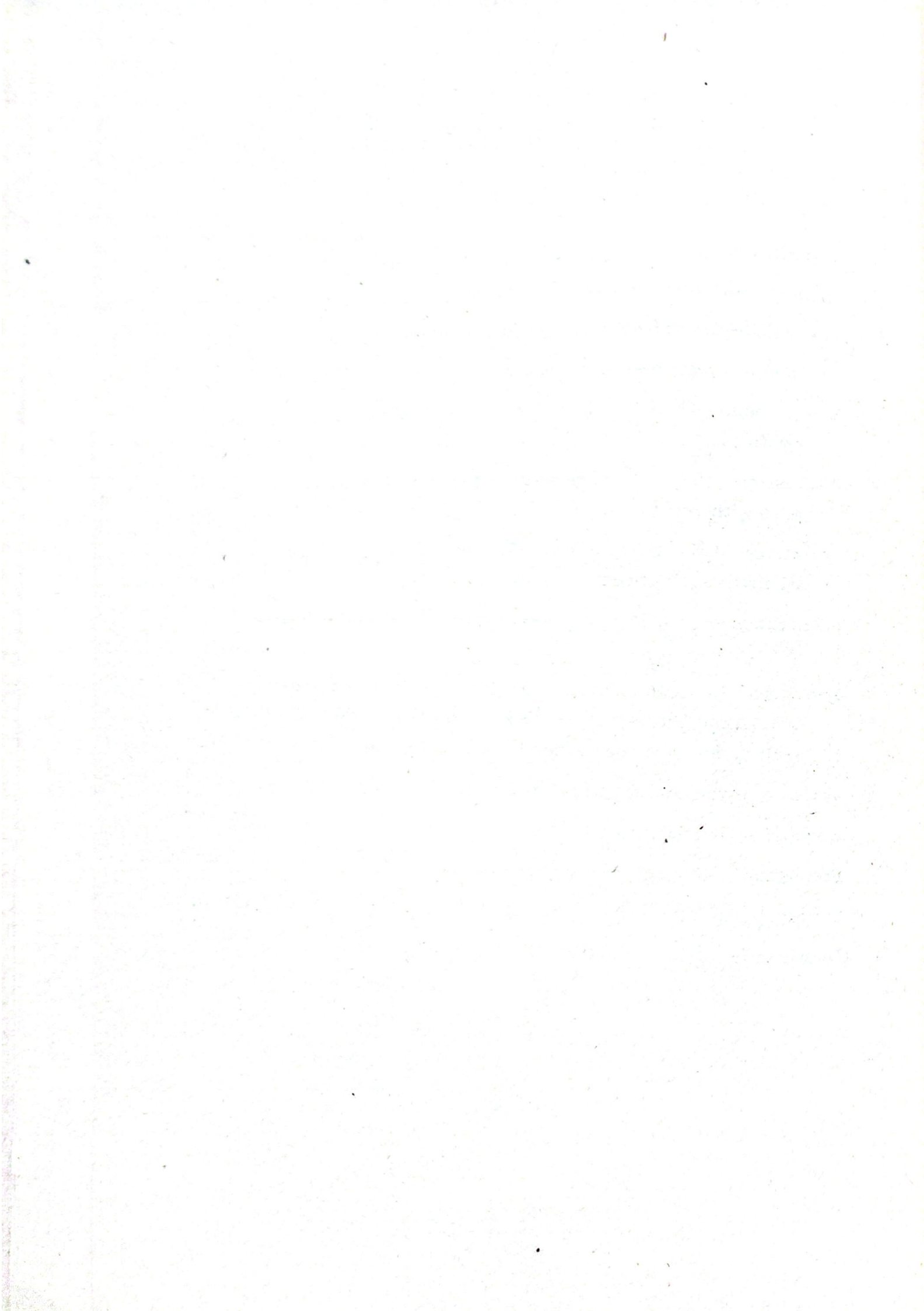
It was my intention to prepare a series of colloquial phrases and a vocabulary to accompany the present paper; for an understanding of the grammatical structure of a language is aided much by examples of simple concise sentences accompanied by verbatim translations. I have not found the time to carry out this plan; and, as I have received requests from time to time for reprints of my paper, I have decided to issue it as it is without further delay.

W. E. S.

WASHINGTON, D. C.,
August 1, 1909.

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CORRECTIONS AND ADDITIONS

- Page 3, five lines from the bottom, change *chief* to *noble*.
- Page 4, next to last paragraph, strike out *or Papuan*.
- Page 13, eight lines from the top, for *chelo*, read *chélo*.
- Page 14, sixth line, for *good*, read *large*.
- Page 15, third paragraph, for *i manog*, read *i mánog*.
- Page 18, fifteenth line, change *luglug . . . titugtug* to *sunog . . . sisunog*.
- Page 19, seven lines from bottom, for *in*, read *from*.
- Page 21, first three lines, for *gumimen*, read *guminem*.
- Page 22, sixth line, for *i kókó*, read *i kēko*.
- Page 22, second par., change *approaching* to *appearing in the distance*.
- Page 23, second par., for *boast*, read *roam about*.
- Pages 25 to 46, add original pagination, 508 to 529.
- Page 28, next to last par., change *our table* to *your table*; for *gāmiyro*, read *gāmiyo*.
- Page 29, last par., for *i lāgoho*, read *i lāgoko*; for *hulo*, read *huló*; for *hilonmame*, read *hilómame*; for *fiun*, read *fion*.
- Page 31, next to last par., strike out the words *the passive voice or*.
- Page 31, second par., for *mangon*, read *mahgon*.
- Page 33, place acute accents on vowels of *mi*, *gof*, *chat*.
- Page 34, next to last par., for *yayes*, read *yayus*.
- Page 35, third par., for *chátmausalag*, read *chátmasaulag*.
- Page 35, under negative prefixes add "Note.—Father Palomo writes me that *ti* should not be regarded as a prefix but as the negative adverb *not*."
- Page 37, first line, change *essential* to *proper*.
- Page 38, fourth line, for *blood*, read *mud*.
- Page 43, next to last line, for *taigenao*, read *taiguenao*.
- Page 45, par. 4, for *laguha*, read *laguaha*; for *dididá*, read *dididê*.
- Page 46, first line, before *taimano*, insert *haf*.
- Page 49, par. 2, last column, in *fiyai*, etc., read *fiyai*, etc.
- Page 57, under Distributives, for *fan-askino*, read *fan-asinko*.
- Page 58, par. 3, after *Tumata yó*, add "I became a father."
- Page 73, under examples, before *lebbloko*, insert *gi*; same line, before "my book," insert *in*; strike out *Kumano si Huan*; *Tumaha si tata*; in sentence *Tumuge i chéluho*, transfer first word to the end of sentence; change *Chumáchalag* to the intransitive form *Mañáchalag*.
- Page 75, near top, change *i tátáho* and *i tátámo* to *si Tata* and *si tátámo*.
- Page 76, fourth par. from top, after *ginéte*, change *yo* to *hao*, and *I* to *thou*; after *ginegête*, change *yo* to *gui*, and *I am* to *he is*.
- Page 78, near middle, after sentence *Tafanfi flores*, instead of *let us*, read *let us two* (dual number).

CORRECTIONS AND ADDITIONS.

- Page 79, near top, for *All*, substitute *In general*.
- Page 81, change *Ginñte yo* to *Ginñte gui*, "He was seized"; change *Manginñte hit* to *Manginñte hamyo*, "You were seized"; in the same line, strike out *you and I*.
- Page 84, last par., after *crow*, insert "This form implies a voluntary act."
- Page 85, end of par. 27, insert "This form expresses an act simply as an act."
- Page 91, near bottom, under "Dual and Plural," change *kano* to *kāno*.
- Page 93, below the middle, change *hayo* to *yaho*.
- Page 95, below the middle, change *Hatago* to *Manago*.
- Page 96, near bottom, in second column, after *magbōte* insert *yō* and *hao*.
- Page 97, par. 32, end of second line, strike out final *s*.
- Page 98, at top, change the initial *En* to *In*, and in the line below change *In* to *En*.
- Page 99, at end of par. 35, insert "*Gae, tae, gine, falag*, may be regarded as prepositions."
- Page 102, top of page, for *Sina*, read *Siña*.
- Page 104, par. 36, second column, change *I was-a-father*, to *I became a father*.
- Page 116, end of examples, par. 14, add: *chaleg*, to laugh; *chatge*, laugh-at; *Haye chumachátge si Huan?* Who is laughing-at John? *I famagún chumáchatge*. The children are laughing-at (him).

**THE CHAMORRO LANGUAGE
OF GUAM**

THE CHAMORRO LANGUAGE OF GUAM

BY WILLIAM EDWIN SAFFORD

INTRODUCTION

This account does not pretend to be a philosophical treatise, or a complete analysis of the structure and peculiarities of the Chamorro language, as the vernacular of the Marianne islands is called; but it is hoped that it may be of service to students of comparative philology, especially to those interested in the Malayan and Philippine groups of languages and the vernaculars of the islands of the Pacific.

Short vocabularies of the Chamorro were compiled by several men of science accompanying exploring expeditions, especially by Chamisso who visited Guam with Kotzebue in 1817, and in 1819 by Gaimard who accompanied Freycinet on the *Uranie*. In addition to these I have been able, through the kindness of the Reverend José Palomo of the city of Agaña, to copy a vocabulary compiled many years ago by a priest living on Luta, or Rota, the island next to Guam, in which the numerals of the vernacular, now obsolete, and a number of words not found in later vocabularies, occur. I have also derived much information from a small dictionary¹ prepared by Fray Aniceto Ibañez del Carmen, and from a little work by the same author in which the explanation of the Christian doctrine, the creed, and a number of prayers are given in parallel columns in Spanish and in the island vernacular.²

In the dictionary referred to there is no Chamorro-Spanish vocabulary nor any remarks whatever on the grammar of the Chamorro language. From the manual of devotions I was able to

¹ *Diccionario español-chamorro, que dedica à las escuelas de Marianas el P. Fr. Aniceto Ibañez del Carmen, Cura parroco de Agaña.* Manila: Imp. de Ramires y Giraudier, 1865.

² *Devoción as San Francisco de Borja, Patron Luta: mapula y sacramentos sija ya jaf taimano usanmaguëf-recibe: devoción as San Dimas, y mauleg na ladron, Patron Maleso, yan Doctrina na mapula.* Tinigue Pale Fr. Aniceto Ibañez del Carmen, Agustino Recoleta, jagas Cura yan Vicario guiya Marianas. Manila: 1887.

get some insight into the structure of the language ; but the chief source of my information has been manuscript notes in possession of Father Palomo, and phrases and sentences kindly translated into the island vernacular for me by this reverend gentleman and by Don Juan de Torres. I was much interested to learn that both Father Palomo and Don Juan de Torres are descendants of Don Luis de Torres, an intelligent and well-educated native of the island, of whom Chamisso, Kotzebue, and Freycinet speak with great respect and affection, acknowledging him as the chief source of their information regarding the islands and their inhabitants. Indeed, in recognizing my indebtedness to Father Palomo I may repeat Chamisso's words concerning his ancestor, Don Luis de Torres : "I remember him with warm affection and sincere gratitude. . . . He opened to me the treasures of his knowledge and spoke to me of his people most lovingly." All of my leisure moments in Agaña were devoted to the instructive intercourse of this lovable gentleman, from whose mouth I wrote down the greater part of the following notes.

In the vocabularies referred to there are many discrepancies, owing to the different systems of orthography used. Thus the Chamorro word for fire, *guafi*, was written by M. Gaimard after the French manner 'goifi' ; *chalan* (road) he rendered 'shalan,' and *achu* (stone) 'ashou.' The latter two words were written by Chamisso 'tialan' and 'atju.' In the vocabularies compiled by the Spaniards the sound of the Chamorro aspirant, which is like the English and German *h*, was rendered by the guttural Spanish *j*, which is more nearly akin to the German *ch*. In comparing the early with the later Spanish vocabularies it is evident that many changes have taken place in the pronunciation of words in the island vernacular, owing to the aversion of the Spaniards for hard terminal consonants, and their tendency to change terminal *u* to *o*, which is more in keeping with the genius of their own language. The tendency to modify words in which there is an unpleasant succession of consonants has been acting for many years in Mexico, Central America, Peru, and other countries colonized by Spain, and words adopted from the vernaculars of aboriginal tribes have found their way into dictionaries in forms scarcely recognizable.

Most of the names on the published charts of Guam are improperly spelled and tend to confuse the student of etymology. Thus *Letegyan*, the name of the cape at the northern extremity of the island, is written 'Ritidian' or 'Ritillan'; *Hagatña*, or *Hagadña*, the name of the capital, has become 'Agaña'; *Humatag*, a village on the west coast, has been softened to 'Umata'; *Aniguag* to 'Anigua'; *Aplâ* to 'Apra'; *Malesô* to 'Merizo'; and *Inalahan* to 'Inarahan.'

The Marianne islands, also known as the Marianas or Ladrões, compose an archipelago of small volcanic islands in the form of a chain from north to south, about four hundred miles long, between latitude $13^{\circ} 14'$ and $20^{\circ} 30'$ north, and the meridians of $142^{\circ} 31'$ and $143^{\circ} 46'$ east longitude. They lie about four days' run by steamer eastward from the Philippines and have for their nearest neighbors the various groups of the Caroline islands to the southward. Guam, or Guáhan, the most important of the Mariannes, is the only island belonging to the United States, the rest of the group having been sold by Spain to Germany.

The group was discovered by Magellan, March 6, 1521. No settlement was made upon it by Europeans for nearly one hundred and fifty years, when, on June 16, 1668, a mission was established by Padre Diego Luis de Sanvitores, a Spanish Jesuit, in obedience to an order of Philip IV of Spain. The Spaniards continued in possession of the island until June 21, 1898, when it was seized by the United States.

The natives of the Marianne islands are called Chamorros. Their vernacular is called the Chamorro language. The word Chamorro is derived from Chamorri, or Chamoli, the ancient name for 'chief.'¹ They themselves, in speaking of their language, call it *Fino-haya*, or 'Idiom-of-the-south,' in contradistinction to the Spanish, which they call *Fino-lago*, or 'Idiom-of-the-north,' the Spaniards having first appeared to the natives coming from a northerly direction.

¹ It is interesting to note that in some of the Caroline islands the name for a high chief is *tamol*, while on the islands of Fate, Sasake, and Api, of the New Hebrides group, *tamoli* is the word for 'man.'

The Marianne islands, together with the Carolines and the Marshall and Gilbert groups, have been included in a division called Micronesia, in distinction from the islands lying farther to the southward called Melanesia, and those farther eastward the inhabitants of which, together with the New Zealanders or Maoris, are called Polynesians or Sawaioris. Assertions are made that as a separate people the Chamorros no longer exist, having been nearly exterminated by the Spaniards in the seventeenth century;¹ and that the present inhabitants "are able to speak Spanish, which is gradually supplanting the native language, a Micronesian dialect nearly allied to that used by the Tagals of the Philippines."² In the classification of the Indo-Pacific races of man by S. J. Whitmee,³ the Marianne islands are not mentioned. The natives of the Caroline, Marshall, and Gilbert islands are grouped under the name of the Tarapon race, a division of the Brown people, to which the Sawaiori race of Polynesia, the Malagasy of Madagascar, the natives of Formosa, and the Malays of Sumatra, Java, and other islands of the Malay archipelago belong; while the natives of the Aru and Solomon islands, the New Hebrides and Fiji are classified as Papuan, a division of the dark-skinned people, or Melanesians.

As a matter of fact the vernacular of the Mariannes is not a Micronesian dialect, but a distinct language having a vocabulary radically different from those of the Tarapon race mentioned above, with certain features, such as possessive enclitic suffixes added to the nouns as in the Malayan and Melanesian, or Papuan, dialects; and having, like the Tagalog, the Visayan, and other dialects of the Philippines, infixes as well as prefixes and suffixes, and reduplication of syllables in the formation of derivatives and in the conjugation of verbs.

Pure-blooded Chamorros are no longer to be found on the island, it is true; but in every native family on the island the Chamorro language is the medium of communication.⁴ The men were butchered by the wholesale, but many of the women became

¹ Coult's Trotter in *Encyclopædia Britannica*, ninth ed., 1883, XVI, 256.

² *Encyclopædia Britannica*, 1882, XIV, 200.

³ *Ibid.*, 1885, XIX, 422-428.

⁴ See *American Anthropologist*, N. S., 1902, IV, 194.

wives of the Spanish, Mexican, and Philippine soldiers brought to the island to "reduce" the natives. Few foreign women have found their way thither, and it was from their Chamorro mothers that the children learned to talk.

The various races have amalgamated pretty thoroughly, and even the descendants of Englishmen and Scotchmen call themselves Chamorros. The language has naturally been modified by Spanish influence, just as the Hawaiian has been influenced by English; and into both languages words have been introduced by the colonizers. A very interesting feature of the modern Chamorro language, as will be shown farther on, is the way in which the natives make words of Spanish origin conform to the grammatical rules of the Chamorro, as in the formation of derivatives and of the plural, and in the conjugation of verbs.

I. ORTHOEPY

1. The pronunciation of the vowels of the Chamorro language may be described in general as resembling that of the Italian or German languages. It is, however, frequently difficult to decide whether a certain sound should be represented by *o* or *u*, or by *e* or *i*. The consonants, with the exception of *y* (pronounced like the English *j*) are pronounced as in English.

2. ALPHABET. — The Chamorro alphabet consists of the following letters: *a, ä, b, ch, d, e, f, g, h, i, k, l, m, n, ñ, ñg, o, p, r, s, t, u, y*.

In words derived from foreign languages soft *c* and *s* are replaced by *s*; hard *c* and *qu* by *k*; the Spanish *j* by *h*; Spanish *ll* by *y*; *v* by *b*; and *x* by *ks*. Originally there was no *r*, but in modern times, owing perhaps to Philippine influence, many words formerly pronounced with an *l* sound now have that letter replaced by *r*, as in *Rota*, the name of an island, formerly called 'Luta.'

3. VOWEL SOUNDS. — When two or more vowels come together, each one is sounded. Thus *palaoan* (woman) is pronounced *palao-an*. A vowel is doubled only when there is a distinct repetition of a single sound; for example, *aabang* (the name of a tree) is pronounced *a-ábang*, and *oomag* (bathe) *o-ómag*.

The vowels of the Chamorro language are pronounced very nearly as follows :

a as in *far, father*; German *haben, Mann*; Spanish *ramo*.
ä as in *hat, man*; very much like the German Umlaut *ä*.
e as in *they*; German *leben, besser*; Spanish *qué, pensar*.
i as in *machine*, German *ihn, immer*; Spanish *hilo, inocente*.
o as in *note*; German *Ofen, oft*; Spanish, *nosotros, con*.
u as in *rule*; German *du, dumm*; Spanish *uno*; French *ou* in *douce*.

Vowels may be long, short, or guttural. Long vowels are either not marked at all or are indicated by a macron, as *lagô*, or *lāgô*, 'tear'; *seko*, 'beat with the fist'; *disô*, 'bruise or bump on the head'; *lolo*, 'lull'; *pugua*, 'betel-nut.'

Short vowels are indicated by a breve, as *lăgô*, 'weeper'; *sěso*, 'frequently'; *dădădê*, 'a little'; *lôkâ*, 'tall, high'; *gŭsê*, 'quick, soon.'

Guttural vowels are pronounced from the throat. They are indicated by a circumflex accent; as *lâlâ*, 'sprightly, lively'; *sêsê*, 'knife'; *đi*, 'behold'; *lôlô*, 'cough'; *lû*, 'however, notwithstanding.'

Confusion of Vowel Sounds. — As I have stated above, it is frequently difficult to determine whether a word should be written with an *e* or *i*, an *o* or *u*. Thus the word for 'male,' *lahe*, is sometimes written *lahi*; *chêlo*, 'brother,' is sometimes written *chêlu*; and *hanom*, 'water,' *hanum*. Whatever may have been the true sound of the vowels in the words above mentioned, we have *i* and *u* when enclitic possessive particles are added, as *lahimo*, 'thy son'; *lahiña*, 'his son'; *chêluho*, 'my brother'; *chelumo*, 'thy brother.' At the present time the natives are often undecided about the orthography of a word. In writing the name of a plant, for instance, some may use an *e* or *o* where others would use an *i* or *u*; thus, for *Urena sinuata* we may have *dadangsi* or *dadanse*; for *Clerodendron inermis*, *lodugao* or *lodogao*; and the Spanish *paloma*, 'dove,' becomes *paluma*.

Modification of Vowels. — After certain words and particles *a* becomes *ä*, *o* becomes *e*, and *u* becomes *i*; somewhat after the manner of the change in German of *a*, *o*, and *u*, to *ä*, *ö*, and *ü*. Thus we have —

lahe, male;
hanom, water;
tomo, knee;

i lähe, the male;
guaha hănom? is-there water?
i temo, the knee;

chotda, banana-plant ;
lokā, high, tall ;
guma, house ;
tuba, toddy ;
hutuñgo, I-know ;

i chetda, the banana-plant ;
linekā, height ;
i gima, the house ;
taya tiba, there-is-no toddy ;
intiñgo, we-know.

It is by this peculiarity of the language that many of the discrepancies in the vocabularies compiled by early navigators have been caused. Some of them, for instance, give the word *guma* for 'house' and others *gima*, or, according to the French and Spanish orthography, *guima*. In the same way the word *kólat*, 'fence,' or 'enclosure,' derived from the Spanish *corral*, is sometimes given *colat*, and at others *quelat*. From the confusion arising in this way it is evident that the letter *k* should be used in Chamorro to represent the sound of hard *c* and that *g* should always be hard ; so that we have *kólat*, 'fence' ; *i kélát*, 'the fence' ; *guma*, 'house' ; *i gima* 'the house' ; thus avoiding the substitution of *qu* and *gu* for hard *c* and *g* before *e* and *i*, which would be rendered necessary by the French and Spanish systems of orthography.

Diphthongs. — The diphthongs are as follows :

ae, is sounded very much like *ai* in *aisle* ; Spanish *maestro*.
ai, as in *aisle* ; like *i* in *pine* ; German *Hain*.
ao, very much like *ow* in *how* ; Spanish *carabao*.
au, like *ou* in *out* ; German *Haus* ; Spanish *causa*.
ua, like *wa* in *wasp* ; *ua* in *guano*.
ue, like *we* in *wear* ; Spanish *hueso*.
ui, like *we* in *weep*.

The Spanish *ei* is changed to *ai* ; as *raina*, 'queen,' from *reina*. Foreign words beginning with the sound of *w* take in the Chamorro an initial *g* ; thus, from the Spanish *huerta*, we have *guetta*, 'garden.' Watkins, the name of an Englishman who settled in Guam, has become *Guatkin*, and owing to the confusion of *t* and final *r* it is often written *Guarkin*, or, according to Spanish orthography, *Guarquin*. In the same way Oahu, the name of the island on which Honolulu is situated, is written *Guahú*, and the Spanish *abuelo* ('grandfather'), modified to *uelo*, has become *guelo*.

