No. 5 in the table has an "alternative" or No. II wife. No. 8 is married to a No. III woman, which may be called "rare." Nos. 3 and 4 are united to "exceptional" or No. IV wives.

According to Table II the children of Nos. 1, 4, 5, 6, and 7 have the same totem as the father. Nos. 2 and 8 take the totem of the mother. Again, on examination of the totems in the fourth, fifth, and sixth columns, it is seen that some of them follow the father, some the mother, and some follow neither parent. Other individuals have two totems.

In other instances not included in this table, I have discovered that even among the offspring of the same parents there is considerable irregularity — some of the children having one totem and some another. I am inclined to think, however, that if one could prepare genealogies showing two or three generations, taking into account all the ramifications caused by the marriages I have numbered I, II, III, and IV, the laws of descent might be found more regular than at present appears.

It may be stated that I am the only student up to the present who has reported the marriages herein referred to as No. III and No. IV among the Wombyas or any kindred tribe; and no author has before attempted to arrange the sections composing the phratries as they now appear in Table I. The present article is necessarily very brief, but it is believed that it will result in shedding new light on the social organization of Australian tribes and enable investigators to start anew.

PARAMATTA,
NEW SOUTH WALES.

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 Sawaiorilanguages, is used to express motion toward the speaker; as Chule magi i hànom, bring hither the water; mastutu 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 Sawaiorilanguages; it is used to express motion away from the speaker (German hin); as chule guato i hànom, take hence the water. Guato gi manchagô na tano, forth to distant lands. It is not used as a preposition, but is simply a verbal directive. From it is formed a verb guatu, 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 Josefa, go hence unto Joseph. In Hawaiian we have, e aue mai, bring hither; e aue aku, take hence; e hele mai, come hither; e hele 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 nal.—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 googe, where at is he? nгаiаn nae manо hao? when at did you come? pаго 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 adverbal conjunctions an, gin, when or where, used to join a subordinate to a principal clause in complex sentences, forming anae, ginae, etc.

X. — Adverbs

1. 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 primary word and the adverb the derivative. Thus we have:

giини, here, from gi yini, at this (place);
giеноn, there, from gi yenо, at that (place);
gиbe, yonder, from gi yehe, at yon (place);

From the names of directions are derived adverbs preceded by iya, or by the prefix sau-, 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>huih, up</td>
<td>iya huih, on top</td>
<td>sanhuih, above</td>
</tr>
<tr>
<td>papa, down</td>
<td>iya papa, at the bottom</td>
<td>sanhapa, below</td>
</tr>
<tr>
<td>halon, in</td>
<td>iya halon, inside</td>
<td>sanhalon, inward</td>
</tr>
<tr>
<td>huyong, out</td>
<td>iya huyong, outside</td>
<td>sanhuyong, outward</td>
</tr>
</tbody>
</table>

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

falaghul, upward; ginehu, from above; falaghyuchan, to the west.
falagpap, downward; ginipap, from below; ginikatan, from the east.

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

gi lаgo-ko, on my north; gi hilo-name; on our upper side, above us; gi hаya-mo, on thy south; gi phаg-miyo, on our lower side, below us; gi kаtаn-ла on his east; gi menan-niha, on their front, before them; gi tohan-ta, on our west; gi tithen-niha, in their rear, behind them.

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

Adverbs used with locative and directive particles:

manо nae, manо nai, where? at what place? where at?
enao nae, there, at that place;
ayu nae, ayo nai, yonder, at yonder place;
guha nae, at any place, anywhere; somewhere;
taya nae, at no place, nowhere;
estе nae, at this place, here;
estе magi, guini magi, in this direction, kither;
estе magi nae, at this place, to this place (toward me);
guenо guato, in that direction, thither;
enо guato nae, in that place (away from here);
ayu guato nae, ayo guatu nai, in yonder place (away from here);
todoh nae, in every place, at all times;
iya guiyu nae, with it, therein.

Suffix -nai,n, or -nαehon. — This suffix often has the force of the adverb 'away'; as unsаfαehon i guinaha-mо gi famagun-mо, thou-dividedst-away thy property among thy children.4

1 Am. Anth., vol. v, p. 512; p. 29 of the reprint.
2 Ent, adopted from the Spanish, is gradually superseding the Chamorro iui, this.
3 From Spanish esto, every, all, and the Chamorro a8, indeed, really.
4 See Verbal Suffixes, Am. Anthr., vol. vi, p. 113; p. 69 of reprint.
2. Adverbs of Time and Succession:

pago, now, today; pagō na haane, this day;
pagoha, pagoha, right now, only today, just now;
naya, formerly, in olden times;
hagar, formerly, once on a time; as hagas magalahe hao, formerly you were governor.

