A GRAMMAR OF THE MAGUINDANAO TONGUE

ACCORDING TO THE MANNER OF SPEAKING IT IN THE INTERIOR AND ON THE SOUTH COAST OF THE ISLAND OF MINDANAO.

TRANSLATED FROM THE SPANISH OF REV. FATHER J. JUANMARTI, ORDER OF JESUITS, BY C. C. SMITH, CAPTAIN FOURTEENTH U. S. CAVALRY.

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TRANSLATOR'S REMARKS.

On taking up the work of translating a Moro grammar, the only book there was to follow, at least the only one that came to the hands of the undersigned, was a small, brief affair, called "Gramatica de la Lengua Maguindanao", by Jacinto Juanmartí, Jesuit.

The work was undertaken with a view to learning something of Moro. The dialect of the Maguindanaos of the Cotabato district, and that of the Lanaos of the lake region is quite similar, and it is believed that the grammar of the former, treated of in these pages, will suffice for the latter. The vocabulary of one is slightly different, however, from that of the other.

In the last paragraph of the preface the author states that in the final pages of the book there is a vocabulary of Spanish, Moro, and Malay. For this, one of English, Maguindanao, and Malay will be substituted in the translation.

The translator is well aware that this pamphlet is not free from errors, and the apology offered is that he has put his best efforts on it with the idea, and the hope, that it may be improved upon by some one else.

A few notes have been added by the undersigned.

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Translator.

CAMP OVERTON, MIND., P. I.,
March 31, 1905.
PREFACE (AUTHOR'S).

In taking up my pen to write a grammar of the Moro tongue, I see that many difficulties may arise to prevent my object from being attained—difficulties common to all tongues which have not been polished or improved by printing.

This is one of those tongues not much known, and in which scarcely any manuscripts exist, save a few poorly kept notebooks which serve the Moros of these districts to transmit among themselves the usages and customs of the dialect. Such notebooks are generally written in a brief style, after the manner of letters which pass between them, in both of which much rudeness prevails, and which are written with no little work or difficulty.

The scarcity of writings in this tongue, and the incorrectness of those that exist, make it difficult and almost impossible to compose a grammar which shall be full and perfect. Grammar being the conjunction of rules for proper speaking, it will be seen that it is not easy to obtain these rules by listening to the natives, as each one pronounces, more or less, after his own inclination.

Time and constancy, with observation and experience of some years as to the mode of expressing Moro ideas, has made it possible to use the rules put down in this grammar. The Malay language, somewhat like the Visayan and Moro, both of which recognize it as a mother tongue, has aided me in the preparation of this book.

We have confidence in God that this treatise will serve to facilitate the study of the Moro tongue for our brother missionaries whom Divine Providence has destined to follow this work, and for others who may come to these lands who wish to learn it; and it will also serve the purpose of permitting the natives to learn the beautiful language of Castilla.

(5)
I do not believe, as I have said before, that my work will be perfect; even imperfect it will be of some use, and may be the means of prompting some one to perfect it, or to do better than I have done.

On the last pages of this book will be found a vocabulary of Spanish, Moro, and Malay, which demonstrates the relations existing between Malay and Moro, also between Moro and the other tongues and dialects of the Philippines.
GRAMMAR

OF THE

MAGUINDANAO TONGUE.

CONCERNING LETTERS AND THEIR PRONUNCIATION.


There are four vowels: a, e, i, and u. U is sometimes pronounced o, though there is no distinct character to represent the latter sound, and custom regulates its use.

In addition to letters already mentioned, this tongue contains the Spanish ch, also dz and ts, pronounced by accentuating the d in dz, and making ts sound like the Spanish tes; ng* is used with frequency, also mga†, common to all the tongues of the Archipelago; f is lacking and p takes its place. The letters l and r are not used before consonants, but precede vowels. It is very frequent, among peoples who speak this tongue, that these two letters are confounded, either being used in several of their expressions. The Malanaos ordinarily use the r, while the Maguindanaos prefer the l.

In all other letters the pronunciation is Spanish. G‡ is always hard, as in ga, go, gu. H is not aspirated and is silent, as in Spanish words. V is readily distinguished from b, having the sound of the vowel u, as vato, which is pronounced “uato” (rock).

The Maguindanaos use an e sound between a and o, and this sound (not given in the text) must be learned by practice when the student is among those who use it.

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*ng is pronounced ang (a as in arm) and is the indefinite pronoun it.
†mga is an abbreviation for manga (both a's as in arm). For a full description of this word see note 2 on page 12.
‡Bear in mind that the a, o, and u in the examples ga, go, and gu are pronounced as in the Spanish alphabet.
PRONUNCIATION OF LETTERS.

(Addition by translator.)

Consonants.

B—Be (e as in end).
C—Ce (e as in end).
D—De (e as in end).
G—Ge (e as in end).
H—Ach (A as in arm).
J—Hota (O as in note, and a as in arm).
K—Ka (a as in arm).
L—Elly (E as in end).
M—Emmy (E as in end).
N—Enny (E as in end).
P—Pe (e as in end).
Q—Qu (u as in prune).
R—Erry (E as in end).
S—Essy (E as in end).
T—Te (e as in end).
V—Ve (e as in end).
X—Ekis (E as in end, and l as in ill).
Y—Egriega (E as in meat, i as in ill, e as in end, a as in arm.
Z—Setta (e as in end, and a as in arm).
Ñ—Pronounced as in Spanish in the word cañon (canyon).

Vowels.

a—a (pronounced as in far).
e—e (pronounced as in end).
i—i (pronounced as in ill).
u—u (pronounced as in prune).
INTRODUCTION.

Language is the conjunction of words for expressing ideas which the people of a tongue use. It therefore follows that the Maguindanao tongue is the union of words used by the Maguindanaos to express their ideas, and the grammar of this tongue is the art of speaking and writing it correctly.

Grammar is made up of Analogy, which treats of the relations which words bear to each other; of Syntax, which treats of the construction of sentences; of Prosody, treating of pronunciation; and Orthography, which treats of elementary sounds, spelling, and the manner of writing a language.

(9)
PART I.—OF ANALOGY.

Analogy, as before stated, treats of the relations which words bear to each other. The union of words, which together express a clear idea, is called a sentence, thus: Mallmu su Alatala canu manga tau—God loves mankind. Su tau akil-baligda matipu sa ped in—The just man does no harm to his neighbor.

With reference to meaning and use words are divided into nine classes, called Parts of Speech,* viz, Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, Conjunction, and Interjection.

CHAPTER 1.—OF THE ARTICLE.

The article used alone never makes sense, but must accompany a substantive name for this purpose, thus: Si Juan su mga kayo—John and the wood.† In the foregoing sentence si and su are definite articles, si being used with proper and su with common nouns, si always preceding the proper noun. The indefinite article ‡ is Isa (singular) and aden (plural), thus: Isa ca bengala—A shirt. Aden a milug, aden mamen da sllang milug—Some desire and some do not desire. Aden mapia, aden marat—Some are good, others bad.

* Notice that the adjective is not given in the parts of speech.
† The construction of sentences in this text naturally follows the modes of expression in Moro. Therefore the literal translation of this sentence is: The John and all the wood.
‡ The indefinite article, singular, Isa, is the Moro word for one (a), and the indefinite article, plural, aden, is ones (some).

Isa is equivalent to the Spanish uno (masc.) or unas (fem.), according to whether used with a masculine or feminine complement, and aden to unos (masc.) or unas (fem.), also according to whether used with a masculine or feminine complement.
Declension of the definite article si* (the) singular, preceding a proper noun:

**Nom.** Si Juan.............. John (The John).

**Gen.** Ni, or cani Juan........ Of John, John's.

**Dat.** Cani Juan............... To, or for John.

**Acc.** Cani Juan.............. At John.

**Voc.** Ay Juan! Juan!........... Oh John! John!

**Abl.** Cani Juan............... With, of, in, on, by, for, from, without, and over John.

There is no plural definite article.†

The name of the Deity always carries the definite article su, thus: Su Alatala (The God) and not Si Alatala.

Declension of the definite article su† (the) singular:

**Nom.** Su asif............... The dog.

**Gen.** Sa, na, or cana asu...... Of the dog.

**Dat.** Sa, cana asu............ To, or for the dog.

**Acc.** Sa asu.................. At the dog.

**Voc.** Asu! ay asu!............. Dog! Oh dog!

**Abl.** Sa, cana asu............... With, of, in, on, by, for, from, without, and over the dog.

Declension of the definite article su (the) plural:

**Nom.** Su mga asu............. The dogs.

**Gen.** Sa nu, canu mga asu..... Of the dogs.

**Dat.** Sa, canu mga asu......... To, or for the dogs.

**Acc.** Sa, i, canu mga asu....... At the dogs.

**Voc.** Asu! ay asu!............... Dogs! Oh dogs!

**Abl.** Sa, canu mga asu.......... With, of, in, on, by, for, from, without, and over the dogs.

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*The article si is always used before a proper noun, except when the Deity is referred to.
†Mga, equivalent to all, and when used with the term su, to all the, is an abbreviation for manga (both a's as in arm). It might be called a plural definite article denoting either masculinity or femininity, as in the following examples: Su mga tau—The men or All the men; Su mga babay—The women or All the women.

It will be seen that it performs the office of the Spanish los (the) masculine, and las (the) feminine.

†The article su is used when the Deity is referred to, and with common nouns, and also admits of masculinity or femininity, thus: Su tau—The man; and Su babay—The woman. In this respect it is different from the Spanish article the, which is el (masc.) and la (fem.).
Examples.

1. Su ualay ni Pedro .......... The house of Peter.
2. Pinangabut sa asu si Pedro. The dog bit Peter.
4. Inimatayan ni Pedro su
   saladeng. ................ The deer was killed by Peter.
5. Su sundang amia cani uata
   ku...................... This cris is for my son.
6. San den su ama nin ..... Your father is over there

CHAPTER 2.—OF THE NOUN.

The noun† is that part of speech which serves to make known things or persons, and the qualities which pertain to them. There are substantive nouns and adjective nouns. ‡

OF THE SUBSTANTIVE NOUN.

The substantive noun is the name which serves to make any thing or person known which is within the conception of man, thus: Palau—A wooded hill; Laluan—road; Islam§—Moro; Capia—goodness.

First. The noun may be proper or common.

A proper noun is the name of some particular person, place, people, or thing, thus: Maguindanao, Malanao, Zamboanga, Manila.

A common noun is the name which is applied to any one of a kind or class of objects, thus: Tau—man; Kayo—tree; Kuda—horse.

Second. A noun may be either primitive or derivative.

* To give an idea of the construction of sentences in this tongue, the second, third, and fourth are translated literally, as follows:

2. Bitten of dog the Peter.
3. Begs the Joseph of Peter.
4. Killed of Peter the deer.

The second is equivalent to Peter was bitten by the dog; the third to Peter was begged of by Joseph; and the fourth to The deer was killed by Peter; all showing how universal is the use of the passive voice, which will be treated of later.

† The part of speech which serves to give a name to any person or thing.

‡ As the adjective is not given in the parts of speech in this grammar, a Moro adjective noun is practically our adjective.

§ A Mohammedan.
A primitive noun is one that has no origin from another noun, as: **Lupa**—earth; **Uatu**—rock; **Ig**—water.

A derivative noun is one that originates from another noun, as: **Ulanau**—pillow, derived from **ulu**, head, and **an**, a suffix, which is used when reference is made to a place.

Derivatives from other nouns are called “nominals,” thus: **Palauan**—a ridge of wooded hills, from **Palau**—a wooded hill, and **an**—a place.

Derivatives which are from verbs are called “verbals,” thus: **Migaan**—bed, from **Miga**—to be lying down, and **an**—a place.

To form, in Moro, derivative nouns either from nouns or verbs, prefixes and suffixes are used with a primitive word, and the mode of applying them is as follows: The terms **ca** and **pagca** are placed before nouns which express a quality, in other words, before adjectives, and by this means abstract nouns are formed which express what is desired, thus: **Ca** (the English suffix **ness**) a prefix, and **puti** (white) make **caputi**—whiteness; **ca**, with **pia**, a term referring to anything good, should be used as follows: **Capia**—goodness. **Ca**, with the term **uyag**, which expresses the idea of living, should be used as follows: **Canyag**—life. **Pageca Alatala** signifies the Deity; and **pagca tau**—humanity, showing that **pagca** in these cases is equivalent to the English suffix **ity**.

**Pagcambuat** or **Capacambuat** signifies the act of getting up or rising, showing that **pagca** and **ca** here are each equivalent to the English suffix **ing**.