4. SOUNDS OF CONSONANTS. — The consonants are sounded as follows :

b as in *ball*; Spanish *bailar*; German *Buch*.

ch as in *church*; Spanish *mucho*; German *tsch*, *Kutscher*.

d as in *dog*; Spanish *dar*; German *Dach*.

f as in *fame*; Spanish *fumar*; German *fallen*.

g as in *get* (always hard); Spanish *gato*, *gu* in *guerra*.

h as in *hill*; German *Hand*; at the beginning of a syllable softer than the Spanish *j* and aspirated *g*.

k as in *kite*; German *kommen*; like hard *c* and *qu* in French and Spanish.

l as in *long*; German *liebe*; Spanish *lejos*.

m as in *moon*; German *Mann*; Spanish *malo*.

n as in *nut*; German *Nacht*; Spanish *no*.

ng as in *finger*; Spanish *lengua*.

ñg as in *song*; German *singen*.

ñ as in *cañon*, *ni* in *onion*; French *gn* in *campagnard*; Italian *Cam-pagna*.

p as in *poor*; German *passen*; Spanish *palo*.

r as in *America*.

s as in *sit*; German *lassen*; French *sur*; Spanish *solo*.

t as in *table*; German *Tisch*; French *couteau*.

y like the English *j* in *June*; German *dj*; French *dj*.

Terminal *h* is pronounced almost like the German *ch*, as *ma-kah-na*, 'wizard.' In words derived from other languages terminal *l* and *r* become *t* (*kolonet* from the Spanish *coronel*; *Señot*, from *Señor*); the Tagalog *p* and *k* become *f* and *h* (*fanihi*, 'fruit-bat,' from *paniki*; *ifit*, a hard-wood tree, from *ipil*). For etymological reasons I retain *y* for the sound of the English *j*. In Guam the Spanish *y* is pronounced like the English *j*. The word *hayi* (pronounced *hadji* or *hadyi*) is sometimes written *hai* in old manuscripts, and it is possible that the original *y* of the Chamorros was pronounced like the English *y* in 'yes' and has been corrupted by Spanish influence to the modern *j* sound. The *ll* of words derived from the Spanish is replaced by *y* in Chamorro, as shown in *yabe*, 'key,' from the Spanish *llave*.

5. SYLLABLES. — Syllables may be open or closed, as *gu-ma* 'house'; *la-he*, 'male'; *ta-ta*, 'father'; *song-song*, 'village'; *dug-dug*, 'wild bread-fruit'; *chopag*, the name of a tree; *kah-na-ye*, 'to bewitch.' One of the most striking features to a student of east-

ern Pacific dialects is the presence of closed syllables. In a number of words of common origin with the Malayan and Sawaiori, final consonants are retained in the Chamorro which have been lost in the Sawaiori. Thus we have in the Samoan *manu*, 'bird,' and *niu*, 'coconut,' and in the Chamorro *manog*, *niyog*.

6. ACCENT.—In a word of two syllables the accent is usually on the first syllable, even though the word be adopted from the Tagalog or Spanish with the last syllable accented. Thus *kahél*, 'orange,' and *bastón*, 'staff,' become *káhet* and *báston*.

In words of more than two syllables the position of the accent varies. If the emphasis does not fall on the penult it is customary, as in the Spanish, to indicate it by an acute accent over the vowel of the accented syllable. Thus in *agaga*, 'red,' no accent is indicated, as the emphasis falls on the next to the last syllable; while in *ápaka*, 'white,' an accent is placed over the first vowel to indicate that the stress falls on the first syllable. The accent of a root-word is often shifted by the addition of particles to the word either inserted or appended. Thus we have *táta*, 'father'; *tatáho*, 'my father'; *tatanmáme*, 'our father.'

There are certain particles, however, which always take the accent or stress when prefixed to a root-word. Usually if the accent follows the general rule, it is not indicated. When, however, the pronunciation of a word would be doubtful without it, it is expressed: as *maláet*, 'bitter,' pronounced *ma-lá-et*; *haiña*, 'his forehead,' pronounced *ha-i-ña*.

II. THE ARTICLE

I. NO INDEFINITE ARTICLE.—Originally there was no indefinite article in Chamorro. In the modern vernacular in places where it would be used in English the Spanish *un* takes its place. This word is invariable and is used with both masculine and feminine nouns:

un lahe, a man;

un palaoan, a woman;

un patgon, a child;

un raina, a queen.

The use of this article cannot be regarded as in keeping with the genius of the language. In many cases where we would use the indefinite article, none is necessary in Chamorro; as *Guaha niyog?* 'Is there a coconut?'

The Chamorro, like the greater number of these languages, has a purely decimal system; in the neighboring Micronesian islands and in several of the languages spoken in Formosa this is not the case. Thus, in Yap *seven* is designated by 'six-and-one,' *eight* by 'six-and-two,' *nine* by 'six-and-three'; in Radack, of the Marshall group, *six* is expressed by 'three-three,' *seven* by 'three-three-and-one'; *eight* by 'double-four,' *nine* by 'double-four-and-one'; in Formosa the Tsu language, spoken by the inhabitants of the

| | SIX | SEVEN | EIGHT | NINE | TEN |
|---------------------|-------------------|---------------------------|-------------------|--------------------------|--------------------|
| Primitive roots. | <i>un, an, on</i> | <i>fitu, pitu</i> | <i>walu</i> | <i>siwa, sio</i> | <i>pulu, hutu</i> |
| Chamorro, Guam. | <i>gunum</i> | <i>fiti</i> | <i>gualu</i> | <i>sigua</i> | <i>manot</i> |
| Pampango, P. I. | <i>anam</i> | <i>pitu</i> | <i>valo</i> | <i>siam</i> | <i>a-pulo</i> |
| Tagalog, P. I. | <i>anim</i> | <i>pitó</i> | <i>ualó</i> | <i>siyám</i> | <i>sang-pouó</i> |
| Modern Malayan. | <i>anam</i> | <i>tujoh</i> | <i>delápan</i> | <i>sembilan</i> | <i>sa-pulo</i> |
| Tsu, Formosa. | <i>nomi</i> | <i>pitu</i> | <i>mevaru</i> | <i>sio</i> | <i>massiki</i> |
| Tsuihoan, Formosa. | <i>sturu</i> | <i>pitu</i> | <i>kaspat</i> | <i>tamaro</i> | <i>maksin</i> |
| Sekhoan, " | <i>hasubudá</i> | <i>hasubidusa</i> | <i>hasubituru</i> | <i>hasubisupat</i> | <i>issit</i> |
| Tayal, " | <i>taio</i> | <i>pitu</i> | <i>s'pattle</i> | <i>taï-so</i> | <i>mu-po, pong</i> |
| Ulawa, Solomon I. | <i>e ono</i> | <i>e hi'u</i> | <i>e walu</i> | <i>e siwa</i> | <i>ta-nga-hulu</i> |
| Fiji. | <i>e ono</i> | <i>e vitu</i> | <i>e walu</i> | <i>e thiwa</i> | <i>e tini</i> |
| Samoa. | <i>e ono</i> | <i>e fitu</i> | <i>e valu</i> | <i>e iva</i> | <i>e se-fulu</i> |
| Hawaii. | <i>a ono</i> | <i>a hiku</i> | <i>a walu</i> | <i>a iwa</i> | <i>umi</i> |
| Easter Id. | <i>ka ono</i> | <i>ka hitu</i> | <i>ka varu</i> | <i>ka iva</i> | <i>a-nga-huru</i> |
| Maori, New Zeal'd. | <i>e ono</i> | <i>e whitu</i> | <i>e waru</i> | <i>e iwa</i> | <i>tekau</i> |
| Madagascar. | <i>enina</i> | <i>fito</i> | <i>valo</i> | <i>sivy</i> | <i>folo</i> |
| Yap, Caroline I. | <i>nel</i> | <i>me-de-lip</i> | <i>me-rug</i> | <i>me-reb</i> | <i>ragath</i> |
| Radack, Marshall I. | <i>dildinu</i> | <i>dildimem- duon</i> | <i>eidinu</i> | <i>eidinem- duon</i> | <i>chabujet</i> |

mountains southwest of Nitakayama, has a decimal system of numerals in nearly all of which the primitive Malayan roots can be recognized; in the Tsuihoan language, spoken in the vicinity of Lake Candidius (Sui-shako), *six* is expressed by 'double-three' and *eight* by 'double-four'; in the Sekhoan language, spoken by the "tame savages" living on the mountain spurs east of Shoka (Chang-wha), *six* is expressed by 'five-and-one,' *seven* by 'five-and-two,' etc.; and in the Tayal, or Atayal, scarcely any of the primitive Malayan roots can be recognized except *pitu* (seven), and perhaps *païat* (four) and *s'pattle* (double-four, or eight).

The languages of Formosa are here mentioned to show how the systems of numeration serve to distinguish the aboriginal tribes from the more recent Malayan intruders.

The Chamorro numeral system is no longer used in Guam, but a few of the numerals are retained in derived words; thus, from *hugua*, two, we have *huguayon*, two-handed (ambidextrous); from *maisa*, one (used in counting persons), we have *mamaisa*, to be alone, a single one.

2. CARDINAL NUMBERS. — The forms of the cardinal numbers in Chamorro differ according to the nature of the objects counted. Days, months, and years are counted by the simple numerals; measurements are expressed by numerals with the prefix *tak* or *tag*; in counting living things there is a certain tendency to reduplication; in counting inanimate objects there is a suffix appended to the numerals. Examples:

| 1. SIMPLE NUMERALS FOR TIME IN ANSWER TO <i>fia</i> ? | 2. NUMERALS FOR LIVING THINGS IN ANSWER TO <i>fafia</i> ? | 3. NUMERALS FOR MEASUREMENTS IN ANSWER TO <i>takfia</i> ? | 4. NUMERALS FOR INANIMATE THINGS IN ANSWER TO <i>fiiyai</i> ? |
|---|---|---|---|
| 1. <i>hacha</i> | <i>maisa</i> | <i>takhachun</i> | <i>hachiyai</i> |
| 2. <i>hugua</i> | <i>hugua</i> | <i>takhuguan</i> | <i>huguiyai</i> |
| 3. <i>tulo, tulu</i> | <i>tato</i> | <i>taktulun</i> | <i>tolgiyai</i> |
| 4. <i>fatfat</i> | <i>fatfat</i> | <i>takfatun</i> | <i>farfatai</i> |
| 5. <i>lima</i> | <i>lalima</i> | <i>takliman</i> | <i>limiyai</i> |
| 6. <i>gunum</i> | <i>guagunum</i> | <i>takgunum</i> | <i>gonmiyai</i> |
| 7. <i>fiti</i> | <i>fafiti</i> | <i>takfitun</i> | <i>fetguiyai</i> |
| 8. <i>gualu</i> | <i>guagualu</i> | <i>takgualun</i> | <i>gualgiyai</i> |
| 9. <i>sigua</i> | <i>sasigua</i> | <i>taksiguan</i> | <i>siguiyai</i> |
| 10. <i>manot</i> | <i>mañnot</i> | <i>takmaonton</i> | <i>manutai</i> |
| 20. <i>hugua nga fulu</i> | <i>hugua nga fulu</i> | <i>takhugua nga fulu</i> | <i>huguiyai nga fulu</i> |
| 30. <i>tulu nga fulu</i> | <i>tato nga fulu</i> | <i>taktulu nga fulu</i> | <i>tolgiyai nga fulu</i> |
| 40. <i>fatfat nga fulu</i> | <i>fatfat nga fulu</i> | <i>takfatu nga fulu</i> | <i>farfatai nga fulu</i> |
| 100. <i>gatus</i> | <i>gatus</i> | <i>manapo</i> | <i>gatus</i> |
| 1,000. <i>chalan</i> | <i>chalan</i> | <i>takchalan</i> | <i>chalan</i> |

The method of prefixing syllables or particles to the numerals is common to nearly all the languages in which this system is used. Thus we have in Hawaii, for one, *akahi* or *ekahi*; for two, *alua* or *elua*, etc.; in Samoa, *e tasi*, *e lua*, *e tolu*, etc.; in Easter island, *ka tahi*, *ka rua*, *ka toru*.

Numerals prefixed to spans, indicating measure of length, have the prefix *tak* and are followed by the unit *hinfantifi*:

One span, *takhachun nga hinfantifi* (a quarter of a yard).

Two spans, *takuguan nga hinfantifi* (half a yard).

Numerals indicating finger-breadths are of the form used for inanimate objects and are preceded by the unit *hemlum*:

One finger-breadth, *hemlum hachiyai*.
 Two finger-breadths, *hemlum huguiyai*.

3. COMPOSITE NUMBERS. — The word for *eleven* signifies, in all probability, 'a set which has one'; *twelve*, 'a set which has two'; *twenty-one*, 'two tens which have one'; *twenty-five*, 'two tens which have five'; and so forth. The differences between the forms of numbers applied to animate and inanimate objects and to units of time and measurement are retained in the composite numbers. Examples :

| NUMBERS USED IN COUNTING TIME | NUMBERS USED IN COUNTING INANIMATE THINGS |
|--|---|
| 11. <i>manot nga guai hacha</i> ; | <i>manutai nga guai hachiyai</i> ; |
| 12. <i>manot nga guai hugua</i> ; | <i>manutai nga guai huguiyai</i> ; |
| 13. <i>manot nga guai tulo</i> ; | <i>manutai nga guai tolgiyai</i> ; |
| 20. <i>hugua nga fulu</i> ; | <i>huguiyai nga fulu</i> ; |
| 21. <i>hugua nga fulu nga guai hacha</i> ; | <i>huguiyai nga fulu nga guai hachiyai</i> ; |
| 25. <i>hugua nga fulu nga guai lima</i> ; | <i>huguiyai nga fulu nga guai limiyai</i> ; |
| 33. <i>tulo nga fulu nga guai tulo</i> ; | <i>tolgiyai nga fulu nga guai tolgiyai</i> ; |
| 301. <i>tulo nga gatus nga guai hacha</i> ; | <i>tolgiyai nga gatus nga guai hachiyai</i> . |
| 352. <i>tulo nga gatus nga guai lima nga fulu nga guai hugua</i> . | |

NUMBERS USED IN COUNTING FATHOMS

- 11. *takmaonton nga guai takhachun* ;
- 22. *hugua nga fulu nga guai takhuguan* ;
- 110. *gatus nga guai takmaonton*.

NUMBERS USED IN COUNTING LIVING THINGS

- 11. *maonot nga guai maisa*.
- 13. *maonot nga guai tato*.
- 33. *tato nga fulu nga guai tato*.
- 305. *tato nga gatus nga guai lalima*.

4. THE CONNECTIVE PARTICLE OR "LIGATURE" **nga** OR **na**. — It has already been shown that attributive adjectives are connected with their substantives by a connective particle *na*. This was originally *nga* and corresponded to similar particles in the Philippine dialects and in some of the islands of the Malay archipelago, which have been called by Spanish grammarians "ligatures," or "liga-

tions," since they bind the adjective to the noun they qualify. It has also been shown that many words are used as nouns, adjectives, or verbs, according to the meaning to be expressed. When these words are used as qualifying adjectives they must be connected with their substantives by this ligature; thus we have *patgon na lahe*, 'young male,' or *lahe na patgon*, 'male child.' All numeral adjectives are connected with their substantives by this particle; and it appears in certain derived numbers; as *hugua nga fulu*, 'twenty'; *tulu nga fulu*, 'thirty'; *hugua nga gatus*, 'two hundred.' It is an interesting fact that when languages like the Polynesian and Melanesian, in which these connective particles do not normally occur, have adopted this system of numeration, the derived numerals usually retain the particle, though its nature is not understood. Thus, in Samoa, though we have no particle in *sefulu*, ten, and *lua-fulu*, twenty, the connective particle has held its own in *tolu-nga-fulu* (thirty), *fā-nga-fulu* (forty), *tolu-nga-lau* (three hundred), etc. In Fiji, though *timi* (signifying 'limit,' or 'goal') is used for ten, yet in forming multiples of ten we have *rua sa-nga-vulu*, (twenty), *tulu sa-nga-vulu* (thirty), *sa-nga-vulu* having signified in the original language whence it came 'one ten,' an expression customary in modern Malayan, Tagalog, and many other dialects. This form is well shown in the language of Ulawa of the Solomon group, where *ta* signifies 'one' and *ta-nga-hulu* 'ten,' or 'one ten.' In the Samoan *sefula*, *se* is the indefinite article. The survival of the particle *nga* throws valuable light on the origin of this system of numeration, showing conclusively that it is neither Melanesian nor Polynesian, but that it was borrowed from a language in which attributive adjectives were connected to their substantives by ligatures. Such languages are spoken in Guam, the Philippines, and in many of the islands of the Malay archipelago. With these languages as a basis for comparison, the interpolated syllables in the Polynesian and Melanesian dialects at once become intelligible and need not be accounted for, as having been used for the sake of euphony;¹ and the *sangavulu* of the Fijians, who do not express 'one' by *sa*, need not be interpreted as possibly meaning 'a double set of

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¹ See Pratt, George E., *A Grammar and Dictionary of the Samoan Language*, 3d ed., London, 1893, p. 167.

fingers.¹ The use of the ligature is demanded by the genius of the Chamorro language, so that it is usually expressed with the Spanish numerals. Thus we now say *uno na manog*, 'one fowl'; *dies na uhañg*, 'ten shrimps.'

In the composite numbers the second *nga* (or, as it is sometimes written, *na*) is the indefinite or descriptive relative particle. (See § 8, c, under *The Pronoun*.)

5. MANOT.—The word for 'ten' is *manot*, which may be considered as expressing 'a set.' When more than one ten is expressed, *fulu* is used. In Hawaii *mano* indicates 4,000, and is used alone or reduplicated to signify multitudinous. In Samoa *mano* signifies 10,000, or a myriad, the limit of Samoan counting.² In the Chamorro this is expressed by *manutu*.

6. FULU.—The origin of *fulu* is not known. As has been shown in the table, its use to express the number 10 is common to the Polynesian, the Malayan, the Melanesian, and the language of Madagascar. Fornander identifies it with the Polynesian word for 'feathers, hair, wool,'³ which is *pulu*, *fulu*, *hulu*, or *huru*; but I think that this is a mistake. In Guam we have both *pulu*, meaning 'hair' or 'feather,' and *fulu* meaning 'ten' for all numbers between twenty and ninety.

7. GATUS.—This word is also used for 'hundred' in the Bisayan and other Philippine dialects. In the Ilocana it is *gasut*, in Malayan *ratus*, and in the Malagasy *zàto*. It is possible that the Samoan *atu*, signifying a 'row, line, chain, or series,' as houses, mountains, islands, may have the same origin.

8. CHALAN.—This word, used in the Chamorro to express 'thousand,' becomes *dalan* in the Pampango and *dáan* in the Tagalog of the Philippines, and is in those dialects used to express 'hundred.' In the Tagalog the word for 'thousand' is *libo*; this becomes *ribu* in Malayan, *arivo* in the Malagasy, and in Hawaiian

¹ "It is possible to explain *sagavulu* in Fiji, *sanavul*, *hanavulu*, or whatever form the word may take in Melanesia. The word *vulu* may be shown to mean probably a set of fingers, and *saga* (*sanga*) double; if this be so, *sangavulu* corresponds to the Nengone *rewu tubenine*, two sets of fingers." — Codrington, R. H., *The Melanesian Languages*, Oxford, 1885, p. 247.

² Pratt, op. cit., pp. 9, 208.

³ Fornander, A., *An Account of the Polynesian Race*, 2nd ed., Lond., 1890, I, 156.

lehu, signifying in the last case 400,000, the highest number known to the Hawaiians.

9. METHODS OF COUNTING. — We have already seen (under *Interrogative Adjectives*, § 5) that in asking questions as to number or quantity the interrogative must correspond to the form of the numeral to be used in the answer. This may be regarded in the same light as the English expressions ‘How many head of cattle?’ ‘How many fathoms of rope?’ ‘How many dozen of eggs?’

In Chamorro, days, months, and years are counted by the simple cardinal numbers, as—

hacha nga puenge, one day (literally ‘one night’);
hugua nga pulan, two moons, two months;
tulo nga sakan, three harvests, three years.

The simple cardinals are used to express past time. In expressing future time, in answer to such a question as ‘When will he come?’ the ancient Chamorros would say:

| | |
|---|-----------------------------------|
| <i>agupa</i> , tomorrow; | <i>i gunma</i> , in six days; |
| <i>i hacha</i> , day after tomorrow; | <i>i fitgua</i> , in seven days; |
| <i>i telgua</i> , in three days from now; | <i>i gualgua</i> , in eight days; |
| <i>i fata</i> , in four days; | <i>i siguiya</i> , in nine days; |
| <i>i limiya</i> , in five days; | <i>i manot</i> , in ten days. |

Fishermen count from three on with the numerals used for living things: *Fafia nga guihan sinipegmo?* How many fish have you caught?

| | |
|-------------------------|------------------------|
| <i>hatitip</i> , one; | <i>fatfat</i> , four; |
| <i>atsgan</i> , a pair; | <i>lalima</i> , five; |
| <i>tato</i> , three; | <i>guagunum</i> , six. |

Fish are also counted in pairs:

| | |
|--|--|
| <i>atsgan</i> , one pair; | <i>huguan maisa</i> , a pair and a half; |
| <i>hugua nga atsgan</i> , two pairs; | <i>tulum maisa</i> , two pairs and a half; |
| <i>tulo nga atsgan</i> , three pairs; | <i>i usan</i> , ten pairs; |
| <i>hugua nga i usan</i> , twenty pairs; | |
| <i>i usan nga guai hatitip</i> , ten pairs and a half; | |
| <i>gatus nga i usan nga guai hatitip</i> , a hundred pairs and a half. | |

In asking the length of a boat, the ancient Chamorros would say:

Takhian yini nga sagman ? How long is this canoe ?

Takhachun, takhuguan, etc. One fathom long, two fathoms long, etc.

10. ORDINAL NUMBERS. — The Chamorro ordinals are as follow :

i fina mona, imena, the first ; *i fina haunum*, the sixth ;

i fina hagua, the second ; *i fina hauti*, the seventh ;

i fina hatu, the third ; *i fina haulu*, the eight ;

i fina hafat, the fourth ; *i fina hasgua*, the ninth ;

i fina halma, the fifth ; *i fina hanut*, the tenth.

i fina hanut nga guai maisa (in counting living things), the eleventh ;

i fina hanut nga guai hacha (in counting time), the eleventh ;

i fina hanut nga guai hachiyai (in counting things), the eleventh.

Mona, or *fona*, signifies foremost, or front : from it we have *gi mena*, in front of, or opposite to ; *finenana*, the first ; *finenana na patgon*, first-born child.

In the same way we have *talo*, middle, mid ; *tate*, last or rear ; from which we have *kálolot talo*, middle finger ; *taloane*, noon, mid-day ; *tátalopueñge*, midnight ; *tátate*, hindmost, posterior.

11. DISTRIBUTIVE NUMBERS. — The particle *um* is inserted before the first vowel of the numeral, reduplicating at times the first or second syllable ; for example —

hatitip, one ; *umatitip*, one by one, or one at a time ;

hugua, two ; *humugua*, two by two, or two at a time ;

maisa, one ; *mumaisa*, one by one, or one at a time ;

hugiyai, two ; *humugiyai*, two by two, or two at a time.