Pamono, presently, later (literally, more ahead);
monhayan, monhan, already (before a past act);  
auga, tomorrow;
agupaha, repeatedly, day after day;
inagapa, day after tomorrow;
igab, yesterday;
inigabha, i halacha, day before yesterday;
tafaf, early;
talxane, late, tardy, tardily (when spoken in the morning);
poeke, pueke, 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-amd, quite a short time;
sese, sesu, frequently, often;
lacha, once; fahagua, twice; fafatu, three times, etc., are now obsolete.

taplung, frequently;
tkalag, okalag, rarely, seldom;
halag, rarely, seldom;
tale, again, once more (French, encore);
ti tale, not again, neversmore: ti hu-tua tale, I will not sin again;
fininana, firstly, in the first place;
mina-dos, secondly, in the second place, etc.

With Locative Particle nae, or nai:
aGAiAn nae? when? at what time?
ayo nae, ayu nai, at that time;
pagō nae, now, at this time;
taya nae, tat nae, never, at no time.
Guaha nae, at some time, at times, at any time.

Adopted from the Spanish:
siempre, siemprehá, always, ever;

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 Sahyaogumupo i ńga, 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, gof-, gęf-, gęs-;
ill, chat- (from the Malayam jahas, ill).
Nearly, almost, on the point of, katu-ka-.
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 gof, well, and lii, see, we have the verb gofii, or as it is usually written gufii, ‘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, gminfii. By prefixing the particle a-, which has a reciprocal sense, we have aguflfii, 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 lii, to see; chatfii, to hate, literally, ‘to look ill ’ at some one; and from
it are formed chinattë, hatred, and other derivatives. In a similar way from halom, in, and the prefixes gef and chat are formed the words gef/hinalom, 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, malvolent, 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’—

hättainano? how (literally, what-like-which)?
taiguini, thus, like this (here);
taigenan, thus, like that (there);
taiguine, thus, like that (yonder);
taiguineh, just like this.

Examples: Uméafainas i pinto-mo gi tano taiguine i Langit. Thy will shall be done on earth like (yonder) in Heaven.

Advers 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;
- seseo-, exceedingly;
- chá-, equally;
- achá-, equally;
- -há (suffix), truly quite;
- -ína (suffix), more.

Among the independent adverbs of this character are:

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

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

5. Adverbs of Modality:

magahet, truly, certainly;
magahetha, very truly, quite certainly;
seen (prefix), truly;
luente, perhaps,
huguan, doubtfully;
ena-mentá, therefore;

6. Affirmation and Negation:

Ufinggan, yes;
ahé, no;
hi, yes;
hi, I don’t know;
siñá, it may be so;
chano! (precative) do not!
magahet, it is true;
magahetha, it is not true;
mantage, it is false;
taya, nothing;
senmantá, absolutely nothing at all.

Interrogatives.—Several of the interrogatives used by the ancient Chamorros have become obsolete; among them fia, how many, used in asking questions of time, as ‘how many days?’ fapia, 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 fahaffa, how many times, is no longer used. These words have been supplanted by kuánto, how many; and kuánto bisas, kuánto biches, kuánto 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 locative particle nas (or na).
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 English 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:

Nas-ham-pago nu i agon-name, Give us today our bread, lit., 'Present us this day with our bread.'

Pulaichandiha nu isese, Cut the watermelon with the knife.

Nafanlibrc-ltal1Z nu i tailaye, Deliver us from evil.

Madalalaghao uu ifamagUon, You were pursued by the boys.

Hachalzlaoikalzct un i akagucna, He caught the orang with his left.

Na!ie-yo un i tachi-ho, Convince me (cause me to see) of my error.

Hafanagueyo nni ipaki-na, He threatened me with his gun.

The priest instructed me in grammar.

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 Daralag gui, Follow him. With whom did you come hither? is rendered: Hayi gacholong-nu magi? or, Who (was) your companioning hither? I will go with father: Si tata gachone-lo hamanao, 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 mamai na as Adam yan Eva, From our parents Adam and Eve; Ha-nahuylong gini i taya i tiona yan i tition, He-made-come-out from the nothing 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 pagon, the boy went to the rear. Falag is used in the imperative, and malag in the present and past tenses of the indicative mode. In the same way we have:

falag-mona, toward the front, to the front, forward;
falag-katan, toward the east, to the east, eastward;
falag-tuchan, toward the west, to the west, westward;
falag-halamtana, toward the inland, to the forest (Samoan i uia);
falag-tani, 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-koh, 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 tana, belonging to earth, terrestrial; iyon tahan, 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 taotaico, may be rendered 'moneved man'; gai-gina hao, thou hast a home, or with-a-home art thou; gai-payo yao, with-an-umbrella-am I, or I have an umbrella.