Prefixing the terms **pa**, **pag**, **pen**, or **ped** to the duplicated first syllable of a root, a noun is formed of which the root gives an idea, thus: **Tugues**—seine, is changed to **patutugues**—fisherman; **surat**—to write, is changed to **pasusurat**—penman; **ngauld**—to till the land, is changed to **pangangaiiden** or to **tangangaiiden**—farmer; **dado**—to plow, is changed to **padado**—a plowman; **ndagang**—to do business, is changed to **pendadagan-dagang**—a merchant; **pedsesedeca**—one who begs alms, comes from **sedeca**—alms.

The foregoing prefixes (**pa**, **pag**, **pen**, **ped**) after being used with a root to form a word, still form other words by using the suffix **an**,* as: **Pendaganganan**—a store; and **pembunnan**—a fighting place, which comes from **mbunu**—to fight or quarrel.

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*The use of this term as a suffix is to denote a place.*
With the prefixes cam and ca and the suffix an, nouns and verbs often take the following forms: Bahagui—*to divide*, may be changed to cambahagui—*division*; ranguit—*to snarl*, to caranguit—*one who looks stern or fierce*; mbunu—*to fight*, to cambunu—*war*; babasal—*pumpkin*, to babasalan—*a pumpkin field*; pambula—*to plant*, to pambulaan—*a plantation (or garden)*; sucub—*a cock fight*, to sucuban—*a cock pit*.

The term ta used with certain nouns or verbs expresses the idea of time (season), thus: Tagulan—*rainy season*; Tapanenang—*the time of very warm weather*; Ta-calempec—*clearing time* (clearing the land of trees, shrubs, etc.); Ta-capamula—*planting time*. This term has another use explained in the following examples: Taguinum—*a drinker*, and Tabrac—*a talker*. In the last two examples, ta, though a prefix, apparently is equivalent to the English suffix *er*.

The term ki used with certain words expresses the idea of ownership, thus: Ki-ualay—*owner of the house*; ki-auang—*owner of the boat* (small boat); ki-basac—*owner of cultivated land*.

Kina used with other words signifies imitation, thus: Kinasila—*to imitate the Spaniards*; kina-islam—to *imitate the Moros*; kina-insile—to *imitate the Chinese*.

The name of an instrument used to accomplish something with, is expressed by using ipa with the verb which expresses the action, thus: Ipamalid—*the contrivance used to blow the chaff from rice*; Ipa-nurat—an instrument used in writing; ipa-tipaden—*any tool for cutting or chopping wood*.

To show the nationality of a person, taga is used with the Spanish name of the country, thus: Taga-España—*Spaniard*; taga-Africa—*African*; taga-America—*American*.

Terms which magnify a primitive are not used in Moro, i.e., in the case of the word *great* there is no rule for forming the term *greater*, but a different word must be used, thus: Masla—*great*; macapal—*big, stout, thick, greater*.

Words to express diminutives are formed by repeating a primitive, thus: Ualay-ualay—*a small house*; auang-auang—*a small boat*.

Collective nouns which in the singular express a multitude of things or persons are used in Moro in two ways, according to the objects which are referred to. If animate objects are referred to, tumpue is used; if inanimate, the prefix *ca* and the suffix *an* are employed or the suffix alone may be used.
Examples.

1. Tumpuc a tau .................. A gathering of men.
   Tumpuc a bilibili ................ A flock of sheep.
2. Camangaan .................. A place where many mango trees grow, or mango grove.
   Canatuan .................. A pile of rocks.
   Niugan .................. A place where many cocoanut trees grow, or a cocoanut grove.

Many things are expressed by a single word, thus: Kayo—tree; uatu—rock; dagat—sea.

There are also composite terms made up of two or more words, thus: Panday a kayo—carpenter; ki-ualay—owner of the house; tagui-ualay—the person living in or occupying the house.

A substantive noun has no gender or number in the Moro grammar, thus: Asu—dog; sapi—cattle; and kuda—horse, of themselves do not express either masculinity or femininity, and may be used in the singular or plural.

Now, in order to distinguish the sex, mama (male) or babay (female) is added to the noun, and to form the plural the term is modified by mga.

Examples.

Sapi mama .................. Bull.
Sapi babay .................. Cow.
Asu a mama .................. Dog.
Asu a babay .................. Bitch.
Tau maputi .................. A white man.
Su mga tau maputi ............ The white men.
Kayo masla .................. A big tree.
Su mga kayo a masla .......... The big trees.

OF THE ADJECTIVE NOUN.

The adjective, which serves to express the qualities of persons and things, is lacking, in this tongue, of gender, number, and case: it follows, then, that there is a sole termination for all genders, cases, and numbers, thus: Tau mariga—a red man, and bengala mariga—a red shirt; su sica maitem—the black cat; and su mga papanuc a maitem—the black birds.
It is customary to form adjectives of the root of a verb or noun, placing before the root the term ma, thus, with the root pia, which expresses the idea of goodness, we get mapia—good; with puru, which signifies the idea of height, we make mapuru—high, and with capal, which expresses the idea of thickness, we get macapal—thick.

OF COMPARATIVES AND SUPERLATIVES.

Comparatives are formed by simply uniting to the positive the word labi, which signifies more. To express an idea of less the word culang is used, also di tanto, which is equivalent to not so much.

Examples.

Su Timacu mapuru a palau, Timaco is a high wooded hill entabes labi a mapuru su but Pico Cogonal is higher Balalaan.
Si Juan labi a mapia cani John is better (more good) than Roque.
Su ualay ni Pedro culang a Peter’s house is not longer than malendu cana ualay ni Jose. Joseph’s, nor is it shorter.
Su begas ania di tanto maputi That rice is not so white as sa begas nami.

Superlatives are formed with the terms tanto and calabauan, both equivalent to much or very.

Examples.

Su Jadi tanto a cagaua............ The King is very powerful.
Su islam calabauan a mesquin.. The Moro is very poor.

Diminutives are expressed by the terms maitec and padidu, equivalent to very small and little, respectively.

Examples.

Maitec a uata..................... A very small child.
Glat padidu....................... A little knife.
OF NUMERALS.

The following are some of the cardinal numerals:

1. Isa ................. One.
2. Dua ................. Two.
3. Telu ................ Three.
4. Apat ................. Four.
5. Lima ................ Five.
6. Anem ................ Six.
7. Pitu ................ Seven.
8. Ualu ................. Eight.
10. Sapulu ............. Ten.
20. Duapulu ............. Twenty.
30. Telupulu ............ Thirty.
40. Apatpulu .......... Forty.
50. Limapulu .......... Fifty.
100. Magatus .......... One hundred.
300. Telu-gatus .......... Three hundred.
1,000. Sanguibu .......... One thousand.
2,000. Dua-nguibu .......... Two thousand.
10,000. Salacsa .......... Ten thousand.
20,000. Dualacsa .......... Twenty thousand.
100,000. Sa-juta .......... One hundred thousand.
1,000,000. Sa-kati .......... One million.

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<tr>
<th>Ordinal numerals</th>
<th>Multiplicative numerals</th>
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<tr>
<td>Su icapat ........</td>
<td>The fourth.</td>
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CHAPTER 3.—OF PRONOUNS.

Declension of the pronoun Saki (I), first person, singular:

Nom. Saki, aku ........................ I.
Gen. Ku, salaki, laki .................... Of me.
Dat. Salaki, sa salaki ................... To or for me.
Acc. Salaki, sa salaki ................... At me.
Voc.
Abl. Salaki, sa salaki ................. Of, in, for, on, over, and with me

Plural (we), when every one is referred to:

Nom. Salkitanu, sekitanu, tanu, lekitanu. We, all of us.
Gen. Salkitanu, sa salkitanu, tanu .... Of us.
Dat. Salkitanu, sa salkitanu ........... To or for us.
Acc. Salkitanu, sa salkitanu ........... At us.
Voc.
Abl. Salkitanu sa salkitanu ............ With, of, in, for, on, without, and over us.

Plural (we), when only two persons (thou and I, or you and me) are referred to:

Nom. Salkita, sekita, ta ................ We.
Gen. Salkita, sekita, ta, lekita ....... Of us.
Dat. Salkita, sa salkita ............... To or for us.
Acc. Salkita, sa salkita ............... At us.
Voc.
Abl. Salkita, sa salkita ............... With, of, in, for, on, without, and over us.

Plural (we), when all except you or ye are referred to:

Nom. Salkami, kami ..................... We.
Gen. Salkami, nami, lekami ............ Of us.
Dat. Salkami, sa salkami .............. To or for us.
Acc. Salkami, sa salkami .............. At us.
Voc.
Abl. Salkami, sa salkami .............. With, of, in, for, on, without, and over us.
Declension of the pronoun *thou*, second person, singular:

Dat. Salka, sa salka. To or for thee (you).
Acc. Salka, sa salka. At thee (you).
Voc. Seka. Thou (you).
Abl. Salka, sa salka. Of, in, for, on, by, without, over, and with thee (you).

Declension of the pronoun *you*, second person, plural:

Dat. Salkanu, sa salkanu. To or for you (ye).
Acc. Salkanu, sa salkanu. At you (ye).
Abl. Salkanu, sa salkanu. With, of, in, for, on, by, with, and over you (ye).

Declension of the pronouns *he*, *she*, and *it*, third person, singular:

Nom. Salkaning, sekanin, nin. He, she, it.
Gen. Salkaning, sa or na, lekanin. Of him, of her, of it.
Dat. Salkaning, cana salkanin, sa. To or for him, her, or it. salkanin.
Acc. Salkanin, sa salkanin. At him, her, or it.
Voc.
Abl. Salkanin, sa salkanin. With, of, in, for, on, by, without, and over him, her, or it.

Declension of the pronoun *they*, third person, plural:

Nom. Silan, salkilan. They.
Dat. Kanilan, sa-kanilan. To or for them.
Acc. Kanilan, sa-kanilan, silan. At them.
Voc.
Abl. Kanilan, sa kanilan. With, of, in, for, on, by, without, and over them.
The demonstrative pronouns are inia—this, anan—that, entu—that one, and they are declined without change, using with them the proper prepositions for the making of sense.

**POSSESSIVE PRONOUNS.**

Laki, ku, salaki.................. My, mine.
Nengka, salka, ka................ Thine, yours.
Lekanin, nin, salkanin.......... His.
Lekitanu, tanu, salkitanu...... Ours (belonging to all of us).
Lekita, ta, salkita............... Ours (thine and mine).
Lekami, nami, salkami.......... Ours (excluding a particular one, or some particular ones).
Lekanu, nu........................ Your and yours.
Kanilan, nilan................... Theirs.

The genitives laki, leka, lekanin, lekitanu, lekita, lekanu, and nilan, it is customary to place before the noun, thus: Su laki a ualay—my house; su lekanin a bengala—his shirt; lekanu a ingued—your town.

**INTERROGATIVE AND RELATIVE PRONOUNS.**

The interrogative pronouns in this tongue are tinguin? or tinguen?—who?; ngain?—what thing?; antain?—which?; and antuna?—which thing? The relative pronoun, or that which takes its place in this tongue, is simply the word a (which) used as follows: Su kuda a pinamasan Pedro—The horse which Peter bought; Su mga tau, a da sala nilan pagarian sa Alatala—These men which are free from sin are the friends of God.

I (I) is also a relative pronoun, thus: Ngain i kinua nin?—What (thing) is that which he got out?

The terminations den, lun, and un are also used, and it is customary to place them with nouns, verbs, and personal pronouns used as possessives. They appear to indicate some relation, but can not be considered as true relatives, thus: Tinguin nacua su bengala ku? Saki nacua lun—Who took my shirt? I was the one who took it; (I myself took it.) To signify our expression that which it is customary among the Moros to simply place the article before the verb, and in this case it takes the place of a relative, thus: Ngain ipa-geumbal-ka? Su peguiliugan ku—What do you do? (What is the thing which you do?) That which I like. (The thing which I like.)
Examples.

Su mindaranguen cagay mapia su suala nin. He who sang yesterday has a good voice.
Su nacauma cagay uata ni An-cung. He who came yesterday is the son of Ancung.

SOME EXERCISES SHOWING USE OF PRONOUNS.

Personal pronouns.

Panalubaan nengka salaki ..... You pursue me.
Di pacuan-ka su tamuc ku ..... Do not take my jewels.
Su entu a pinamatay aku nin cagay. He is the one who struck me yesterday.
Canu miug salkanu munut salaki taman sa palau? When do you wish to follow me to the hill?
Mangay aku bu amag salka ualay. To-morrow I will go to your house.
Mapia ka bun dapay da aku? Can not you pass without me?
Udi kena salkanu da guna nin... Without you I can do nothing.
Muu aku den ................ I am going now.
Muli aku den sa ualay ku ...... I am going back to my house.
Andau mangay aku bu......... Where shall I go?
Langun kami icalimu nami salka a tanto. We all love you very much.
Ingat ca amayca pamulasan ako nenka! Woe to thee if you insult me!
Duanin aku nasala aku sa Alata! Woe is me, who have offended God!
Ampunan nenka aku............... Pardon me.
Sinumin aku endu papagtiin- banguen salkanu. I have come to make peace between you.
Saling-ka salaki, di ka maguirec.. Pay attention to me, do not be frightened.