The following are examples :

| WITH HACHA | WITH MAISA | WITH HACHIJAI | |
|--------------------|------------------|--------------------|----------------|
| 1. <i>humachu</i> | <i>mumaisa</i> | <i>humachiyai</i> | one by one |
| 2. <i>humugua</i> | <i>humalgua</i> | <i>humugiyai</i> | two by two |
| 3. <i>tumulo</i> | <i>tumato</i> | <i>tumelgiyai</i> | three by three |
| 4. <i>fumatfat</i> | <i>fumafat</i> | <i>fumatfatai</i> | four by four |
| 5. <i>lumima</i> | <i>lumalima</i> | <i>lumimiyai</i> | five by five |
| 6. <i>gumunum</i> | <i>gumagunum</i> | <i>gumonmiyai</i> | six by six |
| 7. <i>fumiti</i> | <i>fumafiti</i> | <i>fumitgiyai</i> | seven by seven |
| 8. <i>gumalo</i> | <i>gumagualo</i> | <i>gumalguiyai</i> | eight by eight |
| 9. <i>sumigua</i> | <i>sumasigua</i> | <i>sumigiyai</i> | nine by nine |
| 10. <i>mumanot</i> | <i>mumaonot</i> | <i>mumanutai</i> | ten by ten |

12. NUMERAL ADVERBS. — These are formed in most cases by prefixing the particle *faha* and abbreviating the primitive numeral :

HOW MANY TIMES?

| | |
|--|--------------------------------|
| <i>lacha</i> , once ; | <i>fahaunum</i> , six times ; |
| <i>fahagua</i> , twice ; | <i>fahauti</i> , seven times ; |
| <i>fafatu</i> , three times ; | <i>fahaulu</i> , eight times ; |
| <i>fahafat</i> , four times ; | <i>fahasgua</i> , nine times ; |
| <i>fahalna</i> , five times ; | <i>fahanot</i> , ten times ; |
| <i>fahanot nga guai lacha</i> , eleven times ; | |
| <i>fahanot nga guai fahagua</i> , twelve times ; | |
| <i>hugua nga fulu nga guai lacha</i> , twenty-one times ; | |
| <i>tulu nga fulu nga guai fahagua</i> , thirty-two times ; | |

FAHAFA?

13. THE CHAMORRO CALENDAR. — The year was divided into thirteen moons, and the time was reckoned from harvest to harvest. The name for year, *sakan*, signifies 'harvest.' As in Samoa some months were named from a certain marine annelid, which appears each year at the same time,¹ so in Guam two of the months were named for fishing seasons: *Umatalaf*, corresponding to the month of March, and signifying 'to go to catch guatafi,' a kind of fish; and *Umagahaf*, the moon between December and January, signifying 'to go crayfishing.' *Mananaf*, or *Fananaf*, corresponding to June, is supposed to signify 'crawling time,' or 'to go on all fours'; but it is not understood how this name should apply to it. *Tenhos*, the month of August, signifying 'angry,' or 'out of patience,' is well named, as the weather then is unsettled, and the steady trade-wind of the good season ceases and is replaced by variable winds from the south and southwest. The September moon is appropriately called *Lamlam*, or *Lumamlam*, signifying 'lightning.' The October moon was named *Fagualu*, or *Fagualo*, 'planting time,' for it was then that the Chamorros planted their rice. The November moon was called *Sumongsung*, meaning 'to put in the stopper,' an expression probably meaning that the hard rains had ceased. Following is a list of the Chamorro names of the moons:

- | | |
|----------------------------------|------------------------------|
| 1. <i>Tumeiguini</i> , January ; | 3. <i>Umatalaf</i> , March ; |
| 2. <i>Maimo</i> , February ; | 4. <i>Lumuhu</i> , April ; |

¹ This little animal, *Palola viridis*, appears in the openings of the coral reefs for only a few hours on the morning after the third quartering of the October and of the November moons, swarming in great numbers on the surface, where it is scooped up by the natives, who know just when to expect it. It resembles vermicelli in appearance, and is much relished by the Samoans. The first two months of the palolo half-year are named *Palolomua*, or 'First of Palolo,' and *Palolomuli*, or 'After Palolo.'

5. *Magmamao*, May ; 9. *Lumamlam*, *Lamlam*, September ;
 6. *Mananaf*, *Fananaf*, June ; 10. *Fagualu*, *Fagualo*, October ;
 7. *Semo*, July ; 11. *Sumongsung*, November ;
 8. *Tenhos*, August ; 12. *Umayañgan*, December ;
 13. *Umagáhaf*, *Omagáhaf*.

14. MODERN NUMERALS.—These have been derived from the Spanish. The primitive words in some cases have been modified, the *s* of *diez* changing to *s*, the *e* of *seis* to *a*, and *v* to *b*, in accordance with Chamorro pronunciation.

Cardinal Numbers

| | SPANISH | CHAMORRO | ENGLISH |
|------------|---------------|----------------------------|------------|
| 1, | un, uno, una, | <i>un, uno,</i> | one. |
| 2, | dos, | <i>dos,</i> | two. |
| 3, | tres, | <i>tres,</i> | three. |
| 4, | cuatro, | <i>kuatro,¹</i> | four. |
| 5, | cinco, | <i>sinko,</i> | five. |
| 6, | seis, | <i>sais,</i> | six. |
| 7, | siete, | <i>siete,</i> | seven. |
| 8, | ocho, | <i>ocho,</i> | eight. |
| 9, | nueve | <i>nuebe,</i> | nine. |
| 10, | diez, | <i>dies,</i> | ten. |
| 11, | once, | <i>onse,</i> | eleven. |
| 12, | doce, | <i>dose,</i> | twelve. |
| 13, | trece, | <i>trese,</i> | thirteen. |
| 14, | catorce, | <i>katorse,</i> | fourteen. |
| 15, | quince, | <i>kinse,</i> | fifteen. |
| 16, | diez y seis, | <i>diesisais,</i> | sixteen. |
| 17, | diez y siete, | <i>diesisiete,</i> | seventeen. |
| 20, | veinte, | <i>bente,</i> | twenty. |
| 30, | treinta, | <i>trenta,</i> | thirty. |
| 100, | ciento, | <i>siento,</i> | hundred. |
| 1,000, | mil, | <i>mil,</i> | thousand. |
| 1,000,000, | millon, | <i>miyon,</i> | million. |

Modern Ordinals

| PRIMITIVE WORD | CHAMORRO | ENGLISH |
|-------------------------|---------------------|-------------|
| fono (front, foremost), | <i>i finenana,</i> | the first. |
| dos, | <i>i mina dos,</i> | the second. |
| tres, | <i>i mina tres,</i> | the third. |

¹ The use of *k* instead of hard *c* is explained in vol. v, p. 295 (p. 7 of reprint).

From the above examples it will be seen that, with the exception of *finenana*, first, the ordinals are formed by adding the cardinals to the word *mina*. Thus, in giving the ten commandments, we have, *I mina sinko : muñga mamuno*, 'Fifth : thou shalt not kill' ; *I mina siete : muñga mañake*, 'Seventh : thou shalt not steal.'

Instead of these the Spanish ordinals are also used, *primero*, *segundo*, *tetsero*, etc., modified to accord with Chamorro pronunciation.

Distributives

These are now expressed by the particles *fan-a-* prefixed to the cardinal numbers ; as, *fan-askino nu i ägâ*, distribute the bananas five-by-five. In the indicative, past and present this becomes *man-a-* ; as *man-acuácuatro hulo*, they were coming up four-by-four ; *ufan-adieties magi*, they will come hither ten-by-ten. Thus the numerals become verbs and are conjugated accordingly.

The Ligature na. — The ligature *na*, derived from the ancient *nga*, is used with the cardinal numbers when they are used adjectively ; as *bente na guihan*, twenty fishes ; *dies na uhañg*, ten shrimp. This may be omitted. If it is omitted with the numeral *uno* the ending *o* is omitted also ; as *uno na guihan*, but *un guihan*, one fish. As has been shown in discussing the article, the numeral *uno* never has the ending *a*, as in the case of the article before feminine nouns in Spanish. In the same way the ligature is used with the ordinals when used as adjectives ; as *mina sais na tinago*, sixth commandment. It may, however, be omitted. With Spanish ordinals it is used if they are not abbreviated, but if they omit the final vowel no ligation is used : *tetse ro natinago* (tercero mandamiento), but *tetset tinago* (tercer mandamiento).

VIII. — THE VERB

I. TRUE VERBS. — Almost any word in the Chamorro language may be used as a verb, but there are certain words expressing motion, condition, or action, which are essentially verbs in their primitive form. Examples :

| | | |
|----------------------------|---------------------------|--------------------------------|
| <i>hanao</i> , go ; walk ; | <i>agañg</i> , call out ; | <i>hagô</i> , reach ; |
| <i>maila</i> , come ; | <i>fapos</i> , pass ; | <i>taga</i> , cut ; |
| <i>saga</i> , stay ; | <i>tunog</i> , descend ; | <i>tuge</i> , write ; |
| <i>falago</i> , run ; | <i>basnag</i> , fall ; | <i>taitai</i> , recite, read ; |

| | | |
|--------------------------|------------------------|----------------------------|
| <i>ason</i> , lie down ; | <i>fato</i> , arrive ; | <i>lii</i> , see ; |
| <i>omag</i> , bathe ; | <i>kano</i> , eat ; | <i>huñgog</i> , hear ; |
| <i>nañgo</i> , swim ; | <i>ginem</i> , drink ; | <i>pacha</i> , touch ; |
| <i>atog</i> , hide ; | <i>chogue</i> , work ; | <i>ñgiñge</i> , smell ; |
| <i>fato</i> , arrive ; | <i>fahan</i> , buy ; | <i>tamtam</i> , taste ; |
| <i>tañgis</i> , weep ; | <i>na'e</i> , give ; | <i>yute</i> , throw away ; |
| <i>chaleg</i> , laugh ; | <i>chule</i> , carry ; | <i>gote</i> , seize. |
| <i>ugong</i> , lament ; | | |

2. ABSENCE OF A COPULATIVE. — There is no copulative verb *to be*, the Chamorro language in this respect resembling the Hebrew. On this account there arises the necessity of denominative verbs, which are formed from names either substantive or adjective. Thus, when used predicatively, *tata*, 'father,' may be considered as a verb 'to be a father'; *mauleg*, 'good,' as a verb 'to be good'; *malango*, 'ill,' as a verb 'to be ill,' or 'to become ill.'

When the verb *to be* implies position, corresponding to the Italian *stare* and the Spanish *estar*, it is translated into the Chamorro by *gaige*; as, *gaige gi lancho*, 'he is at the ranch.' In this case the verb cannot be regarded as copulative.

The impersonal phrase 'there is' (French *il y a*, Spanish *hay*) is translated by *guaha*, as *guaha hānom*, 'there is water.'

3. DENOMINATIVE VERBS. — These verbs, which in their primitive sense are nouns or adjectives, are conjugated by particles and undergo reduplication, as in the case of intransitive or neuter verbs. They are used to express the identity, state, dignity, or office of an individual, or the substance, condition, attribute, or nature of a thing.

| ROOT | USE AS DENOMINATIVE VERB |
|------------------------------|--|
| <i>tata</i> , father ; | <i>Tata yô</i> , I am a father. |
| <i>tata</i> , father ; | <i>Tumata yô</i> , I was a father. |
| <i>gaga</i> , animal ; | <i>Gaga i hilitai</i> , The iguana is an animal. |
| <i>magalahe</i> , governor ; | <i>Mumagalahe si Don Antonio</i> , Don Antonio was governor. |
| <i>malaño</i> , sick ; | <i>Malaño gui</i> , He is sick; <i>Manmalaño siha</i> , They are sick. |
| <i>malaño</i> , sick ; | <i>Umalango agupa</i> , He will be sick tomorrow. |
| <i>tata</i> , father ; | <i>Utata tiammam si Pedro</i> , Peter will soon be a father. |

4. TRANSITIVE VERBS FORMED FROM NOUNS. — Just as in Eng-

lish we form a verb from the noun "box" or "bag," saying "Box the books," "The game is bagged," so in Chamorro transitive verbs are formed from nouns by adding to the primitive word *e* or *ye* :

| ROOT | USED AS TRANSITIVE VERB |
|--------------------------------|---|
| <i>kostat</i> , bag ; | <i>kostate i maeis</i> , bag the corn. |
| <i>kamuti</i> , sweet-potato ; | <i>kamutiye i guetta</i> , potato the garden. |
| <i>kottina</i> , curtain ; | <i>kottinaye i ällat</i> , curtain the altar. |
| <i>guma</i> , house ; | <i>magumae</i> , housed, to be built in houses. |
| <i>fäi</i> , rice ; | <i>mafaiye</i> , riced, to be planted in rice. |
| <i>tupu</i> , sugar-cane ; | <i>matupuye</i> , sugar-caned, to be planted in sugar-cane. |
| <i>hanom</i> , water ; | <i>mahanme</i> , watered, to be irrigated. |
| <i>chupa</i> , tobacco ; | <i>machupaye</i> , tobaccoed, to be planted in tobacco. |
| <i>maeis</i> , maize ; | <i>mamaeise</i> , corned, to be planted in corn. |

These verbs follow the same rules as primitive verbs in forming the plural. Examples :

Matupuye i sesonyan. The swamp is planted in sugar-cane.

Manmatupuye i sesonyan siha. The swamps are planted in sugar-cane.

5. INTRANSITIVE VERBS FORMED FROM ADVERBS. — Examples :

| | | |
|-----------------------------|---|-------------------------------------|
| <i>huyoñg</i> , outside ; | <i>Huyoñg !</i> Go out ! | <i>Tafanhuyoñg</i> , Let us go out. |
| <i>halom</i> , in, inside ; | <i>Halom !</i> Come in ! | <i>Tafanhalom</i> , Let us enter. |
| <i>hulo</i> , up, upward ; | <i>Kahulo !</i> Get up ! | <i>Tafankahulo</i> , Let us rise. |
| <i>tate</i> , behind ; | <i>Tate !</i> Go behind ! | <i>Tafanate</i> , Let us go behind. |
| <i>fona</i> , in front ; | <i>Fona !</i> Go ahead ! | <i>Tafanmona</i> , Let us go ahead. |
| <i>halom</i> , within ; | <i>Humahalom hao ?</i> Do you believe ? | |
| <i>guse</i> , quickly ; | <i>Guse magi !</i> Hurry hither ! | |

6. PRONOUNS USED AS VERBS. — Certain pronouns may be used as intransitive or neuter verbs :

| PRONOUN | VERB |
|----------------------------|--|
| <i>guaho</i> , I ; | <i>Guaguahohã</i> , I am quite alone. |
| <i>hita</i> , we (incl.) ; | <i>Humihita guine</i> , We are here (together). |
| <i>hita</i> , we (incl.) ; | <i>Utahita guato</i> , We shall go there (together). |

7. VERBAL PREFIXES. — Various meanings are conveyed by prefixing to the primitive verb certain particles. These prefixes are not confined to verbs but are applied to other parts of speech as well. They are quite distinct from verbal particles used to mark tense, mood, and person, and from the plural prefix applied to intransitive and passive verbs, adjectives, and certain nouns. Examples :

nâ-maañao, to cause fear, to make afraid, to terrify; from *maañao*, fear.
ma-poka, broken; from *poka*, break.
fan-lii, see (intransitive); from the transitive verb *lii*, see.

S. THE CAUSATIVE PREFIX *nâ*. — This particle when prefixed to a verb has the significance of 'to make to do' or 'cause to be.' As has already been shown it is also used as an adjectival prefix; *nâgasgas*, to make clean, or to cleanse, may be used as an attributive adjective signifying 'cleansing'; *nâmahô*, to cause thirst, may also be the adjective 'thirst-causing.' *Hanâbaba si Luis*, He made Louis crazy.

It may be prefixed to either an active or a passive verb; as —
hanâpunô, he caused to kill, he made some one kill something;
hanâmapunô, he caused to be killed, he had something or some one killed.

It has the effect of making certain intransitive verbs transitive :

| INTRANSITIVE | TRANSITIVE |
|-------------------------------|---|
| <i>Ason</i> , Lie down ! | <i>nâason</i> , lay down, make lie down. |
| <i>Fatachoñg</i> , Sit down ! | <i>nâfatachoñg</i> , set down, make sit down. |
| <i>Tunog</i> , Descend ! | <i>nâtunog</i> , lower, cause to descend. |
| <i>Hanao</i> , Go ! | <i>nâhanao</i> , cause to go, eliminate. |

In the same way it converts adjectives into transitive verbs :

| ADJECTIVE | TRANSITIVE VERB |
|--------------------------|---|
| <i>bula</i> , full ; | <i>nâbula</i> , to fill. |
| <i>fotgon</i> , wet ; | <i>nâfotgon</i> , to wet or moisten. |
| <i>añglo</i> , dry ; | <i>nâañglo</i> , to dry. |
| <i>homlo</i> , well ; | <i>nâhomlo</i> , to cure, to make well. |
| <i>masa</i> , cooked ; | <i>nâmasa</i> , to cook. |
| <i>maipe</i> , hot ; | <i>nâmaipe</i> , to heat. |
| <i>oda</i> , dirty ; | <i>nâoda</i> , to soil. |
| <i>káfache</i> , muddy ; | <i>nâkáfache</i> , to muddy. |

Combined with the particle *lá* it expresses a more modified effect :

| | |
|-------------------------------------|--|
| <i>guse</i> , quick ; | <i>nâláguse</i> , to shorten (in time). |
| <i>dikiki</i> , small ; | <i>nâládikiki</i> , to lessen. |
| <i>guaguan</i> , dear (not cheap) ; | <i>nâlâguaguan</i> , to make dearer. |
| <i>tailaye</i> , bad ; | <i>nâlátailaye</i> , to make worse. |
| <i>mauleg</i> , good ; | <i>nâlámauleg</i> , to better. |
| <i>dididi</i> , little, few ; | <i>nâládididi</i> , to diminish in quantity. |

In the above examples the meaning is not necessarily to make a thing short or small or dear, but shorter, smaller, or dearer than before.

9. THE PREFIX OF CONDITION *ma*. — This prefix is also found in many adjectives expressing the nature or condition of a person or thing ; as, *mañaña*, soft ; *mancñgheñg*, cold ; *malañgo*, sick.

Prefixed to verbs it forms a word corresponding to the participle, but which should really be considered as an adjective. This adjective, like all others, can be used as a denominative, or attributive, verb, but such a verb is not really in the passive voice. For example, from *poka*, break, is formed *mapoka*, broken, an adjective used when the agent of the act is not designated. To express the passive voice the infix *in* must be used (*pincka*) if the agent is singular or dual ; the prefix *ma* is used only to express the passive voice if the agent is plural, as, *magote hao nu i mañelumo*, you were seized by your brothers ; but *ginete hao as Huan*, you were seized by John.

| TRANSITIVE VERB | ADJECTIVE OF CONDITION |
|-----------------------|--------------------------|
| <i>poka</i> , break ; | <i>mapoka</i> , broken ; |
| <i>titeg</i> , tear ; | <i>matiteg</i> , torn ; |
| <i>tuno</i> , burn ; | <i>matuno</i> , burnt ; |
| <i>gote</i> , seize ; | <i>magote</i> , caught. |

This prefix should not be confounded with the indicative prefix of certain intransitive verbs beginning with the syllable *fa*. These are probably derivatives and change the initial letter *f* to *m*, just as the imperative prefix *fan* of derived intransitives is changed to *man* in the indicative :

| IMPERATIVE | INDICATIVE |
|-------------------------------|---|
| <i>Fatachong</i> , Sit down ! | <i>Matachong yô</i> , I sat down. |
| <i>Falag</i> , Run ! | <i>Malag yô</i> , I ran. |
| <i>Faliñgo</i> , Lose ! | <i>Maliñgo hao</i> , You lost. ¹ |

10. *The Intransitive Prefix fan*. — This prefix, which in the indicative past and present tenses becomes *man*, must be added to a verb which is transitive in its primitive form if the verb has no object or if its object is not definitely indicated. It indicates spontaneity, or that the action is complete in itself, or that the verb has become intransitive. In the Chamorro language a verb with a vague or

¹ Similar modifications of the initial letter occur in all dialects of the Philippines and of Madagascar.

whipped; *géfmalägo*, he ran well; *gésyayas yó*, I am completely tired out.

lá signifies 'further,' 'a little more'; as, *lábäbä i petta*, open the door wider; *látunog*, descend lower.

sen signifies 'entirely' or 'quite'; It is also used with adjectives and adverbs to express the superlative degree: *senyutê i hagas bidamo*, leave entirely your former life; *senápaka i mänog*, the chicken is pure white.

12. OTHER PREFIXES. — Certain other prefixes can be rendered in English only by phrases.

é or *ô*. — These prefixes form an intransitive verb signifying 'to go in quest of something', as *éguihan*, to go fishing; *ékuto*, to go nutting (*huto* is the name of the nuts of the dugdug — Artocarpus); (*um*)*égagao*, he goes about begging (*gagao*, to beg); (*um*)*ôfaesen*, he goes about inquiring.

én. — When prefixed to the name of an object of personal use, *en* forms an intransitive verb signifying to use conjointly or by turns: *uménguma si Luis yan Tomas*, Louis lived in the same house with Thomas; *uménlupes si Rosa yan Rita*, Rosa wears Rita's skirt by turns with her.

fâ. — This has two distinct significations. When prefixed to the name of something to eat it signifies 'to make into' or 'confection':

fâbuñuelos i dāgo, make into dumplings the yam;

ha-fâkarbon i abas, he made into charcoal the guava-wood.

Prefixed to the name of an office, occupation, a verb, or an adjective, it signifies 'to pretend to be,' 'to feign,' 'to play the part of,' or 'pass one's self off for':

ha-fâhatuñgo, he pretended to know.

ha-fâdokto gui, he pretended to be a doctor.

ha-fâtañga i guelôña, he passed his grandfather off as deaf.

ha-fâlahen Huan si Dolores i lahiña as José, Dolores passed off as John's son the son of Joseph.

Exceptions. — To this rule the following exceptions may be noted: *fâbäbä*, signifies 'to make a fool of,' or 'to swindle.' *fâmauleg*, signifies 'to make good,' 'to repair,' 'to benefit.' In order that they should signify 'to feign to be a fool,' 'to feign

indefinite object is regarded as an intransitive verb. In the sentence *lūi yuhc na modong*, Behold yonder ship! the transitive form is used, because the particular ship is indicated. In the expression *manlilii*, I see, the intransitive form is used because there is no object. In the sentence *manlilii pution*, I see a star, or I was seeing a star, the intransitive form is used, because the particular star is not indicated. The verb in the last case might be taken together with its object as an intransitive verb; 'I was star-seeing.'¹

11. ADVERBIAL PREFIXES. — Certain prefixes are used with verbs where in English an adverb or adverbial phrase would be used instead.

achá or *chá* signifies 'simultaneously,' 'equally,' or 'together with'; as, *hu-chágote i táftafan yan i saligao*, I seized the rice-husks together with the centipede; *achábasnak si Adan yan Eva*, at the same time fell Adam with Eve; *chámalañgo hao yan i chelumo*, you are sick equally with your brother; *chágilago gui yan tataña*, equally a Northman (Spaniard) is he with his father. In the latter cases *malañgo* and *gilago* are denominative verbs.

katna signifies 'nearly' or 'almost': *katnahamatmos si Huan*, John nearly drowned, or John came near drowning; *katnamatai si Tata gi paiñge*, Father nearly died last night.

ké signifies 'to be about to,' 'to be on the point of': *k(um)ékahulo*, he was about to get up; *k(um)ékefalago*, he is about to run away; *k(um)ékemaego*, he is on the point of falling asleep.

chat signifies 'badly' (Malayan *jahat*), 'not well, imperfectly, insufficiently, poorly, a little': *ha-chatgote*, he seized badly, he took poor hold; *chatmalate gui*, he is badly brought up; *chatmasaolag i patgon*, the child has been insufficiently whipped; *chatápaka i atgodon*, the cotton is not quite white; *chatmalago*, he ran little, he ran but poorly; *chatsulon*, he slipped a little, he slipped somewhat.

góf, *géf*, *gés* have the opposite significance of *chat*. They have the force of adverbs signifying 'well, thoroughly, properly, sufficiently'; as *gófmasaolag i patgon*, the boy was soundly

¹ In Fiji the same distinction is made between verbs having a definite and those having an indefinite object, as in the expressions 'to work *the* garden' and 'to work garden.' See Codrington, *op. cit.*, p. 178.

to be good,' the *a*'s of *baba* should be pronounced like that in 'father,' and the *a* of *mauleg* should be modified to *ã*, writing the words *fâbaba*, *fâmãuleg*.

fâmã. — This particle is used very much like the preceding. In connection with food it signifies to make or to prepare something. Before the name of an office or dignity, or before an adjective, it signifies 'to feign' or 'to pretend.' In the indicative it becomes **mâmã**.

fâmãamotsa, get breakfast, prepare breakfast.

fâmãatmondigas ni i bãbue, make sausage out of the pig.

fâmãsindalo, play soldier, pretend to be a soldier.

fâmãmaaãao, pretend to be afraid.

fâmãmalango, pretend to be sick.

