William Edwin Safford papers on:
The Chamorro Language of Guam
in *American Anthropologist*:

I. 1903, v. 5, no. 2, pp. 289-311
II. 1903, v. 5, no. 3, pp. 508-529
III. 1904, v. 6, no. 1, pp. 95-117
IV. 1904, v. 6, no. 4, pp. 501-534
V. 1905, v. 7, no. 2, pp. 305-319
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 dictionary 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.

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 á las escuelas de Marianas el P. Fr. Aniceto Ibañez del Carmen, Cura parroco de Agaña. Manila: Imp. de Ramirez y Giraudier, 1865.
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 loveworthy 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'; Hagatna, or Hagadna, the name of the capital, has become 'Agaña'; Humatag, a village on the west coast, has been softened to 'Umata'; Aniguag to 'Anigua'; Aplà to 'Apra'; Malesò to 'Merizo'; and Inalahan to 'Inarahan.'

The Marianne islands, also known as the Marianas or Ladrones, 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° 14' and 20° 30' north, and the meridians of 142° 31' and 143° 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 Tagálog, 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

---

\(^1\) Coutt's Trotter in *Encyclopaedia Britannica*, ninth ed., 1883, xvi, 256.
\(^2\) *Encyclopaedia 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 Span­
ish influence, just as the Hawaiian has been influenced by English;
and into both languages words have been introduced by the colo­
nizers. A very interesting feature of the modern Chamorro lan­
guage, 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 follow­
ing 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 z are re­
placed by s; hard c and qu by k; the Spanish j by h; Spanish ll
by y; v by b; and x byks. 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 to­
gether, each one is sounded. Thus palaoan (woman) is pronounced
palao-an. A vowel is doubled only when there is a distinct repe­
tition of a single sound; for example, aabang (the name of a tree) is
pronounced a-âbang, and oomag (bathe) o-òmag.

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 lago, or lágó, ‘tear’; seko, ‘beat with the fist’; disó, ‘bruise or bump on the head’; lolo, ‘lull’; pugua, ‘betel-nut.’

Short vowels are indicated by a breve, as lágó, ‘weeper’; seso, ‘frequently’; dididè, ‘a little’; lókà, ‘tall, high’; güsè, ‘quick, soon.’

Guttural vowels are pronounced from the throat. They are indicated by a circumflex accent; as lalà, ‘sprightly, lively’; sèsè, ‘knife’; di, ‘behold’; lóló, ‘cough’; lú, ‘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; chelo, ‘brother,’ is sometimes written chelu; 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’; lahina, ‘his son’; cheluho, ‘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 danase; for Clerodendron inerminis, 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 —

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>lahe, male</td>
<td>i lähe, the male</td>
</tr>
<tr>
<td>hanom, water</td>
<td>guaha hänom? is-there water?</td>
</tr>
<tr>
<td>tomo, knee</td>
<td>i temo, the knee</td>
</tr>
</tbody>
</table>
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 *kōlat*, ‘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 *kōlat*, ‘fence’; *i kēlat*, ‘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 *casa*.
- *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 *Guahí*, 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 gu 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 Campagna.
p as in poor; German passen; Spanish polo.
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 makah-na, 'wizard.' In words derived from other languages terminal l and r become t (kolonet from the Spanish coronel; Señot, from Señor); the Tagálog p and k become f and h (faniki, 'fruit-bat,' from paniki; ist, 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 num-
ber 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 indi-
cated, 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 in-
serted or appended. Thus we have tāta, 'father'; tatāho, 'my
father'; tatanmáme, 'our father.'

There are certain particles, however, which always take the ac-
cent 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 ex-
pressed: as maláet, 'bitter,' pronounced ma-lá-et; haíña, 'his fore-
head,' pronounced ha-i-ná.

II. The Article

1. 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?'
2. THE DEFINITE ARTICLE i.—This article is used before common nouns and has the effect of changing the vowel of the tonic syllable of a noun or adjective immediately following it. It is invariable:

- hanom, water;
- kahet, orange;
- tomo, knee;
- chotda, banana-plant;
- pugua, betel-nut;
- uchan, rain;
- typo, well;
- i palaoan, the woman;
- i lähe, the man;
- i mauleg, the good one;
- guma, house;
- i gima, the house;
- i hānom, the water.
- i kāhet, the orange.
- i temo, the knee.
- i chetda, the banana-plant.
- i pigua, the betel-nut.
- i ichan, the rain.
- i typo, the well.
- i famalaoan, the woman.
- i lälāhe, the men.
- i manmaulig, the good ones.
- guma siha, houses.
- i gima siha, the houses.

The definite article is usually placed before a noun modified by a possessive, as in the Italian *la madre mia*, 'my mother,' *i nānā-ho; il tuo fratello*, 'thy brother,' *i chelu-mo; 'head,' ulo; thy head, i ilu-mo.*

If the noun does not immediately follow the article its tonic vowel is not affected; for example, 'the high house' is either *i gima na lokā*, or *i lekā na guma*. In the latter case the adjective *lokā* is changed to *lekā* because it immediately follows the article.

The article *i* may be used as a personal pronoun followed by a relative:

- I maguflii, he who is loved; the loved (one).
- I man-maguflii, they who are loved; the loved (ones).
- Guaho i humahanao, (it is) I who am going; I the going (one).
- I munhayan, that which is finished; the finished.
- I mapos, he who departed; the departed (one).

3. ARTICLES BEFORE PROPER NOUNS.—The Chamorro language resembles the Tagálog of the Philippines in the use of an article, *si*, before titles and the names of persons and animals. In this connection it may be regarded as the equivalent of the German definite article before proper nouns.
Si Huan, German, der Johan; John.
Si Nana, German, die Mutter; Mother.
Si Magalahe, The Governor; the high-chief.
Si Pale, The priest (meaning the priest of the parish).
Si Pale Palomo, Father Palomo.
Si Yuus, God.
Si Rae, The King (the reigning monarch).

As is an article used before the names of places, rivers, or natural objects, if these names be those of persons or of animals:

As Alonso, the Alonzo (river);
As Kiroga, the promontory named after Quiroga.
As Namo, Mosquito (the name of a district).

As may also precede a proper noun used in apposition; or when, as subject of a verb, it comes at the end of a sentence or subordinate clause:

I temtom as Felipe, Philip the prudent. (The prudent one, Philip.)
Ti hutungo haf hinasoso-ña enao as Pedro. I know not what Peter thinks of that (what his-thinking that, Peter.)
I chelu-ho as Kiko. My brother Francisco.
I saina-ta as Hesu Kristo. Our Lord Jesus Christ.

As is used also as a preposition before names of living persons, when it has the effect of the French chez, 'at the house of,' 'with.'
Gaige as Huan (Il est chez Jean); He is at the house of John.
Umeyag as Don Hösé (Il apprit chez Don Josef); He learned with Don José.

The Article iya.— Places, districts, or natural objects named for saints or with names of no known signification are preceded by the article iya.

Iya Santa Rosa. Santa Rosa (a mountain).
Loka iya Santa Rosa. Santa Rosa is high.
Dangkulo iya Hagatña. Agaña is big.
Dikiki na songsong iya Maleso. A small town Merizo.
Hihot na ogso iya Makahna. A near mountain Makahna.
Iya katan. The eastward.
Iya is used also as a preposition, when it signifies ‘at the house of’:

- Iya hita (Chez nous). At (our) home. (Inclusive.)
- Iya hame (Chez nous). At (our) home. (Exclusive.)
- Iya hameyo (Chez vous). At (your) home.
- Iya siha (Chez eux, chez elles). At (their) home.

This preposition is usually preceded by gi, with which it unites, forming giya. Where is your father? — Mano nai gaige i tata-mo? He is at (our) home. — Gaige giya hame.

Giya may also signify ‘with,’ ‘in the possession of’ some one, or ‘under the care of’; as —

Gaige i magagu-mo giya guaho. Thy clothing is in my possession.
Umeyag giya guaho. He studied under me.

Gi is suppressed before the article as:

Fanmalag as Felipe. Go-to Philip’s (chez Philippe).
Gaige as Pale. He-is-at the Priest’s (chez le curé).
Hulie as Huan i payu-mo. I saw in possession-of John your-umbrella.
Umeyag yo as Pale Palomo. I studied under Father Palomo.

4. OMISSION OF THE ARTICLE. — If the name of a place is in the genitive or if it is preceded by falag (‘go to’) or gine (‘from,’ ‘come from’), the noun does not take an article before it:

Falag-Esaña Go-to-Spain.

III. THE NOUN

1. GENDER. — Nouns may be of masculine, feminine, common, or neuter gender. Names of males belong to the masculine, names of females to the feminine, names of living things of which the sex is not indicated to the common, and names of inanimate objects to the neuter gender. Some plants are classified by the natives as male or female, and their names may be said to belong to the corresponding gender.

Gender may be indicated by distinct words or by the prefixes lahe (‘male’), palaoan (‘female’). The sex of mammals is some-

---

1 In the last case the whole phrase is treated as a compound verb and is conjugated accordingly. In the tenses requiring reduplication of the accented syllable, the penult pa is that which is repeated, as though in English “I am go-to-Spain-ing.”
times indicated by **toro** (‘bull’) and **baka** (‘cow’), derived from the Spanish.

<table>
<thead>
<tr>
<th>Common Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>taotao</strong>, person;</td>
<td><strong>lahe</strong>, man;</td>
<td><strong>palaoan</strong>, woman.</td>
</tr>
<tr>
<td><strong>saina</strong>, parent;</td>
<td><strong>tata</strong>, father;</td>
<td><strong>nana</strong>, mother.</td>
</tr>
<tr>
<td><strong>manog</strong>, fowl;</td>
<td><strong>lahe na manog</strong>, cock;</td>
<td><strong>palaoan na manog</strong>, hen.</td>
</tr>
<tr>
<td><strong>patgon</strong>, child;</td>
<td><strong>lahe na patgon</strong>, boy;</td>
<td><strong>palaoan na patgon</strong>, girl.</td>
</tr>
<tr>
<td><strong>chelo</strong>, brother or sister;</td>
<td><strong>lahe na chelo</strong>, brother;</td>
<td><strong>palaoan na chelo</strong>, sister.</td>
</tr>
<tr>
<td><strong>ngānga</strong>, duck;</td>
<td><strong>lahe na ngānga</strong>, drake;</td>
<td><strong>palaoan na ngānga</strong>, duck.</td>
</tr>
<tr>
<td><strong>guaka</strong>, cattle;</td>
<td><strong>toro</strong>, bull;</td>
<td><strong>baka</strong>, cow.</td>
</tr>
<tr>
<td><strong>chiba</strong>, goat;</td>
<td><strong>toro na chiba</strong>, he-goat;</td>
<td><strong>baka na chiba</strong>, she-goat.</td>
</tr>
<tr>
<td><strong>asagua</strong>, spouse;</td>
<td><strong>lahe na asagua</strong>, husband;</td>
<td><strong>palaoan na asagua</strong>, wife.</td>
</tr>
</tbody>
</table>

2. **Number.**—Nouns may be of singular, dual, or plural number.

The **dual** number of nouns as used in Chamorro is indicated by a separate form when the relationship existing between the two individuals is **mutual** or **reciprocal**. It is formed by inserting the particle **um** before the first vowel of the primitive word:

- **chelo**, brother or sister;  **chumelo**, (two) brothers or sisters, or brother-and-sister.
- **asagua**, spouse;  **umasagua**, spouses, or husband and wife.
- **atungo**, acquaintance;  **i umatungo**, the (two) acquaintances;
- **gachong**, companion;  **i gumachong**, the (two) companions;
- **aguflī**, friend;  **i umaguflī**, the (two) friends;
- **parientes**, kinsman;  **i pumarientes**, the (two) kinsmen.

The above forms are used only to express **mutual** relationship. In such expressions as ‘John's two brothers’ or ‘John's brother and sister,’ ‘her two husbands,’ ‘my two companions,’ the noun would not take the dual form. *I chumelo* might be rendered ‘the two brothers’ or ‘two sisters of each other,’ or ‘the brother and sister of each other.’

**Plural of Nouns.**—With the majority of nouns the plural is indicated by the addition of the word **siha** to the singular. This is equivalent to the plural of the third personal pronoun. It usually

---

1 It is interesting to note that words like **parientes**, derived from the Spanish, follow the laws of Chamorro grammar.
follows the noun, but it may precede it. If the idea of plurality is already expressed by a plural adjective it is unnecessary to add siha to the noun.

* guma, house; * guma siha, siha na guma; houses.  
* sēsē, knife; sese * siha, siha na sēsē, knives.  
* dangkulo na sēsē, good knife; * man dangkulo na sēsē, good knives.  
* chalan, road; * chalan siha, siha na chalan; roads.  
* manog, fowl; * manog siha, siha na manog, fowls.  
* mauleg na manog, good fowl; * manmauleg na manog, good fowls.  
* tuhong, hat; * tuhong siha, siha na tuhong, hats.  
* babue, pig; * babue siha, siha na babue, swine.  
* tī gima, the house; * tī gima siha, the houses.

**The Plural Prefix man.** — Certain nouns, and adjectives in general, form their plural by taking the prefix man. This prefix is used also to denote the plural in certain tenses of intransitive verbs. Nouns forming their plural in this way are usually the names of persons and of occupations in which persons are engaged. The latter are usually derivatives from verbs:

* chelo, brother or sister;  
* saina, parent;  
* gachong, companion;  
* agustii, friend;  
* kikoko, harvester;  
* pāpake, gunner;  
* sake, thief;  
* tituge, writer;  
* fahahan, purchaser;  
* filak, braider;  
* mauleg the good (man);  
* tālaye, the bad (man);  
* tunas, just (man);  
* yomog, fat (man);  
* manelo, brothers, sisters, or brothers and sisters.  
* mañaina, parents.  
* managachong, companions.  
* managustii, friends.  
* mañikoko, harvesters.  
* manpāpake, gunners.  
* manake, thieves.  
* manituge, writers.  
* manfahahan, purchasers.  
* manfilak, braiders.  
* manmauleg, the good (men).  
* manailaye, the bad (men).  
* manunas, just (men).  
* manyomog, fat (men).

It will be observed in the above examples that the prefix man has the effect in some cases of changing the initial letter of the primitive word. Thus—

---

1 Like the German Geschwister.
ch is changed to ñ (chelo, mañelo);
f is changed to m (fîfîlak, mamîfîlak);
k is changed to ŋ (kikoko, mañgikoko);
p is changed to m (pâpake mamâpake);
s is changed to ñ (sake, mañake);
t is changed to n (tituge, manituge).

When a change takes place in the initial letter the final letter of the prefix man is dropped. This does not apply to certain words of Spanish origin, as manparientes, the plural of parientes; mankasao, the plural of kasao, 'married person.' On the other hand we have mañantos as the plural of santos, 'saint'; mamôbble, the plural of pobble, 'poor'; mamale, the plural of pale ('padre'), 'priest.'

When a noun is preceded by an adjective in which plurality is expressed, it is not necessary that the noun should assume the plural form:

Manog, fowl; Ápaka i mänog, the fowl (is) white.
Manog siha, fowls; Manâpaka i manog, the fowls (are) white.

Nouns denoting relationship usually have a possessive particle united to them enclitically. The word lahe without the enclitic particle signifies 'male'; with the particle it signifies 'son.' Thus we have—

lahiho, my-son; hagaho, my-daughter;
lahitmo, thy-son; hagamo, thy-daughter;
lahinña, his- or her-son; hagana, his- or her-daughter;
lahitâ, our-son; ¹ hagata, our-daughter; ¹
lahinemame, our-son; ² haganmame, our-daughter; ²
lahinmiyo, your-son; haganmiyo, your daughter;
lahinñiha, their-son; haganñiha, their daughter.

Many words in modern Chamorro are derived from the Spanish, just as in the modern Hawaiian there are many derived from the English:

¹ The possessive particle ta, 'our,' is used when the person spoken to is included; thus lahitâ and hagata would be used by husband and wife in speaking to each other of their son and daughter.
² The particle mame, 'our,' is used when the person spoken to is excluded; thus lehinmame or haganmame would be used by a father or a mother in speaking to anyone else of their son or daughter.
pariente, kinsman;

tio, uncle;
primo, cousin;
guelo, grandfather;

Guelo and guela are derived from the Spanish abuelo and abuela.

Irregular Plurals.—A few words form their plural irregularly, some by reduplicating the first syllable:

lahe, man;
lahiho, my son;
hagaho, my daughter;
patgon, child;
palaoan, woman;

lalahe, men;
lalahiho, my sons;
hahagaho, my daughters;
famaguon, children;
famalaoan, women.

A kind of plural is expressed by prefixing to proper nouns or titles the particle ha:

si ha Pedro, Peter and friends, Peter and companions.
si harae, the king and court, the king and suite.
si hamalgalae, the governor and staff.

3. Case.—Strictly speaking, the form of a noun does not vary to indicate case. To indicate the genitive or possessive, however, the name of the object possessed, if it ends in a pure vowel (not guttural), takes an additional n when it is followed by a possessive noun or a possessive pronoun not enclitic:

pulo, hair; i pilun bábale, hair-of the eyelid (eyelashes).
tata, father; i tátan tátamo, the father-of thy-father.
tomo, knee; i temon kanae, knee-of the arm (elbow).
chelo, brother; i chelón nánaho, my mother's brother.
láhen magalahe i patgon, the child (is) the son-of the governor.
hágan palaoan i pátgon, the child (is) the daughter-of the woman.

4. Derivatives.—As in the Malayan, Melanesian, and Polynesian dialects and in many other languages a word may be used as several parts of speech; but in the Chamorro language the primitive word is usually combined with certain particles which become amalgamated with it. In the new word, or derivative, the root is not always recognizable at first glance, but by eliminating
the particles it becomes evident. These particles may be enclitically prefixed, affixed, or incorporated into the body of the word. The changes which a noun may undergo may be illustrated by the English word shoe, from which we have the verbs to shoe, to unshoe, to reshoe, which are conjugated like any other verb; the passive form to be shod; the nouns shoer, reshoeing, unshoeing; the adjectives shod, unshod, rough-shod, and shoeless. From the preposition in we have the adverbs in, inward, inside; the adjective inner, inmost, innermost, inside; the noun inside.

In the Chamorro there are words corresponding to these, formed by the addition of particles, and even of additional words, as to cause-to-shoe, to cause-to-be-shod; the interjection in (German here-in!); his-inward, his-eastward (i.e., east of him), and many others.

Derived Nouns. — We have already noticed the formation of the reciprocal dual by placing the particle um before the first vowel of a word and the formation of the plural of adjectives and of certain nouns by prefixing the particle man.

The Particle in. — This particle when inserted before the first vowel of an adjective, verb, or adverb forms an abstract noun. Like the definite article i it has the effect of modifying the simple vowels a, o, and u, following it to ä, e, and i:

lokā, high; īnekā, height.
Fedā, broad; īnedā, breadth.
anācō, long; īnanācō, length.
halom, within; īnālom, inside, heart.
fahan, buy; īnāhan, a purchase.
haso, think; īnāso, thought.
fatinas, do; īnatinas, an act.
taetae, pray; īnaetae, prayer.
mauleg, good; īnauleg, goodness.
ti mauleg, unkind; ti īnauleg, unkindness.
hupon, pale; īnīpon, pallor.
āpaka, white; īnāpaka, whiteness.
homhom, dark; īnemhom, darkness.
metgot, strong; īnetgot, strength.
gagō, idle; īnagō, idleness.
apaupau, fragrant; īnapaupau, fragrancy.
sotsot, contrite; īnetsot, contrition.
sangan, say; īnānagan, discourse.

Reduplication of First Syllable. — Verbal nouns designating the performer of an act or an habitual occupation are formed by the reduplication of the first syllable of the verb or by prefixing it to a similar syllable. The vowel of this prefix must be long, whether
that of the prefix to which it is prefixed be long or short. It is never guttural, and it causes the vowels following to be long, although in the primitive word they be short; it is open although the vowel in the primitive word be closed, and it makes open vowels of those which follow. If the first vowel of the primitive word be other than a it is changed to i in the prefix.

kānd, eat; kākānd, eater;
saṅgan, talk; sasaṅgan, slanderer;
kolat, fence; ki kolat, fence-maker;
tesgue, cheat; ti tesgue, cheater;
asgue, fumigate; ąasuge, fumigator;
tugē, write; titugē, writer;
kōkō, harvest; ki kōkō, harvester;
goha, fan; gigoha, fanner;
tugtug, inflame; titugtug, one who inflames;
uga, caress; i-uga, one who caresses;
atituyi, pry, lurk; a-atituyi, eavesdropper, a lurker;
faí-ni-nug, spy; fafaí-ni-nug, a spy;
chat-pachod, evil-mouth; chat pachod, blasphemer;
gofiggofig, grunt; gigofiggofig, grunter.

The above form is used only to denote an occupation or the performer of an habitual act. It is incorrect to say i nanalibreta, ‘our savior,’ from na-libre, ‘to make-free’ (a word derived from the Spanish). In this case a derivative with in is formed from the verb: i minalibre-hit as Hesukristo, ‘our savior Jesus Christ’; that is, ‘he who saved-us Jesus Christ.’