9. Tae, or tai. — This is the opposite of gai, indicating non-possession, and may be regarded as a preposition, 'without.' Thus, tai-salape si Huan, may be translated, John has no money, or without-money is John, or moneyless is John. In the same way we have tae-tutuhen, without beginning; tae-hiheko, without end, endless, infinite; tai-chi, without limit, boundless; tai-minatap, without difficulty, easy; tai-anao i liale, without fear is the man, fearless is the man.

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

11. Kalafig. — This is an independent preposition signifying 'like,' like unto; as kalarzggualzo, like me; kalangpatgon, like a child.

12. Tai. — This prefix, when used with demonstratives, may be considered a preposition, 'like,' as tai-gui, like this, thus, so; tai-gui2, like that; tai-guike, like yonder. Tuma'Figis-haotaiguihei pala, 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 | gimen, in front of, opposite to, before |
| tate, rear | gitate, in rear of, back of, behind |
| hal, top | Gitolo, on top of, above, upon |
| pap, bottom | Gitupa, underneath, below, under |
| halom, inside, interior | Gitahom, inside of, within, in |
| luyong, outside, exterior | Gitiyong, outside of, without, out of |
| entapu, midst, middle | Gitentapu, in the midst of, between, among |
| akagap, right hand | Gitakagap, on the right side of, on the right |
| akague, left | Gitakague, on the left side of, on the left of |
| lago, north | Gilitago, on the north of, north of, north from |
| haya, south | Gitaya, on the south of, south of, south from |
| katan, east | Gitkata, on the east of, east of, east from |
| luchan, west | Gitluchan, on the west of, west of, west from |

14. Prepositional Suffixes. — In expressing an action which is directed to or for some one or something, instead of an indepen-
dent preposition, a suffix is used, which combines enclitically with the verb in somewhat the same way as the Latin prefix ad (at) is combined with mirari (to wonder) to form admirari, from which we derive our verb 'to admire.' These suffixes, as we have already seen in connection with the verb, are -e, -ye, -ge. Examples:
tolā, to spit;
tunog, to lower;
talag, to look at;
teyynut, to pray;
sangane, to say;
adingan, to speak;
chule, chuhi, to carry;
sausau, to wipe off;
tolē, to spit at.

2. Original Conjunctions.—The original conjunctions are:
yan, and (joining clauses);
pat, or;
na, that (with present or past);
u, that (with future);
lī, nevertheless;
ko, but;
as, for, because;
gin, if;
ko, whether;
an, if, when;
yan, if, provided that.

3. Compound Conjunctions.—These are formed by affixing the preposition min (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:
enae-mina, therefore, on that account; ayu-mina, therefore, on yonder account; estene-mana, therefore, on this account;
nae or aware, where, when; as de, gi kilius tare hagula i hagula na, He died on the cross, where he shed his blood. Anae mataes i aragua mo... when thy wife died...
ginae, ginae, when, if (German wem).
yagin, if, provided that; as Yagin i taaow hagugufi na Yus... 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 askomo (asi como), as so; masēa, maskesa (mas que séa), although; kontōke (con todo que), notwithstanding; mientras ke, while, during the time that; antes ke, before the time that; despues ke, after the time that; para ke, in order that, so that; pot ke (porque) because that.1

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 Esto 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 A instead of the Spanish e and gu has already been explained in speaking of the changes taking place in the vowels of such words as kilat, fence; i kilat, the fence (from the Spanish cercel), which would have to change the initial letter e to gu before e if the Spanish system of orthography were followed.
by the Spanish askomo, and the correlative so by the Chamorro taiguena or taiguile, signifying 'thus.' The expression 'so as not,' is rendered in Chamorro para umanga.

5. INTERROGATIVES.—In case of the use of a question in a subordinate clause the interrogative adverb is used; as Nike talii hafa-taimano 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:

Dí, Behold! Look!
Dílahá, 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:

Líi, Lílahá, Look! Just look!
Gusé, Hurry! Be quick!
Sahyao, Hurry! Go quickly!
Falago, Hurry! Go! Run!
Láttanao, Begone! Go out! Go away!
Páckaká, Silence! Hush! Hold your tongue!
Adahé! 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:

Yuus-maase, Thanks!
Hesus (joy, admiration), How beautiful! How strange!
Hesus ke (contempt), What a miserable...!
Asaena (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!

Yuus-maase, Thanks!
Hesus (joy, admiration), How beautiful! How strange!
Hesus ke (contempt), What a miserable...!
Asaena (wonder), Lord! Good gracious!
Ohalá (desire), I hope so! Would to God!
Ai de mi (sorrow), Alas for me! Poor me!

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