Before other nouns it signifies to turn into, to be converted into ; as *mâmãããfog i ãcho ñããae*, the coral stone turns into lime.

gê. — Prefixed to an adverb of place *gê* forms a verb signifying to put one's self into a certain position :

| ADVERB | VERB |
|--------------------------|--|
| <i>fonã</i> , in front ; | <i>gêfena</i> , put yourself forward ; |
| <i>hulô</i> , above ; | <i>gêhilô</i> , put yourself on top. |

13. VERBAL SUFFIXES. — Another way of expressing various shades of meaning is by means of suffixes. Some of these take the place of prepositions, others have the effect of modifying adverbs.

-e, -ye, and -ge. — These, when suffixed to certain intransitive verbs, have the effect of directing the action toward some object. If the word ends in a consonant, or in a guttural vowel, the suffix is *e* ; if it ends in a simple vowel the suffix is *ye*, final *e* of the root being changed to *i* and final *o* to *u* ; and if the root ends in *ae*, the final *e* is suppressed.

If it ends in *ao* the final *o* is suppressed and suffix *ge* is added.

adiñgan, speak ;

adiñgane, speak to some one ;

sañgan, say ;

sañgane, say to some one ;

chule, carry ;

chulie, carry to or for some one ;

lôlô, caught ;

lôlûe, cough at some one ;

tola, spit ;

tolãe, spit at some one ;

basnak, fall ;

basnakge, fall upon some one.

Nafunhayane si tata nu i sapatos, Finish for father the shoes.

Tayuyute yô as Yuus, Pray for me to God.

Taitaye si guelamo un lebblo, Read to your grandmother a book.

| | |
|-------------------------------------|--------------------------------|
| <i>Sausage si nana nu i lamasa,</i> | Wipe off for mother the table. |
| <i>Tunoge si Luis,</i> | Lower for Louis. |
| <i>Chatage si Mariano,</i> | Be mean to Mariano. |

When the same endings are suffixed to parts of the body, they form verbs signifying to turn toward or present the part of the body indicated; as *mataye*, to turn the eyes toward; *kalaguage*, to turn the side toward; *tatiye*, to turn the back.

Exceptions. — The last word signifies also ‘to follow behind’ a person. ‘To turn the face’ is *fana*.

The Suffix -hâ. — This indicates that an action is continued or habitual, as *machochôchôhâ*, he is working continually; *umôô-maghâ*, he is always bathing, he bathes all the time. With a pronoun it signifies ‘to be alone,’ as *guiyahâ*, he was alone; *guaguahohâ*, I am alone.

The Suffix -ñaehon — This suffix, appended to a verb or to the name of some article of apparel, signifies “to make use of,” “to use for a moment” :

| | |
|------------------------------------|--------------------------------------|
| <i>Huchachañaehon i tiherasmo,</i> | I used your scissors. |
| <i>Husapatosñaehon i iyomo,</i> | I used for a bit the shoes of yours. |

Appended to a verb expressing momentaneous action it has the significance of depreciation :

| | |
|------------------------------------|------------------------------------|
| <i>Huyeteñaehon i pakiña,</i> | I threw away (in disgust) his gun. |
| <i>Hafakaeñaehon gi manmalaño,</i> | He divided away among the sick |
| <i>i salapiña</i> | his money. |
| <i>Mutañaehon,</i> | To vomit forth. |

It sometimes is used to convey the meaning of “only a little,” or “a bit” :

| | |
|--------------------------------|--------------------------------------|
| <i>Panakñaehon,</i> | To whip but slightly. |
| <i>Balenñaehon i aposento,</i> | Brush up a little the alcove. |
| <i>Mafognãehon,</i> | It was overturned by a slight touch. |

With a reciprocal verb it signifies “by chance” :

Huasodañaehon si Pedro, I happened to meet with Peter by chance.

14. REDUPLICATION. — Reduplication of the accented syllable of a verb in Chamorro has the effect of expressing sustained, continued, or suspended action. It makes indefinite the time of the completion of a verb’s action. Thus there are two imperatives.

The first, in which the verb has its simple form, is called the URGENT IMPERATIVE or DEFINITE IMPERATIVE. It expresses a command which is supposed to be executed forthwith. By reduplicating the accented syllable of the primitive verb the SUSPENDED IMPERATIVE or INDEFINITE IMPERATIVE is formed. It expresses a request or counsel which may be complied with at any time. In the same way the preterite, or past definite, is formed from the simple root, while the present imperfect, or copresent, which represents a progressive or continuous action, is formed from the reduplicated root. There are in the same way two futures, one definite and the other indefinite or lax, differing from each other only in the reduplication of the accented syllable.

Exception. — In verbs expressing mental acts reduplication has the effect of weakening the force of the verb ; as *hutungo*, I know ; *hutútungo*, I have an impression, I think I know.

In reduplicating the primitive word the tonic, or accented syllable, is usually doubled :

| PRIMITIVE FORM | REDUPLICATED FORM | |
|-----------------|-------------------|---------------------|
| <i>ginem,</i> | <i>giginem,</i> | drink. |
| <i>kano,</i> | <i>kákano,</i> | eat (transitive). |
| <i>chocho,</i> | <i>chóchocho,</i> | eat (intransitive). |
| <i>agang,</i> | <i>áagang,</i> | call, cry out. |
| <i>omag,</i> | <i>óomag,</i> | bathe, take a bath. |
| <i>lii,</i> | <i>lílii,</i> | see. |
| <i>taga</i> | <i>tátaga,</i> | cut. |
| <i>talo,</i> | <i>tátalo,</i> | return. |
| <i>chule,</i> | <i>chúchule,</i> | carry. |
| <i>náe,</i> | <i>nánae,</i> | give. |
| <i>lalatde,</i> | <i>lálalatde,</i> | blame. |
| <i>fato,</i> | <i>fáfato,</i> | arrive. |

If in the tonic syllable of the root another letter follows the accented vowel, the last letter is omitted in reduplication. If the tonic syllable begins with two consonants, the first consonant is omitted in reduplication :

| PRIMITIVE FORM | REDUPLICATED FORM | |
|----------------|-------------------|---------------|
| <i>tasme,</i> | <i>tátasme,</i> | sharpen. |
| <i>saolag,</i> | <i>sasaolag,</i> | whip. |
| <i>planta,</i> | <i>plalanta,</i> | place, plant. |

If the primitive form be an intransitive verb derived from a transitive verb by prefixing the particle *fan*, the tonic syllable of the verb is reduplicated in its new form, as modified by the prefix. Thus, from *chule* (carry), is derived the intransitive verb *fañule*; from *taitai* (read, recite, or pray) is derived the intransitive verb *fanaitai*. In their reduplicated forms these verbs become *fañúñule*, *fanánaitai*:

| ROOT TRANSITIVE | PRIMITIVE FORM INTRANSITIVE | REDUPLICATED FORM INTRANSITIVE | |
|--------------------|--------------------------------|-----------------------------------|--------|
| <i>chule,</i> | <i>fañule,</i> | <i>fañúñule,</i> | carry. |
| <i>taitai,</i> | <i>fanaitai,</i> | <i>fanánaitai,</i> | read. |
| <i>taga,</i> | <i>fanaga,</i> | <i>fanánaga,</i> | cut. |
| <i>lii,</i> | <i>fanlii,</i> | <i>fanlílii,</i> | see. |
| <i>fáhan,</i> | <i>famahan,</i> | <i>famáman,</i> | buy. |
| <i>tuge,</i> | <i>fanuge,</i> | <i>fanúnuge,</i> | write. |
| <i>tuge,</i> | <i>fañgge,</i> | <i>fáfañgge,</i> | write. |

If the verb is a passive derivative form by the infix *in*, the tonic syllable of the root is added without considering the particle, as *pinápak* (primitive form); *pinápanak* (reduplicated form): from the root *pának*, whip.

Certain verbs which have the form of derived transitive verbs reduplicate the tonic syllable like them. If the verb is composed of several words it is always the accented syllable which is reduplicated:

| PRIMITIVE FORM | REDUPLICATED FORM | |
|-------------------------|---------------------------|------------------|
| <i>fatáchong,</i> | <i>fatátachong,</i> | sit. |
| <i>famókat,</i> | <i>famómokat,</i> | go-on-foot. |
| <i>kahulo,</i> | <i>kahúhulo,</i> | rise, get up. |
| <i>falago,</i> | <i>falalago,</i> | go, run. |
| <i>falagisádog,</i> | <i>falagisásadog,</i> | go-to-the-river. |
| <i>falagihalomtáno,</i> | <i>falagihalomtátano,</i> | go-to-the-woods. |

There are a few verbs which already have a reduplicated form. These do not further reduplicate their tonic syllable:

| | |
|-----------------|----------|
| <i>kokolo,</i> | go up. |
| <i>totonog,</i> | go down. |

15. TRANSITIVE AND INTRANSITIVE VERBS. — There are two

principal classes of verbs, between which a sharp distinction is made. To the first class belong TRANSITIVE VERBS HAVING A DEFINITE OBJECT ; as, *Taitai enao na lebblo!* Read that book! *Kano i äga,* Eat the banana.

In the second class are included INTRANSITIVE VERBS and TRANSITIVE VERBS WITH AN INDEFINITE OBJECT ; as, *Fanaitai!* Read! *Fanaitai lebblo siha,* Read books (the books not specified). *Chocho!* Eat! *Chocho aga,* Eat a banana.

Such verbs as express motion or condition or simple action are naturally intransitive and have primitive roots ; as, *hanao,* go ; *maila,* come ; *saga,* stay ; *tangis,* weep ; *nañgo,* swim ; *chaleg,* laugh.

Other verbs may have a transitive meaning or an intransitive meaning, and as transitive verbs they may have either a definitely indicated object or an indefinite object. In the latter class the intransitive forms are for the greater part derived from the definite transitive form, or root, by prefixing the particle *fan* to form the imperative. In the indicative mode this particle becomes *man*. It should not be confused with the plural prefix *man*. Like that particle it influences the initial consonants of the primitive root according to the same rule.¹

The relationship between the transitive verbs and their corresponding derived intransitives may be compared with that of the English transitives 'set' and 'lay' and their corresponding intransitives 'sit' and 'lie.' Sometimes the intransitive verb differs radically from its corresponding transitive, as in the above case of *chocho* and *kano* (to eat). These verbs may be likened to the English intransitive 'to talk' and the transitive 'to tell.' In the English expressions 'to talk sense,' 'to talk politics,' the verbs may be compared to the Chamorro transitives with an indefinite object, which resemble the intransitives. In such cases the phrases may be considered as a compound intransitive verb ; as, 'I read-books,' 'you eat-a-banana,' or 'I am book-reading,' 'he is corn-planting,' 'you are banana-eating,' which have a different sense from the verbs in which some particular book, corn, or banana is specified.

¹ See *American Anthropologist*, 1903, v, p. 303 (p. 15 of reprint).

DEFINITIVE
TRANSITIVE

kano,
lii,
fahan,
chule,
taga,
tuge,
tuge,

INDEFINITE TRANSITIVES
OR INTRANSITIVES

chocho;
fanlii;
famahan;
fañule;
fanaga;
fanuge;
*fañgge;*¹

eat.
see.
buy.
carry.
cut.
write.
write.

¹ Irregular by contraction. In the same way we have *Mañgge*, Where is it? or, Where is he? contracted from *Mano nai gaige*.

[*To be continued*]



THE CHAMORRO LANGUAGE OF GUAM — IV

BY WILLIAM EDWIN SAFFORD

VIII. — THE VERB — *Continued*

16. THE VERBAL INFIX **um**. — Transitive verbs with a definite object have inserted before the first vowel of the verb the particle *um* to express the past and present tenses of the indicative mode, providing that the action expressed by the verb has already been referred to or indicated. Thus, if a ship (*modong*) has been sighted and reported, the question is asked, *Hayi lumii i medong?* "Who saw the ship?", inserting the particle **um** before the first vowel of the word *lii* (see). If some one suddenly sights it, however, he says *Hulii i medong!* "I see the ship," in this case prefixing a verbal particle to the verb.¹

The infix **um** is also used with those intransitive verbs which lack the prefix *fan*, or a similar syllable (as *falágo*, run; *fatáchong*, sit), and it forms the infinite of all transitive verbs as well as of the intransitive verbs indicated.

This use of a verbal infix is a feature of the Chamorro language, separating it from all languages of Polynesia and Melanesia proper. Strangely, however, it is also a characteristic of the languages of the widely remote inhabitants of Madagascar, the Javanese, and the Khmers of Cambodia, as well as of the nearer Philippine archipelago. Examples of the use of verbal infixes in the languages referred to are:

| | | | |
|-----------|-------------------|-----------------------------|----------|
| Chamorro, | <i>chumule,</i> | from the root <i>chule,</i> | carry ; |
| Tagalog, | <i>bumasa</i> | from the root <i>basa,</i> | read ; |
| Malay, | <i>pumilihan,</i> | from the root <i>pilih,</i> | choose ; |
| Javanese, | <i>humurub,</i> | from the root <i>hurub,</i> | flame ; |
| Khmer, | <i>samlap,</i> | from the root <i>slap,</i> | dead. |

Of the common origin of the languages of Polynesia, Melanesia, and the Malay archipelago there can be no doubt. Many words

¹ See *American Anthropologist*, vol. 5, p. 310 (p. 22 of reprint), 1903.

common to all bear evidence to this fact in the same way as the words which prove the relationship of the languages of the great Aryan family. These words are not only names of common objects, such as sky, fire, fish, bird, but also the names of a number of economic plants, such as coconut, sugar-cane, yam, and, as we have already seen, the personal pronouns and the numerals. The similarity of the grammatical structure of the Chamorro language to that of the Philippine dialects and of other western idioms shows that the ancestors of the people of Guam did not accompany the ancient Polynesians or Melanesians in their exodus, but remained united with the original stock inhabiting the Malay archipelago and the Philippines, together with the ancestors of the settlers of Madagascar until the evolution of the grammatical features which now are common to these people, and of which not a trace is to be found in the eastern Pacific races. From what has just been said it must not be inferred that the vocabularies of the languages of Guam and the Philippines are closely allied. Outside of the primitive words referred to above, they have little in common.

In the following examples the first list includes verbs conjugated with the infix *um*; the second includes verbs having the intransitive prefix *fan*, or a syllable like it, which are conjugated without the infix *um*. In forming the tenses, the *infinitive* and the *preterite* or *past definite of the indicative* are derived directly from the definite, or urgent imperative; the *present* and *imperfect of the indicative*, which may be compared to the progressive form of the English ('I am laughing', or 'I was laughing'), implying continued action, are derived from the *indefinite*, or *suspended imperative*.¹

A.—*Infinitives with um.*

| | ROOT IMPERATIVE. | REDUPLICATED ROOT SUSPENDED IMPERATIVE. | INFINITIVE AND PRETERITE. | PRESENT AND IMPERFECT. |
|-----------|---------------------|--|------------------------------|---------------------------|
| laugh, | <i>cháleg,</i> | <i>cháchaleg,</i> | <i>chumáleg,</i> | <i>chumáchaleg.</i> |
| weep, | <i>táñgis,</i> | <i>tátañgis,</i> | <i>tumáñgis,</i> | <i>tumátañgis.</i> |
| lie down, | <i>áson,</i> | <i>áason,</i> | <i>umáson,</i> | <i>umáason.</i> |
| rise, | <i>kahúlo,</i> | <i>kahúhulo,</i> | <i>kumahúlo,</i> | <i>kumahúhulo.</i> |
| descend, | <i>túnog,</i> | <i>tútunog,</i> | <i>tumúnog,</i> | <i>tumútunog.</i> |

¹ The difference between the two forms of imperative is explained under the heading "Reduplication", *American Anthropologist*, vol. 6, p. 114 (p. 66 of reprint), 1904.

| | | | | |
|------------|------------------|---------------------|--------------------|-----------------------|
| go, | <i>hánao,</i> | <i>háhanao,</i> | <i>humánao,</i> | <i>humáhanao.</i> |
| carry, | <i>chúle,</i> | <i>chúchule,</i> | <i>chumúle,</i> | <i>chumúchule.</i> |
| stay, | <i>sága,</i> | <i>sásaga,</i> | <i>sumága,</i> | <i>sumásaga.</i> |
| enter, | <i>hálom,</i> | <i>háhalom,</i> | <i>humáлом,</i> | <i>humáhalom.</i> |
| go out, | <i>húyong,</i> | <i>húhuyong,</i> | <i>humúyong,</i> | <i>humúhuyong.</i> |
| swim, | <i>nánaŋgo,</i> | <i>nánaŋgo,</i> | <i>numánaŋgo,</i> | <i>numánaŋgo.</i> |
| lament, | <i>úgung,</i> | <i>úgung,</i> | <i>umúgung,</i> | <i>umúgung.</i> |
| hide, | <i>atog,</i> | <i>átog,</i> | <i>umátog,</i> | <i>umátog.</i> |
| blaspheme, | <i>chátfino,</i> | <i>cháchatfino,</i> | <i>chumátfino,</i> | <i>chumáchatfino.</i> |

B.—Infinitives without *um*.

| | ROOT IMPERATIVE. | REDUPLICATED ROOT SUSPENDED IMPERATIVE. | INFINITIVE AND PRETERITE. | PRESENT AND IMPERFECT. |
|---------------|---------------------|--|------------------------------|---------------------------|
| see (intr.) | <i>fanlíi,</i> | <i>fanlílii,</i> | <i>manlíi,</i> | <i>manlílii.</i> |
| read (intr.) | <i>fanáitai,</i> | <i>fanánaitai,</i> | <i>manáitai,</i> | <i>mannaitai.</i> |
| write (intr.) | <i>fanúge,</i> | <i>fanúnuge,</i> | <i>manúge,</i> | <i>manúnuge.</i> |
| carry (intr.) | <i>fañule,</i> | <i>fañúñule,</i> | <i>mañule,</i> | <i>mañúñule.</i> |
| sit, | <i>fatáchong,</i> | <i>fatátachong,</i> | <i>matáchong,</i> | <i>matátachong.</i> |
| run, | <i>falágo,</i> | <i>falálago,</i> | <i>malágo,</i> | <i>malálago.</i> |
| arrive, | <i>fáto,</i> | <i>fáfato,</i> | <i>máto,</i> | <i>máfato.</i> |
| go on foot, | <i>famókat,</i> | <i>famómokat</i> | <i>mamókat.</i> | <i>mamómokat.</i> |

Examples of the use of verbs with the infix *um*:

| | |
|---|--------------------------------|
| <i>Hayi tumataitai i lebbloko?</i> | Who is reading my book? |
| <i>Guaho tumataitai. Tumataitai yô.</i> | I am reading (it). |
| <i>Hayi kumano i kahet?</i> | Who ate the orange? |
| <i>Si Huan kumano. Kumano si Huan.</i> | John ate (it). |
| <i>Hayi tumaha i hayuho?</i> | Who cut my wood? |
| <i>Si tata tumaha. Tumaha si tata.</i> | Father cut it. |
| <i>Hayi tumuge ini na katta?</i> | Who wrote this letter? |
| <i>Tumuge i chêluho.</i> | My brother wrote (it). |
| <i>Hayi chumáchaleg guenao na guma?</i> | Who is laughing in that house? |
| <i>Chumáchaleg i famaguon.</i> | The children are laughing. |

Examples of the use of verbs with the Infinitive:

| | |
|-----------------------------------|----------------------------|
| <i>Malago yô umason.</i> | I wish to lie down. |
| <i>Munga umason.</i> | You must not lie down. |
| <i>Munga yô humanao.</i> | I won't go. |
| <i>Munga gui humalom.</i> | He won't come in. |
| <i>Munga sumaga si nana.</i> | Mother will not stay. |
| <i>Siña yô humuyong?</i> | May I go out? |
| <i>Siña hao sumaga giya hame.</i> | You may stay at our house. |

Reduplicated Form with Chamo. — With verbs which take *um* in the infinitive, the precative *chamo* causes the reduplication of the accented syllable, as in the present or progressive form. This may be considered as a progressive form of the infinitive :

- Chamo umáason!* Don't lie down! Don't be lying down.
Chamo humáhanao! Don't go! Don't be going. You must not be going.
Chamo humáhalom! Do not enter! Don't be entering.
Chamo sumásaga! Do not stay! You must not be staying.

17. VERBAL PARTICLES. — Verbal particles precede the verb and are united with it enclitically. They indicate person, but they are quite distinct from the personal pronoun. They are used with all verbs in the future, whether transitive or intransitive, but are used in the past and present of transitive verbs only when they have a definitely indicated object and their action has not before been referred to. Following are the verbal particles of the Chamorro language :

| PAST AND PRESENT. | FUTURE. | SINGULAR. |
|-------------------|---------|-----------------------|
| hu- | hu- | 1st person. |
| un- | un- | 2d person. |
| ha- | u- | 3d person. |
| DUAL AND PLURAL | | |
| ta- | uta- | 1st person inclusive. |
| in- | in- | 1st person exclusive. |
| en- | en- | 2d person. |
| ha- | uha- | 3d person. |

As in the form of the verb where the infix *um* is used, the preterite indicative of verbs conjugated with prefixed particles is formed from the definite, or urgent, imperative, and the imperfect and present from the reduplicated form, which is the indefinite or suspended imperative. Examples :

- Huchule i tihongmo gi gima,* I carried your hat to the house.
Hulii i lähen magalahe, I saw the son of the governor.
Huchuchule i niyog siha, I am or was carrying the coconuts.
Hulilii i guihan gi tipo, I see the fish in the well.
Talii i chélumo ni i bachet, We (you and I) saw your brother who is blind.

| | |
|----------------------------------|-----------------------------------|
| <i>Hafa enao? Ti hutungò,</i> | What is that? I do not know (it). |
| <i>Unlii i tātáho gi láncho,</i> | You saw my father in the ranch. |
| <i>Ulii i tātámo agupa,</i> | He will see your father tomorrow. |
| <i>Halii nigab i chélumo,</i> | He saw your brother yesterday. |

In the above examples it will be observed that the verb has a definitely indicated object and that the action of the verb has not before been expressed.