Demonstrative pronouns.

Di ka malipunget sa uata, sa anan, engu sa entu. Do not scold this child nor that one nor the one yonder.
Di nu pagcua anan a mga ulac a kayo, engu su mga surat ania, engu su umbus entu na manga. Do not take those flowers nor these books nor that branch of mangoes (fruit).
Sugati ka den san a caromamis, engu su muntay entu, engu di pan-gani-ka sa salacan. Content yourself with that orange and lemon and do not ask for another thing.
Ingay ka salaki su entu ped a munsala. Give me that other handkerchief.

Possessive pronouns.

Ana-ka sa laki a ualay engu tauag-ka su uata nengka, engu su ina nin. Leave my house and call your son and his mother.
Pila su cauatan pun sin taman sa ingued nengka engu sa sekitanu? How far is it from here to your town and to ours?
Paguidan ka su-tamuc-ku sa auang nengka, en-gu-kani Juan. Ship my things on your boat and in Juan's.
Tabangui nengka sekanin sa mga lima nengka engu sa cabaguer nengka. Help yourself with your hands and your strength.

Interrogative and relative pronouns.

Ngain a langun a taman inem-balang su ualay anan? Of what have they made that house?
Tinguin su ped nengka a miau-lug? With which did you fall?
Tinguin i minali salka?.............. Who wounded you?
Ngain su pali, masla ataua padidu? Which wound, the large or the small one?
Tinguin i pedsalig nena?....... In whom do you confide?
Tinguin silan? ................. Who are they?
Ngain a ingued minan-gay-ka?.. To which town have you been?

Chapter 4.—OF THE FORMATION AND CONJUNCTION OF VERBS.

To be, To have, and To be in a place.

The verb to be and the verbal expression to be in a place are wanting in Maguindanao, and to express ideas of their nature the substantive is simply used with the adjective for to be, and
with the place for to be in a place, as may be seen by the following examples:

Su kayo macapal. The tree is thick.
Si Rodulfo (Rudolph) manobu. Rudolph is a tall man.
Su tau.
Su islam talau. The Moro is a coward.
Su manobu mauarau. The Montes is brave.
Su gлат sa linau na tulugan. The pocketknife is on the bed.
Su asu sa lama-lama. The dog is in the park.

Ordinarily, to express the idea of “to be in a place,” it is customary to use one of the terms san or lu, which are both adverbs of place equivalent to here and there, thus: Andau Jose? Lu sa basac—Where is Joseph? (There) In the field. Si Pedro sin a ualay—Peter is (here) at home.

To have is expressed by the word aden,* thus: Aden aku bengala—I have a shirt. Aden ka sundang? Uay aden aku—Have you a cris? Yes, I have. Aden a tau lu? Aden bun—Are there people there? Yes, there are. To take is also expressed by aden.

Aden with the prefix na expresses past time, and with the suffix bu, future time, thus: Cagay naden aku pilac—Yesterday I had money. Paganay naden aku lipen—Before (once upon a time) I had slaves. Amag aden bu aku cabaguer—To-morrow I will have strength.

To express the idea of “not to take, and not to have,” da is used, which means: There is or are none, thus: Da palay ko—I have no palay (unhulled rice). Da tau lu—There are no people there. Da muslanin—He has no handkerchief.

OF THE FORMATION OF VERBS AND THEIR TENSES.

To better understand the formation of verbs, it must be observed that their roots may be verbals signifying the action of the verb, and substantive nouns or adjectives converted into verb forms by means of composing terms used with them. In fact, there are scarcely any common nouns in this tongue which can not be transformed into verbs.

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*Aden is also used as the indefinite plural article some, or ones, as explained on page 11 and in the third note on that page.
Their formation is subject to the following rules:
First. An expression of the nature of a verb, in other words, a kind of a verbal root, such as surat (or sulat)—written, and embal—done, is changed according to the term used with each as a prefix or suffix. See rule second, below.

Second. To fix the signification of the root, in the active, in general, the terms um, inum, ma, mag, pag, etc., are used according as the root begins with a vowel or consonant, thus: Sulat—written, by the incorporation of the term um becomes sumulat—to write; and embal—done, by the prefixing of pag or pagn becomes paguembal—to do.*

Third. As a general rule, it is customary to form verbs from verbal roots which begin with a vowel by using the prefixes ma or mag in the present and future, with the prefix na for the past, and with pag or pana for the imperative.

Examples.

<table>
<thead>
<tr>
<th>Root</th>
<th>Present</th>
<th>Future</th>
<th>Past</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ulug</td>
<td>Maulug ako</td>
<td>Maulug ako bu</td>
<td>Naulug ako</td>
<td>Panalug-ka</td>
</tr>
<tr>
<td>To fall</td>
<td>I fall</td>
<td>I will fall</td>
<td>I did fall</td>
<td>You fall or fall you</td>
</tr>
</tbody>
</table>

The Moros of Lanao in place of prefixing the term na to form the past of the present, place i between m and a in ma, thus: miaulug ako—I did fall.

There are some verbs in which the past is formed by placing in between m and a, for example: Manii—to go up; present, manic ako—I go up; past, minanic nin—went up he. Observe, however, that this form is ordinarily passive.

Fourth. Verbs whose roots begin with a consonant are usually formed by placing between the initial consonant and the vowel which follows, um for the present and future, inum for the past, and for the imperative, the root alone, or by adding pa, as in verbs which begin with a vowel.

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*In these examples it is seen that the term commencing with a vowel is used with the root beginning with a consonant, and the one starting with a consonant with the root beginning with a vowel.
Examples.

*Root* .............  *Sulat* ..................  To write.

*Present* ..........  *Sumulat ako* ...........  I write.

*Future* ..........  *Sumulat bec ako* .........  I will write.

*Past* .............  *Sinumulat ako* ...........  I did write.

*Imperative* .......  *Sulat ka* or *panulat ka* Write you or you
            (The “s” in *pasulat*  write.
           is changed to “n”
           for euphony’s sake.)

We may call the foregoing rules general and customary in the
use of verbs. There are many exceptions, however, as there are
many verbs whose roots begin with a consonant and are not con-
jugated with the terms *um* and *inum*, but with the prefixes *ma,*
*na*, and *pag*.

Thus, for example, of the root *limu*—love, *Lumimu* is not a
modification, but *malimu*—to love is, as is *nalimu*—he loved. Of
the root *saluba*—pursued, we get *manaluba*—to pursue; *nana-
luba*—he pursued; and *saluba*, or *panaluba* (imperative) pursue
you or you pursue. Of *salag*—nest, *sumalag* is not used to sig-
nify the making of it, but *pedsalag* is the term to be used in this
case.

There are verbs which admit of two forms, and others which
admit of only one. These are distinguished by their beginning
with a vowel or consonant, and also by the signification of the
verb, and in accordance with this signification it takes one form
or the other; thus, with the root *gana* or, expressing “to learn,” we
say, *maganad ako*—I learn, and to signify “to go out” *gumanat
ako*—I go out, is used.

Verbs whose roots begin with *p* are converted into *m* in con-
jugations by *bu*, *ma* and *na*, thus of *pegues* we say *mamegues—
to conquer*; of panic, *mamane*—to go up.
MODELS OF CONJUGATIONS OF THE TWO ACTIVE FORMS WHICH HAVE JUST BEEN EXPLAINED.

Conjugation of the active form by "um" and "inum."

Root: Lutad—To go down (descend):

PRESENT.

Sing. | Seka lumutad ———— You go down (descend).
     | Sekanin lumutad ———— He goes down (descends).

Plur. | Salkami lumutad ———— We go down (descend).
     | Salkanu lumutad ———— You go down (descend).
     | Salkilan lumutad ———— They go down (descend).

PAST.

Sing. | Seka linumutad ———— I went down (descended).
     | Sekanin linumutad ———— He went down (descended).

Plur. | Salkami linumutad ———— We went down (descended).
     | Salkanu linumutad ———— You went down (descended).
     | Salkilan linumutad ———— They went down (descended).

FUTURE.

Sing. | Saki lumutad bu or I will go down (descend).
     | lumutad ako bu.

The future is like the present in all respects, excepting that the term bu is added.

IMPERATIVE.

Sing. | Palutad ka ———— Descend you or you descend.
     | Palutad nin ———— Let him descend.

Plur. | Palutad kanu ———— You descend.
     | Lalutad silan ———— Let them descend.

It is customary among Moros to use, by preference, for the imperative the root alone followed by ka (you), thus: Lutad ka—descend you; sin ka—come you; lacao ka—walk you.

The Malanaos in the past tenses of verbs which carry the term um do not use inum, but place between the first and second syllables of the root the term min, thus: Of surat—to write they get sumlurat—he wrote; and of soba—to sail they get somiuba—he sailed.
Conjugation in the active form with "ma" or "mag."

Root: Gueda—To embark:

**PRESENT.**

Sing.
- Saki magueda ........... I embark.
- Seka magueda ........... You embark.
- Sekanin magueda ........ He embarks.

Plur.
- Salkitanu magueda ...... We embark.
- Salkanu magueda ........ You embark.
- Silan magueda ........... They embark.

**PAST.**

Sing.
- Saki nagueda ............ I embarked.
- Seka nagueda ............ You embarked.
- Sekanin nagueda .......... He embarked.

Plur.
- Salkitanu nagueda ........ We embarked.
- Salkanu nagueda .......... You embarked.
- Silan nagueda ............ They embarked.

**FUTURE.**

The same as the present with the addition of the term bu.

**IMPERATIVE.**

Sing.
- Pagueda ka ............... Embark you or you embark.
- Pagueda nin ............... Let him embark.

Plur.
- Pagueda kanu ............ You embark.
- Pagueda silan ............ Let them embark.

Other tenses are formed of these prefixes (ma, mag, na, pag), and have no proper form. To express what they signify, use is made of some adverbs or terms which modify, according to the case, the idea expressed by said tenses.

The term ped is a form very much used as a prefix to verbs, and there is no rule to determine its use. It is used in practice with all kinds of verbs, as often with those in which the term um is used as with those in which ma in the active is used, and for euphony's sake it may be changed to peg, pem, or pe.

**Examples.**

Pelacau-lacau silan ............ They are walking (for pleasure).
Pedsalat ako kanu mga pagali I write to my friends.
ku.
Ya pedtalu silan pendadaura. They say that other men insult
nilan su mga ped a tau. them.
Di ka pedsegad di pedsengal .... Neither cry nor sing.

OF THE SIGNIFICATION OF ACTIVE VERBS.

To fix the sense of an active verb it is well to note the idea
expressed by the root of which it is formed.

First. If the root expresses the general idea of a thing accom-
plished or executed, the verb will signify the action by which that
thing is done, thus, teped signifies the idea of something cut, and
the verb pedteped is to cut, and bisay, expressing the idea of
something scratched will have for its verb form mabisay—to
scratch.

Second. If the root is the name of some instrument, the verb
formed with it will express the action of using that instrument,
thus, pana—a bow has for its verb form mapana—to use the bow
(shoot arrows), gued—a saw has paguegued—to saw, and cotiap—
a guitar has mangutiapi—to strum the guitar.

Third. If the root expresses the idea of a charge, office, or
occupation, the verb will signify the exercise of that charge,
office, or occupation, thus, panday sa kayo—a carpenter may
become the verbal sentence pedpanday sa kayo—to work as a car-
penter; gamut is medicine, and pengamut is to cure; sarigan—
a commission, becomes pedsarigan—to fulfill a commission.

Fourth. Finally, if the root is of an adverbial nature, the verb
will signify the idea which the adverb intimates, thus, sa lipag—
the other side of the river has for a verb form lumipag—to cross
it (the river); masiken—near has pedsiken—to get near, and sin—
here has sumin—to come here.

In addition to the above, in order to know well the signification
of verbs, the following rules should be learned:

First. When ca is interposed between the composing term and
the root it makes the verb express the idea of quality, power, or
command, thus: Macapia—to make a thing good, macaembal—to
order a thing done, macaulian—to order to go behind, and pacia-
num—to order to drink.

Second. The term I, a suffix, united to the verb gives it a
transitive sense, and indicates an object on which the verb does
not depend directly in the active. It is used either in the active
or passive.
Examples.

Icatau-i ku kanilan ........... I will make it known to them.
Pembulaun-i pulaus ............ He will decorate the post.
Paguengala-i dalepa ........... He will give the place a name.