The Prefix gā. — The particle gā when prefixed to a noun or a verb in the infinitive signifies a fondness, taste, or propensity for a particular thing or act:

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Derived Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>tangis, weep; tumangis, to weep; tumangis, one prone to weep.</td>
<td>gā tumangis, one prone to weep.</td>
<td>gā tumangis, one prone to weep.</td>
</tr>
<tr>
<td>layao, ramble; lumayao, to ramble;</td>
<td>gā lumayao, a gad-about.</td>
<td>gā lumayao, a gad-about.</td>
</tr>
<tr>
<td>mames, sweet;</td>
<td>gamāmes, a lover of sweets.</td>
<td>gamāmes, a lover of sweets.</td>
</tr>
<tr>
<td>salape, money;</td>
<td>gāsalape, an avaricious man.</td>
<td>gāsalape, an avaricious man.</td>
</tr>
<tr>
<td>machocho, labor;</td>
<td>gāmachocho, an industrious man.</td>
<td>gāmachocho, an industrious man.</td>
</tr>
<tr>
<td>tuba, toddy;</td>
<td>gātiba, one addicted to toddy.</td>
<td>gātiba, one addicted to toddy.</td>
</tr>
<tr>
<td>palaoan, woman;</td>
<td>gāpalaoan, a runner after women.</td>
<td>gāpalaoan, a runner after women.</td>
</tr>
<tr>
<td>kaliso, reed;</td>
<td>gākaliso, the reed-warbler.</td>
<td>gākaliso, the reed-warbler.</td>
</tr>
</tbody>
</table>

The Prefix gi. — This particle prefixed to a geographical name signifies an inhabitant, native, or citizen of a place.¹

¹ Instead of this prefix the word taotao (‘person’) may be used, as taotao Luta, a man of Rota; taotao Hagat, a citizen of Agat. Spanish names of countries are now also used.
Luta, the island of Rota;  gilita, an inhabitant or native of Rota.
Hagat, the village of Agat;  gilihagat, an inhabitant of Agat.
Lago, north;  gilago, a northman, a Spaniard.
Haya, south;  gihaya, a southerner, a Chamorro.

The Particles fan . . . yan.—A word preceded by the particle fan and followed by yan or an signifies a place devoted to some particular thing or in a certain state or condition:

sune, taro (Colocasia antiquorum);  fansuniyan, a taro-patch.
tupo, sugar-cane;  fantupuyan, a cane-field.
fach, mud;  fanfachiyan, a muddy place.
miais, maize;  fanmaeiyan, a corn-field.
fai, growing rice;  famaaiyan, a rice-field.
benado, deer (from the Spanish);  fanbenaduyan, a place abounding in deer.

The Suffix ha.—The particle ha appended to a noun or a pronoun signifies ‘alone,’ ‘real,’ or ‘pure’ (without admixture), ‘no one else,’ ‘nothing else’:

Yuus, God;  Yuushá, God only, God himself, God and no one else;
Haga, blood;  Hagahá, blood only, real blood, blood itself;
Hanom, water;  Hanomhá, water alone; pure water;
Guaho, I;  Guahohá, I myself, even I, I alone, I by myself;
Hago, thou;  Hagohá, thou thyself, even thou, thou alone;
Guiya, he or she;  Guiyahá, he himself, even he, she alone.

Ufanule hanomhá ni i gini i típo, sádog, tasi, pat gini i ichan; sa ti vale i hanom ni i gini niyog pat tinegha.¹

IV. THE PRONOUN

I. ETYMOLOGY.—The pronouns of the Chamorro language are of the same origin as those of the Malayan, Philippine, Melanesian, and Polynesian languages:

¹ Directions for baptism, from Fray Aniceto Iboñez’ Explanation of the Holy Sacraments, pp. 16-17. In the expression ti vale, ti is the negative particle and vale is taken from the Spanish.
2. No Dual Form. — Unlike the Tagálog and the Polynesian languages there is no distinct form for the dual of pronouns. With verbs the dual is expressed, in certain conjugations, by the singular form of the verb accompanied by the plural form of the pronoun; for example, basnak yô, ‘I fell’; basnak hit, ‘we two fell’; man-basnak hit, ‘we fell.’

3. Two Forms of the First Person Plural. — Like the other languages of the preceding table and their allies the Chamorro has two forms for the plural of the first person. The first includes the person addressed and the second excludes him. Thus hita (‘we,’ inclusive) signifies ‘you and I’ or ‘thou and I’; hame (‘we,’ exclusive) signifies ‘he [or she] and I’ or ‘they and I.’ In the Polynesian form above given the essential parts of the pronouns are the first syllables, ta and ma, the second syllable, tou, being derived from tolu, the numeral ‘three.’ Just as in the Samoan the plural ta is used sometimes for the singular, so in Chamorro hita may be used as a sort of ‘editorial we.’

4. Modification of Personal Pronouns. — When the pronoun is used alone or follows a preposition, or when for emphasis it precedes the predicate, the first form given in the preceding table is used. When the predicate or object is the principal idea to be expressed, the pronoun follows the predicate and the second form in the table is used. This form may be considered an abbreviation of the first. For the second and third persons plural there is but one form, whether the pronoun precedes or follows the verb.

A. Pronouns Used Emphatically and After Prepositions

<table>
<thead>
<tr>
<th>English</th>
<th>Chamorro</th>
<th>Tagálog</th>
<th>Malayan</th>
<th>Fate</th>
<th>Samoan</th>
</tr>
</thead>
<tbody>
<tr>
<td>I;</td>
<td>guaho, yô;</td>
<td>akô;</td>
<td>aku, saya;</td>
<td>kinu, au;</td>
<td>‘oa’u,’ou;</td>
</tr>
<tr>
<td>thou;</td>
<td>hago, hao;</td>
<td>tkô, ka;</td>
<td>angkau;</td>
<td>nango, ngo;</td>
<td>‘o’oe;</td>
</tr>
<tr>
<td>he, she, it;</td>
<td>guiya, gui;</td>
<td>siyâ;</td>
<td>ia, dia;</td>
<td>nai, a;</td>
<td>‘oia;</td>
</tr>
<tr>
<td>we (incl.);</td>
<td>híta, hit;</td>
<td>táyo;</td>
<td>kita;</td>
<td>ngita;</td>
<td>tátou;</td>
</tr>
<tr>
<td>we (excl.);</td>
<td>hame, ham;</td>
<td>kamí;</td>
<td>kamí;</td>
<td>ngamí;</td>
<td>mátoú;</td>
</tr>
<tr>
<td>you;</td>
<td>hámyo;</td>
<td>kayô;</td>
<td>kamu;</td>
<td>kumu, mu;</td>
<td>‘outou;</td>
</tr>
<tr>
<td>they;</td>
<td>siha;</td>
<td>silá;</td>
<td>dia-orang;</td>
<td>nara, ra;</td>
<td>látou.</td>
</tr>
</tbody>
</table>

1 Melanesian; belonging to the new Hebrides group.
Who drank the toddy?
**Thou** drankest the toddy.
**He** drank the toddy.
**We** (you and I).
Who is that?
**We** (they and I).
At our house (**chez nous**).
At your house (**chez vous**).
At their house (**chez eux**).

**Hayi gumimen i tiba?**
**Hago gumimen i tiba.**
**Guiya gumimen i tiba.**
**Hita.**
**Hayi enao?**
**Hame.**
**Giya hame.**
**Giya hamyo.**
**Giya siha.**

**B. PRONOUNS FOLLOWING THE PREDICATE**

Do you sleep at home?
**Mamaigo hao giya hamyo?**
No, I sleep at the palace.
**Ahe, mamaigo yö gi palasio.**
He wishes to go.
**Malago gui humanao.**
Give me (some) water.
**Naë yö hanom.**
Bring us (a) green coconut.
**Chulie ham manha.**
I-give you (an) orange.
**Hunae hao kahel.**
**Mangâe manog hit.**
Who (art) thou?
**Hayi hao?**
I (am a) man.
**Lahe yö.**
**Thou** (art a) woman.
**Palaon hao.**
**He** (is a) child.
**Patgon gui.**
**We** (are) brethren (you and I).
**Mañelo hit.**
**We** (are) tall (they and I).
**Manioka ham.**
**You** (are) bad.
**Manailaye hamyo.**
**They** (are) very good.
**Mangêfmauleg siha.**

From the above examples it will be seen that the second form of the pronoun as given in the table is used if, whether as subject or object, it follows the predicate.

**Pronominal Prefixes to Verbs.** — Where the subject is not emphatic, and a transitive verb or a verb with a definite object is the principal idea to be expressed, certain particles are prefixed to verbs to express person. These cannot be regarded as independent pronouns, but in a manner as corresponding with the endings of a verb in Spanish or Latin.
Did you see the owl?  Unlii i memo?
I-saw the owl, Hulii i memo;  We-saw the reed-warbler, Talii i gakaliso;
We-saw the fan-tail, Enlii i  You-saw the kingfisher, Inlii i
chichirika;  sihig.
Thou-sawest the crow, Unlii i  They-saw the fruit-bat, Halii i
äga;  fanihì.
He-saw the rail, Halii i kôkô;

6. DEMONSTRATIVE PRONOUNS. — As in other languages the de­
monstrative pronouns differ from corresponding adjectives only in
being used independently of a noun:

Kalang modoŋg yuhe i aǹok.  Like (a) ship (is) that-yonder
    which is-approaching.
Hayi enao?  Hayi yenao?  Who is that?
Daŋkulo ini, dikikë enao.  Big (is) this, little that.

7. INDEFINITE AND INTERROGATIVE PRONOUNS. — In the same
way the indefinite and interrogative pronouns correspond to indefi­
nite and interrogative adjectives:

Guaha mato,
Konê hayihâ i unsodâ,
Hutungo hayi si Kiroga,
Hayi naanmo?
Dididê siña hukanô,
Hayi si Matapang?
Haf enao?  Hafa yenao?
Haf ini?  Hafa yini?
    Somebody has-arrived.
    Catch whomsoever you find.
    I know who Quiroga was.
    Who (is) thy-name?
    Little can I eat.
    Who was Matapang?
    What is that?
    What is this?

8. RELATIVE PRONOUNS. — The relative as used in the Chamorro
language may be regarded as a distinct part of speech differing from
the pronoun.  Those used are i, ni i, and na.
    A. The relative i may be called a definite relative. It is used if
the antecedent is a demonstrative pronoun or is limited by a demon­
strative adjective without the article i:

Si Kiroga yuhe i mangana giya Luta.  Quiroga was that one who con­
ered on the island of Rota.
Si Huan yuhe i pumuno i gaho babue.  John is that one who killed my pig.
b. The relative *ni i* is used when the antecedent is limited by the definite article *i*:

*Mafanaan José Palomo* *ni i* *fumānāgue yō.*

Is-named José Palomo the priest *who* taught me.

*Gāho* *yuhe* *ni i nobiyo* *ni i* *kumākate.*

Mine (is) yonder the ox *which* is-bellowing.

*Nāe nu in i chelum* *ni i* *bachet.*

Give this to your-brother *who* is-blind.

c. The relative *na* is used with descriptive subordinate clauses and may be called indefinite. It is used with an antecedent which is not modified by a demonstrative adjective nor by the definite article.

*Ayegue lahe gi gima na* *maŋōŋ-gone* *magi* *manog siha.*

There is a man in the house *who* has brought hither fowls.

*Hulīe* *taotao na* *purōhā* *lumāyao.*

I saw a person *who* did-nothing-but boast.

d. Sometimes, as in English, the relative is omitted. An involved sentence having a principal and a subordinate clause is better rendered in Chamorro by a compound sentence with coordinate clauses connected by the conjunction *ya* ('and').

*Hihina i hakone nigab na* *guihan* *si Manuel.*

The fish Manuel caught yesterday *was poisonous.*

---

1 In the above cases *i* might possibly be regarded as an article and the relative clause a noun, as 'your brother the blind one.'
V. Possessives

1. Two Methods of Indicating Possession.—In the Chamorro language possession may be indicated in two ways: (1) by suffixing possessive pronouns enclitically to the noun, as with nouns expressing relationship or the names of the parts of the body; (2) by distinct words which may be called independent possessives, to which the possessive pronouns are added in the same way as to nouns. These are used with the names of inanimate objects and of animals.

2. Possessive Suffixes.—The use of possessive suffixes with nouns expressing relationship has been shown on page 303. In the same way these suffixes are combined enclitically with the names of the parts of the body. Examples:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>-ho or -ko, my;</td>
<td>-ta, our (yours and mine);</td>
</tr>
<tr>
<td>2nd person</td>
<td>-mo, thy;</td>
<td>-mame, our (theirs and mine);</td>
</tr>
<tr>
<td>3rd person</td>
<td>-fia, his, her, its.</td>
<td>-miyo, your;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-fiiha, their.</td>
</tr>
</tbody>
</table>

This method of using the possessive pronouns shows the relationship of the Chamorro with the Malayan and Melanesian languages, as well as to the allied Philippine dialects. In the Malayan, for instance, we have *ku, mu, na*, corresponding to the Chamorro *ko, mo, ña*. In Melanesia the corresponding possessive pronouns are suffixed only to nouns of a certain class. In the Malay they are suffixed to nouns without any distinction of class, though in
colloquial usage the third person ña alone is common. In the Philippine dialects independent possessives may be used with nouns expressing relationships, as ang aquing amá, “my father.” In the Polynesian corresponding particles are suffixed to roots to form possessive pronouns, but they are not suffixed to nouns. In the Chamorro these suffixes must be used with nouns expressing relationship and with the names of the parts of the body; they may however be used with the names of inanimate objects, but they cannot be used with the names of living animals. In this particular, then, the Chamorro agrees with the Melanesian and not with the Malay, Philippine, or Polynesian. In the language of the Marshall group there are suffixes to nouns of a certain class as in the Melanesian, but the resemblance of the Chamorro with the Micronesian dialects is more remote than with the Melanesian.\(^1\)

On several islands of the Solomon group the dialects spoken by the natives have possessive suffixes almost identical with those of the Chamorro.\(^2\) In the New Hebrides group the resemblance of the dialects in this particular is also striking. In the Philippines it is not so close. In the following table a comparison is made between the Chamorro possessive suffixes and those of the Ngao and Bugotu dialects of Ysabel island of the Solomon group, those of Fate and Oba, or Lepers island, of the New Hebrides group, and the Tagalog of the Philippine group.

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>GUAM</th>
<th>SOLOMON ISLANDS</th>
<th>NEW HEBRIDES</th>
<th>PHILIPPINES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Chamorro</td>
<td>NgaO</td>
<td>Bugotu</td>
<td>Oba</td>
</tr>
<tr>
<td>my</td>
<td>ho, ko</td>
<td>ngu</td>
<td>ngu</td>
<td>gu</td>
</tr>
<tr>
<td>thy</td>
<td>mo</td>
<td>mu, u</td>
<td>mu</td>
<td>ma</td>
</tr>
<tr>
<td>his, her</td>
<td>ńa</td>
<td>ńa, a</td>
<td>ńa</td>
<td>na, ne, n; na</td>
</tr>
<tr>
<td>our (incl.)</td>
<td>ta</td>
<td>da, da tati</td>
<td>da</td>
<td>gita</td>
</tr>
<tr>
<td>our (excl.)</td>
<td>mame</td>
<td>mami, mi, gati</td>
<td>mami</td>
<td>mai, met</td>
</tr>
<tr>
<td>your</td>
<td>miyo</td>
<td>miu</td>
<td>miu</td>
<td>miu</td>
</tr>
<tr>
<td>their</td>
<td>ńiha</td>
<td>ra, di</td>
<td>dia</td>
<td>ra, re</td>
</tr>
</tbody>
</table>

In expressing relationship or possession a noun with the possessive suffixed is usually preceded by the definite article, as in the Italian


\(^2\)This is also true of the interrogatives, as we shall see later.
*il padre mio*, and the tonic vowel is modified as explained on page 294.

- tāta, father;
- i tātāho, my father;
- i tātāmo, thy father;
- i tātāña, his father;
- i tātāta, our father;
- i tātāmāme, our father;
- i tātāmiyo, your father;
- i tātāniha, their father;
- tōmo, knee;
- i temōko, my knee;
- i temōmo, thy knee;
- i temōña, his knee;
- i temōta, our knee;
- i temonmāme, our knee;
- i temonmiyo, your knee;
- i temonniha, their knee.

From the above examples it will be seen that when the possessive is added it forms a new word with the noun and the accent of the primitive word is shifted so as to fall on the penult.

The Suffix ko.—*Ko* is used instead of *ho*, with a word ending in a simple short vowel, a diphthong, or a vowel preceded by two consonants; as chōtā, 'banana-plant,' i chētāko, 'my banana-plant'; dōgā, 'sandal,' i degāko, 'my sandal'; i guelōko, 'my grandfather.'

The Connective n.—As with a noun followed by a genitive (page 304) a word ending in a pure vowel (not a guttural) takes *n* after it before the plural suffixes *māme, miyo, niha.* This may be considered akin to the preposition "of"; and *i tātāmāme* may be thought of as 'the father-of-ours.'

3. Independent Possessives.—These are words formed of a root to which the possessive suffixes are added. They may be used as adjectives with nouns; or they may be used as pronouns independently.

- iyoko na guma, my house;
- iyomo na sēsē, thy knife;
- gāho na manog, my fowl;
- gāfia na babue, his pig;
- iyoko *pat* iyomo, mine or thine;
- iyoña yan iyota, his and ours;
- gāho *i* manog, mine (is) the fowl;
- gāta i karabao, ours (is) the carabao.

1 First person inclusive, signifying 'your father and mine,' as when brothers are speaking together.

2 First person exclusive, signifying 'our father, not yours,' as in speaking to anyone other than a brother or sister.

3 The connective particle *na* is used to join a noun and its adjective; it is not translatable.
Possessive used with Inanimate Objects.—With inanimate objects the possessive root iyo is used combined with the regular possessive suffixes. This root may be considered as a noun signifying 'belonging,' since it occurs in Chamorro independently of the possessive pronouns, in such words as iyon-langit, 'belonging of heaven,' celestial, or heavenly; iyon-tasi, 'belonging of the sea,' marine; iyon-tano, 'belonging of the earth,' terrestrial; iyon-guma, 'belonging of the house,' domestic.

Possessive used with Living Animals.—To express the ownership of animals the root gâ is used, combined with the regular possessive suffixes. This particle may possibly be derived from gagâ, the Chamorro word for 'animal.' Examples:

<table>
<thead>
<tr>
<th></th>
<th>WITH INANIMATE OBJECTS</th>
<th>WITH ANIMALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>iyoko</td>
<td>gâho</td>
</tr>
<tr>
<td>2d person</td>
<td>iyomo</td>
<td>gâmo</td>
</tr>
<tr>
<td>3d person</td>
<td>iyoña</td>
<td>gâña</td>
</tr>
</tbody>
</table>

Singular

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person (incl.)</td>
<td>iyota</td>
</tr>
<tr>
<td>1st person (excl.)</td>
<td>iyonmame</td>
</tr>
<tr>
<td>2d person</td>
<td>iyonmiyo</td>
</tr>
<tr>
<td>3d person</td>
<td>iyonniha</td>
</tr>
</tbody>
</table>

Plural

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person (incl.)</td>
<td>gâta</td>
</tr>
<tr>
<td>1st person (excl.)</td>
<td>gâmame</td>
</tr>
<tr>
<td>2d person</td>
<td>gâmiyo</td>
</tr>
<tr>
<td>3d person</td>
<td>gâniha</td>
</tr>
</tbody>
</table>

Possessives as Adjectives.—Following are examples of possessives used as adjectives:

- iyoko na guma, my house;
- iyoma na sësë, thy knife;
- iyoña na tughong, his hat;
- iyota na tupô, our well;
- iyonmame na lebbio, our book;
- iyonmiyo na lamasa, our table;
- iyonniha na guaot, their staircase;

- i gâho na galago, my dog;
- i gâmo na manog, thy fowl;
- i gâña na habue, his pig;
- i gâta na karabao, our buffalo;
- i gâmame na nobiyo, our ox;
- i gâmiyo na chiba, your goat;
- i gâniya na ñgânga, their duck.

The possessives do not vary with gender or number of the nouns they modify. Where the plural is formed regularly by the use of the word siha, this may precede or follow the noun; as 'his houses,' iyoña na guma siha, or iyoña siha na guma.
Inanimate objects may take the possessive suffixes to express possession, as *i gima*ho, 'my house,' etc.; but with the names of animals the suffixes cannot be used.

**Possessives as Pronouns.** — The following are examples of possessives as pronouns:

- *Iyoko i gima,* mine (is) the house; the house is my belonging;
- *Iyomo i sē,* thine (is) the knife; the knife is thy belonging;
- *Iyoña i tihong,* his (is) the hat; the hat is his belonging;
- *Iyota i ti*pō,* ours (is) the well; the well is yours and mine;
- *Iyonname i lebblo,* ours (is) the book; the book is ours not yours;
- *Iyonmiyo i lamasa,* yours (is) the table; the table is your belonging;
- *Iyonniha i guaot,* theirs (is) the staircase; the staircase is theirs.

In the same way we have *gâmo i babue,* 'thine the pig,' 'the pig is thy animal'; *gâña i manog siha,* 'the chickens are his'; *gâmiyo i nobiyo,* 'the ox is yours'; *gâniha i chiba siha,* 'the goats are theirs.'

4. **Possessive Suffixes with Adverbs.** — In expressing relative position or direction from a person or object the Chamorros make use of an adverb or adverbial noun followed by a possessive suffix. This corresponds to the use in English of such expressions as 'on my right,' 'on thy left,' 'to my eastward,' 'in our rear,' 'on its outside,' etc. Examples:

- *lago,* north; *i lä*go*ho,* my northward, on my north;
- *haya,* south; *i hâya*mo,* thy southward, south of thee;
- *katan,* east; *i kâta*ni*ña,* his eastward, east of him;
- *luchan,* west; *i lichan*ta,* our westward, west of us;
- *hulo,* above, up; *i hilon*na*me,* above us (not above you);
- *papa,* below, down; *i pâ*pam*yo,* below us, underneath us;
- *mona,* front, first; *i mena*ni*ha,* in front of them;
- *tate,* behind; *i tâ*ten*ni*ha,* behind them, in their rear;
- *entalo,* between; *i entalo*ni*ha,* between them, in their midst;
- *fiun,* near; *i fiun*ho,* near me, by my side;
- *halom,* in, inside; *i hâlom*ni*ha,* inside of them;
- *huyong,* out, outside; *i hiyong*ni*ha,* outside of them, their outside;

---

1 In the Chamorro language there is no copulative verb. 'To be' is expressed only when it corresponds to the Spanish *estar* or the Italian *stare* when used to express position. *Iyoko* may be regarded in the light of a verb 'to be mine.'
agapa, right hand,  i āgapaña, on the right of him;
akague, left hand,  i ācagueña, his left, left of him.

