horseback with a pack-train, while in a large part of the region this is quite indispensable.

The Indian trading-posts both on and off the Navaho reservation are of the greatest service to the wandering archeologist, since he is certain to find water there, usually feed for stock, and replenishment for his own larder. Those which are likely to be of most importance in this respect are maintained at present (1903) at the great Chaco ruins; at Tia-na-zin and Gray Hills in the Chaco watershed; at the mouth of the Canyon de Chelly, and at Chee's in the Chinlee Valley. There are stores also at Thoreau, at Farmington, at Jewett, and at Bluff. There are other trading posts on and off the reservation, as indicated on the map; but from their situation these are less likely to be useful to the ruin hunter than those above named.

VANDALISM

It will be seen from the notes on the various groups of ruins in the San Juan watershed that great injury has been wrought to the interests of archeology by the widespread, unlicensed, random digging among the ruins and burials. This is still going on in many places, and latterly, the Navaho Indians having overcome their superstitious dread of these old relics of mortality and stimulated by unscrupulous purveyors of bric-a-brac, are working havoc in many regions which have hitherto escaped.

In the early days, before the problems connected with these ruins had become clear and definite, the simple collection of pottery and other utensils was natural and not without justification. But it is now evident that to gather or exhume specimens—even though these be destined to grace a World's Fair or a noted museum—without at the same time carefully, systematically, and completely studying the ruins from which they are derived, with full records, measurements, and photographs, is to risk the permanent loss of much valuable data and to sacrifice science for the sake of plunder.

It is to be hoped that steps may soon be taken to protect these relics of a most instructive phase of primitive culture, and that authorized and intelligent research may be encouraged to enter a field still full of the promise of most interesting discovery.
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 re­
spect 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 Cha­
misso’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 gentle­
man, 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, guaf, was written by M. Gaimard after the
French manner ‘goji'; chalan (road) he rendered ‘shalan,' and achu (stone) ‘ashou.' The latter two words were written by Chamisso ‘tialan’ and ‘aiju.' 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 suc­
cession 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 im­
properly 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'; Hagan, or Hagadna,
the name of the capital, has become ‘Agaña'; Ilunataz, a village
on the west coast, has been softened to ‘Umata'; Aniguag to
‘Anigua'; Apd to ‘Apra'; Maleö to ‘Merizo'; and Inalahan to
‘Inaranan.'

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 south­
ward. Guam, or Guahan, 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 Cha­
morro 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 Span­
ish, which they call Fino-lage, or 'Idiom-of-the-north,' the Spaniards
having first appeared to the natives coming from a northerly direc­
tion.

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, Sasse, and Ap. of the New Hebrides
group, tamol 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 Sawaiors. Assertions are made that as a separate people the Chamorros no longer exist, having been nearly exterminated by the Spaniards in the seventeenth century; 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." In the classification of the Indo-Pacific races of man by S. J. Whitmee, 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 Sawaior 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 Marianne 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 Malay and Melanesian, or Papuan, dialects; and having, like the Tagalog, the Visayan, and other dialects of the Philippines, infixes as well as prefixes and suffixes, and reduplication of syllables in the formation of derivatives and in the conjugation of verbs.

Pure-blooded Chamorros are no longer to be found on the island, it is true; but in every native family on the island the Chamorro language is the medium of communication. The men were butchered by the wholesale, but many of the women became wives of the Spanish, Mexican, and Philippine soldiers brought to the island to "reduce" the natives. Few foreign women have found their way thither, and it was from their Chamorro mothers that the children learned to talk.

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

I. Orthoepy

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

2. Alphabet.—The Chamorro alphabet consists of the following letters: a, å, 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 replaced by s; hard c and gu by k; the Spanish j by h; Spanish ll by y; v by b; and x by ks. Originally there was no r, but in modern times, owing perhaps to Philippine influence, many words formerly pronounced with an l sound now have that letter replaced by r, as in Rota, the name of an island, formerly called 'Luta.'

3. Vowel Sounds.—When two or more vowels come together, each one is sounded. Thus palaaoan (woman) is pronounced pala-o-an. A vowel is doubled only when there is a distinct repetition of a single sound; for example, aabang (the name of a tree) is pronounced a-abang, and oomag (bathing) o-oomag.

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

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3. Ibid., 1885, xix, 422-426.
4. Sounds of Consonants. — The consonants are sounded as follows:

- chotá, banana-plant;  
- i chotá, the banana-plant;  
- lotá, high, tall;  
- lina, height;  
- guano, house;  
- i gua, the house;  
- tuba, toddy;  
- taya tuba, there-is-no toddy;  
- hatutugo, I-know;  
- intiako, we-know.