Particles used with the Imperative. — It has already been stated that the definite imperative, second person singular, is the simple root of the verb. The other persons of the imperative are formed from the future very much as in the English expressions ‘she shall go,’ ‘he shall do it,’ ‘they shall work.’ Examples:

| | |
|------------------------|----------------------------|
| <i>Lii i gima !</i> | See the house ! |
| <i>Ulii i gima !</i> | Let him see the house ! |
| <i>Talii i gima !</i> | Let us see the house ! |
| <i>Lii i gima !</i> | See ye the house ! |
| <i>Uhalii i gima !</i> | They shall see the house ! |

18. THE POSSESSIVE FORM OF THE VERB. — As already indicated, person and number are expressed in certain verbs by means of possessive particles suffixed enclitically to the verb.¹ The preterite or past definite tense is formed directly from the definite imperative, or primitive form of the verb, and the present or imperfect has the reduplicated form. Examples:

| | |
|-----------------------|--|
| <i>Hafa ilégñá,</i> | What did he say? What said he? |
| <i>Hafa ilélegñá,</i> | What is he saying? What was he saying? |
| <i>Ileg máme,</i> | We said, we did say. |
| <i>Ileg máname,</i> | We are saying, we were saying. |

In this form of the verb the reduplication takes place not necessarily in the root of the verb, but in the accented syllable of the new word formed by combining enclitically the possessive suffix with the root. In verbs denoting mental action, as already stated, the effect of reduplicating the verb would be to weaken its meaning; so that with the verb *malago*, for instance, the unreduplicated form is used in the present as well as in the past tense: *Hafa malagómo?* What do you wish? or, what did you wish? *Gaóko*, I prefer. *Hinasóko*, I think.

¹ See *Am. Anth.*, vol. 5, p. 513 (p. 30 of reprint), 1903.

The use of this form of the verb may be compared to that of the Polynesian dialects, in which a common form of expression is, 'What is your wishing?' — Hawaiian, *Heaha kou makemake?* *Aole ona manao e hele.* 'None his wishing to go.' 'He did not wish to go.'

19. THE PASSIVE VOICE. — To express the passive voice, when the agent is singular, the particle **in** must be inserted before the first vowel of the verb. This has the effect of changing the vowel *a* to *ā*, *o* to *e*, and *u* to *i*, as in the formation of abstract nouns. Thus, from *gôte*, seize, we have *ginête*, to be seized by some one.

When the agent of the action is not expressed, or is plural, the passive voice is indicated by prefixing the particle **ma** to the verb. Thus, from *gôte*, we have *magôte*, to be seized by more than one, or simply 'seized,' without expressing the agent.

The present and imperfect tenses are formed by reduplication as in the other forms of the verb; as, *ginête yo nu i lähe*, I was seized by the man; *ginégête yo nu i chêlumo*, I am (or was) being seized by your brother; *magôte yo nu i lälähe*, I was seized by the men; *magogôte yo uu i mañelumo*, I am (or was) being seized by your brothers.

The passive voice cannot be used if the agent is of the first or the second person, or if the subject of the verb is of the first person and the agent is of the singular or dual number unless the agent is without article, adjective, or preposition. Thus it is proper to translate by the passive voice, 'I was stung by a wasp' (*Inaka yo sasatu*), 'We were stung by mosquitos' (*Manmaaka ham ñamo*). But the sentence 'I was stung by that big centipede' must be rendered in Chamorro 'That big centipede stung me'; and 'The berries were picked by me' must be translated 'I picked the berries.' Other examples:

| | |
|---|---|
| <i>Finanague si José as Pedro,</i> | Joseph was taught by Peter. (Agent singular.) |
| <i>Mafanáan José Palomo i pale ni i fumague yô,</i> | The priest who taught me was called José Palomo. (Agent not specified.) |
| <i>Binaba hao as Tata,</i> | Thou wert whipped by Father. (Agent singular.) |
| <i>Mamofea si Eliseo nu megae na famagüon.</i> | Elisha was ridiculed by many boys. (Agent plural.) |

Manmaakude hamyo nu i Ye were aided by your-fellow-country-
manachataotaomiyo. men. (Verb and agent plural.)

20. MODE. As we have seen, inflections are made by means of reduplication and by the addition of prefixes, infixes, and suffixes. Though not corresponding to the grammatical structure of the Aryan group of languages, the Chamorro verbs may be considered to have four modes, the imperative, infinitive, indicative, and conditional.

IMPERATIVE MODE

There are two imperatives, the definite or urgent, which is the simple root of the verb, and the indefinite or suspended, which is the reduplicated form of the root. The definite imperative expresses a command which is urgent and is expected to be obeyed immediately, as *Hanao!* Go! The indefinite or suspended imperative expresses a command, request, or exhortation, which is not expected to be obeyed forthwith; as *cháchaleg!* laugh (and the world laughs with you); *óomag,* bathe (as when a doctor advises a patient).¹ The second person of the imperative is the same in the singular and plural. The third person of the imperative is similar to the third person singular and plural of the future, as, *ulii,* let him see, or he shall see; *uhalii,* let them see, or they shall see. The first person plural is similar to that of the preterite and present, as, *talii,* let us see. An interesting feature of the Chamorro is the use of an auxiliary with the first person plural of the imperative, recalling the Hebrew form, as, *Nihi talii!* O come let us see! The negative imperative is expressed by the precative *chamo,* do not, before the reduplicated, or suspended imperative. Examples :

| | |
|-----------------------------|------------------------|
| <i>Chamo fatátachong!</i> | Do not sit down! |
| <i>Chamo kahúhulo!</i> | Do not get up! |
| <i>Chamo famómokat!</i> | Do not go on foot! |
| <i>Chamo falálagó!</i> | Do not run! |
| <i>Chamo falagisásadog!</i> | Don't go-to-the-river! |
| <i>Chamo famúmuno!</i> | Thou shalt not kill! |
| <i>Chamo fandádage!</i> | Thou shalt not lie! |

¹ It may also be considered in the light of a progressive form of the imperative, as 'be laughing,' 'be bathing'; or as an exhortation to perform an habitual act, as 'laugh and grow fat,' 'bathe frequently.'

If the verb take the infix *um* in the infinitive, the reduplicated form, with this particle before the first vowel (as in the present, or imperfect), follows the precative; as, *chamo umáason*, do not lie down; *chamo humáhanao*, do not go.

Some imperative phrases follow :

| | |
|-------------------------------------|-----------------------------------|
| <i>Halom !</i> | Come in ! |
| <i>Chamo kahúhulo !</i> | Do not rise ! |
| <i>Fatáchong !</i> | Sit down ! |
| <i>Fatáchong gi fionho,</i> | Sit in my proximity (near me). |
| <i>Ginem ini na tuba,</i> | Drink this toddy. |
| <i>Chamo gumiginem i tiba pago,</i> | Do not drink the toddy now. |
| <i>Giginem gin homlo hao,</i> | Drink (it) when you are well. |
| <i>Maila tafanoo chokolade,</i> | Come, let us make some chòcolate. |
| <i>Maila ya unchocho,</i> | Come and you eat. |
| <i>Nihi tafalag-i-halom-tano,</i> | Come, let-us-go-to-the-woods. |
| <i>Tafanfi flores,</i> | Let us pick flowers. |
| <i>Nangga !</i> | Wait ! |
| <i>Ekungog ayu na aga,</i> | Listen to that crow. |
| <i>Atan enao na sasata,</i> | Look at that wasp. |
| <i>Adahe !</i> | Take care ! |
| <i>Ta-agang si Luis,</i> | Let us call Louis (transitive). |
| <i>Ta-fanagang,</i> | Let us call (intransitive). |
| <i>Pakakâ !</i> | Be silent ! |
| <i>Chamo áamam !</i> | Don't tarry ! |
| <i>Gusi magi !</i> | Hurry hither ! |

INFINITIVE MODE

All transitive verbs form their infinitive by inserting the particle *um* before the first vowel of the primitive root, or definite imperative. Examples :

| DEFINITE IMPERATIVE | INFINITIVE |
|------------------------|----------------------------|
| <i>chule</i> , carry ; | <i>chumule</i> , to carry. |
| <i>náe</i> , give ; | <i>numáe</i> , to give. |
| <i>taitai</i> , read ; | <i>tumaitai</i> , to read. |
| <i>tuge</i> , write ; | <i>tumuge</i> , to write. |
| <i>fahan</i> , buy ; | <i>fumahan</i> , to buy. |

Some intransitive verbs form their infinitive in the same manner :

chaleg, laugh ;
tañgis, weep ;
nañgo, swim ;

chumaleg, to laugh.
tumañgis, to weep.
numañgo, to swim.

All intransitive verbs beginning with **fan** or the syllable **fa** in the imperative, and all transitive verbs with an indefinite object taking **fan** in the imperative, change the prefix to **man** or **ma** in the infinitive :

fañule, carry (intr.) ;
fannáe, give (intr.) ;
fanaitai, read, or pray ;
fanuge, write (intr.) ;
falago, run ;
fatachong, sit down ;
fachocho, work (intr.) ;

mañule, to carry.
mannáe, to give.
manaitai, to read, or pray.
manuge, to write.
malago, to run.
matachong, to sit down.
machocho, to work.

INDICATIVE MODE

21. FORMATION OF TENSES. — From the Definite or Urgent Imperative, which is the simple root, are formed the Preterite or Past Definite of the Indicative Mode, and the Definite future of all verbs except those having the prefix *fan*, or a similar syllable, in the imperative.

From the Indefinite or Suspended Imperative, which is the re-duplicated form of the root, are formed the Imperfect, Present and Indefinite Future. These forms may be considered as like the Progressive form in the English 'I was seeing,' 'I am seeing,' 'I shall be seeing.' The Anterior Pluperfect or Past Perfect of the Indicative is like the preterité, preceded or followed by the verbs *monhayan* and *magpô* ('to have finished'), or by the word *yesta* derived from the Spanish *ya está*, it is done. Examples :

Definite imperative, *Lii*, See !
 Preterite, **Halii**, He did see.

Indefinite imperative, *Lilii*, See.

Present or imperfect, **Halilii**, He is seeing, he was seeing.

Definite future, **Ulii**, He will see.

Indefinite future, **Ulilii**, He will be seeing.

Anterior or { **Monhayan halii**, }
 Pluperfect { **Halii magpô**, } He had seen ; he had finished seeing.¹

¹ Like the Spanish *acabó [de] ver*.

Past Time. — As in many Oceanic languages, past time is frequently expressed by means of adverbs. Time fully past is indicated by *hagas*, formerly, or the English 'used to'; time recently past by *gine*, translated in English by 'to have just' and in French by *venir de*; time definitely past by *monhan*, which corresponds to the German *schon*; and time already past at some past period by *monhayan* or *magpô*, which may be supposed to correspond to the Spanish *acabar de*, 'to have finished some act in past time.' The reduplicated form of the verb used in connection with past time expresses continuous or progressive action, something happening at the same time that another past event took place; it is therefore sometimes called the "copresent," and is expressed by the "imperfect" of the Latin languages. Examples:

| | |
|---|--|
| <i>Hagas kapitan hao,</i> | You were captain (Formerly you were a captain). |
| <i>Hagas mato yô Manila,</i> | I have been to Manila (not recently). |
| <i>Gine hulii si Nana,</i> | I have just seen Mother (Je viens de voir ma mère). |
| <i>Gine malañgo yô,</i> | I have been sick (recently). |
| <i>Monhan¹ halagse i chininaña nigab,</i> | Already he sewed his shirt yesterday. |
| <i>Monhayan hao chumochonigab-ña, anae mato si Magalahe giya hamyo.²</i> | You had finished dining day before yesterday when the Governor arrived at your home. |

22. PERSON AND NUMBER. — It has been shown under the pronoun that there are two forms for the first person plural, one including the person addressed and the other excluding him. The first may be thought of as 'you and I', the second as 'they and I.'

Transitive verbs with a definite object have no distinct form for indicating the dual number. Intransitive verbs indicate the dual by using the plural pronouns with the singular form of the verb, while they prefix to the verb the plural particle *man*, to indicate that the subject is plural. Thus we have the intransitive verbs:

| | |
|------------------------------|--|
| Singular: <i>Tumunog yo,</i> | I descended (from <i>tunog</i> , descend). |
| <i>Manlii yo,</i> | I saw (from <i>lii</i> , see). |

¹ German, *Er hat schon gestern sein Hemd genäht.*

² *Giya hamyo* = French *chez vous*.

| | | |
|----------|---------------------------------|----------------------------|
| Dual : | <i>Tumunog hit,</i> | We descended (thou and I); |
| | <i>Tumunog ham,</i> | We descended (he and I). |
| | <i>Manlii hit,</i> | We saw (thou and I) ; |
| | <i>Manlii ham,</i> | We saw (he and I). |
| Plural : | <i>Manunog¹ hit,</i> | We descended (ye and I) ; |
| | <i>Manunog ham,</i> | We descended (they and I). |
| | <i>Manmanlii hit,</i> | We saw (ye and I) ; |
| | <i>Manmanlii ham,</i> | We saw (they and I). |

Verbs in the passive voice form the plural like intransitive verbs and adjectives :

| | | |
|------------|-----------------------|---|
| Singular : | <i>Ginête yo,</i> | I was seized (from <i>gôte</i> , agent singular) ; |
| | <i>Magôte yo,</i> | I was seized (agent plural, or not indicated). |
| Plural : | <i>Manginête hit,</i> | We were seized (you and I ; agent singular) ; |
| | <i>Manmagôte hit,</i> | We were seized (you and I ; agent plural or not indicated). |

23. FORMS OF THE VERB. — A single verb may assume various forms and be conjugated in various ways, according to the sense in which it is used. Thus it may be transitive with a definite object or intransitive ; used for the first time or used again after its action has been referred to ; passive with a single agent or passive with the agent plural or not indicated ; or it may be causative active or causative passive. Moreover, the verb may be used in its primitive form, which in general expresses some definite or precise exaction, or in a reduplicated form, which in general expresses a continuous progressive, repeated or vague action. Examples with the verb *lii*, see :

Primitive root (definite imperative), *lii*, see (object definite).

Reduplicated root (indefinite imperative), *li/li*, be seeing.

Infinitive (with infix *um*), *lumii*, to see.

Intransitive form, imperative, *Fanlii*. See ! (object indefinite.)

Intransitive form, infinitive, *manlii*, to see.

Passive form with singular agent, *linii*, seen (by some one).

¹ When the plural prefix is used with words beginning with *t*, this initial letter is eliminated. See *Am. Anth.*,^o vol. 5, 1903, p. 303 (p. 15 of reprint), for rules governing the modification of initial letters.

Passive form with plural agent, *malii*, seen.

Causative form (with prefix *na*), *nalii*, make see, or 'show' (somebody).

Causative passive form, *namalii*, cause to be seen, 'display' (something).

24. CONJUGATIONS. — Following are given the various conjugations of Chamorro verbs:

The FIRST FORM, in which particles *are* prefixed to the verb to indicate person and number, is used in the case of transitive verbs with a definite object, when the action of the verb has not before been referred to.

The SECOND FORM, in which the particle *um* is infixed into the body of the verb, and person and number are indicated by distinct pronouns, is used with transitive verbs the action of which has already been referred to.

The THIRD FORM, in which the verb is preceded by the intransitive particle *fan*, is used with transitive verbs without a definitely specified object and with verbs used intransitively.

The FOURTH FORM, in which the verb is essentially intransitive and takes the infix *um* in the infinitive, is used where the intransitive prefix *fan* is not used.

The FIFTH FORM, in which the verb has neither the prefix *fan* nor the infix *um*, is used with certain neuter verbs.

The SIXTH FORM, in which possessive pronominal suffixes are used to indicate person and number, may be called the *possessive form* of conjugation. With certain verbs it is always used in the present and past of the indicative. With other verbs it is generally used only when the sentence is interrogative after the pronoun *hafa*, what. With the precative *chamo* it is used in the imperative.

The SEVENTH FORM, in which the verb takes the infix *in* or the prefix *ma*, is used with verbs in the passive voice.

The EIGHTH FORM, in which the verb has the prefix *nâ*, is used with causative verbs.

25. FIRST FORM OF CONJUGATION: *Verbal Prefixes*. — This form is used when the verb is transitive with a definitely indicated object and the action has not before been referred to.

IMPERATIVE MODE

DEFINITE

INDEFINITE

SINGULAR

Lii, See (thou)!

Lilii, Be seeing.

Ulii, Let him see!

Ulilii, Let him be seeing.

DUAL AND PLURAL

Talii, Let us see!¹

Talilii, Let us be seeing.

Lii, See (ye)!

Lilii, Be ye seeing.

Uhalii, Let him see!

Uhalilii, He shall be seeing.

INDICATIVE MODE

PAST DEFINITE, OR PRETERITE TENSE

SINGULAR

Guaho hulii i gima, I saw the house, I did see the house.²

Hago unlii i gima, Thou sawest the house, Thou didst see the house.

Guiya halii i gima, He saw the house, He did see the house.

DUAL AND PLURAL

Hita talii i gima, We saw the house, We did see the house (incl.).

Hame enlii i gima, We saw the house, We did see the house (excl.).

Hanyo inlii i gima, You saw the house, You did see the house.

Siha halii i gima They saw the house, They did see the house.

PRESENT AND IMPERFECT

SINGULAR

Guaho hulilii i gima-mo,

I see your house, I am (or was) seeing your house.

Hago unlilii i täsi,

Thou seest (art seeing, or wert seeing) the sea.

Guiya halilii i chälan,

He sees (is seeing, or was seeing) the road.

DUAL AND PLURAL

Hita talilii i gima-yuus,

We (you and I) see (or were seeing) the church.

¹ To express the first person plural or dual of the imperative, the verb is often preceded by the interjection or expletive *nih*, as *Nih talii!* which may be rendered 'O come let us see!'

² In this form the personal pronouns are expressed only when the subject is emphatic. When no confusion is probable the pronoun is omitted.

Hame inlilii i galaide,

We (he or they and I) see (or were seeing) the canoe.

Hamyō inlilii i sādōg,

You see (or were seeing) the river.

Siha halilii i egsō,

They see (or were seeing) the hill.

ANTERIOR OR PLUPERFECT

SINGULAR

| | |
|--|-------------------------------------|
| Monhayan hulii or magpō hulii, | I had finished seeing. ¹ |
| Monhayan unlii or magpō unlii, | Thou hadst finished seeing. |
| Monhayan halii or magpō halii, | He had finished seeing. |

DUAL AND PLURAL

| | |
|--|---------------------------------|
| Monhayan talii or magpō talii, | We had finished seeing (incl.). |
| Monhayan inlii or magpō inlii, | We had finished seeing (excl.). |
| Monhayan enlii or magpō enlii, | You had finished seeing. |
| Monhayan halii magpō halii, | They had finished seeing. |

FUTURE TENSE

DEFINITE

SINGULAR

INDEFINITE OR VAGUE

| | | |
|----------------------|---------------------------|------------------------|
| Hulii i gima, | I shall see the house ; | hulilii i gima. |
| Unlii i gima, | Thou wilt see the house ; | unlilii i gima. |
| Ulii i gima, | He will see the house ; | ulilii i gima. |

DUAL AND PLURAL

| | | |
|-----------------------|---------------------------|-------------------------|
| Utalii i gima, | We shall see the house ; | utalilii i gima. |
| Inlii i gima, | We shall see the house ; | inlilii i gima. |
| Enlii i gima, | You will see the house ; | enlilii i gima. |
| Uhalii i gima, | They will see the house ; | uhalilii i gima. |

From the above forms it will be seen that the future resembles the preterite and imperfect tense forms except in the third person singular and plural and the first person plural inclusive, all of which have the prefix *u*. If the subject is emphatic the personal pronouns are used.

26. SECOND FORM OF CONJUGATION: *Verbal Infix um*. — Action of verb already referred to, as in answer to a question, *Hayi lumii i āga?* Who saw the crow?

¹ In the same way the adverb *hagas* (formerly) may be used to express past time ; as *hagas hulii i tātamo*, I formerly saw your father.

INDICATIVE MODE

PRETERITE OR PAST DEFINITE

SINGULAR

| | |
|---------------------------|-----------------------|
| <i>Hayi tumii i äga ?</i> | Who saw the crow ? |
| <i>Guaho tumii i äga,</i> | I saw the crow. |
| <i>Hago tumii i äga,</i> | Thou sawest the crow. |
| <i>Guiya tumii i äga,</i> | He saw the crow. |

DUAL AND PLURAL

| | |
|---------------------------|--------------------------|
| <i>Hita tumii i äga,</i> | We (incl.) saw the crow. |
| <i>Hame tumii i äga,</i> | We (excl.) saw the crow. |
| <i>Hamyo tumii i äga,</i> | You saw the crow. |
| <i>Siha tumii i äga,</i> | They saw the crow. |

INDICATIVE PRESENT OR PROGRESSIVE

SINGULAR

| | |
|--------------------------------------|-------------------------|
| <i>Hayi tumilii yuhe na modong ?</i> | Who sees yonder ship ? |
| <i>Guaho tumilii yuhe na modong,</i> | I see yonder ship. |
| <i>Hago tumilii yuhe na modong,</i> | Thou seest yonder ship. |
| <i>Guiya tumilii yuhe na modong,</i> | He sees yonder ship. |

DUAL AND PLURAL

| | |
|--------------------------------------|-----------------------|
| <i>Hita tumilii yuhe na modong,</i> | We see yonder ship. |
| <i>Hame tumilii yuhe na modong,</i> | We see yonder ship. |
| <i>Hamyo tumilii yuhe na modong,</i> | You see yonder ship. |
| <i>Siha tumilii yuhe na modong,</i> | They see yonder ship. |

FUTURE TENSE

The future tense is identical with that of the preceding form.

27. **THIRD FORM OF CONJUGATION : Intransitive Prefix fan. —**
Object of the verb indefinite or lacking.

IMPERATIVE MODE

DEFINITE

Fanlii, See ;
Ufanlii, Let him see ;

Tafanlii ; Let us two see ;
Fanlii, See ye (two) ;
Uhafanlii, Let the two see ;

INDEFINITE

SINGULAR

Fanlilii, Be seeing.
Ufanlilii, Let him be seeing.

DUAL

Tafanlilii, Let us two be seeing.
Fanlilii, Be ye (two) seeing.
Uhafanlilii, Let the two be seeing.

PLURAL

Tafanmanlii, Let us see ; *Tafanmanlilii*, Let us be seeing.
Fanmanlii, See ye ; *Fanmanliiii*, Be ye seeing.
Ufanmanlii, Let them see ; *Ufanmanlilii*, They shall be seeing.

INDICATIVE MODE

PRETERITE OR PAST DEFINITE

SINGULAR

Manlii yô, I saw ; *Manlii yo guihan siha*, I saw fishes.
Manlii hao, Thou sawest ; *Manlii hao guma*, Thou sawest a house.
Manlii gui, He saw ; *Manlii gui aga*, He saw a crow.