"To them," "the post," and "the place," in the above sentences are what we call indirect cases or objects removed from the action of the verb.

Third. To form a frequentative (denoting the frequent repetition of an action) verb, the root of the verb is repeated, for example, maglacauch-lacau denotes to travel backwards and forwards, or to travel the same road frequently, paguinum-inum—drink, and drink again.

When the composing term is placed in the second member of a word it signifies reciprocity (mutual action and reaction), and is the same as if the term an were placed at the end of a frequentative, thus, puala-magpuala, or puala-pedpuala, or pualapualan—to dispute, are all the same.

Examples of verbs to fit the foregoing cases.

Malalaguy ka mana su mga saladeng. You run as fast as deer do (run).
Kuman bu silan amai ca mag-utem silan. They will eat when they are hungry.
Di ka mesina su capia na ped nengka a tau. Do not envy the welfare of your neighbor.
Napagueletan ku canu mga bunnan a tau. I rushed in among those who were fighting.
Duminado silan sa pamulaan engu sa basac. They have plowed the garden and the field.
Nagneguet nin su kayo..... He has sawed the lumber.
Pinana ku su mga papanuc da masugat. I have thrown rocks at the birds and did not hit them.
Su mga pepanday sa kayo di tanto marasay. Those who work as carpenters do not suffer any.
Marguen den su pepanday sa putan sabap sa cayau. The occupation of horseshoeing is hard on account of the heat.
Gamuti ka su mga bacataun a tau. You cure those who have skin disease.
Tinguin i pendatu sa ingued antu? Who is the dato or the governor of that town?
Canu sumin ka bu? ........... When will you come?
Lipag ka saguna ............... Cross to the other side of the river now.
Pakan ka su mga kuda engu su asu. Order that the horses and dog be fed.
Macasia ako bu sa mga tau..... I will have the people come here.
Ngain paguegalan i palau antu. What name have these hills (wooded hills).
Inicatau ku salka .............. I made you know it.
Cumubing cubing lalayun su mga uata. Play, and play again the cubing (a sort of a reed instrument) for the children.
Uman uman gay bunubunuan nilan. Every day they laugh among themselves.

CHAPTER 5.—OF THE PASSIVE FORM OF THE VERB.

To learn the Moro tongue intelligently it is indispensable to know well the verb and its forms as it is customarily used among the Moros. This is particularly so of the passive form, common to all tongues derived from the Malay. The reason for this, apparently, is that all oriental peoples in expressing their ideas give more attention to an object on which falls the action of the verb than to the subject. This is just the reverse of more civilized languages, and is why it happens, many times, to those who are learning oriental tongues, that without noticing it, they express their ideas by the passive form, thinking they are using the active.

Four forms of the passive are known to the Maguindanao tongue: The radical passive, the passive in “i,” the passive in “en,” and the passive in “an.”

OF THE RADICAL PASSIVE.

This passive is proper in any radical diction which has a verb significance, or better yet, in a diction where the verb may be active by means of the terms which customarily determine it, and which of itself expresses a full radical and a passive idea, thus, the radicals teped, surat, and betad express the ideas, respectively, of cut, written and placed, and from these we may say: Teped ka su kayo—Cut is the tree or The tree is cut by you,
and Betad ka su surat san—Place the book there or Let the book be placed there by you. To use this passive the subject is placed in the genitive in a sentence, and the complement of the action of the verb is in the nominative, as may be seen by the preceding examples. In the Malay tongue this passive is used in all its modes, but in Maguindanao it is used for imperatives, rarely in other modes.

OF THE PASSIVE IN “i.”

This passive, which in the Malay tongue is di, is used by simply placing i before the first letter of the radical as a prefix.

Examples.

Root: Teped—Cut.
Iteped ku su kayo............. I cut the tree or the tree is cut by me.

Root: Paniic—To go up (ascend).
Ipanic ku su uatu............. I ascend the rock or the rock is ascended by me.

Root: Betad—To place.
Inibetad ni Juan su mga ben- gala lu. John placed the shirts there or the shirts were placed there by John.

Make use of this passive when the verb expresses exterior action, instrument, cause, or motive why the thing is done, or the time when it is executed.

Place the agent (the person or thing that exerts power) in the genitive and the instrument (not necessarily a musical instrument or instrument used for any particular thing, but an article of any kind, a thing, a noun), cause, etc., in the nominative. Thus we say: Ipagpasaka su sundang?—Sell you the cris? Canu ipallpag ka?—When cross you the river? Su acad mapita ipallpag ko—Sunday in the morning I will cross to the other side. Ngain ipanuru ka canu mga tau?—What are you showing to the people?

We also make use of this passive when we present or give something to a person, placing the agent in the genitive, the receiver in the nominative, and the thing or object in the accusative. Thus, we may say: Inipait ku si Luis sa munsala—I brought to Louis a handkerchief.
It is well to bear in mind of this passive, and of passives in general, that ordinarily the agent of the sentence comes immediately after the verb, and the subject of the same comes before the verb or after the agent. From this we can see in the sentences Icalimu ni Juan si Luis—It is John who loves Louis, and Inicalimu ni Pablo si Jose—It is Paul who loved Joseph, that many times they leave off the articles which generally accompany proper nouns (names), and in these cases the subject of the sentence would be doubtful if it were not for this rule. If the sentence is an interrogative it is supposed that the agent always precedes the verb.

**OF THE PASSIVE IN "EN."

This passive, which in the Tagalo tongue has the termination in and in the Visayan on, is employed to express action by the agent, modifying the subject of the same. Thus verbs which signify to do, to ask, to call, to receive, to eat, to drink, to think, etc., are expressed by this passive.

The agent is placed in the genitive, and the last term of the sentence in the nominative. The termination en added to the root forms a verbal expression, and in past tenses the term in is placed after the first consonant of the root, but if the root begins with a vowel, in is placed before it.

*Examples.*

Taunguen ka su bantay .......... Call the guard.
Inembalen nilan su ualay ...... They have made the house.
Initen ku su mamis si Jose. .... I have brought candy to Joseph.
Pikiren ku mapia su casucar I am pondering over the danger nami. which we are in.
Binilang ku su mga pilac....... I have counted the dollars.
Inumen ka su gamut. .......... Drink the medicine.

**OF THE PASSIVE IN "AN."

This passive, which is common to Tagalos, Visayans, and Moros, is used in this tongue to express action over a place, which is the termination or object of the action. It is formed by this term (an) being placed after the root of a verb.
The place is arranged or put in the nominative, the agent in the genitive, and the complement in the accusative. When it has two complements the direct one is placed in the accusative and the indirect one in the nominative.

More use of verbs is made under this passive than under the preceding ones—when a place is referred to, when they signify occupations by which one makes his living, and when to buy, to sell, to dress others, to close, to mix, to smell, to like, and to touch, etc., are referred to.

**Examples.**

Inibetaden ku su surat san sa caban. I have placed the book there in the box.

Ngain a ualay nalusudan ni Luis? Which house did Louis go into?

Sa pamulaan mengka mamulaan ku bu madakel a niug. I am going to plant many cocoa-nut trees in your garden.

Minunutan ku su datar taman sa palau. I have followed the plain to the wooded mount.

Di ka tayungan su ditar........ Do not touch the dress.

Ududan ku su ladia sa sabao ... I am emptying the soup in the cup.

Tinguin pagadatan kanu mga lukes? Who respects the aged?

It must be noticed respecting these passives and their use that there are verbs which come under the three (passives), besides the radical; others come under some, while some admit of only one, the use of the verb showing whether it is in the right passive or not.

To have some idea and give some rule on this, it should be remembered that the passive in "i" serves for verbs which signify action of the agents as the exterior term, or the instrument with which it is executed; the passive in "an" for verbs which express action of the agent as the agent or material from which a certain thing is made, and finally the passive in "an" serves to express the place or end of the action of the verb.

**OF THE USE OF THE ACTIVE AND PASSIVE.**

To know when it is proper to use the active or the passive the signification of the verb must be looked to, also the object on which falls its action.
Although it may not be possible to fix by rules in which cases one should be used by preference over the other, the following rules may yet be of service, which are common to other tongues of the Archipelago:

First. The active form is used when the phrase or sentence is begun by the agent of the same placed in the nominative, though we speak in a sense already determined.

**Examples.**

Saki malimi aku kanu mga ania I love these good men.
   a mapia a tau.
Saki sumulatako sa calatasantu. I write on this paper.
Seka mangay ka bu pedtauanguen si Pedro.
Saki di ako matan bichara I do not know how to speak casila.
   Spanish.

Second. Ordinarily the active form is used when we speak in an indetermined sense or determined only in part.

**Examples.**

Minum ka sa ig a Pulangui .... Drink you water from the river.
Macus ako bu sa mga ulac a I will take the flowers from the tree.
Su Luis tinumanag sa padi ..... Louis called the father.
Palusud ka sa mga papan ..... Bring in the boards.
Si Juan namasa madakel a John bought many things.
   tamuc.
Kuman kanu sa bayabas ania, Eat of those guavas, which are
   namalembu a tanto. very good.
Si Jose muit bu sa timus a Joseph will bring salt from the
   Moros.

Third. Ordinarily, also, the active form is used in interrogatives. Thus we say: Tingin manutu bu sa manga Moros su peds
talunn ni senor gobernador?—Who will explain to the Moros what
his excellency the governor says?

**Other Examples.**

Canu macauma su ama nengka? When will your father come?
Tingin a minunut nin? ........ Who has followed him?
Tingin-i mamasa sa seda? ....... Who buys the fish?
Pila ca tau nalusud sa ualay? .... How many persons entered the
   house?
Fourth. The active form being the most ordinary and frequent way of expressing one's self, use is made of it when we speak in a determined sense outside of cases already indicated. Note that in indeterminate cases when the sentence has two complements use is made of the passive in "an," or the passive in "i."

Examples.

Init ka sin su surat antu? Did you bring that book?
Ipayupas ka mapia su lantay a Sweep well the floor of the
ualay.
Pangui layan ka si Luis engu Hunt you Louis and his com-
su manga ped nin. panions.
Iningayan-in su munsala cani He has given to Ramon the
Ramon.
Pinamasanin langun a palay sa He bought all the palay in the
padian.
Tinguin inauydan su sulat ku? Who has taken my letter?

CHAPTER 6.—INFINITIVES, SUBSTANTIVE VERBS, AND VERBAL NOUNS.

Infinitives are formed of imperatives, placing before these the term ca, which for infinitives of past time is converted into kina.

Examples.

Of the root mile—to select:

Present and Future... Mamili ako I select or will select.
Past . . . . . . . . . . Minamili ako I did select.
Imperative . . . . Pamili ako Select you or you select.
Infinitive present... Capamili To select.
Infinitive past . . . Kinapamili To have selected.

Of the root ganad—to learn:

Present and Future... Maganad silan They learn or will learn.
Past . . . . . . . . . Naganad nin He learned.
Imperative . . . . Paganad kanu Learn you or you learn.
Infinitive present... Capaganad To learn.
Infinitive past . . . Kinapaganad To have learned.

Su kinapaganad mapia su ca- After John had learned the
pangadi, nabautis si Juan. prayer he was baptized.
Su capaliu sa lalain dden munamanagup ta.
The going into the street should be after one has performed his ablutions.

Su cailay ko salka macaridu suo guinana ku.
Seeing you causes me sorrow.

Su kinauma su panday a kayo,
After the carpenter had arrived
nateped sa ualay su baguer a a strong wind demolished the endu.
house.

Su capalusud ka sa ualay a mga
On entering a strange house
salaca a tau pagadat ka kalililan.
have respect for the people there.

Sy capatulug ko, sambayang
On going to bed it is customary
aku den.
with me to pray.

Su cambiut ko mapita pedtademan ako sa Alatala.
On rising in the morning I commend myself to God.

A substantive verb or word formed of a verb consists of the root alone with the term ca placed before it after the manner of forming abstract nouns from adjectives (see Chapter 2, page 14), and we may thus say: Cablag, calacau, calusud, caembal, caken, etc., words which signify, respectively, captivity, travel, entrance, work (something done), and food, coming from the verbal roots blag—to take, lacau—to travel, lusud—to enter, embal—to do, and ken—to eat.

The following verbals it will be noticed are formed by repeating the root, and using ca at the beginning of the word. It will also be noticed that in English the examples below are words ending with ble:

Caguilec-guilec Terrible.

Calimu-limu Amiable.

Calini-lini Agreeable.

Cabagubaguan New (admirable on account of newness).

Di pacasicaan Inaccessible.

CHAPTER 7.—ADVICE AS TO THE MANNER OF CONJUGATING VERBS.