5. Possessive Suffixes with Verbs. — There are certain verbs which take the form of nouns with possessive suffixes to indicate person and number. These verbs may have the possessive form only in certain tenses of the indicative mood; or they may have this form ordinarily in interrogative expressions after the pronoun hafa ('what '):

ilêgko, I said (‘my saying’); ilêlegko, I say (‘my saying,’ present tense); gaoko, I prefer (‘my preference’); hinasoko, I think (‘my thinking’); pineloko, I believed (‘my thinking’ (was)); hafa malagômo, what do you wish? (‘what your wishing’?); hafa ilegña, what did he say? (‘what his saying’?); hafâ ilêlegña, what is he saying? (‘what his saying’?).

In answering such questions the same form may be used, but the ordinary declarative form of expression is frequently used. In the verbs given in the above examples, with the exception of malagô, the ordinary form used in conversation is the possessive. Following is the conjugation of the verb alog, ‘say.’ In the Chamorro the primitive word is shown in the direct imperative, the other parts being derived from it, as will be shown later in treating of the verb.

ALOG! SAY!

<table>
<thead>
<tr>
<th>PAST</th>
<th>PRESENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ilêgko, I said,</td>
<td>Ilêlegko, I say, I am saying,</td>
</tr>
<tr>
<td>Ilêgmo, thou saidst,</td>
<td>Ilêlegmo, thou sayest,</td>
</tr>
<tr>
<td>Ilêgña, he said,</td>
<td>Ilêlegña, he says, he is saying,</td>
</tr>
<tr>
<td>Ilêgta, we said (incl.),</td>
<td>Ilêlegta, we say, we are saying,</td>
</tr>
<tr>
<td>Ilêgmame, we said (excl.),</td>
<td>Ilêgmámara, we say, we are saying,</td>
</tr>
<tr>
<td>Ilêgmiyo, you said,</td>
<td>Ilêgmimiyó, you say, you are saying,</td>
</tr>
<tr>
<td>Ilêgñiha, they said.</td>
<td>Ilêgñiníha, they say, they are saying.</td>
</tr>
</tbody>
</table>

VI. ADJECTIVES

1. QUALIFYING ADJECTIVES

1. SIMPLE ADJECTIVES. — Although many adjectives in the Chamorro language are in reality other parts of speech used to qualify nouns either in their primitive form or with the addition of
prefixes, suffixes, or infixes, there are some words which may be considered in their primitive form to be true adjectives:

- dangkulo, big;
- dikiki, little;
- lokå, high;
- yomog, fat;
- gasgas, clean;
- homhom, dark;
- paopao, fragrant;
- agaga, red;
- āpaka, white;
- atuloŋ, black;
- homlo, healthy.

2. ADJECTIVAL PREFIXES. — Following is a list of the principal prefixes used in the Chamorro to form adjectives.

The Syllable ma. — Many adjectives expressing the quality, nature, or condition of an object begin with the syllable ma:

- mahetog, hard, solid;
- manana, soft;
- mahanas, softened;
- mahlos, smooth;
- mapot, difficult;
- makat, heavy;
- masogsog, lean;
- manana, light (not dark);
- manangi, savory;
- maasen, salty;
- maasne, salted;
- maipe, hot;
- maneŋheŋ, cold;
- mauleg, good;
- magof, glad;
- maase, kind;
- mamåhla, ashamed;
- mangon, quiet;
- malaŋo, sick;
- mames, sweet;
- maagsom, sour;
- malaet, bitter.

The Prefix ma used with Verbs. — As a prefix to verbs ma forms a participle, and is used to indicate the passive voice or condition:

<table>
<thead>
<tr>
<th>VERB</th>
<th>PARTICIPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>poka, break;</td>
<td>mapoka, broken; to be broken;</td>
</tr>
<tr>
<td>titeg, tear;</td>
<td>matiteg, torn; to be torn:</td>
</tr>
<tr>
<td>gufliti, love;</td>
<td>magufliti, loved; to be loved;</td>
</tr>
<tr>
<td>saulag, whip;</td>
<td>masaulag, whipped; to be whipped;</td>
</tr>
<tr>
<td>palae, anoint;</td>
<td>mapalae, anointed; to be anointed;</td>
</tr>
<tr>
<td>tuno, burn;</td>
<td>matuno, burnt; to be burnt;</td>
</tr>
<tr>
<td>hafot, bury;</td>
<td>mahafot, buried; to be buried.</td>
</tr>
</tbody>
</table>

These participles may be used as adjectives to qualify nouns; as magufliti na gachon, 'loved companion' or 'dear companion.' The prefix ma is used in several Melanesian languages in the same way; and in Samoan it has the force of making certain active verbs neuter or passive.1

---

The Prefix **kā**.—This prefix is used with certain nouns and takes the principal accent or stress of the word. It has the effect of modifying the succeeding vowels as in the case of the article *i*. It signifies ‘covered with’ or ‘spotted with’:

- *fachē*, mud; **kāfachē**, covered with mud; muddy;
- *hagā*, blood; **kāhagā**, stained with blood; bloody.

The Prefix **gā**.—This prefix is used before nouns and infinitives and expresses taste, habit, or inclination:

- *mames*, sweet; **gāmames**, fond of sweets;
- *tuba*, toddy; **gātiba**, fond of toddy;
- *salape*, money; **gāsalape**, fond of money;
- *machocho*, labor; **gāmachocho**, industrious.

These adjectives may be used as nouns, as may be seen on page 306. In such cases **gāsalape i taotao** may be translated ‘fond of money is the man,’ or ‘the man is a miser.’

The Prefix **gusē**.—This prefix is used with certain neuter or intransitive verbs to form adjectives denoting propensity or tendency:

- *basnak*, fall; **gusēbasnak**, prone to fall;
- *mahāngaŋ*, to be frightened; **gusēmahāngaŋ**, easily frightened, timid;
- *guafi*, fire; **gusēguafi**, easily fired, irascible.

The Prefix **ha**.—This prefix has very much the same force as the preceding:

- *lalalo*, to become angry; **hālalalo**, easily angered, irritable;
- *bubo*, to be vexed; **hābubo**, easily vexed;
- *sulon*, to slide, to slip; **hāsulon**, prone to slide.

**in ... an**.—A noun with the syllable *in* prefixed and either followed by *an* (or *yan*) or without a suffix forms an adjective signifying ‘infested with,’ ‘attacked by,’ ‘overrun with.’ If the noun begins with a consonant the added syllable is inserted after the initial consonant:

- *otdot*, ant; **inetdot** or **inetdotan**, infested or attacked by ants;
- *uldō*, worm, maggot; **ineludan**, infested by worms, maggoty;
- *sasata*, wasp; **sinasata**, infested by wasps;
- *benado*, deer; **binenado**, overrun with deer.
The Prefix mi. — This prefix signifies ‘abounding in’:

- salapê, money; misalapê, abounding in money, rich;
- unai, sand; miunai, sandy;
- huto, louse; mihito, lousy;
- gâgâ, animal; migâgâ, having many animals;
- tiniŋgo, knowledge; mitiniŋgo, well informed, learned;
- acho, stone; miacho, full of stones, stony;
- tituka, thorn; mitituka, thorny;
- guinaha, property; miguinaha, wealthy;
- sisina, power; misisina, powerful.

The Prefix ë. — This prefix is used with certain substantives as the reverse of mi, signifying ‘to be lacking in,’ ‘to be possessed of little’:

ëhinaso si Huan, John is lacking in intelligence; John has little brain.
ëfino si tatammo, Thy father is (a man) of few words.

The Prefix nà. — With certain adjectives or neuter verbs this forms an adjective expressing the effect of some act or thing. The derived word may also be regarded as a verb:

- gasgas, clean; nágasgas, cleansing; to make clean;
- maho, thirsty; námaho, thirsty-causing; to make thirsty;
- yayas, tired; nàyayas, tiresome; to make tired;
- tenhos, angry; nátenhos, exasperating; to make angry;
- maańao, afraid; námaańao, terrifying; to make afraid.

The Prefix mãma. — This prefix used with a verb signifies ‘capable of being . . .’ and may be rendered into English by an adjective ending in -ble.

- kano, eat; mãmakano, edible; capable of being eaten.
- gimen, drink; mãmagimen, drinkable; capable of being drunk.
- taitai, read; mãmataitai, legible; capable of being read.

The idea expressed by this prefix may be indicated by the suffix on or yon, as we shall later see.

The Prefixes góf, cháť. — These two prefixes are used with many words as contrasts to each other. Gof, gef, or ges expresses a good quality; cháť expresses a bad quality. As prefixes to adjectives góf is also frequently used to indicate the superlative: absolute and cháť to indicate the imperfection of a quality:
géfago, pretty;  
géftano, fertile;  
géfmata, sharp-eyed;  
chátago, ugly;  
cháttano, sterile (land);  
chátmata, near-sighted.

The Prefix tag. — This prefix sometimes denotes habit or disposition, and is often used with adverbs of place or position, to form adjectives:

hulo, above, up;  
papa, below, down;  
lago, north;  
katan, east;  
baan, to rise late;  
taghilo, high, lofty, pretty high;  
tagpapa, low, base;  
taglago, in the north, well to the north;  
tagkatan, in the east, oriental;  
tagbaan, accustomed to rise late.

Degrees of Quality

Superlative Prefixes sen, sesen. — These prefixes when used with a noun signify ‘real,’ ‘true,’ or ‘genuine’; as sen lahe, ‘a real man.’ When prefixed to adjectives they have the significance of ‘very,’ ‘exceedingly.’ —

tailaye, bad;  
dangkulo, big, great;  
abale, bad, wicked;  
baba, bad, worthless;  
dikiké, small, little;  
kokaño, cowardly;  
sentenlaye, very bad;  
sendangkulo, very big, very great;  
senabale, very bad;  
senbaba, very bad, quite worthless;  
sendikiké, very small, tiny;  
sesenkokaño, very cowardly.

The Prefixes gof, gef, ges. — These prefixes also express the superlative, but usually in a good sense:

gasgas, clean;  
mauleg, good;  
gatbo, beautiful;  
apaka, white;  
yayes, tired;  
gófgasgas, very clean;  
géfmauleg, very good, excellent;  
géfgatbo, very beautiful;  
gésapaka, very white, pure white;  
gésyayes, very tired, well tired.

The Prefix pinat. — This prefix denotes the possession of a quality in too great a degree:

mames, sweet;  
mantika, lard;  
maasen, salty;  
malaet, bitter;  
pinatmames, too sweet, over-sweet;  
pinatmantika, too greasy;  
pinatmaasen, over-salty;  
pinatmalaet, too bitter.
Modifying Prefix lá. — This prefix signifies the possession of a quality in a modified degree. It may be translated ‘rather,’ ‘somewhat,’ or by the English suffix -ish:

ápaka, white; láápaka, somewhat white, whitish;
bihó, old; lábihó, rather old, oldish;
chatpago, ugly; láchatpago, rather ugly.

Prefix of Equality chá or achá. — These prefixes used with an adjective or noun express comparative equality or likeness:

Chámalaŋgo hao yan i chelumo, Equally sick (art) thou with thy brother;
Acháápaka si Huan yan Hose, Equally white (is) John with Joseph;
Achácarpintero si Pedro yan tata, Equally carpenter (is) Peter with father.

Depreciatory Prefix chá. — This prefix used with an adjective has the effect of detracting from the quality expressed by it:

maipe, hot; chátmaipe, not very hot, warm;
lion, visible; chátlion, poorly visible;
ápaka, white; chátápaka, imperfectly white;
malaté, educated; chátmalaté, poorly educated;
masaulag, whipped; chátmausalag, not whipped enough.

Negative Prefixes

The Prefix ti. — This prefix used with an adjective has the force of denying or reversing the quality expressed by the primitive word, like the English prefixes un-, in-, im-, in ‘unkind,’ ‘inattentive,’ ‘imprudent.’ When alone it signifies ‘not.’

mauleg, kind; timauleg, unkind;
gasgas, clean, pure; tigasgas, unclean, impure;
lion, perceptible; titlion, imperceptible;
siña, possible; tisiña, impossible;
méñalom, prudent; timéñalom, imprudent;
tomtom, careful, cautious; titomtom, careless;
magahet, true; timagahet, untrue;
matungo, certain, known; timatungo, uncertain, unknown;
mamatae, mortal; timamatae, immortal.
The Prefix tai. — This prefix is similar to the preceding, but is used with nouns to form adjectives. It signifies when alone ‘there is not,’ or ‘there is no.’

- chii, limit;  
- hinekog, end;  
- guailaye, worth;  
- isao, sin;  
- tiningo, understanding;  
- pao, flavor, odor;  
- sinahguan, containing;  

3. ADJECTIVAL SUFFIXES on AND yon. — Adjectives expressing possibility are formed by adding to certain verbs on, if the word ends in a consonant or guttural vowel, and yon if it ends in a pure vowel:

- fatinas, do, make;  
- babā, whip;  
- taaga, desire;  
- halē, root;  
- hago, get;  
- guflīi, love;  
- asii, forgive;  
- ago, change, alter;  
- puno, quench;  
- fatinas on, feasible;  
- babōn, deserving a whipping;  
- taṅgayon, desirable;  
- halōn, capable of being uprooted;  
- hagōn, attainable;  
- guflion, amiable;  
- asiyyon, pardonable;  
- aguyon, changeable;  
- punīon, extinguishable.

4. CONJUNCTIVE PARTICLE OR LIGATURE na. — Attributive adjectives are connected with the nouns they modify by means of the particle na. This particle is not translatable into English.

- mauleg na taotao, good man;  
- lahe na patgon, male child;  
- patgon na chiba, young goat;  
- gefmauleg na palaoan, excellent woman;  
- sendikiki na gāga, very small animal;  
- i tailaye na chalan, the bad road;  
- gesāpaka na manog, pure white chicken;  
- chatapaka na pulo, not quite white feather.

Omission of the Particle na. — If the adjective expresses a

---

1 The reverse of the prefix tai is gai, signifying ‘there is’; as, gaichii, ‘finite,’ ‘there is an end,’ ‘having an end.’
necessary or inherent attribute it is not essential to use the connecting particle:

   i santos kilús, the holy cross;  i atuloŋ aga, the black crow.

When an adjective follows its noun the particle is omitted and the noun, if it ends in a pure vowel, takes the termination n, as though followed by a genitive or possessive; as,  

   i galagon ápaká, the white dog;  
   i paluman halom-tano, the wild pigeon;  
   i chetdan lago, the foreign banana.

5. PREDICATE ADJECTIVES. — When the adjective is used as the predicate this particle is not used. There is no copulative verb in the Chamorro language, and the predicate adjective may be considered to have a verbal nature; thus mauleg, 'good,' may be translated 'to be good'; even nouns used as predicates may be considered as verbs, as both nouns and adjectives used in this way have tense; thus, in tata si Huan, 'John is a father,' tata may be translated 'to be a father.'

   Mauleg i lahe, Good-is the man. (The man is-good.)  
   Gefmauleg i palaoan, Very-good-is the woman.  
   Magahet i sinangan, True-is the story. (The story is-true.)  
   Misisiña i magalahe, The chief (or governor) is-powerful.  
   Chago i chalan, Long-is the road.  
   Kádada i inepe, Short-is the reply.  
   Káfachè i tihong, Blood-stained-is the hat.

In the above examples it will be seen that the predicate adjective precedes the subject. This is usually the case.

6. ADJECTIVES WITH DEFINITE ARTICLE OR POSSESSIVE. — In such expressions as 'the sick child' or 'your little brother' it is usual in Chamorro to render 'the child who is sick,' 'your brother who is little,' as though to distinguish them from others:

   i patgon ni i malañgo, the child who is sick.  
   i chelumo ni i dikiki, the brother-yours who is little.

If the phrase is descriptive and not restrictive the relative na is used followed by the adjective. This is distinct from the na used as an adjectival conjunctive particle:
Guahá niyog gi gima na sendangkulo. There is a coconut in the house which is very large.

Hulii tuhong na kásache. I saw a hat which was covered with blood.

7. Comparison of Adjectives.—The absolute superlative is expressed by the prefixes gof, gef, ges, sen, sesen, as we have already seen. Equality is expressed by the prefixes chá or achá; and the possession in a lower degree of a quality expressed by an adjective is indicated by the modifying prefix la and the depreciatory prefix chat. Thus we have:

- sénapaká, perfectly white, truly white, really white;
- géfapaká, pure white, finely white, beautifully white;
- cháapaká yan, equally white with, as white as;
- làapaká, somewhat white, inclined to be white;
- chátapaká, poorly white, badly white, not quite white.

Comparative Degree.—It is probable that in the original language there was no comparison of qualities after the fashion of Aryan languages. In many other Pacific languages an expression like 'you are stronger than I' is rendered 'strong you, weak I.' This is not understood as meaning that I am really weak, but that I am weak as compared with you.

The Spaniards have introduced mas ('more') and menos ('less'), but the use of these words cannot be considered as in keeping with the genius of the Chamorro language.

Comparison may be made by using the possessive suffix ña to the adjective followed by ke. It is possible that this word is adopted from the Spanish que ('than'); but this is not certain, as we have in the language of Sesake, on the island of Three Hills, in the Shepherd group of the New Hebrides, the word ki, which is translated 'from'; as, 'he is blacker than I,' is rendered 'he is black from me.'

- etogöña ke guaho, shorter than I;
- apakanañña ke hago, whiter than thou.

Comparison of Inferiority.—To avoid the use of the Spanish menos the negative particle ti may be used with the comparative of equality. Thus, instead of saying 'he is less tall than I,' the expression can be changed to 'he is not so tall as I,' or 'he is not
equally tall with me.’ By changing the adjective the ordinary comparative form could be used; as, ‘he is shorter than I.’

*misakan*, full of years, old, ancient;
*chámisakan*, equally full of years, as old as;
*ti chámisakan*, not as old as.

‘Noah was less old than Methuselah’ may be rendered *Ti chámisakan si Noe yan Matusalen*; or *Patgonña si Noe ke si Matusalen*, ‘Noah was younger than Methuselah,’ an improper expression, but a common form in the Chamorro.

8. **Reduplication of Syllables.** — As in many other languages of the Pacific islands, the quality expressed by an adjective is intensified by the reduplication of the syllable following the tonic or accented syllable of the word, or the interpolation of a similar syllable. This syllable must always be short and it shortens the following syllables which are not guttural:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Augmentative</th>
</tr>
</thead>
<tbody>
<tr>
<td>dângkulo, big</td>
<td>dângkukulo, overgrown, enormous;</td>
</tr>
<tr>
<td>lokâ, high</td>
<td>lôkakâ, towering, very high;</td>
</tr>
<tr>
<td>gâsgas, clean</td>
<td>gâsgagas, scrupulously clean;</td>
</tr>
<tr>
<td>bâobao, tender</td>
<td>bâobabao, quite tender, very tender;</td>
</tr>
<tr>
<td>dikikê, little</td>
<td>dikikikê, tiny, very small.</td>
</tr>
</tbody>
</table>

9. **Formation of the Plural.** — When an adjective qualifies a noun in the plural it takes the prefix *man*:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mauleg na chelo, good brother</td>
<td>manmauleg na mañelo, good brothers;</td>
</tr>
<tr>
<td>tailaye na lahe, bad man</td>
<td>manailaye na lalahe, bad men;</td>
</tr>
<tr>
<td>dângkulo na sêsê, big knife</td>
<td>mandângkulo na sêsê siha, big knives;</td>
</tr>
<tr>
<td>yomog na babue, fat hog</td>
<td>manyomog na babue, fat hogs;</td>
</tr>
<tr>
<td>tunas na chalan, straight road</td>
<td>manunas na chalan.</td>
</tr>
</tbody>
</table>

With adjectives as with nouns the prefix *man* has the effect of changing certain initial letters, as indicated on page 303. When the idea of plurality is indicated by the plural form of the adjective it is unnecessary to add the regular plural sign *siha* to the noun. Nouns which form the plural irregularly, however, retain their plural form whether modified by a plural adjective or not.
Adjectives with Dual Nouns. — With nouns in the dual number the adjective does not assume the plural form:

*Mauleg na chelo,* good brother; *Mauleg i chelo,* good (is) the brother. *Mauleg i chumelo,* good (are) the two brothers (of each other).

*Manmauleg i mañelo,* good (are) the brethren.

Plural of Derived Adjectives — Derived adjectives form their plural by prefixing *man,* in the same way as primitive adjectives:

- *mauleg na lahe,* good man;
- *manmauleg na lalahe,* good men;
- *senmauleg na lahe,* very good man;
- *mansenmauleg na lalahe,* very good men;
- *gefémauleg na palaoan,* excellent woman;
- *mangefmauleg na famalaoan,* excellent women;
- *chátapaká na manog,* not quite white chicken;
- *mañatapaká na manog,* not quite white chickens;
- *mangefémauleg i famagúon,* the children are very good;
- *mansentailaye i maneumo,* your brothers are very bad;
- *mañatapaka i pilon ganso,* the goose-feathers are not quite white.