DUAL

Manlii hit, We (two) saw (incl.); *Manlii hit pution siha*, We (two) saw stars.
Manlii ham, We (two) saw (excl.); *Manlii ham hanom*, We (two) saw water.
Manlii hamyo, You (two) saw ; *Manlii hamyo aniti*, You (two) saw a ghost.
Manlii siha, They (two) saw ; *Manlii siha halio*, They (two) saw a shark.

PLURAL

Manmanlii hit, We saw ; *Manmanlii hit modong*, We saw a ship.
Manmanlii ham, We saw ; *Manmanlii ham tuba*, We saw some toddy.
Manmanlii hamyo, You saw ; *Manmanlii hamyo lalahe*, You saw some men.
Manmanlii siha, They saw ; *Manmanlii siha mañake*, They saw thieves.

PRESENT AND IMPERFECT

SINGULAR

Manlilii yô, I see ; *Manlilii yô megae na pution*, I see many stars.
Manlilii hao, thou seest ; *Manlilii hao babue*, Thou seest a pig.
Manlilii gui, he sees ; *Manlilii gui manog*, He sees a chicken.

DUAL

Manlilii hit, We (two) see (incl.) or were seeing.
Manlilii ham, We (two) see (excl.) or were seeing.
Manlilii hamyo, You (two) see, or were seeing.
Manlilii siha, They (two) see, or were seeing.

PLURAL

Manmanlilii hit,
Manmanlilii ham,
Manmanlilii haymo,
Manmanlilii siha,

We see, or we were seeing.
 We see, or we were seeing.
 You see, or you were seeing.
 They see, or they were seeing.

FUTURE TENSE

DEFINITE

Hufanlii, I shall see ;
Unfanlii, thou wilt see ;
Ufanlii, He will see ;

SINGULAR

Hufanlilii, I shall be seeing.
Unfanlilii, Thou wilt be seeing.
Ufanlilii, He will be seeing.

INDEFINITE

DUAL

Utafanlii, we two shall see ;
Infanlii, we two shall see ;
Enfanlii, ye two will see ;
Uhafanlii, they two will see ;

Utafanlilii, we two shall be seeing.
Infanlilii, we two shall be seeing.
Enfanlilii, ye two will be seeing.
Uhafanlilii, they two will be seeing.

PLURAL

Utafanmanlii,¹ we shall see ;
Infanmanlii, we shall see ;
Enfanmanlii, ye will see ;
Uhafanmanlii, they will see ;

Utafanmanlilii we shall be seeing.
Infanmanlilii, we shall be seeing.
Enfanmanlilii, ye will be seeing.
Uhafanmanlilii, they will be seeing.

Verbs Belonging to this Conjugation. — In addition to verbs which are primitively transitive, and which take the intransitive prefix *fan* when their object is wanting or is not specified definitely, there are certain verbs beginning with the syllable *fa* which follow this form of conjugation. Examples :

Fatachong, Sit down !
Ufatachong, Let him sit down ;
Tafatachong, Let us (two) sit ;
Tafanmatachong, Let us sit down ;
Ufanmatachong, Let them sit down ;
Matachong yô, I sat down ;
Matachong hit, We (two) sat down ;
Manmatachong hit, We sat down ;
Matátachong yo, I am sitting ;

Falago, Run !
Ufalago, Let him run (or go).
Tafalago, Let us (two) run.
Tafanmalago, Let us run.
Ufanmalago, let them run.
Malago yô, I ran.
Malago hit, We (two) ran.
Manmalago hit, We ran.
Malálago yô, I am running.

¹ In the plural forms, the particle *man* is the intransitive particle preceding the root ; the particle preceding this (*fan* in the future and imperative, and *man* in the past and present) is the plural prefix.

| | |
|--|---|
| <i>Hufatachong</i> , I shall sit down ; | <i>Hufalago</i> , I shall run. |
| <i>Ufatachong</i> , He will sit down ; | <i>Ufalago</i> , He will run. |
| <i>Utafanmatachong</i> , We shall sit ; | <i>Utafanmalago</i> , We shall run. |
| <i>Chamo faditachong</i> , Don't sit ; | <i>Chamo faldlago</i> , Don't run. |
| <i>Siña yò matachong</i> , May I sit ? | <i>Siña yò malago</i> , May I run ? |
| <i>Siña hufatachong</i> , Is it possible that I shall sit ? | <i>Siña hufalago</i> , Is it possible that I shall run ? |
| <i>Munga matachong</i> , You must not sit down ; | <i>Munga malago</i> , You must not run. |
| <i>Munga yò matachong</i> , I do not wish to sit ; | <i>Munga yò malago</i> , I do not wish to run. |

28. FOURTH FORM OF CONJUGATION : **Intransitives with Infix um.** — To illustrate this conjugation I shall take the verb *tunog*, descend ; infinitive *tumunog*, to descend.

| IMPERATIVE MODE | |
|---|--|
| DEFINITE | INDEFINITE |
| SINGULAR | |
| <i>Tunog</i> , Descend ; | <i>Tutonog</i> , Be descending. |
| <i>Utunog</i> , Let him descend ; | <i>Utútonog</i> , Let him be descending. |
| DUAL | |
| <i>Tatunog</i> , Let us two descend ; | <i>Tatútonog</i> , Let us two be descending. |
| <i>Tinog</i> , Descend ye two ; | <i>Titinog</i> , Be ye two descending. |
| <i>Uhatunog</i> , Let the two descend ; | <i>Uhatútonog</i> , Let us two be descend- ing. |
| PLURAL | |
| <i>Tafanunog</i> , Let us descend ; | <i>Tafanútonog</i> , Let us be descending. |
| <i>Fanunog</i> , Descend ye ; | <i>Fanútonog</i> , Be ye descending. |
| <i>Uhafanunog</i> , Let them descend ; | <i>Uhafanútonog</i> , They shall be de- scending. |

| INDICATIVE MODE | |
|---|--|
| PRETERITE | PRESENT OR IMPERFECT |
| SINGULAR | |
| <i>Tumunog yò</i> , I descended ; | <i>Tumútonog yò</i> , I am (or was) de- scending. |
| <i>Tumunog hao</i> , Thou descendedst ; | <i>Tumútonog hao</i> , Thou art descend- ing. |
| <i>Tumunog gui</i> , He descended ; | <i>Tumútonog gui</i> , He is descending. |

DUAL

| | |
|--|---|
| <i>Tumunog hit</i> , We two descended ; | <i>Tumútnog hit</i> , we two are descending. |
| <i>Tumunog ham</i> , We two descended ; | <i>Tumútnog ham</i> , we two are descending. |
| <i>Tumunog hamyo</i> , Ye two descended ; | <i>Tumútnog hamyo</i> , Ye two are descending. |
| <i>Tumunog siha</i> , They two descended ; | <i>Tumútnog siha</i> , They two are descending. |

PLURAL

| | |
|---|---|
| <i>Manunog¹ hit</i> , We descended ; | <i>Manútnog hit</i> , We are descending. |
| <i>Manunog ham</i> , We descended ; | <i>Manútnog ham</i> , We are descending. |
| <i>Manunog hamyo</i> , You descended ; | <i>Manútnog hamyo</i> , You are descending. |
| <i>Manunog siha</i> , They descended ; | <i>Manútnog siha</i> , They are descending. |

FUTURE TENSE

DEFINITE

Hutunog, I shall descend ;
Untunog, Thou wilt descend ;
Utunog, He will descend ;

SINGULAR

Hutútnog, I shall be descending.
Untútnog, Thou wilt be descending.
Utútnog, He will be descending.

INDEFINITE

DUAL

| | |
|---|---|
| <i>Utatunog</i> , We two shall descend ; | <i>Utatútnog</i> , We two shall be descending. |
| <i>Intinog</i> , We two shall descend ; | <i>Intítinog</i> , We two shall be descending. |
| <i>Entinog</i> , Ye two will descend ; | <i>Entítinog</i> , Ye two will be descending. |
| <i>Uhatunog</i> , They two will descend ; | <i>Uhatútnog</i> , They two will be descending. |

PLURAL

| | |
|--|---|
| <i>Utafanunog¹</i> , We shall descend ; | <i>Utafanútnog</i> , We shall be descending. |
| <i>Infanunog</i> , We shall descend ; | <i>Infanútnog</i> , We shall be descending. |
| <i>Enfanunog</i> , They will descend ; | <i>Enfanútnog</i> , You will be descending. |
| <i>Uhafanunog</i> , They will descend ; | <i>Uhafanútnog</i> , They will be descending. |

¹ When the plural prefix (*fan* in the future and *man* in the past and present indicative) precedes a root beginning with *t*, this initial letter is eliminated, according to the rule given for the plural of adjectives, vol. 5, 1903, p. 303 (p. 15 of reprint).

29. FIFTH FORM OF CONJUGATION: **Neuter Verbs without Infix.** — Verbs of this kind are conjugated like the preceding, but do not take the infix *um* in the infinitive and past and present of the indicative. As an illustration I shall take the verb *basnak*, fall.

| DEFINITE | IMPERATIVE MODE | INDEFINITE |
|---------------------------------------|-----------------|---|
| | SINGULAR | |
| <i>Basnak</i> , Fall ; | | <i>Bábasnak</i> , Be falling. |
| <i>Ubasnak</i> , Let him fall ; | | <i>Ubábasnak</i> , Let him be falling. |
| | DUAL | |
| <i>Tabasnak</i> , Let us two fall ; | | <i>Tabábasnak</i> , Let us two be falling. |
| <i>Basnak hamyo</i> , Fall ye two ; | | <i>Bábasnak hamyo</i> , Be ye (two) falling. |
| <i>Uhabasnak</i> , Let the two fall ; | | <i>Uhabábasnak</i> , Let the two be falling. |
| | PLURAL | |
| <i>Tafanbasnak</i> , Let us fall ; | | <i>Tafanbábasnak</i> , Let us two be falling. |
| <i>Fanbasnak</i> , Fall ye ; | | <i>Fanbábasnak</i> , Be falling. |
| <i>Uhafanbasnak</i> , Let them fall ; | | <i>Uhafanbábasnak</i> , Let them be falling. |

INDICATIVE MODE

| PRETERITE | PRESENT AND IMPERFECT |
|--|---|
| | SINGULAR |
| <i>Basnak yô</i> , I fell ; | <i>Bábasnak yô</i> , I am (or was) falling. |
| <i>Basnak hao</i> , You fell ; | <i>Bábasnak hao</i> , You are (or were) falling. |
| <i>Basnak gui</i> , He fell ; | <i>Bábasnak gui</i> , He falls, or was falling. |
| | DUAL |
| <i>Basnak hit</i> , We (two) fell ; | <i>Bábasnak hit</i> , We two are (or were) falling. |
| <i>Basnak ham</i> , We (two) fell ; | <i>Bábasnak ham</i> , We two are (or were) falling. |
| <i>Basnak hamyo</i> , You (two) fell ; | <i>Bábasnak hamyo</i> , You fall, or were falling. |
| <i>Basnak siha</i> , They (two) fell ; | <i>Bábasnak siha</i> , They fall, or were falling. |

PLURAL

Manbasnak hit, We fell, or did fall ; *Manbábasnak hit*, We fall, or were falling.

Manbasnak ham, We fell, or did fall ; *Manbábasnak ham*, We fall, or were falling.

Manbasnak hamyo, You fell ; *Manbábasnak hamyo*, You fall, or were falling.

Manbasnak siha, They fell ; *Manbábasnak siha*, They fall, or were falling.

The future tenses and the other parts are like those of the preceding verb. In the plural of the future and imperative the syllable *fan* is the plural and not the intransitive particle.

INFINITIVE MODE

SINGULAR AND DUAL
basnak, to fall.

PLURAL
manbasnak, to fall.

30. SIXTH FORM OF CONJUGATION: **Possessive Suffixes.**—This form is used in common forms of expression with certain verbs in the present and past of the indicative mode ; it is the usual form of all verbs after the interrogative *hafa*, 'what,' many of which take the infix *in*, as in the case of a derivative noun.

Kano, eat (trans.)

Alog, say (trans.).

IMPERATIVE MODE

| DEFINITE | INDEFINITE | DEFINITE | INDEFINITE |
|------------------|----------------------------------|-------------------|-----------------------------------|
| | SINGULAR | | SINGULAR |
| <i>Kano</i> , | <i>Kákano</i> , Eat. | <i>Alog</i> , | <i>Áalog</i> , Say. |
| <i>Ukano</i> , | <i>Ukakano</i> , Let him eat. | <i>Ualog</i> , | <i>Uáalog</i> , Let him say. |
| | DUAL AND PLURAL | | DUAL AND PLURAL |
| <i>Takano</i> , | <i>Takákano</i> , Let us eat. | <i>Taalog</i> , | <i>Taáalog</i> , Let us say. |
| <i>Kano</i> , | <i>Kákano</i> , Eat. | <i>Alog</i> , | <i>Áalog</i> , Say ye. |
| <i>Uhakano</i> , | <i>Uhakákano</i> , Let them eat. | <i>Unhaalog</i> , | <i>Uhaáalog</i> , They shall say. |

INDICATIVE MODE

PAST DEFINITE OR PRETERITE

SINGULAR

Hafa kinanóho, What did I eat? *Ilégko*, I said, I did say.
Hafa kinanómo, What did you eat? *Ilégmo*, Thou saidst, thou didst say.
Hafa kinanófia, What did he eat? *Ilégfia*, He said, he did say.

DUAL AND PLURAL

- Hafa kinananóta*, What did we eat? *Ilegta*, We said, we did say.
Hafa kinanomáme, What did we eat? *Ilegmáme*, We said, we did say.
Hafa kinanomiyo? What did you eat? *Ilegmiyo*, You said, you did say.
Hafa kinanofiha, What did they eat? *Ilegfiha*, They said, they did say.

PRESENT AND IMPERFECT

SINGULAR

- Hafa kinanónoho*, What am I eating? *Ilelegko*, He says, he was saying.
Hafa kinanónomo, What are you eating? *Ilelegmo*, You say, you were saying.
Hafa kinanónoña, What is he eating? *Ilelegña*, He says, he was saying.

DUAL AND PLURAL

- Hafa kinanónota*, What are we eating? *Ilelegta*, We say, we were saying.
Hafa kinanomámame, What are we eating? *Ilegmámame*, We say, we were saying.
Hafa kinanomimiyo, What are ye eating? *Ilegmimiyo*, Ye say, ye were saying.
Hafa kinanofiifiha, What are they eating? *Ilegfiifiha*, They say, they were saying.

FUTURE

SINGULAR

- Hafa hukano*, What shall I eat? *Hualog*, I shall say.
Hafa unkano, What will you eat? *Unalog*, You will say.
Hafa ukano, What will he eat? *Ualog*, He will say.

DUAL AND PLURAL

- Hafa utakano*, What shall we eat? *Utaalog*, We shall say.
Hafa inkāno, What shall we eat? *Inālog*, We shall say.
Hafa enkāno, What will you eat? *Enālog*, You will say.
Hafa uhakano, What will they eat? *Uhaalog*, They will say.

It will be seen in the above examples that the present and imperfect are formed by reduplicating the accented syllable (the penult) of the preterite.

Verbs Belonging to this Conjugation. — There are certain verbs which are used only with possessive suffixes. Among them are *yaho*, I like; *gäoko* or *gãñäko*, I prefer; *hinäsôko*, I think or imagine; *pinêlôko*, I thought, I believed; *châmo*, don't.

Yaho, I like.

| PRESENT | PAST SINGULAR | FUTURE |
|------------------------------|--|-----------------------------------|
| <i>Yaho</i> , I like ; | <i>Hagas yaho</i> , I used to like ; | <i>Uyaho</i> , I shall like. |
| <i>Yamo</i> , thou likest ; | <i>Hagas yamo</i> , You used to like ; | <i>Uyamo</i> , You will like. |
| <i>Yafia</i> , he likes ; | <i>Hagas yafia</i> , He used to like ; | <i>Uyafia</i> , He will like. |
| DUAL AND PLURAL | | |
| <i>Yata</i> , We like ; | <i>Hagas yata</i> , We used to like ; | <i>Uyata</i> , We shall like. |
| <i>Yanmame</i> , We like ; | <i>Hagas yanmame</i> , We used to like ; | <i>Uyanmame</i> , We shall like. |
| <i>Yanmiyo</i> , You like ; | <i>Hagas yanmiyo</i> , You used to like ; | <i>Uyanmiyo</i> , You will like. |
| <i>Yanfiha</i> , They like ; | <i>Hagas yanfiha</i> , They used to like ; | <i>Uyanfiha</i> , They will like. |

Instead of *hagas* for the past, *naya* may be used before the verb or after, and *estaba*, derived from the Spanish, is also used. To denote time recently past *gine* is placed before the verb; as *gine hayo*, I have liked.

Gäoko, or **gãñäko**, I prefer, or like better; and **hinäsôko**, I imagine, or think to be, are conjugated like the preceding. The effect of reduplication would be to weaken the force of the verbs; as, *hinäsôsôko*, I have a faint impression, I am inclined to think.

Pinêlôko, I supposed.

| PAST | PRESENT SINGULAR | FUTURE |
|----------------------------------|------------------------------------|--------------------------------------|
| <i>Pinêloko</i> , I supposed ; | <i>Pinêlôloko</i> , I suppose ; | <i>Upinêloko</i> , I shall suppose. |
| <i>Pinêlomo</i> , You supposed ; | <i>Pinêlôlomo</i> , you suppose ; | <i>Upinêlomo</i> , You will suppose. |
| <i>Pinêlofia</i> , He supposed ; | <i>Pinêlôlofia</i> , He supposes ; | <i>Upinêlofia</i> , He will suppose. |

DUAL AND PLURAL

| | | |
|--------------------------------------|---------------------------------------|--|
| <i>Pinêlota</i> , We supposed ; | <i>Pinêlólota</i> , We suppose ; | <i>Upinêlota</i> , We shall suppose. |
| <i>Pinêlonmame</i> , We supposed ; | <i>Pinêlonmámame</i> , We suppose ; | <i>Upinêlonmame</i> , We shall suppose. |
| <i>Pinêlonmiyo</i> , You supposed ; | <i>Pinêlonmímiyo</i> , You suppose ; | <i>Upinêlonmiyo</i> , You will suppose. |
| <i>Pinêlonñiha</i> , They supposed ; | <i>Pinêlonñífiha</i> , they suppose ; | <i>Upinêlonñiha</i> , They will suppose. |

Châmo, *Don't! Refrain from!*

This verb is used chiefly in the direct imperative, second person ; it may, however, be used in all the persons.

SINGULAR

Châho, Let me not ; let me refrain from.
Châmo, Do not ; you must not.
Châña, Let him not ; let him refrain from.

DUAL AND PLURAL

Châta, Let us not, do not let us, let us refrain.
Châmame, Let us not, we must not, let us refrain.
Châmiyo, Do not, ye must not, refrain.
Châñiha, Let them not, they must not, let them refrain.

This verb is used only in the definite imperative or after a verb expressing a command, entreaty, or request. When followed by an intransitive verb that does not take the infix **um**, the latter is in the indefinite or suspended imperative, as —

| | |
|--|---|
| <i>Fatachong</i> , Sit down ; | <i>Chamo fatátachong</i> , Do not sit down. |
| <i>Famokat</i> , Walk ; | <i>Chamo famómokat</i> , Do not walk. |
| <i>Falagísadog</i> , Go-to-the-river ; | <i>Chamo falagísásadog</i> , Don't go-to-the-river. |

When the verb is one which takes **um** in the infinitive, this infix is inserted before the first vowel of the reduplicated verb, as —

| | |
|--------------------------|--|
| <i>Ason</i> , Lie down ; | <i>Chamo umáason</i> , Don't lie down. |
| <i>Tunog</i> , Descend ; | <i>Chamo tumútunog</i> , Do not descend. |
| <i>Saga</i> , Stay ; | <i>Chamo sumásaga</i> , Do not stay, stay not. |

Halom, enter ;
Chaleg, laugh ;

Tangis, weep ;

Chamo humáhalom, Do not enter.
Chamo chumáchaleg, Do not laugh,
refrain from laughing.
Chamo tumátangis, Do not weep,
weep not.

In the dual *chamo* becomes *chamiyo*. It is used with the indefinite imperative of the reduplicated verb with the infix *um* ; as *chamiyo fatitinas*, or *chamiyo fumatitinas*, do not do (that) ; *chamiyo háhanao*, or *chamiyo lumáhanao*, do not (you two) go. In the plural the governed verb must be in the second person plural of the indefinite imperative ; as, *chamiyo fanháhanao*, go ye not.

Some further examples of the use of *chamo* follow :

Ina yô ya chaho matôtompô,

Chaña kumahúhulo, or *Chaña*

kahúhulo,

Chaña fatátachong,

Light me that I may not stumble.

Let him not go up.

Let him not sit down ; don't let him
be seated.

Ilegña na chaho fatátachong,

Manago nu chata fatátachong,

He said that I must not sit down.

He commanded that we (two) must
not sit down.

*Malägô nu chamame fanmatáta-
chong*,

*Hatago si Magalahe nu chata fan-
matátachong*,

He wishes that we do not sit down.

The Governor commands that we
do not sit down.

31. SEVENTH FORM OF CONJUGATION: *Verb in the Passive Voice*. — If the agent is **singular** and is indicated, the passive voice is formed by infixing the particle **in** before the first vowel of the verb. If the agent is **plural** or is not indicated, the passive voice is formed by prefixing the particle **ma**. For an example I take the verb *gôte*, seize, which becomes *ginête* by the insertion of the particle *in*, the vowel *ô* being modified as already shown under abstract nouns ; and *magôte* by the prefixing of the particle *ma*.

Ginête *To be seized [by some one]*.

INDICATIVE MODE

PRETERITE

PRESENT OR IMPERFECT

SINGULAR

Ginête yô, I was seized ;

Ginégête yô, I am seized (by some
one).

Ginête hao, You were seized ; *Ginégête hao*, You are being seized.
Ginête gui, He was seized ; *Ginégête gui*, He is being seized.

DUAL

Ginête hit, We (two) were seized ; *Ginégête hit*, We (two) are seized.
Ginête ham, We (two) were seized ; *Ginégête ham*, We (two) are seized.
Ginête hamyo, You (two) were seized ; *Ginégête hamyo*, You (two) are seized ;
Ginête siha, They (two) were seized ; *Ginégête siha*, They (two) are seized.
seized ;

PLURAL

Manginête hit, We were seized ; *Manginégête hit*, We are seized (by some one).
Manginête ham, We were seized ; *Manginégête ham*, We are seized (by some one).
Manginête hamyo, You were seized ; *Manginégête hamyo*, You are seized (by some one).
Manginête siha, They were seized ; *Manginégête siha*, They are seized (by some one).

FUTURE

This is formed like the future of other verbs ; as, *huginête*, I shall be seized (by some one) ; *uginête i baka nu i patgon*, the cow will be seized by the child.

Magôte, *To be seized.*

(Agent plural or not indicated)

INDICATIVE MODE

PRETERITE

PRESENT OR IMPERFECT

SINGULAR

Magôte yô, I was seized ; **Magógôte**, I am seized, or was being seized.
Magôte hao, You were seized ; **Magógôte**, You are seized.
Magôte gui, He was seized ; **Magógôte gui**, He is seized.

DUAL

Magôte hit, We (two) were seized ; **Magógôte hit**, We (two) are seized, etc.
etc.

PLURAL

Manmagôte hit, We were seized ; **Manmagógôte hit**, We are being seized, etc.
etc.