It is by this peculiarity of the language that many of the discrepancies in the vocabularies compiled by early navigators have been caused. Some of them, for instance, give the word guana for ‘house’ and others guina, or, according to the French and Spanish orthography, guina. In the same way the word kólat, ‘fence,’ or ‘enclosure,’ derived from the Spanish correl, is sometimes given colat, and at others guelat. From the confusion arising in this way it is evident that the letter k should be used in Chamorro to represent the sound of hard c and that g should always be hard; so that we have kólat, ‘fence’; i kélat, ‘the fence’; guina, ‘house’; i guina ‘the house,’ thus avoiding the substitution of gu 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 aiche; Spanish maestro.  
- ai, as in aiche; like i in pine; German Haifn.  
- ao, very much like ow in how; Spanish oarqba.  
- au, like ou in out; German Haus; Spanish causa.  
- ua, like wo in wasp; ua in guana.  
- u, like we in wear; Spanish hueso.  
- ui, like we in weep.

The Spanish ei is changed to ai; as raina, ‘queen,’ from raina. Foreign words beginning with the sound of we take in the Chamorro an initial g; thus, from the Spanish huerta, we have guerta, ‘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 Guarakin, or, according to Spanish orthography, Guarquin. In the same way Oahu, the name of the island on which Honolulu is situated, is written Guahúi, and the Spanish abuelo (‘grandfather’), modified to seolo, has become guelo.
There are certain particles, however, which always take the accent or stress when prefixed to a root-word. Usually if the accent follows the general rule, it is not indicated. When, however, the pronunciation of a word would be doubtful without it, it is expressed: as malat, 'bitter,' pronounced ms-la-et; haina, 'his forehead,' pronounced ha-i-na.

II. THE ARTICL E

1. No INDEFINITE ARTICL E.—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 pagam, 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; i hānōm, the water.
- kahēt, orange; i kēhēt, the orange.
- temo, knee; i temo, the knee.
- chotda, banana-plant; i chotda, the banana-plant.
- pugua, betel-nut; i pugua, the betel-nut.
- ucham, rain; i ucham, the rain.
- tupa, well; i tupa, the well.
- i palacen, the woman; i lamu-ta, the woman.
- i lāhē, the man; i lamu-ta, the men.
- i manu-ta, the good one; i guna siha, the good ones.
- guna, house; i guna 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,’ uło; thy head, i ilu-nu-no.

If the noun does not immediately follow the article its tonic vowel is not affected; for example, ’the high house’ is either i gūna na lekā, or i lekā na gūna. In the latter case the adjective lekā 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 maguflui, ke who is loved; the loved (one).
- I man-maguflui, they who are loved; the loved (ones).
- Gunadu i humadhanue, (it is) I who am going; I the going (one).
- I munukahuan, that which is finished; the finished.
- I maipe, ke who departed; the departed (one).

3. ARTICLES BEFORE PROPER NOUNS.—The Chamorro language resembles the Tagalog 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.

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 Alonso (river);
- As Kiroga, the promontory named after Quiroga.
- As Name, 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 tenziom as Felipe, Philip the prudent. (The prudent one, Philip.)
- Ti hatungo haf hinauso-ña enso as Pedro. I know not what Peter thinks of that (what his-thinking that, Pecer.)
- I chelu-ho as Kiko. My brother Francisco.
- I saina-ña as Hens 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 Josè (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 Hagatna. Agaña is big.
- Dihiki na songong iya Maleo. A small town Merizo.
- Hihet na ogo 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 home (Chez nous). At (our) home. (Exclusive.)  
Iya hanyo (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 nae gago i tata-mo? He is at (our) home. — Gaizi giya home.  

Gil may also signify ‘with,’ ‘in the possession of’ some one, or ‘under the care of’; as—  
Gaage 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).  
Gage as Pale. He-is-at the Priest’s (chez le curé).  
Hulde as Huan i paya-wo. I saw in-possession-of John your-umbrella.  
Umeyag zo 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 jualag (‘go to’) or gine (‘from,’ ‘come from’), the noun does not take an article before it:  

Jualag-Espana Go-to-Spain.  

II. 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’), palaan (‘female’). The sex of mammals is some-

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 prefix na is that which is repeated, as though in English “I am go-to-Spain-ing.”

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 un before the first vowel of the primitive word:  

chelo, brother or sister; chumelo, (two) brothers or sisters, or brother and sister.  
asagu, spouse; umasagu, spouses, or husband and wife.  
atungo, acquaintance; umaatungo, the (two) acquaintances;  
gachong, companion; umagachong, the (two) companions;  
agoglu, friend; umagoglu, the (two) friends;  
purientes, kinman; ipurientes, the (two) kinmen.  