10. Derivation of Nouns from Adjectives. — Denominants are formed from adjectives by inserting the particle *in* before the radical vowel of the adjective, as shown on page 305. In forming them from derived adjectives the same rule holds good in most cases as with primitive words:

<table>
<thead>
<tr>
<th>Derived Adjective</th>
<th>Derived Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>chatpachod,</em> foul-mouthed;</td>
<td><em>chinatpachod,</em> blasphemy;</td>
</tr>
<tr>
<td><em>chatapaká,</em> whitish;</td>
<td><em>chinatapaká,</em> whitishness;</td>
</tr>
<tr>
<td><em>magof,</em> contented;</td>
<td><em>minaagof,</em> contentment;</td>
</tr>
<tr>
<td><em>maasne,</em> salty;</td>
<td><em>minaasne,</em> saltiness;</td>
</tr>
<tr>
<td><em>malaet,</em> bitter;</td>
<td><em>minalaet,</em> bitterness;</td>
</tr>
<tr>
<td><em>tagahlo,</em> prominent;</td>
<td><em>tinagahlo,</em> prominence;</td>
</tr>
<tr>
<td><em>gefpage,</em> beautiful;</td>
<td><em>ginéfpage,</em> beauty;</td>
</tr>
<tr>
<td><em>géftano,</em> fertile;</td>
<td><em>ginéftano,</em> fertility;</td>
</tr>
<tr>
<td><em>géftao,</em> generous;</td>
<td><em>ginéftao,</em> generosity.</td>
</tr>
</tbody>
</table>

With Negative Particle *ti.* — Adjectives combined with *ti,* as *timauieg,* ‘unkind,’ do not follow the above rule. The particle is inserted in the primitive word; as, *ti-minauleg,* ‘unkindness.’
2. DEMONSTRATIVE ADJECTIVES

Most of the demonstrative adjectives in Chamorro are identical with corresponding demonstrative pronouns or resemble them very nearly. They differ in being used to limit nouns, while the demonstrative pronouns are used alone.

1. THIS.—The demonstrative adjective ‘this’ is rendered into Chamorro ayen if placed before the predicate, and yini or ini if placed after the predicate of a sentence:

- **Ayen na patgon tumataŋgis gi paēnge,** This child cried last night;
- **Hulalatde yini (or ini) na famalaaoan,** I blamed these women;
- **Ayen na tentago unfaesen,** This servant shalt thou ask;
- **Faesen ini (or yini) na tentago,** Ask this servant.

*Use of the Spanish este.* —The Spanish este (‘this’) is fast taking the place of ayen and ini. It may be used either before or after the predicate and does not change in gender or number. In the above sentences it is now more usual to say este na patgon, ‘this child’; este na famalaaoan, ‘these women’; este na tentago, ‘this servant.’ With proper nouns the connection is as instead of na. **Este as Huan,** ‘this John,’ or ‘John here.’

2. THAT.—When designating an object near the person spoken to, ‘that’ is rendered into Chamorro by enao or yenao. If it precede the predicate, enao must be used. If it follow the predicate, either enao or yenao may be used. The initial y of both yenao and yini is evidently used only for euphony, especially when following a word ending in a vowel, thus avoiding the sequence of two vowel sounds:

- **Enao siha na galago,** Those dogs;
- **Enao manhāhaohao na galago,** Those dogs are barking;
- **Manhāhaohao yenao na galago,** Barking are those dogs;
- **Enao as Pale,** The priest there.

3. YON, YONDER.—To designate an object remote both from the speaker and the person addressed ayu or ayo, yuhe or uhe, are used. Of these words ayu only may precede, and yuhe or uhe may follow the predicate:

- **Ayo na guma,** Yonder house;
- **Ayo siha na modong,** Yonder ships;

---

1. ini (this) is identical with the Malayan.
4. FORMATION OF ADVERBS FROM DEMONSTRATIVES. — From these demonstratives adverbs of place may be formed by prefixing the preposition gi (‘in’ or ‘at’) and combining it so as to form a new (abbreviated) word:

\[
\begin{align*}
\text{gi yini, in this,} & \quad \text{becomes guini, here;} \\
\text{gi yenao, in that,} & \quad \text{becomes guenao, there;} \\
\text{gi yuhe, at yon,} & \quad \text{becomes guihe, yonder.}
\end{align*}
\]

In this relation we see a resemblance between the adverbs of place and the demonstratives somewhat like in the French —

\[
\begin{align*}
\text{ce livre ci} & \quad (\text{‘this book’}), \\
\text{ceci (‘this’), and ici (‘here’)}; \\
\text{ce livre là} & \quad (\text{‘that book’}), \\
\text{cela (‘that’), and là (‘there’)}.
\end{align*}
\]

Adverbs may also be formed by adding to the demonstratives the locative particle nai and the directive particles magi, indicating motion toward the speaker, and guatu indicating motion away from the speaker:

From ayu (or ayo) we have ayo nai, ‘yonder,’ ‘there,’ ‘in that place.’
With guatu (or guato) we have ayo guatu, ‘thither,’ ‘to that place.’
From este (derived from the Spanish) we have este nai, ‘here,’ ‘in this place.’
With magi we have este magi nai, guini magi, ‘hither’ (toward the speaker).
From enao and guenao we have enao nai, guenao nai, ‘there,’ ‘in that place.’
With guato we have enao guato nai, guenao guato, ‘thither’ (away from the speaker).
From guihe we have guihe guato, ‘thither,’ ‘to yonder place’ (away from the speaker).

3. INTERROGATIVE ADJECTIVES

1. ETYMOLOGY. — The Chamorro interrogatives are closely allied to Melanesian forms, but are also undoubtedly of common origin with those of Polynesia. In the following table I compare them with the interrogatives of the Bugotu (southern part of Ysabel
island) and the Ngela (Florida island) of the Solomon group,¹ and with the Hawaiian and the Maori of New Zealand, belonging to the Polynesian family of languages.

<table>
<thead>
<tr>
<th>Chamorro</th>
<th>Bugotu</th>
<th>Ngela</th>
<th>Hawaiian</th>
<th>Maori</th>
<th>English</th>
</tr>
</thead>
</table>

The Samoan o ai (‘who’) and o le a or se a (‘what’) are evidently weakened forms of the same words, and in the Malayan apa (‘what’) we also recognize the Chamorro hafa.

2. Hayi, haye, hai, hae? — These are all forms of the Chamorro word for ‘who.’ They are used in connection with persons. It is interesting to note that the Chamorro resembles the Melanesian and Polynesian languages in such expressions as Hayi naañña? ‘Who is his name?’

Hái na rae? What king? (literally, Who king?)
Hayi siha na taotao? What people? (literally, Who people?)

3. Hafa, haf? — These two forms are used according to principles of euphony:

Haf na kato? What cat? Hafa na guma? What house?

4. Mano? — This signifies either ‘where’ or ‘which.’²


5. Fia, fafia, fiyai? — These forms, signifying ‘how many,’ are used according to the nature of the nouns they modify. They are etymologically identical with the Samoan fia and the Hawaiian e-hia, a-hia (how many). Fia is used in reckoning time; as, Fia

[See Codrington, R. H., The Melanesian Languages, Oxford, 1885, pp. 528, 549.]

² Adverbs of manner ‘how,’ ‘thus,’ are derived from mano and the demonstratives ini, enao, yuhe, or more directly from the corresponding adverbs of place, guini, guenao, and guihe, by means of the prefix tai. Thus we have:

taimano, haftaimano, ‘how,’ ‘like what,’ ‘what like,’ ‘where like’?
taiguini, thus, like this, like here.
taigenao, thus, like that, like there.
taiguíhe, thus, like that, like yonder.
'How many days?' (literally, 'How many nights?'). *Fapia* is used for asking the number of persons and living things; as, *Fapia na taotao?* 'How many people?' *Fiiyai* is used with inanimate objects; as, *Fiiyai na guma?* 'How many houses?' Other derived interrogatives are *takfia*, used in asking measurements; as, *Takfian yini na sagman?* 'How many (fathoms long) is this boat?'; and *Fahafa?* 'How many times?'

Each of these forms requires a particular form of numeral in reply, as will be shown later. Both the interrogatives and the numerals have practically become obsolete in Guam, being replaced by the Spanish *cuanto* (how much) and *cuantos* (how many), and by the Spanish numerals.

### 4. INDEFINITE ADJECTIVES

1. **Guaha.** — In its primitive sense *guaha* signifies 'there is' or 'there are' (French, *il y a*; Spanish, *hay*; German, *es giebt*); as, *guaha hanom gi tipō,* 'there is water in the well.' Like all other words in Chamorro it may be used as several parts of speech. With a noun it may become a limiting adjective either with or without the connective particle *na,* signifying 'some.' With irregular plurals it is used alone, with regular plurals it is followed by *siha:*

   - *guaha na tuba,* some toddy;  
   - *guaha siha manog,* some fowls;  
   - *guaha na lalahe,* some men;  
   - *guaha siha na gumu,* some houses.

When the noun is also modified by some descriptive adjective or participle, the latter may either follow it or come before it:

   - **Guaha** *batsa mayulaŋ,* Some raft broken up; there-is-a raft broken-up.  
   - **Guaha** *mayulaŋ na batsa,* Some broken-up raft (gone-to-pieces raft).

   Often the English 'some,' like the English indefinite article 'a,' is not expressed in the Chamorro:

   - *Malago yō hanom,* I want (some) water;  
   - *Malago gui niyog,* He wishes (a) coconut;  
   - *Mamahan yō siha batunes,* I have bought some buttons.

---

1. This difference may be compared to the use by the Chinese of 'how many pieces' for inanimate objects, and 'how many' for persons; as, 'How many pieces of clothes?' but never 'How many pieces of men?'
In the last example siha may be translated 'several' (French, *quelques*, or *plusieurs*), or it may be considered merely as the sign of the plural.

2. **Indefinite Adjectives Derived from Interrogatives.**

These may be formed by the addition of the suffix *hâ*, *hayihâ*, *haehâ*, or *haihâ* being used with persons, *hafahâ* or *hafâ* (`whatsoever`) and *manohâ*, *manhâ* (`whichsoever`) with things:

- *haehâ na taotao*, whatsoever person (literally, whosoever person);
- *hayihâ na lähe*, whatsoever man; (whosoever man);
- *hafahâ na guma*, whatsoever house;
- *manohâ na sësë*, whichever knife.

3. **Negative Adjectives.**

In its primitive sense *taya* (or *tat*) is the reverse of *guaha*, and signifies `there-is-not` (French, *il n'y a pas*; Spanish, *no hay*; German, *es gibt kein, es geibt nicht*). Used with nouns it may be translated as the adjective `no` (German, *kein*):

- *taya na palaoan*, no woman (German, *keine Frau*);
- *tat hanom*, no water (German, *kein Wasser*).

4. **Adjectives of Quantity or Number.**

These are *megae* (`much`, `many`) with things; *lahyan* (`many`) with persons or things; *laguhâ*, `several`, `various`; *dididê`, `a little`, `few`; *i palo*, `the remaining`, `the rest of`:

- *megae na putzon*, many stars;
- *lahyan na taotao*, many persons;
- *lâguha na famaguon*, several children;
- *dididê na tuba*, a little toddy;
- *dididê na lalâhe*, a few men; few men;
- *ti megae na taotao*, not many people;
- *i palo na taotao*, the rest-of-the people; the remaining

5. **Adjectives of Comparison.**

The adverbs of manner (see foot-note, page 524) derived from the demonstratives *ini*, *enao*, *yuhe*, may be used as adjectives before nouns connected by the particle *na*:

- *taiguini na finatinas*, such an act as this (literally, such-like act);
- *taiguenaon na lebblo*, such a book as that (near you);
- *taiguihe na taotao*, such a person as that (yonder);
taimano na lebblo malagomo? what-kind-of-a book (is) your wish?
taiguini na lebblo, this-kind-of-a book.

6. **Indefinites Adopted from the Spanish.** — The following indefinite adjectives have been adopted by the Chamorros from the Spanish: **kuatkiet, kuatkiera** (from cualquier, cualquiera), 'any,' 'any whatever.' **niuno** (from ni uno), 'not one,' 'not a,' 'not a single': niuno na guihan, 'not a fish.' **masea haye, makesea haye** (mas que sea), 'whosoever (may be).’ **un, uno, uno na,** 'one'; **un raina,** 'a queen'; **uno na taotao,** 'one person.' **otro, otro na,** 'the other': **otro na taotao,** 'another person.' **kada,** 'each': **kada guma,** 'each house.' **todo,** 'every,' 'all': **todo lahe,** 'every man'; **todo i tåno,** 'all the earth.' **todo siha na,** 'all' (plural): **todo siha na taotao,** 'all the people'; **todo i manunas,** 'all the just.'

Of these, **kada** and **todo** ('every,' 'all') do not take the particle **na** after them. Instead of **el otro, los otros,** we also have the Chamorro **i palo.**

*(To be continued.)*
THE CHAMORRO LANGUAGE OF GUAM — III

By WILLIAM EDWIN SAFFORD

VII. — Numeration

I. ETYMOLOGY OF NUMERALS. — In the following table the first ten numerals of Chamorro are compared with languages of the Malay archipelago, the Philippines, the Island of Formosa, Melanesia, Polynesia, Madagascar, and Micronesia:

<table>
<thead>
<tr>
<th></th>
<th>One</th>
<th>Two</th>
<th>Three</th>
<th>Four</th>
<th>Five</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primitive roots.</td>
<td>sa, ta</td>
<td>rua, dua</td>
<td>tol, tel</td>
<td>fat, pat</td>
<td>lima</td>
</tr>
<tr>
<td>Chamorro, Guam.</td>
<td>hacha</td>
<td>hu-gua</td>
<td>tulu, tulo</td>
<td>fatfat</td>
<td>lima</td>
</tr>
<tr>
<td>Pampango, Philippines.</td>
<td>isa</td>
<td>a-dua</td>
<td>a-tlo</td>
<td>a-pat</td>
<td>lima</td>
</tr>
<tr>
<td>Tagalog, &quot;&quot;</td>
<td>isá</td>
<td>dalauá</td>
<td>tatlo</td>
<td>apat</td>
<td>limá</td>
</tr>
<tr>
<td>Modern Malayan.</td>
<td>satu</td>
<td>duá</td>
<td>tiga</td>
<td>ampat</td>
<td>lima</td>
</tr>
<tr>
<td>Tsu, Formosa.</td>
<td>chuni</td>
<td>lusa</td>
<td>tulu</td>
<td>supat</td>
<td>lima</td>
</tr>
<tr>
<td>Tsuhoan, Formosa.</td>
<td>laha</td>
<td>tusha</td>
<td>turu</td>
<td>spat</td>
<td>hrima</td>
</tr>
<tr>
<td>Sekhoan, &quot;&quot;</td>
<td>adadumat</td>
<td>dusa</td>
<td>turu</td>
<td>supat</td>
<td>lima</td>
</tr>
<tr>
<td>Tayal, &quot;&quot;</td>
<td>kotock</td>
<td>sajin</td>
<td>shugal</td>
<td>pait</td>
<td>magal</td>
</tr>
<tr>
<td>Ulawa, Solomon Ids.</td>
<td>e la</td>
<td>e rua</td>
<td>e 'olu</td>
<td>e nai</td>
<td>e lima</td>
</tr>
<tr>
<td>Fiji.</td>
<td>e dua</td>
<td>e rua</td>
<td>e tolu</td>
<td>e va</td>
<td>e lima</td>
</tr>
<tr>
<td>Samoa.</td>
<td>e tasi</td>
<td>e lua</td>
<td>e tolu</td>
<td>e fa</td>
<td>e lima</td>
</tr>
<tr>
<td>Hawaii.</td>
<td>a kahi</td>
<td>a lua</td>
<td>a kolu</td>
<td>a ha</td>
<td>a lima</td>
</tr>
<tr>
<td>Easter Id.</td>
<td>ka tahi</td>
<td>ka rua</td>
<td>ka toru</td>
<td>ka ha</td>
<td>ka rima</td>
</tr>
<tr>
<td>Maori, New Zealand.</td>
<td>tahi</td>
<td>e rua</td>
<td>e toru</td>
<td>e wha</td>
<td>e rima</td>
</tr>
<tr>
<td>Madagascar.</td>
<td>isa</td>
<td>roa</td>
<td>telo</td>
<td>efatra</td>
<td>dimy</td>
</tr>
<tr>
<td>Yap, Caroline Ids.</td>
<td>rep, leb</td>
<td>ru</td>
<td>thaleb</td>
<td>eninger</td>
<td>lahl</td>
</tr>
<tr>
<td>Radack, Marshall Ids.</td>
<td>duon</td>
<td>ruo</td>
<td>dillu</td>
<td>emmen</td>
<td>lallim</td>
</tr>
</tbody>
</table>

In the above examples, with the exception of the Tayal, which is spoken by the aborigines inhabiting the mountain districts of northern Formosa, and the languages of Yap and Radack, which are classed as Micronesian, a wonderful correspondence will be seen. Practically the same system of numeration is used by natives of islands distributed from the north temperate to the south temperate zone of the Pacific ocean, and from Madagascar, off the east coast of Africa, to Easter island, which is situated in 109° 30' west longitude, almost on the meridian which separates Colorado and Utah.

1 The primitive roots are selected from the languages of the primitive inhabitants of the Malay archipelago. See Wallace, The Malay Archipelago, New York, 1869, pp. 624-5.
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 mountains southwest of Nitakayama, has a decimal system of numerals in nearly all of which the primitive Malayan roots can be recognized; in the Tsuhoan 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 paiat (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.

<table>
<thead>
<tr>
<th></th>
<th>Six</th>
<th>Seven</th>
<th>Eight</th>
<th>Nine</th>
<th>Ten</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primitive roots.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chamorro, Guam.</td>
<td>un, an, on gunum</td>
<td>fitu, pitu</td>
<td>walu</td>
<td>siva, sio pulu, hutu</td>
<td></td>
</tr>
<tr>
<td>Pampango, P. I.</td>
<td>anam</td>
<td>pitu</td>
<td>gualu</td>
<td>sigua</td>
<td>manot</td>
</tr>
<tr>
<td>Tagalog, P. I.</td>
<td>anim</td>
<td>piló</td>
<td>valo</td>
<td>siam</td>
<td>a-pulo</td>
</tr>
<tr>
<td>Modern Malayan.</td>
<td>anam</td>
<td>tujoh</td>
<td>nálo</td>
<td>stiyám</td>
<td>sang-pouó</td>
</tr>
<tr>
<td>Tsu, Formosa.</td>
<td>nomi</td>
<td>pitu</td>
<td>delápán</td>
<td>semblían</td>
<td>sa-pulo</td>
</tr>
<tr>
<td>Tsuhoan, Formosa.</td>
<td>sturu</td>
<td>hasubudá</td>
<td>mevaru</td>
<td>tamaro</td>
<td>massiki</td>
</tr>
<tr>
<td>Sekhoan, &quot;</td>
<td></td>
<td>hasubidusa</td>
<td>hasubiturú</td>
<td>hasubisupát</td>
<td>makin</td>
</tr>
<tr>
<td>Tayal, &quot;</td>
<td>tāo</td>
<td>fitu</td>
<td>s’pattle</td>
<td>tai-so</td>
<td>issit</td>
</tr>
<tr>
<td>Ulawa, Solomon I.</td>
<td>e ono</td>
<td>e hi’u</td>
<td>e walu</td>
<td>e siwa</td>
<td>mu-po, pong</td>
</tr>
<tr>
<td>Fiji.</td>
<td>e ono</td>
<td>e fitu</td>
<td>e walu</td>
<td>e thiwa</td>
<td>la-nga-hulu</td>
</tr>
<tr>
<td>Samoa.</td>
<td>a ono</td>
<td>a hiku</td>
<td>e valu</td>
<td>e iwa</td>
<td>e se-fulu</td>
</tr>
<tr>
<td>Hawaii.</td>
<td>ka ono</td>
<td>ka hitu</td>
<td>a walu</td>
<td>a iwa</td>
<td>umi</td>
</tr>
<tr>
<td>Easter Id.</td>
<td>e ono</td>
<td>e whitu</td>
<td>ka varu</td>
<td>ka iwa</td>
<td>a-nga-huru</td>
</tr>
<tr>
<td>Maori, New Zeal’d.</td>
<td>enina</td>
<td>fito</td>
<td>e waru</td>
<td>e iwa</td>
<td>tekau</td>
</tr>
<tr>
<td>Madagascar.</td>
<td>nel</td>
<td>me-de-liŋ</td>
<td>valo</td>
<td>siyó</td>
<td>folo</td>
</tr>
<tr>
<td>Yap, Caroline I.</td>
<td>dildinu</td>
<td>me-de-liŋ</td>
<td>me-rúg</td>
<td>me-reb</td>
<td>ragath</td>
</tr>
<tr>
<td>Radack, Marshall I.</td>
<td>dildimens-duon</td>
<td>dildimens-duon</td>
<td>eídinu</td>
<td>eídinems-duon</td>
<td>chabujet</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hacha</td>
<td>maisa</td>
<td>takhachun</td>
<td>hachiyai</td>
</tr>
<tr>
<td>2. hugua</td>
<td>hugua</td>
<td>takhuguan</td>
<td>huguyai</td>
</tr>
<tr>
<td>3. tulo, tulu</td>
<td>lato</td>
<td>taktulu</td>
<td>tolgiyai</td>
</tr>
<tr>
<td>4. fatfat</td>
<td>fatfat</td>
<td>takfatun</td>
<td>farfatai</td>
</tr>
<tr>
<td>5. lima</td>
<td>lalima</td>
<td>takliman</td>
<td>limiyai</td>
</tr>
<tr>
<td>6. gunum</td>
<td>guagunum</td>
<td>takgumnum</td>
<td>gonmiyai</td>
</tr>
<tr>
<td>7. fiti</td>
<td>fafiti</td>
<td>takfistun</td>
<td>fetguyai</td>
</tr>
<tr>
<td>8. gualu</td>
<td>guagualu</td>
<td>takgualun</td>
<td>gualgiyai</td>
</tr>
<tr>
<td>9. sigua</td>
<td>sasigua</td>
<td>taksiguan</td>
<td>sugiyai</td>
</tr>
<tr>
<td>10. manot</td>
<td>maonot</td>
<td>takmaonton</td>
<td>manuati</td>
</tr>
<tr>
<td>20. hugua nga fulu</td>
<td>hugua nga fulu</td>
<td>takhugua nga fulu</td>
<td>huguyai nga fulu</td>
</tr>
<tr>
<td>30. tulo nga fulu</td>
<td>lato nga fulu</td>
<td>taktulu nga fulu</td>
<td>tolgiyai nga fulu</td>
</tr>
<tr>
<td>40. fatfat nga fulu</td>
<td>fatfat nga fulu</td>
<td>takfatu nga fulu</td>
<td>farfatai nga fulu</td>
</tr>
<tr>
<td>100. gatus</td>
<td>gatus</td>
<td>manapo</td>
<td>gatus</td>
</tr>
<tr>
<td>1,000. chalan</td>
<td>chalan</td>
<td>takchalan</td>
<td>chalan</td>
</tr>
</tbody>
</table>