FUTURE TENSE

The future tense is formed like that of other verbs ; as *huma-gôte*, I shall be seized ; *utamagôte*, we (two) shall be seized ; *utafanmagôte*, we shall be seized ; *umagôte*, he will be seized. From this is taken the imperative. Thus we have in the Lord's Prayer : *umatuna i naanno*, thy name shall be hallowed, from *tuna* bless, *matuna* blessed or hallowed ; *umafatinas i pintômo*, thy will shall be done, from *fatinas* do or perform, *mafatinas* to be done or performed.

32. EIGHTH FORM OF CONJUGATION : **Causative Verb with the Prefix nâ.** — To illustrate this form I will take the verb *nââpakas*, to whiten, to make white. If the object of this verb is singular the component adjective remains *âpaka*, but if the object is plural, the component adjective takes the plural form *manâpaka*, which, preceded by the particle *nâ*, becomes *fanâpaka*. Thus we say *nââpaka i gima*, whiten the house ; but *nâfanâpaka, i gima siha*, whiten the houses (*faites blanches les maisons*).

IMPÉRATIVE MODE

OBJECT SINGULAR

OBJECT PLURAL

SINGULAR

Naâpaka, Whiten (the thing) ; **Nâfanâpaka**, Whiten (the things).
Unââpaka, Let him whiten (it) ; **Unâfanâpaka**, Let him whiten (them).

DUAL AND PLURAL

Tanââpaka, Let us whiten (it) ; **Tanâfanâpaka**, Let us whiten (them).
Nââpaka hamyo, Whiten ye (it) ; **Nâfanâpaka hamyo**, Whiten ye (them).
Uhanââpaka, Let them whiten (it) ; **Uhanâfanâpaka**, Let them whiten (them).

INDICATIVE MODE

PRETERITE

Hunââpaka, I whitened (it) ; **Hunâfanâpaka**, I whitened (them).
Unnââpaka, You whitened (it) ; **Unnâfanâpaka**, You whitened (them).
Hannââpaka, He whitened (it) ; **Hannâfanâpaka**, He whitened them.
Tannââpaka, We whitened (it) ; **Tannâfanâpaka**, We whitened (them).

35. DEFECTIVE VERBS. — Among the defective verbs of the Chamorro language are **guaha** there is (Fr. *il y a*); **taya**, there is not (Fr. *il n'y a pas*), there is lacking; **gae**, prefixed to a noun, denoting to have; **tae**, prefixed to a noun signifying not to have, to be without; **gaege**, corresponding to the Spanish *estar*, signifying to be in some place; **taegue**, signifying to be absent; **gine**, prefixed to the name of a place or direction, signifying to come from; **falag**, prefixed to the name of a place or direction signifying to go to.

GUAHA. — This verb is used only in the third person; as, *guaha*, there-is; *gine guaha*, there has just been; *lagas guaha*, formerly there-was; *monhan guaha*, there once was (Germ. *es war schon*); *uguaaha*, there-will-be. When reduplicated it loses in force; as *guáguaha salape*, there-is-a-little money, or there-is-still-a-bit-of money. To denote possession this verb is used with a noun followed by a possessive particle; as, *guaha chéluho*, I have a brother; lit., there-is (a) brother-mine (Spanish, *hay (un) hermano-mío*).

TAYA. — This is the negative of *guaha*. It is used in the same way and expresses the non-existence of an object: *taya tiba*, there-is-no toddy; *taya chéluho*, I have no brother; there-is-no brother-of-me.

GÁE. — This is usually combined with the following word, and forms a compound verb; thus *gáegima* may be considered as an intransitive verb to-have-a-house, to be a house-owner, conjugated, *gáegima yô*, I have-a-house; *gáegima hao*, thou hast-a-house, *mangáegima hit*, we have-a-house, *ugaegimã*, let him have-a-house; *fangáegima hamyo*, may ye have-houses; *tafangáegima*, let us have-a-house. To express tense, adverbs may be used as in the case of *guaha*. *Gae* may be prefixed to *iyo*, meaning property or possession, and to *ga*, where the object possessed is an animal; as *gáeiyo yô payo*, I possess an umbrella; I have possession [in an] umbrella; *gáega hao kabayo*, you possess a horse (you have-possession [in a] horse).

TÁE. — This is the negative of *gae* and is used in the same way: *taepayo yô*, I have no umbrella; *taesalape si Tata*, Father has no money; *taegima ham* (dual), we (two) have no house; *manaegima ham* (pl.) we have no house; *taenobiyo hit*, we (thou and I) have no ox; *manaenobiyo hit*, we (ye and I) have no ox; *taemamahlaho si*

Pedro an Huan, Peter and John have no shame ; *taeañao i palaoan*, the woman is fearless ; *manáeañao na famalaoan*, they are women who are fearless.

Like *gáe* it is used with *iyo*, denoting property or possession, and *ga* when an animal is spoken of ; as, *taeiyo yô payo*, I possess no umbrella ; *taega hao kabayo*, thou ownest no horse.

GÆGE. — This verb signifies to be in a certain place, or ‘to be,’ and corresponds not to the Spanish *ser*; but to *estar* ; as already stated, the Chamorro language has no copulative verb ‘to be.’ *Gæge* is usually followed by *gi*, signifying ‘at’ or ‘in.’ Examples of its use : *gæge yô gi gima*, I am in the house ; *gæge hit gi läncho* (dual), we (you and I) are at the ranch ; *mangæge hit giya hita*, we (ye and I) are at our home (Fr. *nous sommes chez nous*) ; *ugæge giya hame agupa*, he will be at our house tomorrow ; *utafangaæge gi lanchota*, we (ye and I) shall be at our ranch. To express the past time the Chamorros now use the Spanish *estaba* ; as *man-estaba hit gi gima*, we were in the house (preterite or past definite), and *manestataba hit*, we were (being some place when something else happened).

TÆGUE. — This is the reverse of *gæge*, and is conjugated in the same way : *Mano nae gaæge i tatamo?* Where (at) is your father ? *Taegue guini*, he is not here. *Tægue yô*, I am not present ; *man-ægue ham giya hamyo*, we (they and I) are not at your home (Fr. *Nous autres ne sont pas chez vous*). The future is conjugated like all other futures ; as *hutægue*, I shall be away ; *utaegue lokue si*, *Huan*, John will be absent also ; *utafanáegue giya hame*, we shall not be at home ; *uhafanáegue gi sadog*, they will be in the river. The past tenses may be expressed by adverbs ; as, *gine táegue yô*, I have just been away ; *gine hit manægue*, or *gine manægue hit*, we have just been away (pl.) ; *gine hit táegue*, we (you and I—dual) have just been absent ; *monhan yô taegue*, or *monhan taegue yô*, I have already been away (Germ. *Ich bin schon fort gewesen*).

GINE. — This verb is combined with the name of a place or direction to signify ‘come from’ ; as, *ginespaña yô*, I have come from Spain. In reduplication the accented syllable of the com-

¹ *gi i* combine to form *gi* : *gi iya* form *giya*, at the home of or in possession of (Fr. *chez*) ; *mano nae gaæge*, where at is, becomes *manggi*, where’s.

pound word is doubled ; as *gineespaña yô*, I am (or was) coming from Spain ; *gine-mano hao*, whence have you come ? *ginesadog gui*, he came from the river ; *mangineespaña lit*, we came from Spain ; *magineespaña siha*, they are coming from Spain ; *uhafangineespaña*, they will come from Spain.

FALAG. — This verb is the reverse of *gine* ; it signifies to go to a place or in a certain direction, and is combined in the same way as *gine*. In the present and past indicative it becomes **malag**, just as the plural and intransitive prefixes *fan* change to *man* : **Falagmanila**, go-to-Manila ; *tafalagmanila*, let us (two) go-to-Manila ; *tafanmalagmanila*, let us (all) go-to-Manila (pl.) ; *utafanmalagmanila*, we shall go-to-Manila ; **malagmanila yô**, I went-to-Manila ; **malagmaninila yô**, I am (or was) going-to-Manila ; **falagisadog**, go-to-the-river ; **malagisadog gui**, he went-to-the-river ; **malagisásadog gui**, he is (or was) going-to-the-river ; *tafalagihalomtano*, let us (thou and I) go-to-the-woods ; *tafanmalagihalomtano*, let us (all) go-to-the-woods ; **malaghalomtátano gui**, he is going-to-the-woods ; *manmalaghalomtátano ham*, we (they and I) are going-to-the-woods.

HÉKUÂ. This verb, which signifies 'I do not know,' is used only in the first person singular.

BÉA. — This is also used in the first person singular. It may be translated 'I am going to' ; as *béa hufanaitai*, I am going to pray ; I am going to say my prayers. The verb following it is in the future.

HANAQ. — This verb, signifying 'to go,' requires before the name of the direction an adverb of place with *gi* (to) if it is an appellative noun, and with or without *gi* if it is a proper noun. When, however, *hanao* is followed by *falag*, the preposition *gi* is not used : *Humanao guato giya hame*, he went thither to our home ; *hanao falagisadog*, go, go-to-the-river. It is intransitive and is so conjugated.

DEBE. — This verb, derived from the Spanish, is used with the future, with the Spanish preposition *de* ; as *debe de huhanao*, I have to go.

LAMEN. — This signifies 'to be good for' ; as, *Haf ulamen i pluma ?* What good will the pen be ? Of what use is the pen ? *Haf unlamen guini ?* What use will you be here ? Why have you come ?

SINA. — This verb, signifying 'it is possible,' 'it is permitted,' 'it can be,' 'it may be,' as a defective impersonal verb governs the future with or without the connective particle *nu*; as **Siña unguasâ**, Is it possible for you to whet? Can you whet?

UHO. — This verb, signifying 'take', is used only in the definite imperative, second person singular; as, *uho*, take thou. It may be considered an interjection.

35. VERBS WITH IRREGULAR DUPLICATION (*Guáguato and Mailâ*). **Guáguato** is formed by reduplication from the *verbal directive guato* (thither, German *hin*), which is etymologically identified with the Samoan *atu* and the Hawaiian *aku*. It signifies 'to go to' (German, *hingehen*): **Guáguato yô**, I went (thither); *guáguato hit*, we two went (dual); *manguáguato hit*, we went (pl.); *uguáguato*, he will go. The present and imperfect, or copresent, are formed by reduplication, as *guáguaguato yô*, I am or was going (thither).

Mailâ, which is slightly irregular in its reduplication, is conjugated very much like an intransitive which forms its infinitive with the infix *um*. It is possible that the form *mámailâ* for the infinitive is a corruption of *mumailâ*; as it is, it appears to be a reduplication of the primitive form. The conjugation follows:

IMPERATIVE MODE

| DEFINITE | INDEFINITE OR SUSPENDED |
|---|---|
| | SINGULAR |
| <i>Mailâ</i> , Come ; | Mámamailâ , Be coming ; (always) come. |
| Umamailâ , He shall come ; | Umámamailâ , Let him come. |
| | DUAL |
| <i>Támamailâ</i> , Let us (two) come ; | Támámamailâ , Let us (two) be coming. |
| <i>Mailâ</i> , mámamailâ , Come (ye two) ; | Mámamailâ , be coming (ye two). |
| <i>Uhamámamailâ</i> , The two shall come ; | Uhamámamailâ , Let the two be coming. |
| | PLURAL |
| <i>Tafanmámamailâ</i> , Let us come ; | Tafanmámamailâ , Let us be coming. |
| <i>Fanmámamailâ</i> , Come ye ; | Fanmámamailâ , Be ye coming. |
| <i>Uhafanmámamailâ</i> , They shall come ; | Uhafanmámamailâ , Let them be coming. |

INDICATIVE MODE

PRETERITE, OR PAST DEFINITE

PRESENT AND IMPERFECT

SINGULAR

Mámailâ yô, I came or did come ; **Mámamailâ yô**, I am (or was) coming:
Mámailâ hao, You came or did come ; **Mámamailâ hao**, You are coming.
Mámailâ gui, He came or did come ; **Mámamailâ gui**, He is coming.

DUAL

Mámailâ hit, We (two) came, etc. ; **Mámamailâ hit**, We (two) are (or were) coming, etc.

PLURAL

Manmámailâ hit, We came, etc. ; **Manmámamailâ hit**, We are (or were) coming, etc.

DEFINITE

FUTURE

INDEFINITE

SINGULAR

Humámailâ, I shall come ; **Humámamailâ**, I shall be coming.
Unmámailâ, You will come ; **Unmámamailâ**, You will be coming.
Umámailâ, He will come ; **Umámamailâ**, He will be coming.

DUAL

Utamámailâ, We (two) shall come ; **Utamámamailâ**, We (two) shall be coming.
Inmámailâ, We (two) shall come ; **Inmámamailâ**, We (two) shall be coming.
Enmámailâ, You (two) will come ; **Enmámamailâ**, You (two) will be coming.
Uhamámailâ, They (two) will come ; **Uhamámamailâ**, They (two) will be coming.

PLURAL

Utafanmámailâ, We shall come ; **Utafanmámamailâ**, We shall be coming.
Infanmámailâ, We shall come ; **Infanmámamailâ**, We shall be coming.
Enfanmámailâ, You will come ; **Enfanmámamailâ**, You will be coming.
Uhafanmámailâ, They will come ; **Uhafanmámamailâ**, They will be coming.

36. DENOMINATIVE VERBS. — These verbs, formed from nouns or adjectives, are conjugated like intransitive verbs without the prefix *fan*. Examples :

| | |
|--|---|
| <i>Malango</i> , ill, or to-be-ill ; | <i>Tata</i> , father, to-be-a-father. |
| U <i>malango</i> , Let him be-ill ; | U <i>tata</i> , Let-him-be-a-father. |
| ta <i>fanmalango</i> , Let us be-ill ; | Ta <i>fanata</i> , Let-us-be-fathers. |
| <i>Malango yô</i> , I am-ill ; | <i>Tata yô</i> , I am-a-father. |
| <i>Malango hit</i> , We (two) are-ill ; | <i>Tata hit</i> , We (two) are-fathers. |
| <i>Manmalango hit</i> , We are-ill , | <i>Manata hit</i> , We (all) are-fathers. |
| <i>Gine malango yô</i> , I have-been-ill ; | Tu <i>mata yô</i> , I was-a-father. |
| <i>Hagas malango yô</i> , I was-ill ; | <i>Hagas tata yô</i> , I was formerly a father. |
| Hu <i>malango</i> , I shall-be-ill ; | Hu <i>tata yô</i> , I shall-be-a-father. |
| U <i>tafanmalango</i> , We shall-be-ill ; | U <i>tafanata</i> , We shall-be-fathers. |

REDUPLICATION. — With denominative verbs, reduplication, instead of expressing the present time, or the imperfect, diminishes the force of the verb ; thus, *malálango yô* signifies I am-inclined-to-be-ill ; I am not very well. It also expresses continuation, as *malálangoha si Magalahé*, the Governor is-still (being)-sick. With verbs derived from nouns it may be considered to express pretense, or as playing the part of some one or something ; as, *tátata yô*, I am-acting-as-father, I am-fathering (some one) ; *manatata hit*, we are-playing-the-part-of-fathers ; *uhafanatata*, they-will-act-as-fathers (to the children). In the above examples the plural prefix *man* becomes *fan* in the plural of the future and imperative.

THE CHAMORRO LANGUAGE OF GUAM—V

BY WILLIAM EDWIN SAFFORD

IX. — VERBAL DIRECTIVE AND LOCATIVE PARTICLES

1. **Magi**, or **mage**. — This particle, which corresponds to *mai* of the Sawaiori languages, is used to express motion *toward the speaker*; as *Chule magi i hānom*, bring *hither* the water; *maiudai hao magi?* were you carried *hither*? (did you ride *hither*?). It is interesting to note that whereas in Polynesia the particle *mai* is used also as a preposition 'from' (*mai-hea*, Hawaiian, from where), this is not the case in the Chamorro language (*gine-mano*, from where), in which it is used only as a directive particle having the sense conveyed by *hither* (German *her*). It is possible that the verb *maila*, to come, is connected in some way with the particle *magi*, but I have been unable to trace the connection.

2. **Guatu**, or **guato**. — This particle corresponds to *atu* of the Sawaiori languages; it is used to express motion *away from the speaker* (German *hin*); as *chule guato i hānom*, take *hence* the water. *Guato gi manchagô na tano*, forth to distant lands. It is not used as a preposition, but is simply a verbal directive. From it is formed a verb *guáguato*, to go to (German *hingehen*).

3. DIRECTIVE PARTICLES ABSENT FROM PHILIPPINE DIALECTS. — So far as I have been able to learn, these particles are absent from the dialects of the Philippines. They are essentially Polynesian, playing a far greater part in the eastern Pacific groups than in Guam. In Samoan we have *au mai*, bring *hither*; *avatu*, take *hence*; *o mai ia te a'u*, come *hither* unto me; *o atu ia Iosefa*, go *hence* unto Joseph. In Hawaiian we have, *e awe mai*, bring *hither*; *e awe aku*, take *hence*; *e hele mai*, come *hither*; *e helo aku*, go *away*. I have found nothing corresponding to this in the Philippine dialects, but the identity of the Polynesian and Guam directives is certain.

4. **Nae**, or **nai**.—In addition to the above particles, which indi-

cate the *direction toward which or from which* an action tends, there is another particle very much used in the Chamorro, indicating the *place or time at which* the action of the verb is performed. This may be called a **locative** particle. It corresponds to the English *at* or *on* (French *à*, German *an*), in the adverbial phrases, at what place, at what time, on Monday, at evening. Its use does not accord, however, with the rules of English grammar, since it is used with adverbs of place and time; as *mano.nae gaeye*, where at is he? *ngaian nae mato hao?* when at did you come? *pagô nae*, at now — phrases which become proper in our language when changed to, ‘at what place is he? at what time did you come? at present.’ This particle is applied even to Spanish words which have found their way into the Chamorro, as *este nae*, here, at this place; *nunka nae*, never, at no time. It is also combined with the adverbial conjunctions *an*, *gin*, when or where, used to join a subordinate to a principal clause in complex sentences, forming **anae**, **ginae**, etc.

X. — ADVERBS

I. ADVERBS OF PLACE AND MOTION. — The common adverbs of place and motion are in reality abbreviations of phrases composed of the demonstrative pronouns preceded by the preposition **gi**, *at* or *to*. They correspond with the demonstratives very much as the French adverbs *ici*, *là* (here, there) correspond with the demonstratives *celui-ci*, *celui-là* (this, that), although in Guam it is the demonstrative which is the primitive word and the adverb the derivative. Thus we have :

guini, here, from *gi yini*, at this (place) ;
guenao, there, from *gi yenao*, at that (place) ;
guihe, yonder, from *gi yuhe*, at yon (place) ;

From the names of directions are derived adverbs preceded by *iya*, or by the prefix *san-*, the latter of which has the effect of modifying the radical vowel as in the case of the article *i*.

| Primitive word | With iya | With san |
|---------------------|---------------------------------|----------------------------|
| <i>hulô</i> , up | <i>iya hulô</i> , on top | <i>sanhilô</i> , above |
| <i>papâ</i> , down | <i>iya papâ</i> , at the bottom | <i>sanpâpâ</i> , below |
| <i>halom</i> , in | <i>iya halom</i> , inside | <i>sanhâlom</i> , inward |
| <i>huyong</i> , out | <i>iya huyong</i> , outside | <i>sanhiyong</i> , outward |

| Primitive word | With <i>iya</i> | With <i>san</i> |
|----------------------|---------------------------------|--------------------------------|
| <i>tate</i> , after | <i>iya tate</i> , behind | <i>santäte</i> , on the rear |
| <i>lago</i> , north | <i>iya lago</i> , in the north | <i>sanlägo</i> , on the north |
| <i>haya</i> , south | <i>iya haya</i> , in the south | <i>sanhäya</i> , on the south |
| <i>katan</i> , east | <i>iya katan</i> , in the east | <i>sankätan</i> , on the east |
| <i>luchan</i> , west | <i>iya luchan</i> , in the west | <i>sanlichan</i> , on the west |

In indicating the direction of an action the above words are preceded by the prepositions **falag**, toward; **gine**, from, as —

falaghulô, upward; *ginehulô*, from above; *falagluchan*, to the west.
falagpapâ, downward; *ginipapâ*, from below; *ginikatan*, from the east.

The use of the possessive suffixes with these adverbs has already been noticed,¹ as —

gi lägo-ko, on my north; *gi hilô-mame*; on our upper side, above us;
gi häya-mo, on thy south; *gi päpâ-miyo*, on our lower side, below us;
gi kätan-ña on his east; *gi menan-ñiha*, on their front, before them;
gi lichan-ta, on our west; *gi tütên-ñiha*, in their rear, behind them.
entalo, among, between; *gi éntalo-miyo*, in your midst, among you.

ADVERBS USED WITH LOCATIVE AND DIRECTIVE PARTICLES :

mano nae, **mano nai**, where? at what place? where at?
enaonae, there, at that place;
ayu nae, **ayo nai**, yonder; at yonder place;
guaha nae, at any place, anywhere; somewhere;
taya nae, at no place, nowhere;
este² nae, at this place, here.
este magi, **guini magi**, in this direction, hither;
este magi nae, at this place, to this place (toward me);
guenaø guato, in that direction, thither;
enaon guato nae, in that place (away from here);
ayu guato nae, **ayo guatu nai**, in yonder place (away from here);
todohâ nae, in every place, at all times;³
iya guiya nae, with it, therein.

SUFFIX **-ñaion**, or **-ñaehon**. — This suffix often has the force of the adverb 'away'; as *unfakñaehon i guinaha-mo gi famaguon-mo*, thou-dividedst-away thy property among thy children.⁴

¹ *Am. Anthr.*, vol. v, p. 512; p. 29 of the reprint.

² *Este*, adopted from the Spanish, is gradually superseding the Chamorro *ini*, this.

³ From Spanish *todo*, every, all, and the Chamorro *hâ*, indeed, really.

⁴ See Verbal Suffixes, *Am. Anthr.*, vol. vi, p. 113; p. 65 of reprint.

2. ADVERBS OF TIME AND SUCCESSION :

pâgo, now, today ; *pagô na haane*, this day ;

pâgohâ, *pâgogohâ*, right now, only today, just now ;

naya, formerly, in olden times ;

hagas, formerly, once on a time ; as *hagas magalahe hao*, formerly you were governor.

lâmona, presently, later (literally, more ahead) ;

monhayan, *monhan*, already (before a past act) ;¹

agupa, tomorrow ;

agupahâ, repeatedly, day after day ;

inagpaña, day after tomorrow ;

nigab, yesterday ;

inigabña, *i halacha*, day before yesterday ;

taftaf, early ;

taloane, late, tardy, tardily (when spoken in the morning) ;

poeñge, *pueñge*, late, tardy, tardily (when spoken in the afternoon) ;

am-am, behind-hand, tardy, a long time ;

ti am-am, not long ; a short time ;

ti am-amhâ, quite a short time ;

seso, *sesu*, frequently, often ;

lacha, once ; *fahagua*, twice ; *fafatu*, three times, etc., are now obsolete.

taplung, frequently ;

êkalag, *ekâkalag*, rarely, seldom ;

halag, rarely, seldom ;

talo, again, once more (French, *encore*) ;

ti talo, not again, nevermore : *ti hu-isao talo*, I will not sin again ;

finénana, firstly, in the first place ;

i mîna-dos, secondly, in the second place,² etc.