First. There are verbs which vary in their conjugation according to their signification. We saw that the verbal root ganad (chapter 4, page 26) when made a verb with the prefix ma signified to learn; maganad su mga uata sa bitiara casoa—the children
learn to speak Spanish; and when given a verb form with um interposed signified to go out, thus: Canu gumanan bu salkanu sa ualay nin?—When will you have left (gone out of) your house? The same may be said of the root sambay. If we say pedsambay-ang ako, the translation is I pray, but if we say sumambay aku sa glat, then the translation is I beg you to lend me the knife.

Second. The signification of other verbs varies according to whether or not any syllable of the root is repeated, as happens with the roots pasan and laguy; of the former we get pamasan—to buy, and papasan—to sell, and of the latter, malaguy—to escape, and malalaguy—to run.

Third. Of the composing term of verbs, or terms which modify their significance, used in the Malay, Tagalo, and Visayan tongues, some are used in Maguindanao, generally the best known ones which have been quoted in a few of the foregoing pages.

Pinaca.—This term expresses the idea of “to take the place of,” or “to be reputed.”

Examples.

Su pinacasala sa langun a mapia The best of all good things is su calimu na Alatala. reputed to be the love of God.

Seka pinacalukes ku You are like my father, or

Su buhaya pinacajadi canu mga You are enough like my father seda. to take his place.

The alligator is as the king of all fishes, or

The alligator takes the place of the king of all fishes, or

The alligator is reputed to be the king of all fishes.

Kina.—We have seen that this term serves for past time to infinitives and for forming certain substantive nouns (see Chapter 6, page 36, and Chapter 2, page 15), thus: Su kinaull silan canu mga marat a tan—After they had returned they met with some bad men. Su kinalutad ku magabi—On my coming down at night.

Capag.—This term expresses the idea of “after,” “on doing,” “on going,” “on entering,” etc., and, like verbals, begs genitive of the person or agent, and accusative of the object or
termination of the action. Su capagana nu ama ku mane bu aku manem—On my father’s going out (or after he goes out) I will go also.

Talking of past time, capag becomes kinapag, thus:

Su kinapagkan nilan minagtau silan. After having eaten they excused themselves.
Su pagcalusud sa simban siu- On entering the church worship
men ka sa Alatala. God.

The term pageca has the same significance as capag, as is seen by the fact that in the last sentence capagusud could have been used as well as pagecalusud, the word used.

Macan and Naka are used for the past time. We have seen before that they express the idea of power, command, etc. (see Chapter 4, page 29). Macapanic aku—I can (have power to) go up; Nacambuat aku canu mga tau—I have ordered the people to rise; Macasurat ako canu mga uata—I make the children write.

Ca.—This term, in addition to its serving to form substantive nouns of verbs, and abstract nouns of adjectives, is used to express the idea of a thing being finished or accomplished, this by joining it to the root and repeating the first syllable of the root, thus: Cagusuman ku su ualay—I have just come out of the house, or I have just finished coming out of the house; Callilipag nin saguna—On crossing to the other side of the river, or Having finished crossing to the other side of the river. It also expresses a command, or statement tersely uttered, thus: Cagagaan ka—Walk fast (Hurry up). Also ideas contained in the words “hardly,” “scarcely,” etc., thus: Andau den caguegunaako paguta ako—Scarcely had I embarked when I became ill.

The term ca as a prefix, with the termination an, to verbs makes them passive and serves for present time, thus: Calipunguetan ako nin—I am scolded by him; Catademan ku su mga lukes ku—I think of my elders, or they are thought of by me. For the past time kina is used, thus: Su uata a kinayag ku—The child that was raised by me; Taman a kinembalan na Dios su duna—Since the time the world was created by its Maker. In addition to the foregoing, ca with the termination an in words has the significance expressed in the following examples:

Çapatayan ...................... A place where a massacre has taken place.
Cabayabasan ..................... A place where guavas abound.
Cababasalan. A place where there are many pumpkins.
Capacasarucan. A place of bad odors.
Caamisan. A place of sweetness.

With the term an as a final to a word we also get the following:
Duda-Dudaan. A place to expectorate (a spit-toon).
Unut-Unutan. A leader, one to be followed.
Paigo-Paigoan. A tub, a place to bathe.

Pina. —This term is of past time and signifies the completion of a thing, ordinarily referring to the past.

Examples.
Pinaaua aku nu Gobernador. The Governor excused me.
Pinabatay aku nin. He ordered me flogged.
Ina naluba nu asu su saladeng. The deer was pursued by the dog.

Maki and paki (passive). —The term maki, which for past time is naki, signifies "to desire," "to accompany," or to use with other words something which the root states.

Examples.
Nakimbitiara silan si Luis engu si Juan. Louis and John talked between themselves.
Di ka makisimbur canu mga marat a tau. Do not mix with bad men.
Makipagmeda bu ako canu mga lasud sa tian. I will embark with my brothers.

This term (maki) united to a noun signifies to "look like," "to carry one's self like," or "to appear like," conforming to what the noun expresses, thus: Si Pablo makipanday a kayo—Paul looks like a carpenter.

Chapter 8.—Verbs whose conjugation offer some doubts.

Pasa—To sell:
Ped-pasa ako sa kuda. I sell the horse. (I am willing to sell him.)
Napasa nin sa ualay. He sold the house.
Ped-pasa ako bu sa sapiu I will sell the hat.
Pasa ka sa sundang anan Sell you that cris. (Not interrogative.)

**Pamasa—To buy:**

Mamasa ako I buy.
Mamasa ako bu I will buy.
Namasa nin He bought.
Pamasa ka Buy you. (Not interrogative.)
Su capamasa nu kanu mga pap-anuc, iket nu pia On buying the birds you tie them well.
Su kinapamasa nu dato su mga guinis nauasa On the buying (or after the buying) of the goods by the Dato they got wet.

**Pegues—To conquer:**

Namegues aku I conquer.
Namegues nin He conquered.
Pegues ka Conquer you. (Not interrogative.)
Su Capegues To conquer.
Su kinapegegues To have conquered.

**Lenen—To endure (bear):**

Lenen ku I endure.
Nacalen silan They endured.
Alen ka Endure you. (Not interrogative.)
Pagalen ka Endure you. (Not interrogative.)
Su capagalen mapia To endure is good.
Su kinapagueulen nilan nalaguy Their enduring caused their enemies to flee.
su mga lidu nilan.

**Gragra—To devastate (pillage):**

Maggragra su mga tau They are going to pillage the people.
Naggragra silan They pillaged.
Gragra ka Pillage you. (Not interrogative.)

**Pulang-pulang** also signifies to pillage.
Laclac—To waste:

Lumaclac ako ........................ I waste.
Linumaclac silan ......................... They wasted.
Di ka pag-laclac ........................ Do not waste.
Su capag laclac marat ................... To waste is wrong.
Su kinalac-lac nin ....................... On account of his having wasted.

Tanked—To assure:

Tumanked aku su talad ku ............. I assure that my promise will be carried out.
Initenkend or tinumanked nin su benala catula nin. He assured that what he stated was true.
Tanked-ka? ............................. Do you assure it?
Su catanked ............................. To assure.
Kinatanked ............................. To have assured.

Nguinguisi—to laugh:

Penguinguisi silan ....................... They laugh.
Minguinguisi ako cagay ................ I laughed yesterday.
Nguinguisi ka ........................... Laugh you. (Not interrogative.)

Su canguinguisi ........................ To laugh.
Kinanguinguisi .......................... To have laughed.
Nguinguisian ku saleka ................ I will have laughed at you.

With the adverbs sin (here) and lu (there) the verb sumin (to go) is formed. For the imperative of this verb use the adverb as shown in examples below:

Sin ka .................................. Come you (literally, Here you).
Lu-ka or mu ka ........................ Go there (literally, There you).
Muu silan ............................... Go them there (literally, There them).

CHAPTER 10.—OF ADVERBS.

An adverb modifies the signification of a verb or some other word with which the verb is joined or used.

The adverb is divided into those of place, time, mode (manner), quantity, comparison, order, affirmation, negation, and doubt.
ADVERBS OF PLACE.

Andau? Where? whither? to what place?
Sin Here, in this place.
Sia There, in that place.
Saya Here, hither.
Luu or Ruu Yonder, thither, there.
San Yonder, thither, there.
Muna In front of (the first one).
Sanguran In front of, ahead of.
Sa licud or Ulian Behind, at the back of.
Pantag-Sa-pantag unian In front.
Sa baba or Sa lupa Under.
Sa liuauau On top of, above, over.
Sa puru Up, high, above.
Didalem Under, underneath, below.
Sa dalem or Sa lusud Within.
Sa Pagueletan Between, in the meantime.
Iped, yamung, sa ubay Close to, near by.
Sa liu, Sa guemau Out.
Masiken Near.
Mauatan Far.

ADVERBS OF TIME.

Saguna Now, at this time.
Amag To-morrow.
Mapita Early in the morning.
Cagay Yesterday.
Cagasan dau Day before yesterday.
Amay-amay-bu After, afterwards.
Amay-amay Presently, immediately.
Taman In the mean time.
Sa luuc In the mean time.
Upen Before.
Caguina-Caguina pan Before.
Ou-pen or Nia-pen At this time, right now.
Nauguet-Nauri Late.
Bago-pen Recently.
Muna-Paganay Anciently, formerly.
Capusan ...................... Finally, ultimately.
Andang .......................... Anciently.
Lalayun .......................... Always.
De den a tanto .................. Never more.
Dala pen .......................... Not yet.
Magaan .......................... Promptly, quickly.
Sarta ................................ In the meantime.

ADVERBS OF MODE (MANNER).

Maya, manaya .................. So, thus, in this manner.
Mana .......................... Consistent with, agreeable to.
Panun? .......................... How?
Peditaba .......................... Purposely, knowingly.
Da tibaba .......................... Involuntarily.
Guinaua nin .......................... Voluntarily.
Macadesan .......................... Abruptly.
M a r i p e s, mabaling-balingan, .......................... Frequently.
 uman-uman.
Malumbat, malanat, tana-tana .................. Slowly.
Nacambleg-belag ................. Separately.
Baguer .......................... Strongly.
Natecan .......................... Suddenly.
Magaguget .......................... Tightly, closely.
Teguilen .......................... Forcibly, violently.
Mapia .......................... Freely, spontaneously.
Marat .......................... Badly, wickedly.
Lalayan .......................... Eternally, forever.
Mategas .......................... Hardly, rigorously.
Malemec .......................... Softly, mildly, gently.
Tumana .......................... So gently.
Nasamaan .......................... Abundantly.
Da pen .......................... Scarcey, hardly.
Da acalon, da ipag-acalon .......... Unpardonably.
Catatancaan .......................... Justly.
Una-una .......................... Principally, mainly.
Asar bu .......................... Casually.
Midtegas, miktegas ................. Tenaciously.
Manem .......................... Also, likewise.
Luar .......................... Simply, only.
Manamar .......................... Constantly.
ADVERBS OF QUANTITY.

Sugat .................................. Sufficient, enough.
Calabauan ................................ Excessive, more than enough.
Sama .................................. Abundantly, excessively.
Madakel .................................. Much.
Paidu, Babaidu .......................... Little, small in quantity.
Pila? .................................. How much?
Da .................................. Nothing.
Tanto .................................. Very, much.
Paidu sama u kulang ............. Little, more or less.

ADVERBS OF COMPARISON.

Labi .................................. More.
Culang .................................. Less.
Mana .................................. So, so much, as well, as much.
Madiadi pen ................................ Better yet.
Labi mapia ................................ Better.
Labi marat ................................. Worse.

ADVERBS OF ORDER.

Muna .................................. Firstly.
Cauli .................................. Lastly, ultimately.
Tundug .................................. After, next.
Ngaga isa ................................ Single.
Caga dua ................................ Twofold.

ADVERBS OF AFFIRMATION AND NEGATION.

Uay ................................. Yes.
Di, da ................................. No.
Diden .................................. Never.
Di pen .................................. Not yet.
Da acalun .............................. Never.
Di kena, da .............................. Neither, not either.
Benal-benal ............................... Certainly.

ADVERBS OF DOUBT.

Antapen ................................ Perhaps.
Sumalac, basi ................................ By chance, by accident.
Pabila .................................. In case of.
Ugaid .................................. Probably.
ADVERBIAL MODES,

Salebu........................................ To the exception of, at the expense of.
Alang-alang................................. So so.
Di kena alang-alang........................ Not any way, under no consideration.
Sa punan...................................... At the beginning.
Pagueletan.................................... Among themselves.
Sa luc......................................... To the middle, in the middle.
Sa dua mbala................................ Of both sides.
Takilidan-taliguidan....................... At the side.
Sa cauanan, sa buuang..................... To the right, to the left.
Amag mapita................................ Very early in the morning.
Mapita-pita................................ On foot.
Tumindeg..................................... Sometimes.
Ngaga macaisa............................... One with another.
Casalac bu................................... Rarely.
Madelag a tanto.............................. In a little while.
Atu-atu....................................... It does not matter, it makes no difference.
Da acalon, da pacaidanum................ From here to there.