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 himfantí:

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

Two spans, takuguan nga himfantí (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:

<table>
<thead>
<tr>
<th>Numbers Used in Counting Time</th>
<th>Numbers Used in Counting Inanimate Things</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. manot nga guai hacha;</td>
<td>manutai nga guai hachiyai;</td>
</tr>
<tr>
<td>12. manot nga guai hugua;</td>
<td>manutai nga guai huguiyai;</td>
</tr>
<tr>
<td>13. manot nga guai tulo;</td>
<td>manutai nga guai tolgiyai;</td>
</tr>
<tr>
<td>20. hugua nga fulu;</td>
<td>huguiyai nga fulu;</td>
</tr>
<tr>
<td>21. hugua nga fulu nga guai hacha;</td>
<td>huguiyai nga fulu nga guai hachiyai;</td>
</tr>
<tr>
<td>25. hugua nga fulu nga guai lima;</td>
<td>huguiyai nga fulu nga guai limiyai;</td>
</tr>
<tr>
<td>33. tulo nga fulu nga guai tulo;</td>
<td>tolgiyai nga fulu nga guai tolgiyai;</td>
</tr>
<tr>
<td>301. tulo nga gatus nga guai hacha;</td>
<td>tolgiyai nga gatus nga guai hachiyai.</td>
</tr>
<tr>
<td>352. tulo nga gatus nga guai lima nga fulu nga guai hugua.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Numbers Used in Counting Fathoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. takmaonton nga guai takhachun;</td>
</tr>
<tr>
<td>22. hugua nga fulu nga guai takhuguan;</td>
</tr>
<tr>
<td>110. gatus nga guai takmaonton.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Numbers Used in Counting Living Things</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. maonot nga guai maisa.</td>
</tr>
<tr>
<td>13. maonot nga guai tato.</td>
</tr>
<tr>
<td>33. tato nga fulu nga guai tato.</td>
</tr>
<tr>
<td>305. tato nga gatus nga guai lalima.</td>
</tr>
</tbody>
</table>

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 lua­fulu, twenty, the connective particle has held its own in tolu­nga-fulu (thirty), fa-nga-fulu (forty), tolu-nga-lau (three hundred), etc. In Fiji, though tini (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

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 \textit{uno na manog}, ‘one fowl’; \textit{dies na uhaₕₕₕₘ}, ‘ten shrimps.’

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

5. \textbf{MANOT}.—The word for ‘ten’ is \textit{manot}, which may be considered as expressing ‘a set.’ When more than one ten is expressed, \textit{fulu} is used. In Hawaii \textit{mano} indicates 4,000, and is used alone or reduplicated to signify multitudinous. In Samoa \textit{mano} signifies 10,000, or a myriad, the limit of Samoan counting.\footnote{\textit{Pratt}, op. cit., pp. 9, 208.} In the Chamorro this is expressed by \textit{manutu}.

6. \textbf{FULU}.—The origin of \textit{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,’\footnote{\textit{Fornander}, A., \textit{An Account of the Polynesian Race}, 2nd ed., Lond., 1890, i, 156.} which is \textit{pulu}, \textit{fulu}, \textit{hulu}, or \textit{huru}; but I think that this is a mistake. In Guam we have both \textit{pulu}, meaning ‘hair’ or ‘feather,’ and \textit{fulu} meaning ‘ten’ for all numbers between twenty and ninety.

7. \textbf{GATUS}.—This word is also used for ‘hundred’ in the Bisayan and other Philippine dialects. In the Ilocana it is \textit{gasut}, in Malayan \textit{ratus}, and in the Malagasy \textit{zato}. It is possible that the Samoan \textit{attu}, signifying a ‘row, line, chain, or series,’ as houses, mountains, islands, may have the same origin.

8. \textbf{CHALAN}.—This word, used in the Chamorro to express ‘thousand,’ becomes \textit{dalan} in the Pampango and \textit{dáan} in the Tagálog of the Philippines, and is in those dialects used to express ‘hundred.’ In the Tagálog the word for ‘thousand’ is \textit{libo}; this becomes \textit{ribu} in Malayan, \textit{arivo} in the Malagasy, and in Hawaiian

lehū, 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—

\[
\begin{array}{ll}
\text{hacha nga puenge, one day (literally 'one night')}, & \\
\text{hugua nga pulan, two moons, two months}, & \\
\text{tulo nga sakan, three harvests, three years.} & \\
\end{array}
\]

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:

\[
\begin{array}{ll}
\text{agupa, tomorrow; } & \text{i gunma, in six days; } \\
\text{i hacha, day after tomorrow; } & \text{i fitgua, in seven days; } \\
\text{i telgua, in three days from now; } & \text{i gualgua, in eight days; } \\
\text{i fata, in four days; } & \text{i siguiya, in nine days; } \\
\text{i limiya, in five days; } & \text{i manot, in ten days. } \\
\end{array}
\]

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

\[
\begin{array}{ll}
\text{hatitip, one; } & \text{fatfat, four; } \\
\text{atsgan, a pair; } & \text{latima, five; } \\
\text{tato, three; } & \text{guagunum, six. } \\
\end{array}
\]

Fish are also counted in pairs:

\[
\begin{array}{ll}
\text{atsgan, one pair; } & \text{huguan maisa, a pair and a half; } \\
\text{hugua nga atsgan, two pairs; } & \text{tulum maisa, two pairs and a half; } \\
\text{tulo nga atsgan, three pairs; } & \text{i usan, ten pairs; } \\
\text{hugua nga i usan, twenty pairs; } & \\
\text{i usan nga guai hatitip, ten pairs and a half; } & \\
\text{gatus nga i usan nga guai hatitip, a hundred pairs and a half. } & \\
\end{array}
\]

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

- *ijina mona, imena,* the first; *ijina haunum,* the sixth;
- *ijina hagua,* the second; *ijina hauti,* the seventh;
- *ijina hatu,* the third; *ijina hautu,* the eight;
- *ijina hafat,* the fourth; *ijina hasgua,* the ninth;
- *ijina halma,* the fifth; *ijina hanut,* the tenth.

**Mona,** or *fona,* signifies foremost, or front: from it we have *gimena,* 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 *kálotot talo,* middle finger; *taloane,* noon, 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:

<table>
<thead>
<tr>
<th>WITH HACHA</th>
<th>WITH MAISA</th>
<th>WITH HACHIYAI</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. humachu</td>
<td>mumaisa</td>
<td>humachiyai</td>
</tr>
<tr>
<td>2. humugua</td>
<td>humalga</td>
<td>humugiyai</td>
</tr>
<tr>
<td>3. tumulo</td>
<td>tumato</td>
<td>tumelgiyai</td>
</tr>
<tr>
<td>4. fumafat</td>
<td>fumafat</td>
<td>fumafatai</td>
</tr>
<tr>
<td>5. lumima</td>
<td>lumalima</td>
<td>lumimiyai</td>
</tr>
<tr>
<td>6. gumunum</td>
<td>gumagunum</td>
<td>gumonmiyai</td>
</tr>
<tr>
<td>7. fumiti</td>
<td>fumafiti</td>
<td>fumitgiyai</td>
</tr>
<tr>
<td>8. gumalo</td>
<td>gumagualo</td>
<td>gumalgiyai</td>
</tr>
<tr>
<td>9. sumigua</td>
<td>sumasigua</td>
<td>sumigiyai</td>
</tr>
<tr>
<td>10. mumanot</td>
<td>mumaoanot</td>
<td>mumanutai</td>
</tr>
</tbody>
</table>

12. **Numeral Adverbs.** — These are formed in most cases by prefixing the particle *faha* and abbreviating the primitive numeral:
HOW MANY TIMES?  

<table>
<thead>
<tr>
<th>Chamorro</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>lacha, once;</td>
<td>fahaunum, six times;</td>
</tr>
<tr>
<td>fahagua, twice;</td>
<td>fahauti, seven times;</td>
</tr>
<tr>
<td>fafatu, three times;</td>
<td>fahaulu, eight times;</td>
</tr>
<tr>
<td>fahafat, four times;</td>
<td>fahasgua, nine times;</td>
</tr>
<tr>
<td>fahalna, five times;</td>
<td>fahanot, ten times;</td>
</tr>
<tr>
<td>fahanot nga guai lacha, eleven times;</td>
<td></td>
</tr>
<tr>
<td>fahanot nga guai fahagua, twelve times;</td>
<td></td>
</tr>
<tr>
<td>hugua nga fulu nga guai lacha, twenty-one times;</td>
<td></td>
</tr>
<tr>
<td>tulu nga fulu nga guai fahagua, thirty-two times;</td>
<td></td>
</tr>
</tbody>
</table>

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, 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.' Mananaj, or Fananaj, 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 tradewind 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. Tumeiguini, January; 3. Umatalaf, March;  
2. Maimo, February; 4. Lumuhu, 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 Palolomuti, 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. Umayaánggan, December;
13. Umagáhaf, Omagáhaf.

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

### Cardinal Numbers

<table>
<thead>
<tr>
<th>Spanish</th>
<th>Chamorro</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,</td>
<td>un, uno,</td>
<td>one</td>
</tr>
<tr>
<td>2,</td>
<td>dos,</td>
<td>two</td>
</tr>
<tr>
<td>3,</td>
<td>tres,</td>
<td>three</td>
</tr>
<tr>
<td>4,</td>
<td>cuatro,</td>
<td>four</td>
</tr>
<tr>
<td>5,</td>
<td>cinco,</td>
<td>five</td>
</tr>
<tr>
<td>6,</td>
<td>seis,</td>
<td>six</td>
</tr>
<tr>
<td>7,</td>
<td>siete,</td>
<td>seven</td>
</tr>
<tr>
<td>8,</td>
<td>ocho,</td>
<td>eight</td>
</tr>
<tr>
<td>9,</td>
<td>nueve,</td>
<td>nine</td>
</tr>
<tr>
<td>10,</td>
<td>diez,</td>
<td>ten</td>
</tr>
<tr>
<td>11,</td>
<td>once,</td>
<td>eleven</td>
</tr>
<tr>
<td>12,</td>
<td>doce,</td>
<td>twelve</td>
</tr>
<tr>
<td>13,</td>
<td>trece,</td>
<td>thirteen</td>
</tr>
<tr>
<td>14,</td>
<td>catorce,</td>
<td>fourteen</td>
</tr>
<tr>
<td>15,</td>
<td>quince,</td>
<td>fifteen</td>
</tr>
<tr>
<td>16,</td>
<td>diez y seis,</td>
<td>sixteen</td>
</tr>
<tr>
<td>17,</td>
<td>diez y siete,</td>
<td>seventeen</td>
</tr>
<tr>
<td>20,</td>
<td>veinte,</td>
<td>twenty</td>
</tr>
<tr>
<td>30,</td>
<td>treinta,</td>
<td>thirty</td>
</tr>
<tr>
<td>100,</td>
<td>ciento,</td>
<td>hundred</td>
</tr>
<tr>
<td>1,000,</td>
<td>mil,</td>
<td>thousand</td>
</tr>
<tr>
<td>1,000,000,</td>
<td>million,</td>
<td>million</td>
</tr>
</tbody>
</table>

### Modern Ordinals

<table>
<thead>
<tr>
<th>Primitive Word</th>
<th>Chamorro</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>fono (front, foremost)</td>
<td><em>i finenana</em></td>
<td>the first.</td>
</tr>
<tr>
<td>dos</td>
<td><em>i mina dos</em></td>
<td>the second.</td>
</tr>
<tr>
<td>tres</td>
<td><em>i mina tres</em></td>
<td>the third.</td>
</tr>
</tbody>
</table>

---

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: muŋga mamuno, 'Fifth: thou shalt not kill'; I mina siete: muŋga mañake, 'Seventh: thou shalt not steal.'

Instead of these the Spanish ordinals are also used, primero, segundo, tercero, 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 àga*, distribute the bananas five-by-five. In the indicative, past and present this becomes man-*>a*--; as *man-acuácuartro hulo*, they were coming up four-by-four; *ufan-adiedies 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 uhaŋ, 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**

1. **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:

- **hanao**, go; walk;
- **agaŋg**, call out;
- **hagō**, reach;
- **maila**, come;
- **fapos**, pass;
- **taga**, cut;
- **saga**, stay;
- **tunog**, descend;
- **tuge**, write;
- **falago**, run;
- **basnag**, fall;
- **taitai**, recite, read;
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 hanom, '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.

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**
---|---
_kostat_, bag; | _kostate i maeis_, bag the corn.
_kamuti_, sweet-potato; | _kamutiye i guetta_, potato the garden.
_kottina_, curtain; | _kottinaye i áltat_, curtain the altar.
_guma_, house; | _magumae_, housed, to be built in houses.
_ñúi_, rice; | _májaiye_, riced, to be planted in rice.
_tupu_, sugar-cane; | _matupuye_, sugar-caned, to be planted in sugar-cane.
_hanom_, water; | _mahanme_, watered, to be irrigated.
_chupa_, tobacco; | _machupaye_, tobaccoed, to be planted in tobacco.
_maeis_, maize; | _mamaeise_, 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:

_huyong_, outside; | _Huyong!_ Go out! _Tafanhuyong_, Let us go out.
_halom_, in, inside; | _Halom!_ Come in! _Tafanhalom_, Let us enter.
_hulo_, up, upward; | _Kahulo!_ Get up! _Tafankahulo_, Let us rise.
_tate_, behind; | _Tate!_ Go behind! _Tafanate_, Let us go behind.
_fona_, in front; | _Fona!_ Go ahead! _Tafanmona_, Let us go ahead.
_halom_, within; | _Humahalom hao?_ Do you believe?
_guse_, quickly; | _Guse magi!_ Hurry hither!

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

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Verb</th>
</tr>
</thead>
</table>
| _guaho_, I; | _Guaguahohá_, I am quite alone.
| _hita_, we (incl.); | _Humihita guine_, We are here (together).
| _hita_, we (incl.); | _Utahita guato_, 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-maâñao, to cause fear, to make afraid, to terrify; from maâñao, fear.
ma-poka, broken; from poka, break.
fan-lii, see (intransitive); from the transitive verb lii, see.

8. THE CAUSATIVE PREFIX nà. — 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; nàgasgas, to make clean, or to cleanse, may be used as an attributive adjective signifying 'cleansing'; nàmaho, 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:

<table>
<thead>
<tr>
<th>INTRANSITIVE</th>
<th>TRANSITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ason, Lie down!</td>
<td>nàason, lay down, make lie down.</td>
</tr>
<tr>
<td>Fatachoñg, Sit down!</td>
<td>nàfatachoñg, set down, make sit down.</td>
</tr>
<tr>
<td>Tunog, Descend!</td>
<td>nàtunog, lower, cause to descend.</td>
</tr>
<tr>
<td>Hanao, Go!</td>
<td>nàhanao, cause to go, eliminate.</td>
</tr>
</tbody>
</table>

In the same way it converts adjectives into transitive verbs:

<table>
<thead>
<tr>
<th>ADJECTIVE</th>
<th>TRANSITIVE VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>bula, full;</td>
<td>nàbula, to fill.</td>
</tr>
<tr>
<td>fotgon, wet;</td>
<td>nàfotgon, to wet or moisten.</td>
</tr>
<tr>
<td>aŋglo, dry;</td>
<td>nàaŋglo, to dry.</td>
</tr>
<tr>
<td>homlo, well;</td>
<td>nàhomlo, to cure, to make well.</td>
</tr>
<tr>
<td>masa, cooked;</td>
<td>nàmasa, to cook.</td>
</tr>
<tr>
<td>maipe, hot;</td>
<td>nàmaipe, to heat.</td>
</tr>
<tr>
<td>oda, dirty;</td>
<td>nàoda, to soil.</td>
</tr>
<tr>
<td>káfache, muddy;</td>
<td>nàkáfache, to muddy.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>nàlá</th>
<th>nálá</th>
<th>nálá</th>
<th>nálá</th>
</tr>
</thead>
<tbody>
<tr>
<td>guse, quick;</td>
<td>didiki, small;</td>
<td>guaguan, dear (not cheap);</td>
<td>tailaye, bad;</td>
</tr>
<tr>
<td>nàláguse, to shorten (in time).</td>
<td>nálândikiki, to lessen.</td>
<td>náláguaguan, to make dearer.</td>
<td>nálátailaye, to make worse.</td>
</tr>
<tr>
<td>mauleg, good;</td>
<td>dididi, little, few;</td>
<td>nálámauleg, to better.</td>
<td>náládididi, to diminish in quantity.</td>
</tr>
</tbody>
</table>
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; maneñgheñg, cold; mañango, 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 (pineka) 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 manelumo, you were seized by your brothers; but ginete hao as Huan, you were seized by John.

<table>
<thead>
<tr>
<th>Transitive Verb</th>
<th>Adjective of Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>poka, break ;</td>
<td>mapoka, broken ;</td>
</tr>
<tr>
<td>titeg, tear ;</td>
<td>matiteg, torn ;</td>
</tr>
<tr>
<td>tuno, burn ;</td>
<td>matuno, burnt ;</td>
</tr>
<tr>
<td>gote, seize ;</td>
<td>magote, caught.</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fatachong, Sit down !</td>
<td>Matachong yô, I sat down.</td>
</tr>
<tr>
<td>Falag, Run !</td>
<td>Malag yô, I ran.</td>
</tr>
<tr>
<td>Falingo, Lose !</td>
<td>Malingo hao, You lost.</td>
</tr>
</tbody>
</table>

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.
indefinite object is regarded as an intransitive verb. In the sentence *lii yuhe na modong*, Behold yonder ship! the transitive form is used, because the particular ship is indicated. In the expression *manlii*, I see, the intransitive form is used because there is no object. In the sentence *manlii 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.'

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

*ačá* or *čá* signifies 'simultaneously,' 'equally,' or together with'; as, *hu-chágoti i táfafa yan i saligao*, I seized the rice-husks together with the centipede; *ačábasnak si Adan yan Eva*, at the same time fell Adam with Eve; *čámalango hao yan i chelumo*, you are sick equally with your brother; *čágilago gui yan tataña*, equally a Northman (Spaniard) is he with his father. In the latter cases *malango* 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 painge*, Father nearly died last night.

*ke* signifies 'to be about to,' 'to be on the point of': *k(um)ekahulo*, he was about to get up; *k(um)ekefalago*, he is about to run away; *k(um)ekemaego*, 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; *chatslon*, 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.
whipped; géfmálágo, he ran well; gésyayas yó, I am completely tired out.

lá signifies 'further,' 'a little more'; as, lábabá 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: senyutè i hagas bidamo, leave entirely your former life; senápaka i mánog, the chicken is pure white.

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

e or ð. — These prefixes form an intransitive verb signifying 'to go in quest of something', as éguihan, to go fishing; ékuto, to go nutting (kuto is the name of the nuts of the dugdug — Artocarpus); (um)égagao, he goes about begging (gagao, to beg); (um)øfaesen, 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 dâgo, 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-fàhatuñgo, he pretended to know.
ha-fàdokto gui, he pretended to be a doctor.
ha-fàtañga i guelôna, he passed his grandfather off as deaf.
ha-fâlahen Huan si Dolores i lahiña as Hosté, Dolores passed off as John's son the son of Joseph.

Exceptions. — To this rule the following exceptions may be noted: fàbabá, signifies 'to make a fool of,' or 'to swindle.' fàmauleg, signifies 'to make good,' 'to repair,' 'to benefit.' In order that they should signify 'to feign to be a fool,' 'to feign
to be good,' the a's of baba should be pronounced like that in 'father,' and the a of mauleg should be modified to ā, writing the words fābaba, fāmāuleg.

fāmā. — 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 māmā.

fāmāamotsa, get breakfast, prepare breakfast.

fāmāatmondigas ni i bābue, make sausage out of the pig.

fāmāsindalo, play soldier, pretend to be a soldier.

fāmāmaaŋao, pretend to be afraid.

fāmāmalango, pretend to be sick.

Before other nouns it signifies to turn into, to be converted into; as māmāāŋfog i ācho ṭaŋaŋe, the coral stone turns into lime.

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

<table>
<thead>
<tr>
<th>ADVERB</th>
<th>VERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>fonā, in front;</td>
<td>gēfena, put yourself forward;</td>
</tr>
<tr>
<td>hulo, above;</td>
<td>gēhulo, put yourself on top.</td>
</tr>
</tbody>
</table>

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.

- adiŋgan, speak; | adiŋganē, speak to some one;
- saŋgan, say; | saŋganē, say to some one;
- chule, carry; | chule̱e, carry to or for some one;
- lōlo, caught; | lōlōe, cough at some one;
- tola, spit; | tole̱e, spit at some one;
- basnak, fall; | basnakge, fall upon some one.