With Locative Particle nae, or nai :

figaian nae ? when ? at what time ?

ayo nae, *ayu nai*, at that time ;

pagô nae, now, at this time ;

taya nae, *tat nae*, never, at no time.

guaha nae, at some time, at times, at any time.

Adopted from the Spanish :

siempre, *siemprehâ*, always, ever ;

¹ See vol. VI, p. 510 ; p. 80 of reprint.

² From the Chamorro *mîna*, and the Spanish *dos*, two.

nunka nae, never ;
kádarato, frequently, many times ;
kadadia, tolosdias, every day, daily ; *kadadia hu-gágagao si Yuus*, I
 beg God daily ;
yesta, trabia, already ;
trabia, (in a reply, like Spanish *todavía*), not yet ;
untiro, unabés, un biahe, once ; *dos besés, dos biahes* twice.
úntiróhã, derepente, suddenly, all at once.
atrasáo, tardy, behind-hand.
entónses, then ; *antes*, before, already ; *despues*, afterward.

3. ADVERBS OF MANNER AND QUALITY.— To express the manner or quality of an action the Chamorros use either a prefix to the verb or adjective, an illustrative adverb like *taiguini* (thus), or a phrase formed by the preposition *kalang* (like) and an object ; or they may use an adjective or denominative verb to describe an action, placing the verb indicating the action in the infinitive form. Thus, 'The crow *flies swiftly*' is rendered **Sahyao gumupo i ága**, which is literally 'Swift to fly is the crow,' or, in better English, 'The crow is swift in flying.' In the same way nearly all derivative adverbs ending in English in *-ly* (Spanish *-mente*, French *-ment*), may be used as adjectives or denominative verbs.

Adverbial Prefixes :

well, **góf-, géf-, gés-**;
 ill, **chat-** (from the Malayan *jahat*, ill).
 Nearly, almost, on the point of, **katna-, ké-**.
 Easily, readily, liable to, prone to, **gusê-**.

It is interesting to note that the formation of many words in Chamorro can readily be traced to the use of some of these particles prefixed to verbs. Thus from *gof*, well, and *líi*, see, we have the verb *goflíi*, or as it is usually written *guflíi*, 'to love,' literally, 'to see well.' From this, by the interposition of the particle *in* before the radical vowel (which has the effect of modifying it to *i*), we have the noun love, *giniflíi*. By prefixing the particle *a-*, which has a reciprocal sense, we have *aguflíi*, friend, friends being those who look well, or kindly, at one another. In the same way a great many words are plainly traced to the prefix *chat*, ill or bad, and *líi*, to see ; *chatlíi*, to hate, literally, 'to look ill' at some one ; and from

it are formed *chinatlii*, hatred, and other derivatives. In a similar way from *halom*, in, and the prefixes *gef* and *chat* are formed the words *gefhinalom*, generous (‘kind-interior’), and *chathinalom*, mean (‘bad-interior’). The possibility of tracing many words to their original sources is an interesting feature of the Chamorro language, showing clearly that the words were formed by the Chamorros themselves, who use them in their primitive sense. This is a sharp contrast to our use in English of such words as benevolent, malevolent, benediction, malediction, benefactor, malefactor, the significance of the component parts of which are seldom brought to the mind of the speaker.

COMPARISON.—In answering the question ‘How?’ the Chamorros have a series of adverbs formed by the prepositional prefix *tai*, like, and the adverbs of place, here, there, yonder, forming words which are all rendered by the English ‘thus’—

haftaimano? how (literally, what-like-which)?
taiguini, thus, like this (here);
taigenao, thus, like that (there);
taiguihe, thus, like that (yonder);
taiginehâ, just like this.

Examples: *Umafatinas i pintô-mo gi tano taiguihe i Langit.*
 Thy will shall be done on earth *like* (yonder) in Heaven.

4. ADVERBS OF MEASURE AND DEGREE.—The measure or degree of an action or quality are usually expressed by prefixes, as has been shown in treating of the verb and the adjective. The most common of these prefixes are:

| | |
|---|---|
| sen- , very, most; | <i>taotaohâ</i> , truly human; |
| sesen- , ¹ exceedingly; | <i>magahethâ</i> , quite true; |
| chá- , equally; | lá- , more, a little more; |
| achá- , equally; | chât- , incompletely, imperfectly; |
| -hâ (suffix), truly quite; | pinât- , excessively, too greatly; |
| | -ña (suffix), more. |

Among the independent adverbs of this character are:

¹ *Sen* and *sesen* are in all probability identical with the Nahuatl *cen* (*sen*) and *cecen* (*zezen*), introduced in early times by priests or soldiers from Mexico. Thus we have in Nahuatl *kualli*, good; *sen kualli*, very good; *sesen kualli*, exceedingly good.

| | |
|---|---|
| <i>megæ</i> , or <i>megai</i> , greatly, much ; | <i>kátnahâ</i> , nearly, almost ; |
| <i>dididê</i> , or <i>dididi</i> , a little ; | <i>mampos</i> , excessively, too much ; |
| <i>achagua</i> , equally ; | <i>talo</i> , more (repetition) ; |
| <i>nahong</i> , sufficiently, enough ; | <i>lokue</i> , besides, also ; |
| <i>palo</i> , the rest, the remainder. | |

Adopted from the Spanish are : *mas*, more ; *menos*, less ; *dema-siáo*, too much.

5. ADVERBS OF MODALITY :

| | |
|--|----------------------------------|
| <i>magahet</i> , truly, certainly ; | <i>siña</i> , possibly ; |
| <i>magahethâ</i> , very truly, quite certainly ; | <i>siñahâ</i> , quite possibly ; |
| <i>sen-</i> (prefix), truly ; | <i>tisiña</i> , impossibly ; |
| <i>bunte</i> , perhaps, | <i>tí</i> , not ; |
| <i>huguan</i> , doubtfully ; | <i>sentí</i> , not at all ; |
| <i>enaominâ</i> , therefore ; | <i>gin siña</i> , if possible. |

6. AFFIRMATION AND NEGATION :

| | |
|--------------------------------|---|
| <i>huñgan</i> , yes ; | <i>ahê</i> , no ; |
| <i>húo</i> , yes ; | <i>senahê</i> , no indeed ; |
| <i>hékuâ</i> , I don't know ; | <i>tisiña</i> , it is impossible ; |
| <i>siña</i> , it may be so ; | <i>chamo</i> ! (precativè) do not ! |
| <i>magahet</i> , it is true ; | <i>timagahet</i> , it is not true ; |
| <i>mandage</i> , it is false ; | <i>senmandage</i> , it is quite false ; |
| <i>taya</i> , nothing ; | <i>sentayahâ</i> , absolutely nothing at all. |

INTERROGATIVES. — Several of the interrogatives used by the ancient Chamorros have become obsolete ; among them *fia*, how many,¹ used in asking questions of time, as 'how many days ?' *fafia*, how many, in asking questions as to the number of living things ; and *fiyai*, how many, in asking questions as to measurements, as 'how many fathoms, or arm-lengths ?' In the same way *fahafa*, how many times, is no longer used. These words have been supplanted by *kuantos*, how many ; and *kuantos béses*, *kuantos biâhes*, *kuantos tíros*, how many times, how many trips, how many shots, adopted from the Spanish. The Spanish *porqué*, 'why,' is also used.

In many cases the interrogative is followed by the locate particle *nae* (or *nai*) :

¹ Identical with the Samoan *fa*, Tongan *fha*, New Zealand *hia*, how many. See *Am. Anthr.*, vol. v, p. 526 ; reprint, p. 43.

ngaiān nae? when? at what time?
mano nae? where? at which place?
mano? whither? to which place?
guaña? is it true that?
ada, peradventure; as *ada ti mauleg?* is it peradventure not good?
hafa? why? what for? *Porqué*, why (from Span. *porqué*) is now used.
haftaimano? **hafataimano?** how? what like?

XI. — PREPOSITIONS

1. CLASSES OF PREPOSITIONS. — The Chamorro has a few primitive prepositions, some of which are used independently, others as prefixes, and others as suffixes. Like other languages it contains many compound prepositions indicating time, place, or order, composed of a noun and one or two prepositions; as, 'on top of,' 'inside of,' 'at the front of.'

2. **Gi.** — This preposition is the most frequent of all. It has various shades of meaning, being used like the Latin *ad* (to) followed by the accusative; or in some cases like the Latin *apud* or *in* (at) followed by the ablative, and like the English *at* (German *an*) in what may be called the locative. When it is followed by the definite article *i*, it combines with it, remaining unchanged. When followed by the locative article *iya*, it forms the combination *giya*. When followed by the article *si*, used before the names of persons, it is dropped, and the latter becomes *as*.

| | |
|--|---|
| <i>i tāsī</i> , the sea; | gi tāsī , to the sea, by the sea. |
| <i>i tāno</i> , the earth; | gi tāno , on the earth. |
| <i>langit</i> , heaven, sky; | gi langit , in heaven. |
| <i>lamasa</i> , table; | gi lamasa , at the table. |
| <i>iya hita</i> , our house (Fr. <i>chez nous</i>); | giya hita , at our house, with us, in our keeping. |
| <i>iya Hagadña</i> , Agaña; | giya Hagadña , at or to Agaña. |
| <i>si Huan</i> , John; | as Huan , to or with John. |

3. **Nu.** — This preposition is also very much used, and its use is sometimes difficult for a foreigner to understand. It may be translated 'with,' 'from,' 'by,' 'in,' or 'of,' and is used in many cases where in Latin the noun would be put in the ablative without a preposition. In constructions where, according to the usual Eng-

lish form, the verb would have a direct and indirect object, corresponding to the dative case of the person and the accusative of the thing ('He gave grain to the Athenians'), the usage of the Chamorro language corresponds to the Latin accusative of person and the ablative of thing; as, *Athenienses frumento donavit*, 'he presented the Athenians with grain.' Examples:

Nae-ham pāgo nu i agon-mame, Give us today our bread, lit., 'Present us this day with our bread.'

Putá i chandiha nu i sêsê, Cut the watermelon with the knife.

Nafanlibre-ham nu i tailaye, Deliver-us from evil.

Madálalag hao nu i famaguón, You were pursued by the boys.

Hachahlao i kahet nu i akagueña, He caught the orange with his left.

Nalie-yô nu i lachi-ho, Convince me (cause me to see) of my error.

Hafañague yô nu i paki-ña, He threatened me with his gun.

Hafanague yô si Pali nu i gramatika, The priest instructed me in grammar.

Tisiña yô malefa nu hamyo, I cannot be forgetful of you.

In English the usual forms of these expressions would be: Give us our bread, Show me my error, The priest taught me grammar, etc.

4. **Yan.** — The primitive signification of this word is that of the conjunction 'and.' It is, however, used as a preposition, signifying with, together with, in company with. In the Chamorro the use of this preposition is not nearly so common as in European languages. Thus, Go with him, is rendered: *Hanao enhamyo*, Go ye two; or *Dálalag gui*, Follow him. With whom did you come hither? is rendered: *Hayi gachochong-mo magi?* or, Who (was) your companioning hither? I will go with father: *Si tata gachong-ho humanao*, or, Father (is) my companion to go (in going).

5. **Gine, or gini.** — This signifies 'from.' Unlike the corresponding preposition in the Polynesian dialects, it is quite distinct from the directive particle (*magi*). It is often used as a prefix, as **Gini-mano hao?** From-where (art) thou?—forming a verb which is conjugated like an intransitive; thus, the plural of the preceding compound is *Mangini-mano hamyo?* From-where (are) ye? **Gini-Hagat yo**, from-Agat (am) I, is conjugated like a verb, 'to-come-from-Agat,' taking forms which correspond to the progressive, 'I

am-come-from-Agating,' etc. This preposition can however be used independently ; as, *Gini i mañainá-ta as Adan yan Eva*, From our parents Adam and Eve ; *Ha-nahuyong gini i taya i liion yan i tiliion*, He-made-come-out from the nothing the visible and the invisible.

6. **Falag, malag.** — This corresponds in usage with the preceding, but has the opposite significance. With a noun or an adverb denoting direction it forms a compound verb, as *Falag-tate!* (Go) to the rear ! *Malag-tate i patgon*, the boy went to the rear. *Falag* is used in the imperative, and *malag* in the present and past tenses of the indicative mode. In the same way we have :

falag-mona, toward the front, to the front, forward ;
falag-katan, toward the east, to the east, eastward ;
falag-luchan, toward the west, to the west, westward ;
falag-halomtano, toward the inland, to the forest (Samoan *i uta*).
falag-tasi, toward the sea, to the sea, seaward (Samoan *i tai*).¹

7. **Iyon.** — This may be considered as a phrase signifying 'property of,' 'pertaining to,' or 'belonging to,' formed from the noun *iyon*, property, or attribute, and the ligation *n*, 'of.' It has already been shown, under Possessives, how independent possessive pronouns are formed from this root ; as, *iyon-ko*, my or mine (property-of-me) ; *iyon-mame*, our or ours (property-of-us). In the same way we have *iyon langit*, belonging to heaven, celestial ; *iyon tano*, belonging to earth, terrestrial ; *iyon tataho*, belonging to my father, etc.

8. **G e, or gái.** — This may be considered as a preposition signifying 'with,' although it is usually employed as a prefix to a noun and is translated as a verb, to have. Thus, *gái-salape si Huan*, may be translated either John has money, or with-money (is) John ; *gái-salape na taotao*, may be rendered 'moneyed man' ; *gái-gima hao*, thou hast a home, or with-a-home-art thou ; *gái-payo yô*, with-an-umbrella-am I, or I have an umbrella.

9. **Táe, or táí.** — This is the opposite of *gái*, indicating non-possession, and may be regarded as a preposition, 'without.' Thus, *tái-salape si Huan*, may be translated, John has no money, or without-money is John, or moneyless is John. In the same way we

¹ The Chamorros do not use the expressions 'landward' (*i uta*) and 'seaward' (*i tai*) to the same extent as the Samoans and other Polynesians. They usually designate boundaries, directions, sides of the house, etc., by the points of the compass.

have *tái-tutuhon*, without beginning ; *tái-hinckog*, without end, endless, infinite ; *tái-chü*, without limit, boundless ; *tái-minapot*, without difficulty, easy ; *tái-añao i lähe*, without fear is the man, fearless is the man.

10. **Mi** and **ê**.— These may be considered prepositional prefixes, *mi* signifying 'full of,' abounding in, and *ê* signifying lacking in, scant of, poor in ; as, *mi-salape*, abounding in money, rich ; *mi-hito*, full of lice ; *ê-hinaso*, lacking in understanding, scant of brains.

11. **Kalañg**.— This is an independent preposition signifying 'like,' like unto ; as *kalañg guaho*, like me ; *kalañg patgon*, like a child.

12. **Tai**.— This prefix, when used with demonstratives, may be considered a preposition, 'like,' as *taiguini*, like this, thus, so ; *taiguenao*, like that ; *taiguihc*, like yonder. *Tumañgis-hao taiguihc i palo*, thou didst weep like the rest yonder (like yonder the others).

13. **COMPOUND PREPOSITIONS**.—The following compound prepositions are closely connected with corresponding adverbs of place and direction. They are formed from roots which may be considered nouns :

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| <i>fona</i> , front ; | <i>gimcna</i> , in front of, opposite to, before. |
| <i>tate</i> , rear ; | <i>gitäte</i> , in rear of, back of, behind. |
| <i>hulô</i> , top ; | <i>gihilô</i> , on top of, above, upon. |
| <i>papâ</i> , bottom ; | <i>gipâpâ</i> , underneath, below, under. |
| <i>halom</i> , inside, interior ; | <i>gihälom</i> , inside of, within, in. |
| <i>huyong</i> , outside, exterior ; | <i>gihuyong</i> , outside of, without, out of. |
| <i>entalo</i> , midst, middle ; | <i>gi-entalo</i> , in the midst of, between, among. |
| <i>agapa</i> , right hand ; | <i>gi-agapa</i> , on the right side of, on the right. |
| <i>akague</i> , left ; | <i>gi-akague</i> , on the left side of, on the left of. |
| <i>lago</i> , north ; | <i>gilägo</i> , on the north of, north of, north from. |
| <i>haya</i> , south ; | <i>gihäya</i> , on the south of, south of, south from. |
| <i>katan</i> , east ; | <i>gikätan</i> , on the east of, east of, east from. |
| <i>luchan</i> , west ; | <i>gilichan</i> , on the west of, west of, west from. |

14. **PREPOSITIONAL SUFFIXES**. — In expressing an action which is directed to or for some one or something, instead of an indepen-

dent preposition, a suffix is used, which combines enclitically with the verb in somewhat the same way as the Latin prefix *ad* (at) is combined with *mirari* (to wonder) to form *admirari*, from which we derive our verb 'to admire.' These suffixes, as we have already seen in connection with the verb, are -e, -ye, -ge. Examples :

| | |
|----------------------------------|---|
| <i>tolâ</i> , to spit ; | <i>tolâe</i> , to spit at. |
| <i>tunog</i> , to lower ; | <i>tunoge si Luis</i> , lower for Louis. |
| <i>talag</i> , to look ; | <i>talage</i> , to look at, to look toward. |
| <i>tayuyui</i> , to pray ; | <i>tayuyute yô si Yuus</i> , pray for me to God. |
| <i>sangan</i> , to say ; | <i>sangane</i> , to say to (some one). |
| <i>adingan</i> , to speak ; | <i>adingane</i> , to speak to, to address. |
| <i>chule, chuli</i> , to carry ; | <i>chuliye yô, chulie yô</i> , carry for me. |
| <i>sausau</i> , to wipe off ; | <i>sausauge si nana i lamasa</i> wipe off for mother the table. |

15. PREPOSITIONS ADOPTED FROM THE SPANISH. — On account of a misunderstanding of the above forms and constructions of a similar nature the early missionaries introduced into the Chamorro the prepositions *pot* (*por*), for ; and *para*, to, for, in order to. They also introduced the Spanish prepositions *antes de, despues de* (after), *fuera de* (beyond), *contra* (against), and many others. In the catechism written for the natives such expressions as the following are common :

para hamyo, for ye ;
para utaka, in order to get ;
para unâhano, in order to remove (cause to go) ;
pot i tinayuyut, by the mediation, by the praying ;
pot i minaaño nu sasalaguan, through the fear of hell ;
con todo i minalagoña, with all his-will.

para uasii todo i manmagas yan i mandikiki na isao, in order to pardon all the great and small sins.

XII. — CONJUNCTIONS

I. CLASSES OF CONJUNCTIONS.— In Chamorro there are certain words which may be regarded as pure conjunctions ; others may be regarded as conjunctive phrases formed by joining certain prepositions to demonstratives, while others now in use have been adopted from the Spanish.

2. ORIGINAL CONJUNCTIONS. — The original conjunctions are :

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|---|---------------------------------|
| ya , and (joining clauses); | lao , but ; |
| yan , and (joining words); | sa , for, because ; |
| pat , or ; | gin , if ; |
| na , that (with present or past) ; | kao , whether ; |
| nu , that (with future); | an , if, when ; |
| lû , nevertheless ; | yan , if, provided that. |

3. COMPOUND CONJUNCTIONS.— These are formed by affixing the preposition *minâ* (on account of) to the demonstratives, or the locative particle *nae* (or *nai*) to simple conjunctions, assuming an adverbial sense and joining a subordinate to a principal clause in a complex sentence :

ena-minâ, therefore, on that account ;

ayu-minâ, therefore, on yonder account ;

este-minâ,¹ therefore, on this account ;

annae or **anae**, where, when ; as *Matae gi kiluus anae hachuda i hagâ-nâ*, He died on the cross, where he shed his blood. **Anae matae i asagua-mo** . . . when thy wife died. . .

ginnae, **ginae**, when, if (German *wenn*).

yagin, if, provided that ; as *Yagin i taotao hagugustii si Yuus* . . . if man loves God **when** a man loves God.

4. CONJUNCTIVE PHRASES ADOPTED FROM THE SPANISH.— In certain cases where the Chamorro had no exact expression to correspond with a Spanish idiom, the early missionaries introduced the Spanish idiom itself ; as the correlative **asikomo** (*asi como*), as . . . so ; **maséa**, **maskeséa** (*mas que séa*), although ; **kontóke** (*con todo que*), notwithstanding ; **mientras ke**, while, during the time that ; **antes ke**, before the time that ; **despues ke**, after the time that ; **para ke**, in order that, so that ; **pot ke** (*porque*) because that.²

Sometimes there is a combination of Spanish and Chamorro forms, as in such sentences as “ As pants the hart for cooling streams, so longs my soul for thee,” the initial *as* of which would be rendered

¹ *Este* is adopted from the Spanish ; it has almost entirely superseded the original *ini* of the Chamorro.

² The necessity for the use of the letter *k* instead of the Spanish *c* and *qu* has already been explained in speaking of the changes taking place in the vowels of such words as *kolat*, fence ; *i kelat*, the fence (from the Spanish *corral*), which would have to change the initial letter *c* to *qu* before *e* if the Spanish system of orthography were followed.

by the Spanish *asikomo*, and the correlative *so* by the Chamorro *taiguenao* or *taiguihe*, signifying 'thus.' The expression 'so as not,' is rendered in Chamorro *para umunga*.

5. INTERROGATIVES.—In case of the use of a question in a subordinate clause the interrogative adverb is used; as *Nihe talii hafataimano uta-nafanlibre i anti-ta*, Come let-us-see **how** we-shall-make-free our-souls.

6. CONNECTIVE PARTICLES.—The ligations **na** and **-n** have already been explained in treating of the adjective and the noun.¹

XIII. — INTERJECTIONS

1. TRUE INTERJECTIONS.—These are used as exclamations, denoting strong emotion. Some of them have evidently been adopted from the Spanish :

Dî, Behold! Look!
Diâhâ, Just look! Only look!
Hei, Hoe, Hello! Oh!
Uhu (without opening the lips), Ah!
Ae (pain, or shock), Ouch!
Nihe, Nihi (exhortation), Come! (Lat. *venite*.)
Puf (aversion), Ugh!
He, Hu, Pu (contempt), Pshaw!

2. IMPERATIVES USED AS INTERJECTIONS :

Lîi, Liâhâ, Look! Just look!
Gusê, Hurry! Be quick!
Sahyao, Hurry! Go quickly!
Falago, Hurry! Go! Run!
Lâttanao, Begone! Get out! Go away!
Pâkakâ, Silence! Hush! Hold your tongue!
Adahe! Beware! Be careful! Look out!
Cho (to animals) Whoa! Stop!

3. FROM THE SPANISH.—Expressions containing the names *Yuus* (Dios), *Hesus*, *María*, are not held to be profane in Chamorro. As in the Spanish, they are frequently used, and on the slightest provocation :

¹ *Am. Anthr.*, vol. v, p. 519; reprint p. 36.

Yuus-maase, Thanks!

Hesus (joy, admiration), How beautiful! How strange!

Hesus ke (contempt), What a miserable . . .!

Ásaena (wonder), Lord! Good gracious!

Ohalá (desire), I hope so! Would'to God!

Ai de mi (sorrow), Alas for me! Poor me!

4. VOCATIVE SUFFIX.—After nouns in the vocative case the suffix **lao** is used; as *Tata-lao*, O father! *Francisco-lao*, O St. Francis!