PREPOSITIONS.

Puun, taman................................ Since.
Sampay, taman.............................. Until.
Sangul........................................ Toward.
Sabap, sa..................................... For, on account of.
Ped a.......................................... With.
Sanguran..................................... Ahead, or in front of.
Linaauau.................................... Over.
Baba.......................................... Under.
Sa ubay....................................... Into.
Sa............................................... At, on, in to.
Pagueletan.................................. Between, among.
Canu, canu.................................. For.
Mana, ya...................................... According to.
Da............................................... Without.
Unut, licud.................................. Behind.
Pura-pura.................................... Under, below.
Macaren...................................... Against.
CONJUNCTIONS.

Amaica ........................................... If.
UDI, AMAICA DI ................................... If not, but, except.
Di kena ........................................... Neither, nor.
Amaica ........................................... In case.
Asal ............................................. Is that, provided that.
A pabila, pabila ................................ In case of.
Amayca maya, amaica maytu .................. This being as it is, being as it is.
Calo-calo ........................................ If by chance.
Amayca, u ....................................... So that, therefore.
Enduken? ......................................... Why for.
Caguina ca ....................................... Why.
Mana ya .......................................... Therefore.
Entauna .......................................... But.
Endu .............................................. Why for, for what.
Di, di manem .................................... Nor, neither.
Pidsan ........................................... Though, notwithstanding.
U-maytu .......................................... If it is thus.
Manem ............................................ Also.
U-di bu manan .................................... If it is not so.
Caantap .......................................... It may be.
Caguinaca ....................................... Although.
Ngu pen .......................................... So that.

INTERJECTIONS.

A inau! .......................................... Oh!
Abaa! ............................................ Ah! (An exclamation of admiration.)
Umbes! .......................................... Would to God!
Ay! ............................................... Hello! (salutation).
Ingat canu! ..................................... Look out!
Denguern canu! ................................ Silence!
Canugu-nin! .................................... What a pity!
Dua-nin! ........................................ Poor soul!
Sarig-ka! ........................................ Courage!
Cagangaan! ..................................... How quick!
Haaen ta pen! ................................... We shall see!
SENTENCES AND PHRASES IN COMMON USE.

SENTENCES AND PHRASES IN COMMON USE FOR ASKING, GIVING, BEGGING, AND AFFIRMING.

Ngain ngalan entu? ................. What is this called?
Talu ka salaki saluman ................. Tell it to me again.
Ingay nenka salaki su pilac ............. Give me the money.
Di aku miug ...................... I do not wish to.
Dala pilac-ku ..................... I have no money.
Pananguit-ka inia u sa ualay ni Pedro.

Idual ka salaki su cursi anan ........ Reach me that chair.
Ngain i kiugan engka? ............. What do you wish?
Tinguin ka? .......................... Who are you?
Ngain i ngala nengka? ............. What is your name?
Ya ku ngalan si Juan ................ My name is John.
Aden dtalun ku salka ............. I have to speak with you.
Catuan aki nengka? ............. Do you know me?
Uay, catuan ku seka .............. Yes, I know you.

Nauguet a gay a quina kilala-i ta den.
Ipakingeg ka pia-pia ................ Listen to me well.
Uay, pakineguen ku pia ............. Yes, I will listen to you with pleasure.

Panun? .................................. How?
Nacambelag-belag ...................... Separately.
Malimu su Alatala canu manga tau.
Pekinasila ka? .................... Do you speak Spanish?
Matau aku sa paidu ................ Yes, a little.
Ngiun i panguenin nengka? ....... What do you beg?
Di mapacay, da cabalebeg-in ....... It can not be, it is impossible.
Uay .................................. Yes.
Uay Dato ......................... Yes, sir.
Di .................................. No.
Di Dato ................................ No, sir.

Sapulu a salamat .................. Many thanks.
Sinumin ako ka pasalamat aku salka. I come to give you thanks.
SENTENCES AND PHRASES IN COMMON USE FOR PASSING THE COURTESIES OF THE DAY, ETC.

Salamdu aku salkanu ............ I salute you all.
Asalam mualay cum ............... Peace be with you all.
Alai ku misalam .................. With you all let it be peace.
Su Alatala ya matau salkanu ... God be with you.
Magnetau aku den ................ God be with you, I now depart.
Ngain i betad nengka? .......... How are you?
Ngain i betad niu saguna? ...... How are you all?
Ngain i betad ni ama nengka? .. How is your father?
Mapia sa calimu na Alatala ..... Well, by the grace of God.
Micapia aku den, na salka .... I am now well and you are also.
micapia ka.
Micapia aku den .................. Also am I well.
Ngain i betad nu masakit antu? How is the sick one?
Cauli-ulian den? ................. Are you getting better? Getting better, you?
Mana ca gagaan su masakit antu. The sick one is getting worse.
Sin sa duna dala mapasad a pacapia su guinana ta. There is not on earth a complete comfort.
Mauguet ka a tanto sin sa duna. May you live many years.
Canu i cambalingan ka sin? ..... When are you coming again?
Amay malulen ..................... This evening.
Sa amisendau ...................... Day after to-morrow.
Taman sa cappaluman ............ Till I see you again.
Magnetau aku salka .............. I take my leave of you.
Enduken ka paguetau ka? ...... Why do you go?
Ayan ka muna ..................... Sit down first (before you go).
It ka sin su cursi ca ayanan su Capitan.
I can not sit down, as I am in a hurry.
Di aku den mayan, ca pengagan aku.
Madakel a pengula-ulan ku .... I have much to do.
Mbalingan aku bu amay .......... I will return shortly.
Di aku magnetau sa cadenan ku. I will not leave my master.
Pagneatu ka suguna den ........ Leave this instant.
Macapaguilayata bu amay cagabi. We will see each other this evening.
Idsain ka silan ngain i cabetad nilan?  Ask them how they are.
Enduken ca pinaua ka nin?  Why did he make you leave?
Caguina ca minacau sekanin sa España.  Because he went to Spain.
Maguetau aku den  I am going.
Macau ka saguna?  Are you going now?
Mangay aku sa ualay  I am going home.
Endau ka pun?  Where do you come from?
Pun aku sa Simban  I come from church.
Aden a inisugu nilan salaki  They have sent me a message.
Panic ka  You go up.
Lutad ka den  You come down now.
Ilutad ka su pagalungan  Take down the mirror.
Lusud ka  You come in.
Aua ka sin  Go away from here.
Lacau ka den  Go.
Di ka pedtana  Do not stay.
Tana ka pen  Stay.
Di ka pengagalebec  Do not move.
Pengagalebec ka  You are moving.
Ubay ka sin  Come close.
Sibay ka  Get away, or Go away.
Iseg-iseg kanu sa maitu sa ulian  Move yourselves a little to the rear.

Sin ka  Come here.
Apa ka sa paidu  Wait a little.
Di ka papalaguy  Do not run.
Lacau-ka magaan  Go fast.
Aua ka san  Get away from there.
Calugat aku  I am tired.
Di aku pacalacau  I can go now no more.
Panalus ka sa lalan  Follow the street.
Manalus tanu sa lalan ania  We will go forward on this road.

Ngain i masiken sa dua lalan anan?  Which is the shorter of these two roads?
Nia i masiken  This is shorter.
Nia va mauatan  This is longer.
Mauatan pen?  Is it yet far?
Masiken den  It is now close.
Endau su ingued? Where is the town?
Di ku catuau, Capitan I do not know, Captain.
Endau su lalan a pedsanguran Where is the road which goes
to ----?
Endau su ukitan sa ----? Which is the way to ----?
Saguna pen i kinapacama-ku I have just arrived, I am a
 stranger.
Itulu nengka salaki su mga Show me the streets or roads.
lalan.
Unut ka salaki Accompany me, or Follow me.
Itulu nengka salaki su lalanan Show me the road to the town.
a pedsangul sa ingued
Ngain i lalan a masla? Which is the big road or high-
way?
Mayan tanu pen sa paidu We are somewhat sorry.
Madakel a budta There is much mud.
Naca-tindulas aku I have slipped.
Paidu aku ya bun maulug I nearly fell.
Uli ka sa nalay, engu uit ka su Go home and bring the carriage.
carrusa.
Isangan ka, cochero Get the coachman.
Magan ka Hurry up.
Matitu Upright.
Sa cauanan To the right.
Sa biuang To the left.
San ka sa sabala Get to one side.
Mbalingan ka Come back.
Clid ka I will come from the other side.

Sentences and phrases in common use for denoting something relative to time, the seasons, the weather, etc.

Ngain gay saguna? How is the time? or How is the
day?
Mapia gay The time is good, or The day is
good.
Marat a gay The time is bad, or The day is
bad.
Gay a mayau saguna Summer season or time of heat.
Linekepan su gay The day is getting cloudy.
Macapal a lekep There is much mist.
Pagulan a gay A rainy day.
Di pagulan .................. It does not rain.
Mulan bu taman sa magabi... It will rain all day.
Mergues den a ulan.................. The rain is very heavy.
Di ka pagana, mauasa ka bu... Do not go out, for you will get wet.
Benal bun, cananasa aku........ What you said was so, for I did get wet.
Ingay nengka salaki su payong. Give me the umbrella.
Muu aku den, ca benal bun a mayau sin a tanto. I am going, for it is truly very hot here.
Pendadalendeg .................. It thunders.
Peparti ................................ Lightning is striking.
Lumalap-lap.......................... Lightning zigzags.
Parti .................................. Lightning.
Pegkilat.................................. Flashes of light.
Naulug su isa parti sa ualay ni Juan. Lightning struck John’s house.
Calu-calu basi tumalus bu su subu-subu. It is possible that it will terminate in a hurricane.
Maguilec aku a calabauan sa mga dalendeg. I am very much afraid of thunder.
Lusud kanu sa alung a ualay ania. You all go into the hall of this house.
Pedsebang su mga bituun........ The stars are now coming out.
Amay ca sumedep su senang baling ka sia. When the sun sets you return here.
Malinanag su ulan-ulan............ The moon shines.
Magabi den.......................... It is now night, or late.
Caditibua den........................ It is now daylight.
Magan pamutian den su senang.. It will soon be dawn.
Ilai ka u pagulan............... See if it rains.
Mapita pen a tanto, casabutan ka? Very early in the morning, do you understand?
Mapita-mapita.......................... Very early in the morning.
Ngain i capulu na senang?........ What time is it?
Catauan nengka su capulu na nenang? Do you know what time it is?
Mapulid den.......................... It is one o’clock.
Lujul .................................. It is three o’clock.
Magan den malulem................. It is near dark.
Asal den su senang.................. It struck five.
Dala pen basi .................. I believe not.
Aden horas san sa ualay? Is there a clock at home?
Mautu a senang paigu ako bu At twelve I am going to bathe.
Pucaua ku sa luc a gay Wake me at midnight.
Mapia uay ataua di, na ilain ku By yes or by no, I am going to
su horas. see what time it is.
Dala pen basi, ca mapulu pen It can not be, because the sun
su senang. is high.
Di ka pelipat-i su sugu ku salka. Do not forget what I have com-
missioned you to do for me.
Ngain i ngalan su ulan-ulan In what month are we?
saguna?
Naca-pila ulan a di nengka Since you have been to Cot-
calacau sa Cotavato? tabato?
Naca-pila gay ka sin sa ualay? You have been home?
Ualu ragun, isa ulan engu anem Eight years, one month, and six
gay. days.

SENTENCES AND PHRASES IN COMMON USE FOR DENOTING SOME-
THING RELATIVE TO EATING AND DRINKING.