Nafunhayane si tata nu i sapatos, Finish for father the shoes.
Tayuyute yō as Yuus, Pray for me to God.
Taitaye si guelamo un lebblo, Read to your grandmother a book.
Sausage si nana nu i lamasa,  Wipe off for mother the table.
Tunoge si Luis,  Lower for Louis.
Chatage si Mariano,  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 -ha. — This indicates that an action is continued or habitual, as machochotchôha, he is working continually; umôō-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":

\[ \text{Huchachañaehon i tiherasmo,} \quad \text{I used your scissors.} \]
\[ \text{Husapatosñaehon i iyomo,} \quad \text{I used for a bit the shoes of yours.} \]

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

\[ \text{Huyetenaehon i pakiña,} \quad \text{I threw away (in disgust) his gun.} \]
\[ \text{Hafakahenaehon gi manmalaño,} \quad \text{He divided away among the sick} \]
\[ \text{ i salapiña} \quad \text{his money.} \]
\[ \text{Mutañaehon,} \quad \text{To vomit forth.} \]

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

\[ \text{Panakañaehon,} \quad \text{To whip but slightly.} \]
\[ \text{Balenañaehon i aposento,} \quad \text{Brush up a little the alcove.} \]
\[ \text{Mafgoñaehon,} \quad \text{It was overturned by a slight touch.} \]

With a reciprocal verb it signifies "by chance":

\[ \text{Huasodañaehon si Pedro,} \quad \text{I happened to meet with Peter by chance.} \]

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:

<table>
<thead>
<tr>
<th>Primitive Form</th>
<th>Reduplicated Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ginem,</td>
<td>giginem,</td>
</tr>
<tr>
<td>kano,</td>
<td>kákano,</td>
</tr>
<tr>
<td>chocho,</td>
<td>chóchocho,</td>
</tr>
<tr>
<td>agang,</td>
<td>áagang,</td>
</tr>
<tr>
<td>omag,</td>
<td>óomag,</td>
</tr>
<tr>
<td>lii,</td>
<td>lílíi,</td>
</tr>
<tr>
<td>taga</td>
<td>tátaga,</td>
</tr>
<tr>
<td>talo,</td>
<td>tátaalo,</td>
</tr>
<tr>
<td>chule,</td>
<td>chúchule,</td>
</tr>
<tr>
<td>náe,</td>
<td>nánae,</td>
</tr>
<tr>
<td>lalatde,</td>
<td>lálalatde,</td>
</tr>
<tr>
<td>fato,</td>
<td>fáfato,</td>
</tr>
<tr>
<td>tasme,</td>
<td>tátasme,</td>
</tr>
<tr>
<td>saolag,</td>
<td>sasaolag,</td>
</tr>
<tr>
<td>planta,</td>
<td>plalanta,</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Primitive Form</th>
<th>Reduplicated Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasme,</td>
<td>tátasme,</td>
</tr>
<tr>
<td>saolag,</td>
<td>sasaolag,</td>
</tr>
<tr>
<td>planta,</td>
<td>plalanta,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Primitive Form</th>
<th>Reduplicated Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasme,</td>
<td>tátasme,</td>
</tr>
<tr>
<td>saolag,</td>
<td>sasaolag,</td>
</tr>
<tr>
<td>planta,</td>
<td>plalanta,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Primitive Form</th>
<th>Reduplicated Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasme,</td>
<td>tátasme,</td>
</tr>
<tr>
<td>saolag,</td>
<td>sasaolag,</td>
</tr>
<tr>
<td>planta,</td>
<td>plalanta,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Primitive Form</th>
<th>Reduplicated Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasme,</td>
<td>tátasme,</td>
</tr>
<tr>
<td>saolag,</td>
<td>sasaolag,</td>
</tr>
<tr>
<td>planta,</td>
<td>plalanta,</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Root Transitive</th>
<th>Primitive Form Intransitive</th>
<th>Reduplicated Form Intransitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>chule</td>
<td>fañule</td>
<td>fañúñule</td>
</tr>
<tr>
<td>taitai</td>
<td>fanaitai</td>
<td>fanánaitai</td>
</tr>
<tr>
<td>taga</td>
<td>fanaga</td>
<td>fanánaga</td>
</tr>
<tr>
<td>lii</td>
<td>fanlili</td>
<td>fanlilíí</td>
</tr>
<tr>
<td>fāhan</td>
<td>famahan</td>
<td>fámáman</td>
</tr>
<tr>
<td>tuge</td>
<td>fانuge</td>
<td>фанунуге</td>
</tr>
<tr>
<td>tuge</td>
<td>fانفگه</td>
<td>фанфаге</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Primitive Form</th>
<th>Reduplicated Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>fatáchong</td>
<td>fatáfatáchong</td>
</tr>
<tr>
<td>famókat</td>
<td>famófatómokat</td>
</tr>
<tr>
<td>kahúlo</td>
<td>kahúhuló</td>
</tr>
<tr>
<td>falago</td>
<td>falalalo</td>
</tr>
<tr>
<td>falagisásadog</td>
<td>falagíísásadog</td>
</tr>
<tr>
<td>falagíhalomtán̄</td>
<td>falagíhalomtán̄</td>
</tr>
</tbody>
</table>

| Reduplicated Form | | |
|-------------------|--|
| sit.               | go-on-foot. |
| go, run.           | go-to-the-river. |
| go to the woods.   | go-to-the-woods. |

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

kokolo,  go up.
totomog,  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 āga,* 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 āga,* 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; *naŋgo,* 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).
<table>
<thead>
<tr>
<th>Definitive Transitive</th>
<th>Indefinite Transitives or Intransitives</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kano,</em></td>
<td><em>chocho</em>;</td>
</tr>
<tr>
<td><em>lii,</em></td>
<td><em>fanlii</em>;</td>
</tr>
<tr>
<td><em>fahan,</em></td>
<td><em>famahan</em>;</td>
</tr>
<tr>
<td><em>chule,</em></td>
<td><em>fañule</em>;</td>
</tr>
<tr>
<td><em>taga,</em></td>
<td><em>fanaga</em>;</td>
</tr>
<tr>
<td><em>tuge,</em></td>
<td><em>fanuge</em>;</td>
</tr>
<tr>
<td><em>tuge,</em></td>
<td><em>fañgge</em>;</td>
</tr>
</tbody>
</table>

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; fatâchong, 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, chumule, from the root chule, carry;
Tagálog, bumasa from the root basa, read;
Malay, pumilihan, from the root pilih, choose;
Javanese, hururub, from the root hurub, flame;
Khmer, samlap, from the root slap, dead.

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

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.

<table>
<thead>
<tr>
<th>Root</th>
<th>Reduplicated Root</th>
<th>Infinitive</th>
<th>Present and Imperative, and Preterite.</th>
</tr>
</thead>
<tbody>
<tr>
<td>laugh,</td>
<td>cháleg,</td>
<td>cháchaleg,</td>
<td>chumáleg, chumáchaleg.</td>
</tr>
<tr>
<td>weep,</td>
<td>tángis,</td>
<td>tátaángis,</td>
<td>rumángis, rumátaángis.</td>
</tr>
<tr>
<td>lie down,</td>
<td>áson,</td>
<td>áason,</td>
<td>umáson, umááson.</td>
</tr>
<tr>
<td>rise,</td>
<td>kahúlo,</td>
<td>kahuhulo,</td>
<td>kumahúlo, kumahuhulo.</td>
</tr>
<tr>
<td>descend,</td>
<td>túnog,</td>
<td>tútunog,</td>
<td>rumúnog, rumútunog.</td>
</tr>
</tbody>
</table>

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, hānao, hāhānao, humānao, humāhānao.
carry, chūle, chūchule, chumule, chumūchule.
stay, sāga, sāsāga, sumāga, sumāsāga.
enter, hālom, hāhālom, humālom, humāhālom.
go out, hūyong, hūhūyong, humūyong, humūhūyong.
swim, nāngo, nānāngo, numāngo, numānāngo.
lament, úgung, úugung, umūgung, umūugung.
hide, atog, āatog, umātog, umāātog.
blaspheme, chátsino, cháchatśino, chumátsino, chumáchatśino.

### B.—Infinitives without um.

<table>
<thead>
<tr>
<th>Root</th>
<th>Reduplicated Root</th>
<th>Infinitive</th>
<th>Present and Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERATIVE.</td>
<td>SUSPENDED IMPERATIVE.</td>
<td>AND PRETERITE.</td>
<td></td>
</tr>
<tr>
<td>see (intr.)</td>
<td>fanlii</td>
<td>fanlili</td>
<td>manlii</td>
</tr>
<tr>
<td>read (intr.)</td>
<td>fanāitai</td>
<td>fanānaitai</td>
<td>manāitai</td>
</tr>
<tr>
<td>write (intr.)</td>
<td>fanūge</td>
<td>fanūnuge</td>
<td>manūge</td>
</tr>
<tr>
<td>carry (intr.)</td>
<td>fañule</td>
<td>fañūnule</td>
<td>manūlule</td>
</tr>
<tr>
<td>sit,</td>
<td>fatāchong</td>
<td>fatātachong</td>
<td>matāchong</td>
</tr>
<tr>
<td>run,</td>
<td>falāgo</td>
<td>falālago</td>
<td>malāgo</td>
</tr>
<tr>
<td>arrive,</td>
<td>fāto</td>
<td>fāfato</td>
<td>māto</td>
</tr>
<tr>
<td>go on foot,</td>
<td>famokat</td>
<td>famomokat</td>
<td>mamokat</td>
</tr>
</tbody>
</table>

Examples of the use of verbs with the infix um:

- **Hayi tumataitai i lebbloko?** Who is reading my book?
- **Guaho tumataitai. Tumataitai yo.** I am reading (it).
- **Hayi humano i kahe’t?** Who ate the orange?
- **Si Huan humano. Kumano si Huan.** John ate (it).
- **Hayi tumaha i hayuho?** Who cut my wood?
- **Si tata tumaha. Tumaha si tata.** Father cut it.
- **Hayi tumuge ini na katta?** Who wrote this letter?
- **Tumuge i chēluho.** My brother wrote (it).
- **Hayi chumáchaleg guenao na guma?** Who is laughing in that house?
- **Chumáchaleg i famaguon.** The children are laughing.

Examples of the use of verbs with the Infinitive:

- **Malago yo umason.** I wish to lie down.
- **Munga umason.** You must not lie down.
- **Munga yo humanao.** I won’t go.
- **Munga gui humalom.** He won’t come in.
- **Munga sumaga si nana.** Mother will not stay.
- **Siña yo humuyong?** May I go out?
- **Siña hao sumaga giya hame.** 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:

<table>
<thead>
<tr>
<th>Past and Present</th>
<th>Future</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>hu-</td>
<td>hu-</td>
<td>1st person.</td>
</tr>
<tr>
<td>un-</td>
<td>un-</td>
<td>2d person.</td>
</tr>
<tr>
<td>ha-</td>
<td>u-</td>
<td>3d person.</td>
</tr>
</tbody>
</table>

DUAL AND PLURAL

| hu-              | 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.
Huli i lähen magalahe, I saw the son of the governor.
Huchuchule i niyog siha, I am or was carrying the coconuts.
Huliliti i giikan gi tipo, I see the fish in the well.
Tali i chēlumo ni i bachel, We (you and I) saw your brother who is blind.
Hafa enao? Ti hutungo, What is that? I do not know (it).
Unlii i tätæho gi läncho, You saw my father in the ranch.
Ulìi i tätæmo agupa, He will see your father tomorrow.
Halii nigab i chêlumo, 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:

Lii i gîma! See the house!
Ulìi i gîma! Let him see the house!
Tałii i gîma! Let us see the house!
Lii i gîma! See ye the house!
Uhałii i gîma! 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:

Hafa ilég ña, What did he say? What said he?
Hafa iléleg ña, What is he saying? What was he saying?
Ileg máme, We said, we did say.
Ileg mámame, 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 mala-gómo? What do you wish? or, what did you wish? Gaøko, I prefer. Hinasokó, 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 *góte*, 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 *góte*, we have *magóte*, 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 lāhe*, I was seized by the man; *ginégête yo nu i chēlumo*, I am (or was) being seized by your brother; *magóte yo nu i lālāhe*, I was seized by the men; *magogóte 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 sasata*), ‘We were stung by mosquitos’ (*Manmaaka ham ñamó*). 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:

*Finanague si Hosé as Pedro,*

Joseph was taught by Peter. (Agent singular.)

*Mafanáan Hosé Palomo i pale ni i fumague yó,*

The priest who taught me was called José Palomo. (Agent not specified.)

*Bínaha hao as Tata,*

Thou wert whipped by Father. (Agent singular.)

*Mamofea si Eliseo nu megae na famagúon.*

Elisha was ridiculed by many boys. (Agent plural.)
Manmaakude hamyo nu i
Ye were aided by your-fellow-country-
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); *bomag*, bathe (as when a doctor advises a patient). 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; *uhali*, 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:

<table>
<thead>
<tr>
<th>Chamorro</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chamo fatátachong!</td>
<td>Do not sit down!</td>
</tr>
<tr>
<td>Chamo kahúhulo!</td>
<td>Do not get up!</td>
</tr>
<tr>
<td>Chamo famómokat!</td>
<td>Do not go on foot!</td>
</tr>
<tr>
<td>Chamo falálago!</td>
<td>Do not run!</td>
</tr>
<tr>
<td>Chamo falagisásadog!</td>
<td>Don't go-to-the-river!</td>
</tr>
<tr>
<td>Chamo famúmuno!</td>
<td>Thou shalt not kill!</td>
</tr>
<tr>
<td>Chamo fandádagé!</td>
<td>Thou shalt not lie!</td>
</tr>
</tbody>
</table>

1It 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:

**Halom!**  
**Chamo kahúhulo!**  
**Fatáchong!**  
**Fatáchong gi fionho,**  
**Ginem ini na tuba,**  
**Chamo gumiginem i tiba pago,**  
**Giginem gin homlo hao,**  
**Maila tafanoo chocolate,**  
**Maila ya unchoho,**  
**Nihi tafalag-i-halom-tano,**  
**Tafaní flores,**  
**Nangga!**  
**Ekungog ayu na aga,**  
**Atan enao na sasata,**  
**Adahe!**  
**Ta-agang si Luis,**  
**Ta-fanagang,**  
**Pakaká!**  
**Chamo áamam!**  
**Gusi magi!**

Come in!  
Do not rise!  
Sit down!  
Sit in my proximity (near me).  
Drink this toddy.  
Do not drink the toddy now.  
Drink (it) when you are well.  
Come, let us make some chocolate.  
Come and you eat.  
Come, let-us-go-to-the-woods.  
Let us pick flowers.  
Wait!  
Listen to that crow.  
Look at that wasp.  
Take care!  
Let us call Louis (transitive).  
Let us call (intransitive).  
Be silent!  
Don’t tarry!  
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:

<table>
<thead>
<tr>
<th>Definite Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>chule, carry;</td>
<td>chumule, to carry.</td>
</tr>
<tr>
<td>nàe, give;</td>
<td>numáe, to give.</td>
</tr>
<tr>
<td>taítai, read;</td>
<td>tumaitai, to read.</td>
</tr>
<tr>
<td>tuge, write;</td>
<td>tumuge, to write.</td>
</tr>
<tr>
<td>fahan, buy;</td>
<td>fumahan, to buy.</td>
</tr>
</tbody>
</table>

Some intransitive verbs form their infinitive in the same manner:
chaleg, laugh;  
chumaleg, to laugh.

taŋgis, weep;  
rumaŋgis, to weep.

naŋgo, swim;  
umaŋgo, 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:

faňule, carry (intr.);  
maňule, to carry.

fanāne, give (intr.);  
manāne, to give.

fanaitai, read, or pray;  
manaitai, to read, or pray.

fanuge, write (intr.);  
manuge, to write.

falago, run;  
malago, to run.

fatachong, sit down;  
matachong, to sit down.

fachocho, work (intr.);

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 reduplicated 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 preterite, preceded or followed by the verbs monhayan and magpō ('to have finished'), or by the word yesta derived from the Spanish ya está, it is done. Examples:

Definite imperative, Lii, See!  
Indefinite imperative, Lii, See.

Preterite, Halii, He did see.  
Present or imperfect, Halili, He is seeing, he was seeing.

Definite future, Ulii, He will see.  
Indefinite future, Ulii, He will be seeing.

Anterior or { Monhayan halii, }  
Pluperfect  { Halii magpō, }  
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 magpê, 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:

Hagas kapitan hao, You were captain (Formerly you were a captain).
Hagas mato yo Manila, I have been to Manila (not recently).
Gine hulii si Nana, I have just seen Mother (Je viens de voir ma mère).
Gine malaño yo, I have been sick (recently).
Monhan¹ halagse i chinjaña Already he sewed his shirt yesterday.
   nigab,
Monhayan hao chumocho nigab- You had finished dining day before
   ña, anae mato si Magalahe yesterday when the Governor ar-
   giya hamyo.²

22. PERSON AND NUMBER. — It has been shown under the pro-
noun 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: Tumunog yo, I descended (from tunog, descend).
          Manlii yo, I saw (from lii, see).

¹ German, Er hat schon gestern sein Hemd genäht.
² Giya hamyo = French chez vous.
SAFFORD]  THE CHAMORRO LANGUAGE OF GUAM  511

Dual:  
Tumunog hit,  We descended (thou and I);
Tumunog ham,  We descended (he and I).
Manlii hit,  We saw (thou and I);
Manlii ham,  We saw (he and I).

Plural:  
Manunog\(^1\) hit,  We descended (ye and I);
Manunog ham,  We descended (they and I).
Manmanlii hit,  We saw (ye and I);
Manmanlii ham,  We saw (they and I).

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

Singular:  
Ginet\(e\) yo,  I was seized (from gôte, agent singular);
Magôte yo,  I was seized (agent plural, or not indicated).

Plural:  
Manginête hit,  We were seized (you and I; agent singular);
Manmagôte hit,  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), liii, be seeing.
Infinitive (with infix um), liumii, to see.
Intransitive form, imperative, Fanlii. See ! (object indefinite.)
Intransitive form, infinitive, manlii, to see.
Passive form with singular agent, Ainii, seen (by some one).

\(^1\) When the plural prefix is used with words beginning with \(t\), this initial letter is eliminated. See Am. Anth., 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 infused 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 nā, 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

SINGULAR

$Lii$, See (thou)!

$Ulii$, Let him see!

INDEFINITE

$Liiii$, Be seeing.

$Ulilii$, Let him be seeing.

DUAL AND PLURAL

$Talii$, Let us see!

$Lii$, See (ye)!

$Uhalii$, Let him see!

$Taliilii$, Let us be seeing.

$Lili$, Be ye seeing.

$Uhalilii$, 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.

$Hago$ $unlli"$ $i$ $gima$, Thou sawest the house, Thou didst see the house.

$Guiya$ $hali"$ $i$ $gima$, He saw the house, He did see the house.

DUAL AND PLURAL

$Hita$ $tali"$ $i$ $gima$, We saw the house, We did see the house (incl.).

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

$Hamyo$ $enli"$ $i$ $gima$, 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.

$Hago$ $unliii$ $i$ $tasi$, Thou seest (art seeing, or wert seeing) the sea.

$Guiya$ $hali"$ $i$ $chalan$, He sees (is seeing, or was seeing) the road.

DUAL AND PLURAL

$Hita$ $taliilii$ $i$ $gima-yuus$, 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 $nihi$, as $Nihii$ $taliii!$ 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.

Hamyo inlilii i sädog, You see (or were seeing) the river.
Siha halilii i egso, They see (or were seeing) the hill.

ANTEOR OR PLUPERFECT

SINGULAR

Monhayan hulii or magpô hulii, I had finished seeing.¹
Monhayan unlili or magpô unlili, Thou hadst finished seeing.
Monhayan halii or magpô halii, He had finished seeing.

DUAL AND PLURAL

Monhayan talii or magpô talii, We had finished seeing (incl.).
Monhayan inlili or magpô inlili, We had finished seeing (excl.).
Monhayan unlili or magpô unlili, You had finished seeing.
Monhayan halili magpô halili, They had finished seeing.

FUTURE TENSE

SINGULAR

Hulii i gima, I shall see the house; hulili i gima.
Unlili i gima, Thou wilt see the house; unlili i gima.
Ulilii i gima, He will see the house; ulilii i gima.

DUAL AND PLURAL

Utalii i gima, We shall see the house; utalilii i gima.
Inlili i gima, We shall see the house; inlilii i gima.
Enlili i gima, You will see the house; enlilii i gima.
Uhalilii 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 äga? Who saw the crow?

