

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 most important in this respect are maintained at present (1903) at the great Chaco ruins; at Tiz-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.

## 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<sup>1</sup> 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.<sup>2</sup>

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

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

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

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

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

Most of the names on the published charts of Guam are improperly spelled and tend to confuse the student of etymology. Thus *Letegyan*, the name of the cape at the northern extremity of the island, is written 'Ritidian' or 'Ritillan'; *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'; *Aplâ* to 'Apra'; *Malesô* to 'Merizo'; and *Inalahan* to 'Inarahan.'

The Marianne islands, also known as the Marianas or Ladrões, compose an archipelago of small volcanic islands in the form of a chain from north to south, about four hundred miles long, between latitude 13° 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 Marianas, 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.'<sup>1</sup> 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.

<sup>1</sup> 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, *tamolí* 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;<sup>1</sup> 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."<sup>2</sup> In the classification of the Indo-Pacific races of man by S. J. Whitmee,<sup>3</sup> the Marianne islands are not mentioned. The natives of the Caroline, Marshall, and Gilbert islands are grouped under the name of the Tarapon race, a division of the Brown people, to which the Sawaiori race of Polynesia, the Malagasy of Madagascar, the natives of Formosa, and the Malays of Sumatra, Java, and other islands of the Malay archipelago belong; while the natives of the Aru and Solomon islands, the New Hebrides and Fiji are classified as Papuan, a division of the dark-skinned people, or Melanesians.

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

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

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

<sup>2</sup> *Encyclopædia Britannica*, 1882, XIV, 200.

<sup>3</sup> *Ibid.*, 1885, XIX, 422-428.

<sup>4</sup> See *American Anthropologist*, N. S., 1902, IV, 194.

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

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

#### I. ORTHOEPY

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

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

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

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

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, dummi*; Spanish *uno*; French *ou* in *douce*.

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

Short vowels are indicated by a breve, as *lägô*, 'weeper'; *sêso*, 'frequently'; *dîdîdê*, 'a little'; *lökâ*, 'tall, high'; *gûsê*, 'quick, soon.'

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

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

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

<i>lahe</i> , male;	<i>i lähe</i> , the male;
<i>hanom</i> , water;	<i>guaha hânom?</i> is-there water?
<i>tomo</i> , knee;	<i>i temo</i> , the knee;

<i>chotda</i> , banana-plant;	<i>i chetda</i> , the banana-plant;
<i>lokâ</i> , high, tall;	<i>linekâ</i> , height;
<i>guma</i> , house;	<i>i gima</i> , the house;
<i>tuba</i> , toddy;	<i>taya tîba</i> , there-is-no toddy;
<i>hutuñgo</i> , I-know;	<i>intîngo</i> , we-know.

It is by this peculiarity of the language that many of the discrepancies in the vocabularies compiled by early navigators have been caused. Some of them, for instance, give the word *guma* for 'house' and others *gima*, or, according to the French and Spanish orthography, *guima*. In the same way the word *kolat*, '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 *kolat*, 'fence'; *i kêlat*, 'the fence'; *guma*, 'house'; *i gima* 'the house'; thus avoiding the substitution of *qu* and *gu* for hard *c* and *g* before *e* and *i*, which would be rendered necessary by the French and Spanish systems of orthography.

*Diphthongs.*—The diphthongs are as follows:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*ñg* as in *song*; German *singen*.

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

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

*r* as in *America*.

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

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

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

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

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

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

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

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

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

## II. THE ARTICLE

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

*un lahe*, a man;

*un palaoan*, a woman;

*un patgon*, a child;

*un raina*, a queen.

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

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 :

<i>hanom</i> , water ;	<i>i hānom</i> , the water.
<i>kahet</i> , orange ;	<i>i kāhet</i> , the orange.
<i>tomo</i> , knee ;	<i>i temo</i> , the knee.
<i>chotda</i> , banana-plant ;	<i>i chetda</i> , the banana-plant.
<i>pugua</i> , betel-nut ;	<i>i pigua</i> , the betel-nut.
<i>uchan</i> , rain ;	<i>i ichan</i> , the rain.
<i>tupo</i> , well ;	<i>i tipo</i> , the well.
<i>i palaoan</i> , the woman ;	<i>i famalaoan</i> , the woman.
<i>i lähe</i> , the man ;	<i>i lälähe</i> , the men.
<i>i mauleg</i> , the good one ;	<i>i manmaulig</i> , the good ones.
<i>guma</i> , house ;	<i>guma siha</i> , houses.
<i>i gima</i> , the house ;	<i>i gima siha</i> , 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>I magustii</i> ,	<b>he who</b> is loved ; the loved (one).
<i>I man-magustii</i> ,	<b>they who</b> are loved ; the loved (ones).
<i>Guaho i humāhanao</i> ,	(it is) <b>I who</b> am going ; I the going (one).
<i>I munhayan</i> ,	<b>that which</b> is finished ; the finished.
<i>I mapos</i> ,	<b>he who</b> 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.