Cagutem ako I am hungry.
Miug ka kuman? Do you wish to eat?
Uay ca pelunusan aku den Yes, because I am dying of
hungry.
Kan ka sa agad-agad You eat something.
Palitagac ka sin engu ka maca-
kan. Stay here to eat.
Ngain kiugan ka kuman? What do you wish to eat?
Pagusisanpan Anything.
Caguina ca saguna mapita, gala It is very early yet, and I do
aku magutem. not feel like eating.
Kuman tanu Let us go and eat.
Saki kinuman aku den I have already eaten.
Napangaluda kanu den su ken Put the food (dinner) on the
plates.
Nia den sa dulang su ken The food (dinner) is now on the
The table.
Ayan ka sin tampal sa cauaman Sit here to my right.
ku.
Ngain entu? lengan ka den, What is that? finish it all, it is
ca paidu bu. very little.
Panalagad ka sa cadenan Serve the gentleman.
Nia ken calabauen a matimus This food is very salty.
Pacainum ako ................. I am thirsty.
Inguin aku sa ig engu arac.... Give me water and wine.
Taguy ka sa arac, engu pacagaan ka. Serve wine, and move fast.
Sugat den ....................... Enough.
Nausug aku den ................. I am satisfied.
Kan ka sa casbudan, ca mapia. Eat the fat part, which tastes better.
Inguin aku sa palanan a sapu. Give me all lean.
Miug ka sa bambang ataua umay? Do you wish bread or rice?
Kuman aku sa manuc a pia-guiatu. Eat roast chicken.
Su ken va mapia .................. The food (dinner) tastes well.
Da timus inia ken ............... This food is saltless, insipid, and tasteless.
Inum ka sa paidu ................ Drink a little.
Isa sakedu sa ig ................ A glass of water.
Iten ka sin su canan a guina-gasan. Bring a clean plate.
Unas-i ka su salidut ............. Clean the spoon.
Paidu ka i cakan ................. You scarcely eat.
Paidu pan .................... A little more.
Sabuul a padidu pen .......... Still a small piece.
Sa sunguit pen ................ A mouthful more.

SENTENCES AND PHRASES IN COMMON USE FOR DENOTING
SOMETHING RELATIVE TO SLEEPING AND WAKING.

Mangay tanu tumulug ........ Let us go to sleep.
Tumulug tanu den ............. We sleep now.
U ka den tulug ka .......... Go to sleep,
Di aku pacatulug .............. I am not sleepy.
Midtaquinep ka basi? ........ You have had a lucky dream.
Paguedam, pagtuluguen ........ Wake up, sleepyhead.
Pamanguedan kanu den ....... All are awake.
Picauan ka si Juan ............ Wake John up.
Embuat ka, magan ka .......... Get up instantly.
Su paras nenga bagu pen nacaguendam. It can be seen by your face that you have just gotten out of bed.
Nacaguendam aku den, cadenan. I am now awake, sir.
Nacaguedam su cadenan neng-
ka?
Pedturug pan sekanin........... He is yet sleeping.
Apa ka sa paidu!............... You wait a bit!
Di den, ca pacatulug aku a cala-
buan.
Tulug kanu langun!............. All of you to sleep!
Ngain a horas i caiga nengka?.. At what hour will you go to
bed?

SENTENCES IN COMMON USE FOR DENOTING SOMETHING RELATIVE
TO SERVICE, ETC.

Panguilay ka su manalagad salaki. Find me a servant.
Aden sacatau sa lupa a ming manalagad salka.
U matau manalagad, papanic ka sekanin.
Endau ka tau?................... Where are you from?
Tau aku sa Ilocos............... I am from Ilocos.
Pila ragun su kinauguet ka sun duna?
Dala ako pen macapanalagad.... I have never served anyone.
Calitagac ka den sin sa ualay... Remain here then.
Sukayan no salka sa pat a biring uman ulan, u capacay salka, udi panguilay ka sa salakau a cadenan.
Malat su kinalayam nin........... He has bad habits.
Pangilay ka sa baliuan nengka saguna den.
Cua ka sa ig sa parigui, engu taguy ka su paigoan.
Panisin ka su lusud a ualay.... Sweep out the parlor.
Ucaiu ka su pintu................ Open that door.
Pintuan ka paniluangan anan.. Close that window.
U aden pacauina sin a tau, talu ka dala aku sin sa ualay.
Matau ka mules sa mga kuda?.. Do you know how to govern or manage horses?
Endau ka nanalagad?.......... Where have you served?
U ako nanalagad sa ualay ni I have served in John's house.
Juan.
Na seka tingin ka? And you, who are you?
Saki su pamagapuy I am the cook.
Matau ka mamagapuy mapia? Do you know how to cook well?
Tucau-i aku bu tajragi ca Try me before you take me.
Pagapuy ka saguma Go in the kitchen now.
Taluun ku pen salka, masang- I warn you beforehand, I am
guila ako a tanto sa cakan. very delicate in my eating.
U aden a macalupet sa paguisu- He who breaks anything should
pun bayadan su alaga nin. pay for it.

SENTENCES IN COMMON USE FOR DENOTING SOMETHING RELATIVE
TO RISING, ETC.

Cadenan, pidlalu engka salaki You told me to wake you very
na mapita-pita pukaun ku early, sir.
salka.
Sumbang den su senang? Is the sun rising?
Ming ka cumua ako sa ditar a Do you wish me to get out some
mapia? clean clothing?
Di, cu a muna sa isa cayab, No, bring me a sheet, for I wish
capaiu aku. to bathe.
It ka salaki ditar a mapia Bring me clean clothing.
Naca-kilala ka sa patatabangau Do you know any good barber?
a mapia?
Pacalilala aku sa isa I know one.
Na panguilay ka sekanin, engu See if you can find him, and
muit sekanin sa glat a ipana- have him bring a good razor.
bungau mapia.
Matau ka tumabangau pia-pia? Can you shave well?
Uay, cadenan, saki bu i mapia Yes, sir, I am the best barber on
patatabangau sa lalan antu. this street.
Pagingat ka sa capanabangau, Shave me with much care, for
ca malemu aku capalian. my skin is very thin (tender).
Gunting-gui aku Cut my hair.
Ming ka sa mababa tanto? Do you wish it very short?
Di, malo-malendu-lendu sa No, a little long.
paidu.
Pila isucay ku salka? What do I owe you?
Seka bu i matau What you wish to give.
Pila i kiugan ka sa saca ulan, How much do you want a month
panabangau ka salaki gaga shaving me every other day?
dua gay?
Amay ca man, na sin ka den Come then, from, to-morrow.
puun sa amag.
Taguy ka sia sa ig .................. Put water here.
Cua sa bangala, salual engu isa a ipanising. Get a shirt, pair of trousers, and a towel.
Isin ka su sapiu .................. Bring me the hat.
Nia su mga talumpa ............ Here are the shoes.
It ka sin sa isa kayap ........ Bring a sheet and soap.
Cadenan, su ig natagu den sa paigoan. Sir, the tub is full of water.
Paguiapat ka sa ualay ........ Take care of the house.
Paganadi ka su canditar ku, engu paguingat ka pia su ditar. Learn how to dress me, and take much care of my clothing.
Iana nengka su budseng sa mga talumpa anan. Take the dust from these shoes.

SENTENCES IN COMMON USE FOR DENOTING SOMETHING RELATIVE TO A JOURNEY.

Endau mapia, u magueda tanu atana lumalag? Which is the best way, by water or by land?
Migcarat su lalan sa lupa, sa ragat mapacay mukit, en- tauna labi mapia sa lauas a ig. The road is bad, you can go by sea, but it is best to go by river.
Pakingeg ka, bankero, sin ka ..... Listen, boatman, come here.
Pila isucain nengka ibetas ku seka? How much do you want to take me to the other side of the river?
Upat-pulu a cuarta .............. Four reales (bits).
Muig ka sa dua? .................. Will you take two?
Na u tanu den, ingat kanu ca basi tanu matalekeb .......... Let us go, then, and don't tip over.
Ayan ka sa luuc, engu di ka ngagalebec. Sit in the center and don't move.
Manatan tanu pen? .............. Is it very far?
Di, cadenan, masiken tanu den. No, sir, we are now close.
Ngein a horas i cauma tanu? At what hour will we arrive?
Mauguet tanu, ca casunsung tanu su ragues. Late, because the current is against us.
Nelat ka su layag ................ Put up the sail.
Nacuda, ingat ka, ca marat su capagamang tanu .......... Pilot, have a care lest we go wrong.
Ngain cautatan sin taman sa ingued? How far is it from here to the town?
Telu horas, cadenan .......... Three hours, sir.
Ipanguilay aku nengka sa kuda Find me a horse and a good
engu isa a pangunaan. guide.
Pila ibayad ku salka, Capitan?.. How much do I owe you, Cap-
tain?
Cadenan, nia den su nabilang .. Sir, here is the account.
Marguen den .................. It is very dear.
Natancaan den ania sa malay- It is according to the regular
aman. rate.
Pakipanguilay ka sa ualay a di Find me a house that is not dear.
mapulu su alaga nin.
Ngelin cauguet nengka sia sa Will you live in it for some
ualay ania? time?
PART II.—OF SYNTAX, PROSODY, AND ORTHOGRAPHY.

CHAPTER 1.—OF SYNTAX.

Syntax is that part of grammar which teaches us the mode of uniting words to express intelligently our conceptions.

If, in expressing our thoughts by words, we guard the rules of construction, syntax is said to be regular; if otherwise it is said to be figurative.

In this pamphlet we deal only with regular syntax.

OF CONCORDANCE.

Concordance is the conformity of variable words in grammatical use. It may be of gender and number among substantive nouns, adjectives, pronouns, and articles. This concordance has no place in Maguindanao, as all nouns are common of two, and articles and adjectives of three, without any of them changing their terminations. This also happens of the concordance of number and person, which consists of placing the verb in the number and person of the subject, as in this tongue the verb has the same termination for all numbers and persons, as has been already stated.

Su bengala maputi ............... The shirt is white.
Su tan maputi .................. The man is white.
Su mga layac maputi ............ The sails are white.
Mangay bu si mga sondalo ..... The soldiers will come.
Mangay ka bu sin ............... You will come.
Mangay bu sin si Juan .......... John will come.

In these sentences it will be seen that the same word maputi (white) serves for all genders and numbers; and the same term mangay (will come) serves for all numbers and persons.

(59)
OF THE REGIMEN.

Regimen is the dependence which some words have to others in a sentence. This dependence is considered in Maguindanao, more or less, as in other tongues.

A substantive used with a preposition requires another substantive, as: **Kuda ni Jose**—**Horse of Joseph**.

A substantive used with a preposition also requires the verb to be in the infinitive, as: **Sulat ca capaganat**—**Book for learning**, or **Book for to learn**.

A noun without a preposition makes the substantive appear as the subject: **Su asu nalalaguy**—**The dog escaped**; **Nacauma si Luis**—**Arrived Louis**, or **Louis arrived**.

A pronoun is required to appear only as a subject of the verb, as: **Seka manalus den**—**You pass now**; **Saki di matau aku luman-guy**—**I do not know how to swim**.

The adjective before a preposition may be used with a substantive, a pronoun, or a verb, thus: **Matiguel sa catalad**—**Faithful to a promise**; **Malemi san saleka**—**Easy for you**; **Malugat sa capanuru**—**Tired of teaching**.

An active verb may be used with a substantive, pronoun, adjective, adverb, another verb, or an entire sentence, thus: **Sumalig ako sa Alatala**—**I confide in God**; **Nailay ako sekanin**—**I saw him**; **Aden mapla tau**—**There are good people**; **Padtalu nin balianac a tanto**—**Speak very clearly**; **Mig ako mbalingan**—**I wish to return**; **Isapalan ku salka magucag canu ped nenka**—**I prohibit you from going around fighting people**.

In the regimen there are two classes of complements or subjects used: The direct complement is that on which falls the action of the verb directly, as: **Cuan ka su bengala**—**Take the shirt**; **Saki malimu ako sa Alatala**—**I love God**. The indirect complement is that on which falls the action of the verb indirectly, as: **Di nin milug tutulen su magadi canu mga vata**—**He does not wish to explain the sentences to the children**; **Inuit nilan su mga kuda sa valay**—**They have taken the horses home**. In these two sentences "the children" and "home" are objects or indirect complements.

In the first two examples under direct complements "the shirt" and "God" are direct complements as are "sentences" and "horses" in the examples under indirect complements.

There are some other rules treating of the regimen of words and of construction in Maguindanao, but we abstain from giving more, as real and fixed rules are not yet known to this tongue.
OF CONSTRUCTION.

Construction is the placing of words in their proper order in a sentence.

The natural order is that the article be first, and it should be followed by a noun, which in turn is followed by an adjective, the verb and adverb coming afterwards. Between these parts of a sentence others are sometimes placed in order to better or more intelligently carry out the idea intended.

Grammatical sentences may be simple or complex. A simple sentence consists of a single proposition: Mayau su senang—The sun heats; Su kayo mababa—The tree is low. A complex sentence is one some element of which contains a subject and a predicate: Miug su Alatala maga-sorga sa langun a tau—God wishes all men to save themselves.

A simple sentence may be a first or second. Firsts are those which have a direct subject, verb, and complement: Su panday a kayo membal sa valay nin—The carpenter makes his house. Seconds are those which have a subject and verb: Si Luis paganat—Louis studies.