¹ In the same way the adverb hagas (formerly) may be used to express past time; as hagas hulii i tätamo, I formerly saw your father.
INDICATIVE MODE
Preterite or Past Definite

**Singular**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hayi tumii i āga?</td>
<td>Who saw the crow?</td>
</tr>
<tr>
<td>Guaho tumii i āga</td>
<td>I saw the crow.</td>
</tr>
<tr>
<td>Hago tumii i āga</td>
<td>Thou sawest the crow.</td>
</tr>
<tr>
<td>Guiya tumii i āga</td>
<td>He saw the crow.</td>
</tr>
</tbody>
</table>

**Dual and Plural**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hita tumii i āga,</td>
<td>We (incl.) saw the crow.</td>
</tr>
<tr>
<td>Hame tumii i āga</td>
<td>We (excl.) saw the crow.</td>
</tr>
<tr>
<td>Hamyo tumii i āga</td>
<td>You saw the crow.</td>
</tr>
<tr>
<td>Siha tumii i āga</td>
<td>They saw the crow.</td>
</tr>
</tbody>
</table>

**Indicative Present or Progressive**

**Singular**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hayi tumili iyuhe na modong?</td>
<td>Who sees yonder ship?</td>
</tr>
<tr>
<td>Guaho tumili iyuhe na modong,</td>
<td>I see yonder ship.</td>
</tr>
<tr>
<td>Hago tumili iyuhe na modong,</td>
<td>Thou seest yonder ship.</td>
</tr>
<tr>
<td>Guiya tumili iyuhe na modong,</td>
<td>He sees yonder ship.</td>
</tr>
</tbody>
</table>

**Dual and Plural**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hita tumili iyuhe na modong,</td>
<td>We see yonder ship.</td>
</tr>
<tr>
<td>Hame tumili iyuhe na modong,</td>
<td>We see yonder ship.</td>
</tr>
<tr>
<td>Hamyo tumili iyuhe na modong,</td>
<td>You see yonder ship.</td>
</tr>
<tr>
<td>Siha tumili iyuhe na modong,</td>
<td>They see yonder ship.</td>
</tr>
</tbody>
</table>

**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**

**Singular**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fanlii, See ;</td>
<td>Fanlii, Be seeing.</td>
</tr>
<tr>
<td>Ufanlii, Let him see ;</td>
<td>Ufanlii, Let him be seeing.</td>
</tr>
</tbody>
</table>

**Dual**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tafanlii; Let us two see ;</td>
<td>Tafanlii, Let us two be seeing.</td>
</tr>
<tr>
<td>Fanlii, See ye (two) ;</td>
<td>Fanlii, Be ye (two) seeing.</td>
</tr>
<tr>
<td>Uhafanlii, Let the two see ;</td>
<td>Uhafanlii, Let the two be seeing.</td>
</tr>
</tbody>
</table>
AMERICAN ANTHROPOLOGIST

PLURAL

Tafanmanlili, Let us see;
Fanmanlili, See ye;
Ufanmanlili, Let them see;
Tafanmanlili, Let us be seeing.
Fanmanlili, Be ye seeing.
Ufanmanlili, They shall be seeing.

INDICATIVE MODE

PRETERITE OR PAST DEFINITE

SINGULAR

Manlili yo, I saw;
Manlili hao, Thou sawest;
Manlili gui, He saw;

Manlili hit, We (two) saw
(incl.);
Manlili ham, We (two) saw
(excl.);
Manlili hamyo, You (two) saw;
Manlili siha, They (two) saw;

Manlili yo guihan siha, I saw fishes.
Manlili hao guma, Thou sawest a house.
Manlili gui aga, He saw a crow.

DUAL

Manlili hit pution siha, We (two) saw stars.
Manlili ham hanom, We (two) saw water.
Manlili hamyo aniti, You (two) saw a ghost.
Manlili siha haluo, They (two) saw a shark.

PLURAL

Manmanlili hit, We saw;
Manmanlili ham, We saw;
Manmanlili hamyo, You saw;
Manmanlili siha, They saw;

Manmanlili hit modong, We saw a ship.
Manmanlili ham tuba, We saw some toddy.
Manmanlili hamyo lalahe, You saw some men.
Manmanlili siha manake, They saw thieves.

PRESENT AND IMPERFECT

SINGULAR

Manlili yo, I see;
Manlili hao, Thou seest;
Manlili gui, He sees;

Manlili hit,
Manlili ham,
Manlili hamyo,
Manlili siha,

Manlili yo megae na pution, I see many stars.
Manlili hao babue, Thou seest a pig.
Manlili gui manog, He sees a chicken.

DUAL

We (two) see (incl.) or were seeing.
We (two) see (excl.) or were seeing.
You (two) see, or were seeing.
They (two) see, or were seeing.
<table>
<thead>
<tr>
<th>Manmanlilii hit</th>
<th>We see, or we were seeing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manmanlilii ham</td>
<td>We see, or we were seeing.</td>
</tr>
<tr>
<td>Manmanlilii haymo</td>
<td>You see, or you were seeing.</td>
</tr>
<tr>
<td>Manmanlilii siha</td>
<td>They see, or they were seeing.</td>
</tr>
</tbody>
</table>

### Future Tense

<table>
<thead>
<tr>
<th>Definite</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hufanlii, I shall see</td>
<td>Hufanlii, I shall be seeing.</td>
</tr>
<tr>
<td>Unfanlii, thou wilt see</td>
<td>Unfanlii, Thou wilt be seeing.</td>
</tr>
<tr>
<td>Ufanlii, He will see</td>
<td>Ufanlii, He will be seeing.</td>
</tr>
</tbody>
</table>

#### Dual

<table>
<thead>
<tr>
<th>Utanfanlii, we two shall see</th>
<th>Utanfanlii, we shall be seeing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infanlii, we two shall see</td>
<td>Infanlii, we shall be seeing.</td>
</tr>
<tr>
<td>Enfanlii, ye two will see</td>
<td>Enfanlii, ye will be seeing.</td>
</tr>
<tr>
<td>Uhtanfanlii, they two will see</td>
<td>Uhtanfanlii, they will be seeing.</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Utanfanmanlii,1 we shall see</th>
<th>Utanfanmanlii we shall be seeing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infanmanlii, we shall see</td>
<td>Infanmanlii, we shall be seeing.</td>
</tr>
<tr>
<td>Enfanmanlii, ye will see</td>
<td>Enfanmanlii, ye will be seeing.</td>
</tr>
<tr>
<td>Uhtanfanmanlii, they will see</td>
<td>Uhtanfanmanlii, they will be seeing.</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Fatachong, Sit down!</th>
<th>Falago, Run!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ufatachong, Let him sit down;</td>
<td>Ufalago, Let him run (or go).</td>
</tr>
<tr>
<td>Tafatachong, Let us (two) sit;</td>
<td>Tafalago, Let us (two) run.</td>
</tr>
<tr>
<td>Tafanmatachong, Let us sit down;</td>
<td>Tafanmalago, Let us run.</td>
</tr>
<tr>
<td>Ufanmatachong, Let them sit down;</td>
<td>Ufanmalago, let them run.</td>
</tr>
<tr>
<td>Matatachong yo, I sat down;</td>
<td>Malago yo, I ran.</td>
</tr>
<tr>
<td>Matatachong hit, We (two) sat down;</td>
<td>Malago hit, We (two) ran.</td>
</tr>
<tr>
<td>Manmatachong hit, We sat down;</td>
<td>Manmalago hit, We ran.</td>
</tr>
<tr>
<td>Matatitachong yo, I am sitting;</td>
<td>Matilago yo, I am running.</td>
</tr>
</tbody>
</table>

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.

AM. ANTH., N. S., 6—34
Hufatachong, I shall sit down; Hufalago, I shall run.
Ufatachong, He will sit down; Ufalago, He will run.
Utatafamatachong, We shall sit; Utatafamalago, We shall run.
Chamo fatatachong, Don't sit; Chamo faláago, Don't run.
Siňa yo matachong, May I sit? Siňa yó malago, May I run?
Siňa hufatachong, Is it possible that I shall sit? Siňa hufalago, Is it possible that I shall run?
Munga matachong, You must not sit down; Munga malago, You must not run.
Munga yó matachong, I do not wish to sit; Munga yó malago, 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.

<table>
<thead>
<tr>
<th>IMPERATIVE MODE</th>
<th>INDEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DEFINITE</strong></td>
<td><strong>INDEFINITE</strong></td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>Tunog, Descend;</td>
<td>Tutonog, Be descending.</td>
</tr>
<tr>
<td>Utunog, Let him descend;</td>
<td>Utútunog, Let him be descending.</td>
</tr>
<tr>
<td><strong>DUAL</strong></td>
<td><strong>DUAL</strong></td>
</tr>
<tr>
<td>Tatunog, Let us two descend;</td>
<td>Tatútunog, Let us two be descending.</td>
</tr>
<tr>
<td>Tinog, Descend ye two;</td>
<td>Titinog, Be ye two descending.</td>
</tr>
<tr>
<td>Uhatunog, Let the two descend;</td>
<td>Uhatútunog, Let us two be descending.</td>
</tr>
<tr>
<td><strong>PLURAL</strong></td>
<td><strong>PLURAL</strong></td>
</tr>
<tr>
<td>Taťanunog, Let us descend;</td>
<td>Taťanútunog, Let us be descending.</td>
</tr>
<tr>
<td>Fanunog, Descend ye;</td>
<td>Fanútunog, Be ye descending.</td>
</tr>
<tr>
<td>Uhaťanunog, Let them descend;</td>
<td>Uhaťanútunog, They shall be descending.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INDICATIVE MODE</th>
<th>PRETERITE</th>
<th>PRESENT OR IMPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
<td><strong>SINGULAR</strong></td>
<td></td>
</tr>
<tr>
<td>Tumunog yó, I descended;</td>
<td>Tumátunog yó, I am (or was) descending.</td>
<td></td>
</tr>
<tr>
<td>Tumunog hao, Thou descendedst;</td>
<td>Tumátunog hao, Thou art descending.</td>
<td></td>
</tr>
<tr>
<td>Tumunog gui, He descended;</td>
<td>Tumátunog gui, He is descending.</td>
<td></td>
</tr>
</tbody>
</table>
DUAL

Tumunog hit, We two descended;  
Tumútunog hit, we two are descending.

Tumunog ham, We two descended;  
Tumútunog ham, we two are descending.

Tumunog hamyo, Ye two descended;  
Tumútunog hamyo, Ye two are descending.

Tumunog siha, They two descended;  
Tumútunog siha, They two are descending.

PLURAL

Manunog 1 hit, We descended;  
Manútunog hit, We are descending.

Manunog ham, We descended;  
Manútunog ham, We are descending.

Manunog hamyo, You descended;  
Manútunog hamyo, You are descending.

Manunog siha, They descended;  
Manútunog siha, They are descending.

FUTURE TENSE

SINGULAR

Hutunog, I shall descend;  
Hutútunog, I shall be descending.

Untunog, Thou wilt descend;  
Untútunog, Thou wilt be descending.

Utunog, He will descend;  
Utútunog, He will be descending.

DUAL

Utatunog, We two shall descend;  
Utatútunog, We two shall be descending.

Intinog, We two shall descend;  
Intitinog, We two shall be descending.

Entinog, Ye two will descend;  
Entitinog, Ye two will be descending.

Uhatunog, They two will descend;  
Uhatútunog, They two will be descending.

PLURAL

Utajanunog,1 We shall descend;  
Utajanútunog, We shall be descending.

Injanunog, We shall descend;  
Injanútunog, We shall be descending.

Enjanunog, They will descend;  
Enjanútunog, You will be descending.

Uhajanunog, They will descend;  
Uhajanútunog, 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.

### IMPERATIVE MODE

<table>
<thead>
<tr>
<th><strong>Definite</strong></th>
<th><strong>Indefinite</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td><em>Basnak</em>, Fall;</td>
<td><em>Bábasnak</em>, Be falling.</td>
</tr>
<tr>
<td><em>Ubasnak</em>, Let him fall;</td>
<td><em>Ubábasnak</em>, Let him be falling.</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
</tr>
<tr>
<td><em>Tabasnak</em>, Let us two fall;</td>
<td><em>Tabábasnak</em>, Let us two be falling.</td>
</tr>
<tr>
<td><em>Basnak hamyo</em>, Fall ye two;</td>
<td><em>Bábasnak hamyo</em>, Be ye (two) falling.</td>
</tr>
<tr>
<td><em>Uhabasnak</em>, Let the two fall;</td>
<td><em>Uhabábasnak</em>, Let the two be falling.</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td><em>Tafanbasnak</em>, Let us fall;</td>
<td><em>Tafanbábasnak</em>, Let us two be falling.</td>
</tr>
<tr>
<td><em>Fanbasnak</em>, Fall ye;</td>
<td><em>Fanbábasnak</em>, Be falling.</td>
</tr>
<tr>
<td><em>Uhafanbasnak</em>, Let them fall;</td>
<td><em>Uhafanbábasnak</em>, Let them be falling.</td>
</tr>
</tbody>
</table>

### INDICATIVE MODE

#### Preterite

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Basnak yo</em>, I fell;</td>
</tr>
<tr>
<td><em>Basnak hao</em>, You fell;</td>
</tr>
<tr>
<td><em>Basnak gui</em>, He fell;</td>
</tr>
</tbody>
</table>

#### Present and Imperfect

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Bábasnak yo</em>, I am (or was) falling.</td>
</tr>
<tr>
<td><em>Bábasnak hao</em>, You are (or were) falling.</td>
</tr>
<tr>
<td><em>Bábasnak gui</em>, He falls, or was falling.</td>
</tr>
</tbody>
</table>

#### Dual

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Basnak hit</em>, We (two) fell;</td>
</tr>
<tr>
<td><em>Basnak ham</em>, We (two) fell;</td>
</tr>
<tr>
<td><em>Basnak hamyo</em>, You (two) fell;</td>
</tr>
<tr>
<td><em>Basnak siha</em>, They (two) fell;</td>
</tr>
<tr>
<td><em>Bábasnak hit</em>, We two are (or were) falling.</td>
</tr>
<tr>
<td><em>Bábasnak ham</em>, We two are (or were) falling.</td>
</tr>
<tr>
<td><em>Bábasnak hamyo</em>, You fall, or were falling.</td>
</tr>
<tr>
<td><em>Bábasnak siha</em>, They fall, or were falling.</td>
</tr>
</tbody>
</table>
PLURAL

Manbasnak hit, We fell, or did fall; Manbóbasnak hit, We fall, or were falling.
Manbasnak ham, We fell, or did fall; Manbóbasnak ham, We fall, or were falling.
Manbasnak hamyo, You fell; Manbóbasnak hamyo, You fall, or were falling.
Manbasnak siha, They fell; Manbóbasnak 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.

INFINITE 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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>INDICATIVE MODE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kano,</td>
<td>Ha/a kinanbho,</td>
</tr>
<tr>
<td>Ukano,</td>
<td>Ilegko,</td>
</tr>
<tr>
<td>Takano,</td>
<td>Taalogo,</td>
</tr>
<tr>
<td>Kano,</td>
<td>Hafa kinanóho,</td>
</tr>
<tr>
<td>Uhakano,</td>
<td>Uhakasionbho,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>SINGULAR</th>
<th>INDICATIVE MODE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kákaná,</td>
<td>Alog,</td>
<td>Taalogo,</td>
</tr>
<tr>
<td>Ukakano,</td>
<td>Ualogo,</td>
<td>Uhahalogo,</td>
</tr>
<tr>
<td>Takakano,</td>
<td>Taalogo,</td>
<td>Taalogo,</td>
</tr>
<tr>
<td>Kákano,</td>
<td>Alog,</td>
<td>Taalogo, Say ye.</td>
</tr>
<tr>
<td>Uhaaakano,</td>
<td>Uhaaalogo,</td>
<td>Taalogo, Say ye.</td>
</tr>
</tbody>
</table>

INDICATIVE MODE

PAST DEFINITE OR PRETERITE

<table>
<thead>
<tr>
<th>SINGULAR</th>
</tr>
</thead>
</table>
| Hafa kinanómó, What did you eat? Ilégmo, Thou saidst, thou didst say.
| Hafa kinanóña, What did he eat? Ilégña, He said, he did say. |
DUAL AND PLURAL

Hafa kinananb⁴ta, What did we eat? Ilég⁴ta, We said, we did say.
Hafa kinanomám⁴me, What did we eat? Ilégmám⁴me, We said, we did say.
Hafa kinanomím⁴y⁴ ? What did you eat? Ilégmím⁴y⁴, You said, you did say.
Hafa kinanomín⁴fi⁴ha, What did they eat? Ilégín⁴fi⁴ha, They said, they did say.

PRESENT AND IMPERFECT

SINGULAR

Hafa kinanónoho, What am I eating? Ilélegk⁴o, He says, he was saying.
Hafa kinanónom⁴mo, What are you eating? Ilélegm⁴mo, You say, you were saying.
Hafa kinanónofi⁴na, What is he eating? Ilélegf⁴na, He says, he was saying.

DUAL AND PLURAL

Hafa kinanónot⁴ta, What are we eating? Iléleg⁴ta, We say, we were saying.
Hafa kinanomám⁴m⁴ame, What are we eating? Ilégmám⁴m⁴ame, We say, we were saying.
Hafa kinanomím⁴mi⁴yo, What are you eating? Ilégmím⁴mi⁴yo, Ye say, ye were saying.
Hafa kinanomín⁴fi⁴fi⁴ha, What are they eating? Ilégín⁴fi⁴fi⁴ha, 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 inkáno, What shall we eat? Inálog, We shall say.
Hafa enkán⁴no, What will you eat? Enálog, 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 \textit{yaho}, \textit{I like}; \textit{gāoko} or \textit{gānāko}, \textit{I prefer}; \textit{hināsōko}, I think or imagine; \textit{pinēlōko}, I thought, I believed; \textit{chāmo}, don't.

\textbf{Yaho, I like.}

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaho, I like;</td>
<td>\textit{Hagas yaho}, I used to like;</td>
<td>\textit{Uyaho}, I shall like.</td>
</tr>
<tr>
<td>Yamo, thou likest;</td>
<td>\textit{Hagas yamo}, You used to like;</td>
<td>\textit{Uyamo}, You will like.</td>
</tr>
<tr>
<td>Yañia, he likes;</td>
<td>\textit{Hagas yañia}, He used to like;</td>
<td>\textit{Uyañia}, He will like.</td>
</tr>
</tbody>
</table>

\textbf{Dual and Plural}

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yata, We like;</td>
<td>\textit{Hagas yata}, We used to like;</td>
<td>\textit{Uyata}, We shall like.</td>
</tr>
<tr>
<td>Yanmame, We like;</td>
<td>\textit{Hagas yanmame}, We used to like;</td>
<td>\textit{Uyanmame}, We shall like.</td>
</tr>
<tr>
<td>Yanmiyo, You like;</td>
<td>\textit{Hagas yanmiyo}, You used to like;</td>
<td>\textit{Uyanmiyo}, You will like.</td>
</tr>
<tr>
<td>Yanñiha, They like;</td>
<td>\textit{Hagas yanñiha}, They used to like;</td>
<td>\textit{Uyanñiha}, They will like.</td>
</tr>
</tbody>
</table>

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

\textit{Gāoko}, or \textit{gānāko}, I prefer, or like better; and \textit{hināsōko}, 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, \textit{hināsōsōko}, I have a faint impression, I am inclined to think.

\textbf{Pinēlōko, I supposed.}

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>\textit{Pinēlōko}, I supposed;</td>
<td>\textit{Upinēlōko}, I shall suppose.</td>
</tr>
<tr>
<td>\textit{Pinēlombo}, You supposed;</td>
<td>\textit{Upinēlombo}, You will suppose.</td>
</tr>
<tr>
<td>\textit{Pinēlōña}, He supposed;</td>
<td>\textit{Upinēlōña}, He will suppose.</td>
</tr>
</tbody>
</table>
DUAL AND PLURAL

Pinélota, We supposed; Pinélólota, We suppose; Upinélota, We shall suppose.

Pinélonmame, We supposed; Pinélonmámame, We suppose; Upinélonmame, We shall suppose.

Pinélomimíyo, You supposed; Pinélomímíyo, You suppose; Upinélomíyo, You will suppose.

Pinélonňíha, They supposed; Pinélonňníňíg, They suppose; Upinélonňíha, 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.
Châmô, 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.
Châňíha, 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 —

Fatachong, Sit down; Chamo fatachong, Do not sit down.
Famokat, Walk; Chamo famokat, Do not walk.
Falagisádog, Go-to-the-river; Chamo falagisádog, 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 —

Asón, Lie down; Chamo umáason, Don’t lie down.
Tunog, Descend; Chamo tumútunog, Do not descend.
Saga, Stay; Chamo sumásaga, 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 humáhanao, do not (you two) go. In the plural the governed verb must be in the second person plural of the indefinite imperative; as, chamiyo fantháhanao, go ye not.

Some further examples of the use of chamo follow:

Ina yó ya chahó matotompo,  
L i g n a  k um ah í h u l o ,  o r  C h a n ñ a  f a t á t a c h o n g ,  
C h a n ñ a  k a h í h u l o ,  C h a n ñ a  f a t á t a c h o n g ,

Chana kumahuhulo, or Chaña fatatachong,

Ilegña na chahó fatatachong,
Ilegña na chahó fatatachong,

Manago nu chata fatatachong,
Manago nu chata fatatachong,

Malaghò nu chamame fanmatatat~
Malaghò nu chamame fanmatatat~

Chong,
Chong,

He wished that we do not sit down.

He said that I must 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 gote, seize, which becomes ginète by the insertion of the particle in, the vowel o being modified as already shown under abstract nouns; and magote by the prefixing of the particle ma.

Ginète To be seized [by some one].

INDICATIVE MODE

PRETERITE

Ginète yó, I was seized;

PRESENT OR IMPERFECT

SINGULAR

Ginégete yó, I am seized (by some one).
**AMERICAN ANTHROPOLOGIST**

**N. S., 6, 1904**

**Ginête hao, You were seized;**
**Ginêge hao, You are being seized.**

**Ginête gui, He was seized;**
**Ginêge gui, He is being seized.**

**DUAL**

**Ginête hit, We (two) were seized;**
**Ginêge hit, We (two) are seized.**

**Ginête ham, We (two) were seized;**
**Ginêge ham, We (two) are seized.**

**Ginête hamyo, You (two) were seized;**
**Ginêge hamyo, You (two) are seized.**

**Ginête siha, They (two) were seized;**
**Ginêge siha, They (two) are seized.**

**PLURAL**

**Manginête hit, We were seized;**
**Manginêge hit, We are seized (by some one).**

**Manginête ham, We were seized;**
**Manginêge ham, We are seized (by some one).**

**Manginête hamyo, You were seized;**
**Manginêge hamyo, You are seized (by some one).**

**Manginête siha, They were seized;**
**Manginêge 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 bâka nu i pâtgon,* the cow will be seized by the child.