<i>Si Huan</i> ,	German, <i>der Johan</i> ; John.
<i>Si Nana</i> ,	German, <i>die Mutter</i> ; Mother.
<i>Si Magalaha</i> ,	The Governor ; the high-chief.
<i>Si Pale</i> ,	The priest (meaning the priest of the parish).
<i>Si Pale Palomo</i> ,	Father Palomo.
<i>Si Yuus</i> ,	God.
<i>Si Rae</i> ,	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 :

<i>As Alonso</i> ,	the Alonzo (river) ;
<i>As Kiroga</i> ,	the promontory named after Quiroga.
<i>As Namo</i> ,	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>I temtom as Felipe</i> ,	Philip the prudent. (The prudent one, Philip.)
<i>Ti hutungo haf hinasoso-na enao as Pedro</i> .	I know not what Peter thinks of that (what his-thinking that, Peter.)
<i>I chelu-ho as Kiko</i> .	My brother Francisco.
<i>I saina-ta as Hesu Kristo</i> .	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 José* (*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*.

<i>Iya Santa Rosa</i> .	Santa Rosa (a mountain).
<i>Loka iya Santa Rosa</i> .	Santa Rosa is high.
<i>Dangkulo iya Hagatña</i> .	Agaña is big.
<i>Dikiki na songsong iya Maleso</i> .	A small town Merizo.
<i>Hihot na ogso iya Makahna</i> .	A near mountain Makahna.
<i>Iya katan</i> .	The eastward.

*Iya* is used also as a preposition, when it signifies 'at the house of':

<i>Iya hita</i> ( <i>Chez nous</i> ).	At (our) home. (Inclusive.)
<i>Iya hame</i> ( <i>Chez nous</i> ).	At (our) home. (Exclusive.)
<i>Iya hamyo</i> ( <i>Chez vous</i> ).	At (your) home.
<i>Iya siha</i> ( <i>Chez eux, chez elles</i> ).	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—

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

*Gi* is suppressed before the article as:

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

<i>Falag-España</i> <sup>1</sup>	Go-to-Spain.
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### 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-

<sup>1</sup> 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.

COMMON GENDER	MASCULINE	FEMININE
<i>taotao</i> , person;	<i>lahe</i> , man;	<i>palaoan</i> , woman.
<i>saina</i> , parent;	<i>tata</i> , father;	<i>nana</i> , mother.
<i>manog</i> , fowl;	<i>lahe na manog</i> , cock;	<i>palaoan na manog</i> , hen.
<i>patgon</i> , child;	<i>lahe na patgon</i> , boy;	<i>palaoan na patgon</i> , girl.
<i>chelo</i> , brother or sister;	<i>lahe na chelo</i> , brother;	<i>palaoan na chelo</i> , sister.
<i>ngānga</i> , duck;	<i>lahe na ngānga</i> , drake;	<i>palaoan na ngānga</i> , duck.
<i>guaka</i> , cattle;	<i>toro</i> , bull;	<i>baka</i> , cow.
<i>chiba</i> , goat;	<i>toro na chiba</i> , he-goat;	<i>baka na chiba</i> , she-goat.
<i>asagua</i> , spouse;	<i>lahe na asagua</i> , husband;	<i>palaoan na asagua</i> , wife.

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:

<i>chelo</i> , brother or sister;	<i>chumelo</i> , (two) brothers or sisters, or brother-and-sister.
<i>asagua</i> , spouse;	<i>umasagua</i> , spouses, or husband and wife.
<i>atungo</i> , acquaintance;	<i>i umatungo</i> , the (two) acquaintances;
<i>gachong</i> , companion;	<i>i gumachong</i> , the (two) companions;
<i>agufii</i> , friend;	<i>i umagufii</i> , the (two) friends;
<i>parientes</i> , kinsman;	<i>i pumarientes</i> , 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.'<sup>1</sup>

*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

<sup>1</sup> 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.  
*sêse*, knife; *sese siha, siha na sêse*, knives.  
*dangkulo na sêse*, good knife; *mandangkulo na sêse*, 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.  
*i gima*, the house; *i 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:

<i>chelo</i> , brother or sister;	<i>mañelo</i> , brothers, sisters, or brothers and sisters. <sup>1</sup>
<i>saina</i> , parent;	<i>mañaina</i> , parents.
<i>gachong</i> , companion;	<i>mangachong</i> , companions.
<i>agustii</i> , friend;	<i>managustii</i> , friends.
<i>kikoko</i> , harvester;	<i>mañgikoko</i> , harvesters.
<i>pápake</i> , gunner;	<i>mamápake</i> , gunners.
<i>sake</i> , thief;	<i>mañake</i> , thieves.
<i>tituge</i> , writer;	<i>manituge</i> , writers.
<i>fáfahan</i> , purchaser;	<i>mamáfahan</i> , purchasers.
<i>fifilak</i> , braider;	<i>mamifilak</i> , braiders.
<i>i mauleg</i> the good (man);	<i>i manmauleg</i> , the good (men).
<i>i tailaye</i> , the bad (man);	<i>i manailaye</i> , the bad (men).
<i>tunas</i> , just (man);	<i>manunas</i> , just (men).
<i>yomog</i> , fat (man);	<i>manyomog</i> , 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—

<sup>1</sup> Like the German *Geschwister*.

*ch* is changed to *ñ* (*chelo, mañelo*);  
*f* is changed to *m* (*fifilak, mamifilak*);  
*k* is changed to *ñg* (*kikoko, mañgikoko*);  
*p* is changed to *m* (*pápake, mamápake*);  
*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 mānog*, the fowl (is) white.

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

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

<i>lahi ho</i> , my-son;	<i>hagaho</i> , my-daughter;
<i>lahimo</i> , thy-son;	<i>hagamo</i> , thy-daughter;
<i>lahiña</i> , his- or her-son;	<i>hagaña</i> , his- or her-daughter;
<i>lahita</i> , our-son; <sup>1</sup>	<i>hagata</i> , our-daughter; <sup>1</sup>
<i>lahinmame</i> , our-son; <sup>2</sup>	<i>haganmame</i> , our-daughter; <sup>2</sup>
<i>lahinmiyo</i> , your-son;	<i>haganmiyo</i> , your daughter;
<i>lahinñiha</i> , their-son.	<i>haganñiha</i> , 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:

<sup>1</sup> The possessive particle *ta*, 'our,' is used when the person spoken to is included; thus *lahita* and *hagata* would be used by husband and wife in speaking to each other of their son and daughter.

<sup>2</sup> The particle *mame*, 'our,' is used when the person spoken to is excluded; thus *lahinmame* or *haganmame* would be used by a father or a mother in speaking to any one else of their son or daughter.



	<i>pariente</i> , kinsman ;
<i>tio</i> , uncle ;	<i>tia</i> , aunt ;
<i>primo</i> , cousin ;	<i>prima</i> , female cousin ;
<i>guelo</i> , grandfather ; <sup>1</sup>	<i>guela</i> , grandmother.

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

<i>lahe</i> , man ;	<i>lalahe</i> , men ;
<i>lahiho</i> , my son ;	<i>lalahiho</i> , my sons ;
<i>hagaho</i> , my daughter ;	<i>hahagaho</i> , my daughters ;
<i>patgon</i> , child ;	<i>famagdon</i> , children ;
<i>palaoan</i> , woman ;	<i>famalaoan</i> , women.

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

<i>si haPedro</i> ,	Peter and friends, Peter and companions.
<i>si harae</i> ,	the king and court, the king and suite.
<i>si hamagalahe</i> ,	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 :

<i>pulo</i> , hair ;	<i>i pilun babale</i> , hair-of the eyelid (eyelashes).
<i>tata</i> , father ;	<i>i tatan tatamo</i> , the father-of thy-father.
<i>tomo</i> , knee ;	<i>temon kanae</i> , knee-of the arm (elbow).
<i>chelo</i> , brother ;	<i>i chelon nanaho</i> , my mother's brother.
<i>lahen magalahe i patgon</i> ,	the child (is) the son-of the governor.
<i>hagan palaoan i patgon</i> ,	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

<sup>1</sup> *Guelo* and *guela* are derived from the Spanish *abuelo* and *abuela*.