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
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.
  * siha, * siha na * siha, knives.
  * siha, * siha na * siha, knives.
  * guma, house; * guma siha, * siha na guma; houses.
  * siha, * siha na * siha, knives.
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  * guma, house; * guma siha, * siha na guma; houses.
  * siha, * siha na * siha, knives.

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;
  * manaño, brothers, sisters, or
    brothers and sisters.\(^1\)
  * manaño, brothers, sisters, or
    brothers and sisters.\(^1\)
  * manaño, brothers, sisters, or
    brothers and sisters.\(^1\)

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; man-
pariente,* the plural of *pariente,* ‘married person.’ On the other hand
we have *manantos* as the plural of *santos,* ‘saint’; *manóbbles,* the
plural of *pobles,* ‘poor’; *manale,* the plural of *pales,* ‘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; * Apaka i * manog, the fowl (is) white.

* Manog siha, fowls; * Manápa ke i * manog, the fowls (are) white.

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

\(^1\) Like the German *Geschwister.*

\(^1\) The possessive particle *ta,* ‘our,’ is used when the person spoken to is included; thus *lahía* and *hagaha* would be used by husband and wife in speaking to each other of
their son or daughter.

\(^2\) The particle *mene,* ‘our,’ is used when the person spoken to is excluded; thus
*lahía name* or *hagaha name* would be used by a father or a mother in speaking to any one
else of their son or daughter.
Irregular Plurals. — A few words form their plural irregularly, some by reduplicating the first syllable:

- 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 hamaga ha,* 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:

- *palo,* hair; *i pil i babale,* hair-of the eyelid (eyelashes).
- *tata,* father; *i ta to tato,* the father-of thy-father.
- *tomo,* knee; *t en i k an e,* knee-of the arm (elbow).
- *che lo,* brother; *i es lo na an ho,* my mother's brother.
- *l a k a na la he i pa le,* the child (is) the son-of the governor.
- *h a g a na pa lo a i pa le,* 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 shoed,* the nouns *shoes,* *reshoeing,* *unshoeing,* the adjectives *shod,* *unshod,* rough-shod, and shoeless. From the preposition *in* we have the adverbs *in,* inward, inside; the adjective *inner,* 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 *hier-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 *un* 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 *a,* *e,* and *i*:

- *lok a,* high; *lin e a,* height.
- *j a n s o,* long; *j a n a n a,* length.
- *h a l o m,* within; *j i n a l o m,* inside, heart.
- *f a h a n,* buy; *j i n a h a n,* a purchase.
- *h a s o,* think; *j i na so,* thought.
- *f a t i n a,* do; *j i n a t i n a,* an act.
- *m a u l e g,* good; *j i n a s o,* kindness.

**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

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

The Prefix iga. — The particle iga 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>INFLECTION</th>
<th>DERIVED NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>tangis, weep; rumangis, to weep</td>
<td>gätumangis, one prone to weep.</td>
</tr>
<tr>
<td>layao, ramble; umayae, to ramble</td>
<td>gätumayao, an about.</td>
</tr>
<tr>
<td>salape, money;</td>
<td>gämäm, a lover of sweets.</td>
</tr>
<tr>
<td>machecha, labor;</td>
<td>gämamachecha, an industrious man.</td>
</tr>
<tr>
<td>tuba, toddy;</td>
<td>gätiha, one addicted to toddy.</td>
</tr>
<tr>
<td>palaoan, woman</td>
<td>gäpalaoan, a runner after women.</td>
</tr>
<tr>
<td>kaitio, reed</td>
<td>gäkaitio, 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 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.

The Prefix gao.-This particle prefixed to an occupation or the former 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 saved us Jesus Christ.’

The Prefix iga. — The particle iga 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>INFLEXION</th>
<th>DERIVED NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>nga, caress; i-uga, one who caresses</td>
<td>aitattu, pry, lurk; a-aitattu, a cavedropper, a lurker</td>
</tr>
<tr>
<td>nga, fumigate; i-gam, write</td>
<td>fai-ni-nug, spy; fakali-ni-nug, a spy</td>
</tr>
<tr>
<td>nga, harvest; i-gåkkå, harvester</td>
<td>chat-pachod, evil-mouth; chat-pachod, blasphemer</td>
</tr>
<tr>
<td>nga, inflame; i-ti, inflame</td>
<td>gonggong, gran; gonggong, grunter</td>
</tr>
</tbody>
</table>

The Prefix gi.-This particle prefixed to a geographical name signifies an inhabitant, native, or citizen of a place. 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 saved us Jesus Christ.’