**Magôte, To be seized.**

(Agent plural or not indicated)

**INDICATIVE MODE**

<table>
<thead>
<tr>
<th>Preterite</th>
<th>Present or Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
<td><strong>present or imperfect</strong></td>
</tr>
<tr>
<td><strong>Magôte yo,</strong> I was seized;</td>
<td><strong>Magôge,</strong> I am seized, or was being seized.</td>
</tr>
<tr>
<td><strong>Magôte hao,</strong> You were seized;</td>
<td><strong>Magôge,</strong> You are seized.</td>
</tr>
<tr>
<td><strong>Magôte gui,</strong> He was seized;</td>
<td><strong>Magôge gui,</strong> He is seized.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>DUAL</strong></th>
<th><strong>present or imperfect</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Magôte hit,</strong> We (two) were seized;</td>
<td><strong>Magôge hit,</strong> We (two) are seized, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>PLURAL</strong></th>
<th><strong>Present or Imperfect</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Manmagôte hit,</strong> We were seized;</td>
<td><strong>Manmagôge hit,</strong> We are being seized, etc.</td>
</tr>
</tbody>
</table>
The future tense is formed like that of other verbs; as humagote, I shall be seized; utamagote, we (two) shall be seized; utafanmagote, we shall be seized; umagote, he will be seized. From this is taken the imperative. Thus we have in the Lord’s Prayer: umatuna i naanmo, thy name shall be hallowed, from tuna bless, matuna blessed or hallowed; umafatinas i pintōmo, 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 nâápakas, to whiten, to make white. If the object of this verb is singular the component adjective remains ápaka, but if the object is plural, the component adjective takes the plural form manápaka, which, preceded by the particle nâ, becomes fanápaka. Thus we say nâápaka i gima, whiten the house; but nâfanápaka, i gima siha, whiten the houses (faites blanches les maisons).

**IMPERATIVE MODE**

<table>
<thead>
<tr>
<th>Object Singular</th>
<th>Object Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naápaka, Whiten (the thing);</td>
<td>Nâfanápaka, Whiten (the things).</td>
</tr>
<tr>
<td>Unnaápaka, Let him whiten (it);</td>
<td>Unnfanápaka, Let him whiten (them).</td>
</tr>
</tbody>
</table>

**DUAL AND PLURAL**

| Tanâápaka, Let us whiten (it); | Tanâfanápaka, Let us whiten (them). |
| Nâápaka hamyo, Whiten ye (it); | Nâfanápaka hamyo, Whiten ye (them). |

| Uhanâápaka, Let them whiten (it); | Uhanâfanápaka, Let them whiten (them). |

**INDICATIVE MODE**

<table>
<thead>
<tr>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hunâápaka, I whitened (it);</td>
</tr>
<tr>
<td>Unnâápaka, You whitened (it);</td>
</tr>
<tr>
<td>Hanâápaka, He whitened (it);</td>
</tr>
<tr>
<td>Tanâápaka, We whitened (it);</td>
</tr>
</tbody>
</table>
Ennaapaka, We whitened (it); Ennâfanâpaka, we whitened (them).

Innâápaka, You whitened (it); Innâáfanâpaka, You whitened (them).

Hanâápaka, They whitened (it); Hanâfanâpaka, They whitened (them).

The present and imperfect tenses may be formed by reduplication, and the future by using the regular future particles. Examples:

Hanâason ipatgon, He made the child lie down, he laid the child down.
Unnâchegcheg i nifenmo, You caused your teeth to grit.
Hanâmapuno si Huan, He caused John to be killed.
Hanâbabëa si Luis, He made Louis crazy.
Nâlibre yô, Deliver me.
Nâfanlibre ham, Deliver us.
Hanâhôhomlo i tataotao, It makes well (cures) the body.
Unâsahñëge, It will cause to be apart, it will separate (something).
Unâsañahñëge i lälahe yan i Jamalaon, It will separate the men and the women.

33. Reflexive verbs. — These are conjugated like the transitive verbs with a definite object (First form of Conjugation), with the addition of the pronoun following the verb; as hubale yô, I availed myself; unbale haø, thou didst avail thyself; habale gui, he availed himself; tabale hit, we availed ourselves, etc. The present and imperfect are formed by simple reduplication; as huhâbale yô, I am, or was, availing myself. The word maisa, corresponding to the English 'one's self', is also used; as faaila, accuse; faaila-maisagui, to accuse himself.

34. Reciprocal verbs. — These are formed by prefixing to the verb the particle a. Thus, from göte, seize, is formed âgöte, seize each other. There is no singular. The dual is formed by prefixing the particle um to the verb; the plural is formed by prefixing the particle fan in the future and imperative, and man in the past and present indicative: âgöte, seize each other; umâgöte hit, we seized each other (dual); manâgöte hit, we seized one another (plural); taâgöte, let us seize each other; tafanâgöte, let us seize one another.
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; *hagas guaha*, formerly there-was; *monhan guaha*, there once was (Germ. *es war schon*); *uguaha*, there-will-be. When reduplicated it loses in force as *guaguaha sa/ape*, 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 chēluho*, I have a brother; lit., there-is (a) brother-mine (Spanish, *hay (un) hermano-mio*).

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

**Gāe.** — This is usually combined with the following word, and forms a compound verb; thus *gāegima* may be considered as an intransitive verb to-have-a-house, to be a house-owner, conjugated, *gāegima yō*, I have-a-house; *gāegima hao*, thou hast-a-house, *mangaegima hit*, we have-a-house, *ugaeegima*, let him have-a-house; *fanggāegima hamyo*, may ye have-houses; *tanggāegima*, let us have-a-house. To express tense, adverbs may be used as in the case of *guaha*. *Gāe* may be prefixed to *iyō*, meaning property or possession, and to *ga*, where the object possessed is an animal; as *gāeiyo yō payo*, I possess an umbrella; I have possession [in an] umbrella; *gāega hao kabayo*, you possess a horse (you have-possession [in a] horse).

**Tāe.** — This is the negative of *gāe* and is used in the same way: *taepayo yō*, I have no umbrella; *taesala haim 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; *taemamahlao si*
Pedro an Huan, Peter and John have no shame; taenao i palaoan, the woman is fearless; manaenao na famalaaoan, they are women who are fearless.

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

Gaege. — 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.' Gaege is usually followed by gi, signifying 'at' or 'in.' Examples of its use: gaege yò gi gima, I am in the house; gaege hit gi lâncho (dual), we (you and I) are at the ranch; mangaege hit giya hita, we (ye and I) are at our home (Fr. nous sommes chez nous); urgaege giya hame agupa, he will be at our house tomorrow; utafangaega 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).

Tàegue. — This is the reverse of gaege, and is conjugated in the same way: Mano nae gaege i tatamo? Where (at) is your father? Taegue guini, he is not here. Tàegue yò, I am not present; manàegue ham giya hanyo, 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 hutàegue, I shall be away; utaegue lokue si, Huan, John will be absent also; utafonàegue giya hame, we shall not be at home; utafanàegue gi sadog, they will be in the river. The past tenses may be expressed by adverbs; as, gine tàegue yò, I have just been away; gine hit manàegue, or gine manàegue hit, we have just been away (pl.); gine hit tàegue, we (you and I—dual) have just been absent; monhan yò taegue, or monhan taegue yò, 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, gineespañayò, 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 gaege, where at is, becomes manggi, where's.
pound word is doubled; as *gineespápaña yò*, I am (or was) coming from Spain; *gine-mano hao*, whence have you come? *ginesadog gui*, he came from the river; *mangineespápaña hit*, we came from Spain; *magineespápaña siha*, they are coming from Spain; *uhafangineespápaña*, 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*: *Falag-manila*, 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 yò*, I went-to-Manila; *malagmaninila yò*, 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.

**HÉKUA.** 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.

**HANAO.** — This verb, signifying 'to go,' requires before the name of the direction an adverb of place with *gi* (to) if it is an apellative 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 unlamen i pluma?* What good will the pen be? Of what use is the pen? *Haf unlamen guiñí?* 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 Sina 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 yõ, 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 yõ, 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 mâmamailâ for the infinitive is a corruption of mumailâ; as it is, it appears to be a reduplication of the primitive form. The conjugation follows:

<table>
<thead>
<tr>
<th>Imperative Mode</th>
<th>Definite</th>
<th>Indefinite or Suspended</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mailâ, Come</td>
<td></td>
<td>Máamamailâ, Be coming; (always) come.</td>
</tr>
<tr>
<td>Umamailâ, He shall come</td>
<td></td>
<td>Umámamailâ, Let him come.</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tamamailâ, Let us (two) come;</td>
<td>Tamamamailâ, Let us (two) be coming.</td>
<td></td>
</tr>
<tr>
<td>Mailâ, mámailâ, Come (ye two);</td>
<td>Máamamailâ, be coming (ye two).</td>
<td></td>
</tr>
<tr>
<td>Uhamámailâ, The two shall come;</td>
<td>Uhamámamailâ, Let the two be coming.</td>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tafamamailâ, Let us come;</td>
<td>Tafamamamailâ, Let us be coming.</td>
<td></td>
</tr>
<tr>
<td>Fámamailâ, Come ye;</td>
<td>Fámamamailâ, Be ye coming.</td>
<td></td>
</tr>
<tr>
<td>Uhafamamailâ, They shall come;</td>
<td>Uhafamamamailâ, Let them be coming.</td>
<td></td>
</tr>
</tbody>
</table>
**INDICATIVE MODE**

**Preterite, or Past Definite**

**Singular**

Mámairá yó, I came or did come; Mámamairá yó, I am (or was) coming.

Mámairá hao, You came or did come; Mámamairá hao, You are coming.

Mámairá gui, He came or did come; Mámamairá gui, He is coming.

**Dual**

Mámairá hit, We (two) came, etc.; Mámamairá hit, We (two) are (or were) coming, etc.

**Plural**

Manmámairá hit, We came, etc.; Manmamamairá hit, We are (or were) coming, etc.

**Definite**

Humámairá, I shall come;
Unmámairá, You will come;
Umámairá, He will come;

**Future**

Humámamairá, I shall be coming.
Unmámamairá, You will be coming.
Umámamairá, He will be coming.

**Dual**

Utamámairá, We (two) shall come;
Inmámairá, We (two) shall come;
Enmámairá, You (two) will come;
Uhamámairá, They (two) will come;

**Indefinite**

Utafanmámairá, We shall come;
Infanmámairá, We shall come;
Enfanmámairá, You will come;
Uhafanmámairá, They will come;

**AM. ANTH., N. S., 6—35**
36. **Denominative Verbs.** — These verbs, formed from nouns or adjectives, are conjugated like intransitive verbs without the prefix *fan*. Examples:

- *Malango*, ill, or to-be-ill;  
- *Umalango*, Let him be-ill;  
- *tafanmalango*, Let us be-ill;  
- *Malango yô*, I am-ill;  
- *Malango hit*, We (two) are-ill;  
- *Manmalango hit*, We are-ill;  
- *Gine malango yô*, I have-been-ill;  
- *Hagas malango yô*, I was-ill;  
- *Humalango*, I shall-be-ill;  
- *Utafanmalango*, We shall-be-ill;  

- *Tata*, father, to-be-a-father.  
- *Utata*, Let-him-be-a-father.  
- *Tafanata*, Let-us-be-fathers.  
- *Tata yô*, I am-a-father.  
- *Tata hit*, We (two) are-fathers.  
- *Manata hit*, We (all) are-fathers.  
- *Tumata yô*, I was-a-father.  
- *Hagas tata yô*, I was formerly a father.  
- *Hutata yô*, I shall-be-a-father.  
- *Utafanata*, 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, *malalango yô* signifies I am-inclined-to-be-ill; I am not very well. It also expresses continuation, as *malalango unu si Magalahe*, 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, *tita tata 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 manchagō 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 guaguato, 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 aue mai, bring hither; e aue 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 gaege, where at is he? ngaian nae mato hao? when at did you come? pagò 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.

<table>
<thead>
<tr>
<th>Primitive word</th>
<th>With iya</th>
<th>With san</th>
</tr>
</thead>
<tbody>
<tr>
<td>hulò, up</td>
<td>iya hulò, on top</td>
<td>sanhulò, above</td>
</tr>
<tr>
<td>papa, down</td>
<td>iya papa, at the bottom</td>
<td>sanpapa, below</td>
</tr>
<tr>
<td>halom, in</td>
<td>iya halom, inside</td>
<td>sanhalom, inward</td>
</tr>
<tr>
<td>huyong, out</td>
<td>iya huyong, outside</td>
<td>sanhuyong, outward</td>
</tr>
</tbody>
</table>
Primitive word | With iya | With san
---|---|---
tate, after | iya tate, behind | santāte, on the rear
lago, north | iya lago, in the north | sanlāgo, on the north
haya, south | iya haya, in the south | sanhāya, on the south
katan, east | iya katan, in the east | sankātan, on the east
luchan, west | iya luchan, in the west | santichan, on the west

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

falaghulō, upward; ginehulō, from above; falagluchan, to the west. falagpapā, downward; ginipapā, from below; ginikatan, from the east.

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

gi lāgo-ko, on my north; gi hīlo-mame; on our upper side, above us;
gi hāya-mo, on thy south; gi pāpā-miyo, on our lower side, below us;
gi kātan-ña on his east; gi menan-ńiha, on their front, before them;
gi lichan-ta, on our west; gi tāten-ńiha, in their rear, behind them.

entalo, among, between; gi entalo-miyo, in your midst, among you.

Adverbs used with locative and directive particles:

 mano nae, mano nai, where? at what place? where at?
enao nae, 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;
este nac, at this place, here.
este magi, guini magi, in this direction, hither;
este magi nac, at this place, to this place (toward me);
guenaio guato, in that direction, thither;
enao guato nac, in that place (away from here);
ayu guato nac, ayo guatu nai, in yonder place (away from here);
todohā nac, in every place, at all times;³
iya guiya nac, with it, therein.

Suffix -ńaion, or -ńaehon. — This suffix often has the force of the adverb ‘away’; as unfakńaehon 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 hā, indeed, really.
2. Adverbs of Time and Succession:

 págo, now, today; pagó na haane, this day;
 págoḥá, págogohá, 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.

 lámona, presently, later (literally, more ahead);
 monhayán, monhan, already (before a past act);\(^1\)
 agupa, tomorrow;
 agupahá, repeatedly, day after day;
 inagpaña, day after tomorrow;
 nigab, yesterday;
 inigabña, i halacha, day before yesterday;
 tafiəf, early;
 taloane, late, tardy, tardily (when spoken in the morning);
 poeŋge, puengge, 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-amhá, quite a short time;
 seso, sesu, frequently, often;
 lacha, once; fahagua, twice; fafatu, three times, etc., are now obsolete.

 taplung, frequently;
 ékalag, ekákalag, 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 mina-dos, secondly, in the second place,\(^2\) etc.

 With Locative Particle nae, or nai:

 fiŋaian nae? when? at what time?
 ayo nae, ayu nai, at that time;
 pagó nae, now, at this time;
 taya nae, tat nae, never, at no time.
 guaha nae, at some time, at times, at any time.

 Adapted from the Spanish:

 siempre, siemprehá, always, ever;

---

\(^1\) See vol. vi, p. 510; p. 80 of reprint.
\(^2\) From the Chamorro mina, and the Spanish dos, two.
nunka nae, never;
kadarato, frequently, many times;
kadadia, tolerdias, every day, daily; kadadia hu-gagagao si Yuus, I beg God daily;
yesta, trabia, already;
trabia, (in a reply, like Spanish todavia), not yet;
untiro, unabés, un biahe, once; dos beses, dos biahes twice.
untiróhá, derepente, suddenly, all at once.
atasao, tardy, behind-hand.
etónses, then; antes, before, already; después, 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 äga, 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, gôf-, gêf-, gês-;
ill, chat- (from the Malayan jahat, ill).
Nearly, almost, on the point of, katna-, ké-.
Easily, readily, liable to, prone to, gusé-

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 gôf, well, and lîi, see, we have the verb goflii, or as it is usually written guslii, '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, giniflii. By prefixing the particle a-, which has a reciprocal sense, we have aguflii, 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 lîi, to see; chatlii, 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);
taiguighe, thus, like that (yonder);
taiguineha, just like this.

Examples: Umafatinas i pintō-mo gi tano taiguighe 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; taotaohā, truly human;
sesen, exceedingly; magahehā, quite true;
chá-, equally; lā-, more, a little more;
achá-, equally; chat-, incompletely, imperfectly;
-hā (suffix), truly quite; piná-, 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 (sesen), 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.
megæ, or megai, greatly, much; kâtnahâ, nearly, almost;
didide, or dididi, a little; mampos, excessively, too much;
achaigua, equally; talo, more (repetition);
nahong, sufficiently, enough; lokue, besides, also;
palo, the rest, the remainder.

Adopted from the Spanish are: mas, more; menos, less; demasiado, too much.

5. Adverbs of Modality:

magahet, truly, certainly; 
sina, possibly;
magahethâ, very truly, quite certainly; 
sinahâ, quite possibly;
seh- (prefix), truly; 
tisina, impossibly;
buente, perhaps, 
ti, not;
huguan, doubtfully; 
sesti, not at all;
enaominâ, therefore; 
ginsina, if possible.

6. Affirmation and Negation:

huïggan, yes; 
ahê, no;
huo, yes; 
senahê, no indeed;
hékua, I don't know; 
tisina, it is impossible;
sina, it may be so; 
chamo! (precative) do not!
magahet, it is true; 
timagahet, it is not true;
mandage, it is false; 
semandage, it is quite false;
taya, nothing; 
sentayahâ, 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?’ fasia, 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 bèses, kuantos biâhes, kuantos tiros, 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 sia, Tongan fiha, New Zealand hia, how many. See Am. Anthr., vol. v, p. 526; reprint, p. 43.
ngaian nae? when? at what time?
mano nae? where? at which place?
mano? whither? to which place?
guaina? is it true that?
ada, peradventure; as ada ti mauleg? is it peradventure not good?
hafa? why? what for? Porké, why (from Span. porque) is now used.
hafaimano? 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 tāsi, the sea; gi tāsi, to the sea, by the sea.
i tāno, the earth; gi tāno, on the earth.
langit, heaven, sky; gi langit, in heaven.
lamasa, table; gi lamasa, at the table.
iya hita, our house (Fr. chez nous); giya hita, at our house, with us, in our keeping.
iya Hagadña, Agaña; giya Hagadña, at or to Agaña.
si Huan, 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 págo nu i agon-mame, Give us today our bread, lit., ‘Present us this day with our bread.’
Puta i chandiha nu i sése, Cut the watermelon with the knife.
Nafanlibre-ham nu i telaye, Deliver-us from evil.
Maddalalag hao nu i famagúon, You were pursued by the boys.
Hachahlao i kahet nu i akagueña, He caught the orange with his left.
Nalie-yó nu i lachi-ho, Convince me (cause me to see) of my error.
Hafañague yó nu i paki-ña, He threatened me with his gun.
Hafañague yó si Pali nu i gramatika, The priest instructed me in grammar.
Tisiña yó 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 mahaina-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-lakan, 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 iyo, 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, iyo-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. Ge, or gai.— 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, gai-salape si Huan, may be translated either John has money, or with-money (is) John; gai-salape na taotao, may be rendered 'moneyed man'; gai-gima hao, thou hast a home, or with-a-home-art thou; gai-payo yò, with-an-umbrella-am I, or I have an umbrella.

9. Tae, or tāi.— This is the opposite of gai, indicating non-possession, and may be regarded as a preposition, 'without.' Thus, tāi-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 tāi-tutuhon, without beginning; tāi-hinekog, without end, endless, infinite; tāi-chii, without limit, boundless; tāi-minapot, without difficulty, easy; tāi-anao i lāhe, 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; taiguena ̣ o, like that; taiguiehe, like yonder. Tumāngis-hao taiguiehe 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:

- fona, mona, front;
- tate, rear;
- hulō, top;
- papā, bottom;
- halom, inside, interior;
- huyong, outside, exterior;
- entalo, midst, middle;
- agapa, right hand;
- akague, left;
- lago, north;
- haya, south;
- katan, east;
- luchan, west;

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:

tolâ, to spit;        tolae, to spit at.
tunog, to lower;     tunoge si Luis, lower for Louis.
talag, to look;      talage, to look at, to look toward.
tayuyut, to pray;    tayuyute yó si Yuus, pray for me to God.
sangan, to say;      sangane, to say to (some one).
adingan, to speak;   adingane, to speak to, to address.
chule, chuli, to carry;   chuliye yó, chulie yó, carry for me.
sausau, to wipe off;  sausauge si nana i lamasa 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, después 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 unáhanao, in order to remove (cause to go);
pot i tinayuyut, by the mediation, by the praying;
pot i minañao na 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

1. 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:

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

- **enao-minâ**, therefore, on that account;
- **ayu-minâ**, therefore, on yonder account;
- **este-minâ,** therefore, on this account;
- **annae** or **anae**, where, when; as *Matae gi kiluus anae hachuda i hagâ-ña*, 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 hagugufii i 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; **después ke**, after the time that; **para ke**, in order that, so that; **pot ke** (*porque*) because that.  

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 *c* if the Spanish system of orthography were followed.
by the Spanish *asikomo*, and the correlative *so* by the Chamorro *taiguenao* or *taiguine*, 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:

*Lii, Lîâhâ*, Look! Just look!
*Gusê*, Hurry! Be quick!
*Sahyao*, Hurry! Go quickly!
*Falago*, Hurry! Go! Run!
*Lâttaanao*, 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, Maria*, 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!