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* :

<i>lokä</i> , high ;	<i>linekä</i> , height.	<i>ti mauleg</i> , unkind ;	<i>ti minauleg</i> , unkindness.
<i>feda</i> , broad ;	<i>fineda</i> , breadth.		
<i>anácô</i> , long ;	<i>inanácô</i> , length.	<i>hupon</i> , pale ;	<i>hinipon</i> , pallor.
<i>halom</i> , within ;	<i>hinälom</i> , inside, heart.	<i>ápaka</i> , white ;	<i>inápaka</i> , whiteness.
<i>fahan</i> , buy ;	<i>finahan</i> , a purchase.	<i>homhom</i> , dark ;	<i>hinemhom</i> , darkness.
<i>haso</i> , think ;	<i>hinäso</i> , thought.	<i>metgot</i> , strong ;	<i>minetgot</i> , strength.
<i>fatinas</i> , do ;	<i>finatinas</i> , an act.	<i>gagô</i> , idle ;	<i>ginägô</i> , idleness.
<i>taetae</i> , pray ;	<i>inaetae</i> , prayer.	<i>paupau</i> , fragrant ;	<i>pinapau</i> , fragrance.
<i>mauleg</i> , good ;	<i>minauleg</i> , goodness.	<i>sotsot</i> , contrite ;	<i>sinetsot</i> , contrition.
		<i>sangan</i> , say ;	<i>sinangan</i> , 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.

<i>kānō</i> , eat; <i>kākānō</i> , eater;	<i>uga</i> , caress; <i>i-uga</i> , one who caresses;
<i>sañgan</i> , talk; <i>sasañgan</i> , slanderer;	<i>atituyi</i> , pry, lurk; <i>a-atituyi</i> , eaves-dropper, a lurker;
<i>kolat</i> , fence; <i>ki-kolat</i> , fence-maker;	<i>fai-ni-nug</i> , spy; <i>fafai-ni-nug</i> , a spy;
<i>tesgue</i> , cheat; <i>titesgue</i> , cheater;	<i>chat-pachod</i> , evil-mouth; <i>cha-chatpachod</i> , blasphemer;
<i>asgue</i> , fumigate; <i>āsuge</i> , fumigator;	<i>goñgoñg</i> , grunt; <i>gi-goñgoñg</i> , grunter.
<i>tugê</i> , write; <i>titugê</i> , writer;	
<i>kòkò</i> , harvest; <i>ki-kòkò</i> , harvester;	
<i>goha</i> , fan; <i>gi-goha</i> , fanner;	
<i>tugtug</i> , inflame; <i>titugtug</i> , one who inflames;	

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-ñit as Hesukristo*, 'our savior Jesus Christ'; that is, 'he who saved-us Jesus Christ.'

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

ROOT	INFINITIVE	DERIVED NOUN
<i>tangis</i> , weep;	<i>tumangis</i> , to weep;	<i>gâtumangis</i> , one prone to weep.
<i>layao</i> , ramble;	<i>lumayao</i> , to ramble;	<i>gâlumayao</i> , a gad-about.
<i>mames</i> , sweet;		<i>gâmâmes</i> , a lover of sweets.
<i>salape</i> , money;		<i>gâsalape</i> , an avaricious man.
<i>machochó</i> , labor;		<i>gâmachochó</i> , an industrious man.
<i>tuba</i> , toddy;		<i>gâtiba</i> , one addicted to toddy.
<i>palaoan</i> , woman;		<i>gâpalaoan</i> , a runner after women.
<i>kaliso</i> , reed;		<i>gâkaliso</i> , the reed-warbler.

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

<sup>1</sup> 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.

<i>Luta</i> , the island of Rota;	<i>gilita</i> , an inhabitant or native of Rota.
<i>Hagat</i> , the village of Agat;	<i>gihägat</i> , an inhabitant of Agat.
<i>Lago</i> , north;	<i>gilägo</i> , a northman, a Spaniard.
<i>Haya</i> , south;	<i>gihäya</i> , 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:

<i>sune</i> , taro (Colocasia antiquorum);	<i>fansuniyan</i> , a taro-patch.
<i>tupo</i> , sugar-cane;	<i>fantupuyan</i> , a cane-field.
<i>fache</i> , mud;	<i>fanfachian</i> , a muddy place.
<i>maeis</i> , maize;	<i>fanmaeisan</i> , a corn-field.
<i>fäai</i> , growing rice;	<i>famaáyan</i> , a rice-field.
<i>benado</i> , deer (from the Spanish);	<i>fanbenaduyan</i> , 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':

<i>Yuus</i> , God;	<i>Yuushá</i> , God only, God himself, God and no one else;
<i>Haga</i> , blood;	<i>Hagohá</i> , blood only, real blood, blood itself;
<i>Hanom</i> , water;	<i>Hanomhá</i> , water alone; pure water;
<i>Guaho</i> , I;	<i>Guahohá</i> , I myself, even I, I alone, I by myself;
<i>Hago</i> , thou;	<i>Hagohá</i> , thou thyself, even thou, thou alone;
<i>Guiya</i> , he or she;	<i>Guiyahá</i> , he himself, even he, she alone.
<i>Ufañule hanomhá ni i gini i</i>	He-will-take pure-water which is in
<i>tipo, sädog, tasi, pat gini i</i>	the well, river, sea, or in the rain;
<i>ichan; sa ti vale i hanom ni</i>	for not avails the water which is
<i>i gini niyog pat tinegcha.</i> <sup>1</sup>	in a coconut or fruit.