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

<table>
<thead>
<tr>
<th>NOUN</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaus, God;</td>
<td>Yausá, God only, God himself, God and no one else;</td>
</tr>
<tr>
<td>Hagó, blood;</td>
<td>Hagó, blood only, real blood, blood itself;</td>
</tr>
<tr>
<td>Hanom, water;</td>
<td>Hanomó, water alone; pure water;</td>
</tr>
<tr>
<td>Guáho, I;</td>
<td>Guahó, I myself, even I, I alone, I by myself;</td>
</tr>
<tr>
<td>Hagó, thou;</td>
<td>Hagó, thou thyself, even thou, thou alone;</td>
</tr>
<tr>
<td>Guiya, he or she;</td>
<td>Guiya, he himself, even he, she alone;</td>
</tr>
<tr>
<td>Ufañule hanomó ni i gini i He-will-take pure-water which is in the well, river, sea, or in the rain;</td>
<td></td>
</tr>
<tr>
<td>Ichan; sa ti vata i hanom ni i gini nyog pat tinegcha. for not avails the water which is in a coconut or fruit.</td>
<td></td>
</tr>
</tbody>
</table>

IV. THE PRONOUN

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

Luta, the island of Rota; glita, an inhabitant or native of Rota.
Hagat, the village of Agat; gáhagá, an inhabitant of Agat.
Lago, north; giligo, a northman, a Spaniard.
Haya, south; gihága, 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); fansu-yan, a taro-patch.
tupa, sugar-cane; fanupa-yan, a cane-field.
fache, mud; fanfachi-yan, a muddy place.
mæis, maize; fannæis-yan, a corn-field.
fazí, growing rice; fánazí-yan, a rice-field.
benado, deer (from the Spanish); fanlenadá-yan, a place abound-
ing 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’:

Yaus, God; Yausá, God only, God himself, God and no one else;
Hagó, blood; Hagó, blood only, real blood, blood itself;
Hanom, water; Hanomó, water alone; pure water;
Guáho, I; Guahó, I myself, even I, I alone, I by myself;
Hagó, thou; Hagó, thou thyself, even thou, thou alone;
Guiya, he or she; Guiya, he himself, even he, she alone.

1 Directions for baptism, from Fray Aniceto Ibotiz' Explanation of the Holy Sacra-
mants, pp. 16–17. In the expression ti vata, it is the negative particle and vale is taken from the Spanish.
2. No Dual Form.—Unlike the Tagalog 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 yò, I fell; basnak hit, we two fell; manbasnak 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, tau, 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

Who is coming? 
I am coming.

Hayi umamamaila? 
Guabo umamamaila.

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).

Thou. Hago umamamaila.

Giya hame.

B. PRONOUNS FOLLOWING THE PREDICATE

Do you sleep at home?
No, I sleep at the palace.
He wishes to go.
Give me (some) water.
Bring us (a) green coconut.
I give you (an) orange.
We have (some) fowl [you and I].

Who (art) thou?
I (am a) man.
Theu (art a) woman.
He (is a) child.
We (are) brethren (you and I).
We (are) tall (they and I).
You (are) bad.
They (are) very good.

Mamego hao giya hamyo.
Ake, umaig yò gi palasio.
Malago gui humanao.
Nae yò hanom.
Chulir ham manha.
HUNS hao kahel.
Mangis manog hit.
Hayi hao?
Lahe yò.
Palaow hao.
Patgos gui.
Maoelo hit.
Maniche ham.
Manailaye hamyo.
Mangifinauegi 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? 

I saw the owl, Hali i menu?
We saw the fan-tail, Hali i chichiriki;
Thou sawest the crow, Hali i nga;
He saw the rail, Hali i ishó;

6. Demonstrative Pronouns. — As in other languages the demonstrative pronouns differ from corresponding adjectives only in being used independently of a noun:

Kalang modoŋ yuhe i aŋonok.
Hayi enao? Hayi yenaŋ?
Daŋkulo ini, dikiké enso.

7. Indefinite and Interrogative Pronouns. — In the same way the indefinite and interrogative pronouns correspond to indefinite and interrogative adjectives:

Guaha mato,
Koné hayihá i unsodá,
Huango hayi si Kiroga,
Hayi nawaito?
Dídidé siha hukané,
Hayi si Matapang?
Hat enao? Hafa yenaŋ?
Hat 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 demonstrative adjective without the article i:

Si Kiroga yuhe i mangana giya Luta. Quiroga was that one who conquered on the island of Rota.

Si Huan yuhe i pumano i ganto balae. John is that one who killed my pig.