#### 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:

<sup>1</sup> 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.

ENGLISH	CHAMORRO	TAGÁLOG	MALAYAN	FATE <sup>1</sup>	SAMOAN
I;	<i>guaho, yô;</i>	<i>akô;</i>	<i>aku, saya;</i>	<i>kinu, au;</i>	<i>'o a'u, 'ou;</i>
thou;	<i>hago, hao;</i>	<i>ikáo, ka;</i>	<i>angkau;</i>	<i>nango, ngo;</i>	<i>'o 'oe;</i>
he, she, it;	<i>guiya, gui;</i>	<i>siyá;</i>	<i>ia, dia;</i>	<i>nai, a;</i>	<i>'oia;</i>
we (incl.);	<i>hita, hit;</i>	<i>táyo;</i>	<i>kita;</i>	<i>ngita;</i>	<i>tátou;</i>
we (excl.);	<i>hame, ham;</i>	<i>kami;</i>	<i>kami;</i>	<i>ngami;</i>	<i>mátou;</i>
you;	<i>hamyo;</i>	<i>kayô;</i>	<i>kamu;</i>	<i>kumu, mu;</i>	<i>'outou;</i>
they;	<i>siha;</i>	<i>silá;</i>	<i>dia-orang;</i>	<i>nara, ra;</i>	<i>látou.</i>

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

Who is coming?

*Hayi mamamaila?*

I am coming.

*Guaho mamamaila.*

<sup>1</sup>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?  
 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) fowls [you and I].  
 Who (art) **thou**?  
 I (am a) man.  
**Thou** (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.

*Mamaigo hao giya hamyo?*  
*Ahe, mamaigo yô gi palasio.*  
*Malago gui humanao.*  
*Nae yô hanom.*  
*Chulie ham manha.*  
*Hunae hao kahel.*  
*Mangae manog hit.*  
*Hayi hao?*  
*Lahe yô.*  
*Palaoan hao.*  
*Patgon gui.*  
*Mañelo hit.*  
*Manloka ham.*  
*Manailaye hamyo.*  
*Mangéfmauleg 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, <b>Hulii i memo;</b>	We-saw the reed-warbler, <b>Talii</b>
We-saw the fan-tail, <b>Enlii i</b>	<i>i gâkaliso;</i>
<i>chichirika;</i>	You-saw the kingfisher, <b>Inlii i</b>
Thou-sawest the crow, <b>Unlii i</b>	<i>sihig.</i>
<i>âga;</i>	They-saw the fruit-bat, <b>Halii i</b>
He-saw the rail, <b>Halii i kôkô;</b>	<i>fanihi.</i>

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

<i>Kalang modoñg yuhe i aânok.</i>	Like (a) ship (is) <b>that-yonder</b>
	which is-approaching.
<i>Hayi enao? Hayi yena?</i>	Who is <b>that?</b>
<i>Dangkulo ini, dikikê enao.</i>	Big (is) <b>this, little that.</b>

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

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

<i>Si Kiroga yuhe i mangana giya Luta.</i>	Quiroga was that one <b>who</b> conquered on the island of Rota.
<i>Si Huan yuhe i pumuno i gâho babue.</i>	John is that one <b>who</b> killed my pig.

B. The relative **ni i** is used when the antecedent is limited by the definite article **i**:

<i>Mafanaan José Palomo i pale</i>	Is-named José Palomo the priest
<b>ni i fumânague yô.</b>	<b>who</b> taught me.
<i>Gâho yuhe i nobiyo ni i kumâkate.</i>	Mine (is) yonder the ox <b>which</b> is-bellowing.
<i>Nâe nu ini i chelumo ni i bachet.<sup>1</sup></i>	Give this to your-brother <b>who</b> 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.

<i>Ayegue lahe gi gima na mañgôn-gone magi manog siha.</i>	There is a man in the house <b>who</b> has brought hither fowls.
<i>Hulê taotao na purôhâ lumâyao.</i>	I saw a person <b>who</b> 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 coördinate clauses connected by the conjunction *ya* ('and').

<i>Hihina i hakonê nigab na guihan si Manuel.</i>	The fish Manuel caught yesterday was poisonous.
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<sup>1</sup> In the above cases **i** might possibly be regarded as an article and the relative clause a noun, as 'your brother the blind one.'

(To be continued.)