Respecting the verb in a sentence, it may be a substantive, an active, a passive, a neuter, a reciprocal, or a reflexive or reflective verb.

We have before stated that this tongue is lacking in the verb “to be” and the verbal expression “to be in a place,” and to express ideas of their nature a substantive is simply used with the adjective for “to be,” and with the place for “to be in a place,” as may be seen by the following: Seka maguda tau—You are young, and San su asu—The dog is over there.

The verbs “to have” and “to take” are expressed by aden: Aden tau sa valay—There are people at home; Aden manue si Luis—Louis has chickens.

Neuter verbs form sentences in the same manner as the verb aden, thus: Nacauma si Victor masakit—Victor arrived sick. This is a first simple sentence. Guminanat sekanin—He left, is a second simple sentence.

Sentences of active verbs are formed with the subject in the nominative, the verb, and the direct complement or accusative, if they are firsts: Su ama malimu canu mga vata nin—The father
loves his children. If they are seconds, with the subject and verb only: Pedru migā—Peter reclines.

Sentences of passive verbs are more difficult than others on account of being more complicated. These are formed according to the modes of passives, which we have already explained. If they are in the passive in "i," the direct complement is placed as the subject in the nominative, the verb in the passive in "i," and the subject in the genitive: Ipanic ka su sapiu—Up with the hat, or Bring the hat up. If the instrument (thing or noun), cause, or time used for accomplishing anything is expressed, it is placed in the nominative, the agent in the genitive, and the subject or direct complement in the accusative: Su patuc inemoalen engka sa auang—You have made the boat with a hatchet; Sabap seka inembal-an ku sa valay—On your account I have made the house; Su ulan-ulan entu pamulaan engca sa palay—Plant the rice this month.

The passive in "en" has no variations, and is formed by placing the direct complement as subject in the nominative, the verb in the passive in "en," and the subject in the genitive: Libeten engka su valay—Are you nearing the house?

In the passive in "en" the place is used, or where the action is executed, as the subject in the nominative, the verb which now becomes an, the agent or subject in the genitive, and that which is the object of the verb or direct complement is placed in the accusative: Udukan engka su lalan sa ig—You are spilling the water in the street; Papasan in su padlan sa langun a taman—Purchase all the things at the market.

Sentences of infinitives are formed in this tongue the same as in other languages. In addition to the subject, and the verb in the personal mode, called "determinate," they carry others which pass for the present of the infinitive called "determined." They may be firsts or seconds. They are firsts if they consist of a subject, determinate verb, determined verb, and direct complement, as: Su mga Moros ming capaganat sa bahasa casila—The Moros wish to learn the Spanish tongue; Su mga marat a tau di mapacay capasaut sa sorga—The wicked can not attain glory. The seconds are those which have not the direct complement expressed, thus: Langun tanu mapatut capaguinugut—We all should obey; Ungaya sekanin di capatay—He desires not to die,
Finally, sentences with relative pronouns are also formed as in other languages. They are composed of two sentences called the first or antecedent and the second with a relative, as the term a, which is a relative, occurs in the second part of the sentence, thus: Su tau a pedsugal di panguyag sa mga vata nin—The man who gambles does not support his children; Su mga manobo a mangangault, pedcausa silan—The Monteses who work become rich.

CHAPTER 2.—OF PROSODY AND ORTHOGRAPHY.

Prosody teaches the mode of accentuating words properly in order that they may be pronounced correctly, and that euphony may obtain.

It is not known in this tongue, when it is written in Arabic characters, how the words are accentuated, and for this very reason, and on account of the crudity of the dialect, it is difficult to make any set rules for accentuating when it is expressed in other characters.

Practice in speaking with the natives will enable one to get the proper sounds of words, which can then be accentuated with some degree of correctness.

For the same reasons given above, fixed rules of orthography can not be given in Maguindanao, and, as before stated, practice in speaking with the natives will enable one to write and spell properly.

In this tongue there are no known rules of punctuation. The Maguindanaos have a final point or period only—this they call "hayat."
A BRIEF VOCABULARY OF ENGLISH, MAGUINDANAO, AND MALAY.

OF THE SKY, SUN, MOON, STARS, TIME, ETC.

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<th>Maguindanao</th>
<th>Malay</th>
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<tbody>
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<td>God</td>
<td>Allah-allahta-hala</td>
<td>Allah</td>
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<tr>
<td>The universe</td>
<td>Alam</td>
<td>Alam</td>
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<td>The sky</td>
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<td>Surga</td>
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<td>Kaki-langit</td>
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<td>The sunset</td>
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<td>The sun rays</td>
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<td>Flash of light</td>
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<td>English</td>
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<td>Comet</td>
<td>Bituun berior or berasab</td>
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<td>Barat-Barat sa mata selatan.</td>
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<td>South and southeast wind.</td>
<td>Timor</td>
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**CONCERNING MAN.**

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<td>Kang</td>
</tr>
<tr>
<td>Spade, hoe</td>
<td>Sancul</td>
<td>Chankul</td>
</tr>
<tr>
<td>Grinder, mill</td>
<td>Batu guilingan</td>
<td>Batu guilingan</td>
</tr>
<tr>
<td>I</td>
<td>Saki, Aku</td>
<td>Aku-Sa iya Jamba</td>
</tr>
<tr>
<td>Mine</td>
<td>Laki</td>
<td>Puna aku</td>
</tr>
<tr>
<td>Yours</td>
<td>Seka-Leka</td>
<td>Angkau-Dikau</td>
</tr>
<tr>
<td>His</td>
<td>Salkanin-Lekanin</td>
<td>Iya. Dia. Nia</td>
</tr>
<tr>
<td>We (all of us)</td>
<td>Salkitanu</td>
<td>Kita orang</td>
</tr>
<tr>
<td>We (you and I)</td>
<td>Salkita</td>
<td>Kita</td>
</tr>
<tr>
<td>We (exclusive of you, plural)</td>
<td>Salkami</td>
<td>Kami</td>
</tr>
<tr>
<td>You or ye (plural)</td>
<td>Salkanu</td>
<td>Kamu-Kamu orang</td>
</tr>
<tr>
<td>They</td>
<td>Salkiran</td>
<td>Dia orang-Marica</td>
</tr>
</tbody>
</table>

A FEW SENTENCES.

Of what country is that man? Ngain su ingued a tau antu? Apa bansa ma orang itu?
What is your name? Ngain su ngala mengka? Apa ka nama ngkau?
What is this for? Ngain i guna anan? Apa ka gunia itu?
Where are you from? Endau ka pun? Derimana angkau datang?
Bring here another It ka sin sa salacau Casi ka lain.
Understand Pacasabutan Mungarti.
Take, carry Pananguiten Membaua.
Be careful not to ar- Jangan lombat datang. Brapa ka arga ini?
rive late. Inagt ka, dika mau- Beso angkau buli- bili.
nguet. Pila i alaga anan? Brapa satu hari?
What is that worth? Amag mamasa ka bu. Casi sama sa ja
To-morrow you will buy. Pila ngaga isa gay? satu batang giarom
How much per day? It ka sin sa raguum sama sidi kit ben- engu paidu a tanur.
Give me a needle with nur. Prapa satu hari?
a little thread. It ka sin sa raguum Brapa caping ada?
<table>
<thead>
<tr>
<th>English</th>
<th>Maguindanao</th>
<th>Malay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who are in port?</td>
<td>Tinguin sa dalem a linec?</td>
<td>Apa ada dalam labuan?</td>
</tr>
<tr>
<td>Take that home</td>
<td>Pananguit ka ana sa ualay.</td>
<td>Menbua angkau itu yang rumah.</td>
</tr>
<tr>
<td>They are unable to distinguish friends from enemies.</td>
<td>Di ta makilalang ngain pagari ngain lidu.</td>
<td>Tiada-lah-berkenalan kavan dengan lavan.</td>
</tr>
<tr>
<td>It sleeps by day and watches (or is awake) by night (the cricket).</td>
<td>Amay ka gay tumulug, magabi ndiaga (su dalanug).</td>
<td>Siang-tidor, malam jaga (Yang kring).</td>
</tr>
<tr>
<td>Sell, buy</td>
<td>Pasan, pamasan</td>
<td>Jual, membeli.</td>
</tr>
<tr>
<td>Small, large</td>
<td>Padidu, masla</td>
<td>Kechil, besar.</td>
</tr>
<tr>
<td>Live, die</td>
<td>Kuman, minum</td>
<td>Makan, minum.</td>
</tr>
<tr>
<td>Let it be thus</td>
<td>Mauyag-matay</td>
<td>Idop-mati.</td>
</tr>
<tr>
<td>God wills it!</td>
<td>Umbes!</td>
<td>Kira nia!</td>
</tr>
<tr>
<td>Good, bad</td>
<td>Mapia, marat</td>
<td>Baik, jahat.</td>
</tr>
<tr>
<td>Right, left</td>
<td>Cauanan, biuang</td>
<td>Tanan, dangkiri.</td>
</tr>
<tr>
<td>Yes, no</td>
<td>Uay, di</td>
<td>Ja, tiada.</td>
</tr>
<tr>
<td>In, out</td>
<td>Lusud, liu</td>
<td>Didalem, luar.</td>
</tr>
</tbody>
</table>

**SOME VERBS.**

<p>| To fan                           | Mangambel                      | Kipaskan.                      |
| To abolish                       | Yaua                           | Buang.                         |
| To hate                          | Pangandam                      | Benehi.                        |
| To hug                           | Gakesen                        | Dakap.                         |
| To abridge                       | Pacababaan                     | Renkaskan.                     |
| To open                          | Buca-an-Pembuka                | Membuka.                       |
| To abuse                         | Manipu                         | Maki-Manipu.                   |
| To finish                        | Mapasad                        | Putuskan.                      |
| To kick                          | Sumipa                         | Tendang.                       |
| To accompany                     | Maped-Munut                    | Ikut.                          |
| To advise                        | Paguindau                      | Nasehat.                       |
| To lie down                      | Miga                           | Baring.                        |
| To increase                      | Umanan                         | Ber-tambah.                    |
| To accumulate                    | Matimu                         | Pungut.                        |
| To accuse                        | Masabi sa sala                 | Dava.                          |</p>
<table>
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<tr>
<th>English</th>
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<th>Malay</th>
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</thead>
<tbody>
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<td>To admire</td>
<td>Salacauan</td>
<td>Heiran</td>
</tr>
<tr>
<td>To drown</td>
<td>Paca-guetan</td>
<td>Tengguelam</td>
</tr>
<tr>
<td>To reach</td>
<td>Masaud</td>
<td>Sampe</td>
</tr>
<tr>
<td>To feed</td>
<td>Uyaguen</td>
<td>Peliharakan</td>
</tr>
<tr>
<td>To lodge</td>
<td>Ingay su pedtulugan</td>
<td>Tumpang</td>
</tr>
<tr>
<td>To rent</td>
<td>Sukayan</td>
<td>Seva</td>
</tr>
<tr>
<td>To raise</td>
<td>Itungul</td>
<td>Angkat</td>
</tr>
<tr>
<td>To love</td>
<td>Malimu</td>
<td>Ber-Kasih</td>
</tr>
<tr>
<td>To frighten</td>
<td>Paguileken</td>
<td>Takut</td>
</tr>
<tr>
<td>To unite</td>
<td>Baluten-Iketen</td>
<td>Ikat</td>
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<tr>
<td>To appear</td>
<td>Ipayac</td>
<td>Inei</td>
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<tr>
<td>To applaud with hands</td>
<td>Casuad</td>
<td>Tekok-Tangan</td>
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<tr>
<td>To tighten</td>
<td>Lupit</td>
<td>Lepit</td>
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<tr>
<td>To approve</td>
<td>Benaren su capia</td>
<td>Menanguoio</td>
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<tr>
<td>To appoint</td>
<td>Tandaan</td>
<td>Tuju</td>
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<td>To plow</td>
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<td>To pull</td>
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<td>To drag</td>
<td>Guyuden</td>
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<td>To snatch</td>
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<td>To repent</td>
<td>Sanditan su guinaua</td>
<td>Meniesal</td>
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<td>To kneel</td>
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<td>To dart</td>
<td>Ituk</td>
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<td>Magarogari</td>
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<td>Macarau</td>
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<td>To aid</td>
<td>Tabang-an</td>
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<td>To bathe</td>
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<td>Payumpas</td>
<td>Supa</td>
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<tr>
<td>To drink</td>
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<td>Minum</td>
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<td>To yawn</td>
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<td>To ridicule</td>
<td>Pedta-taua</td>
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<td>To nod</td>
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<td>Itung, bilang</td>
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<td>To whisper</td>
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<td>To deceive</td>
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<td>Malay</td>
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<tr>
<td>To hide</td>
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<td>Sembuni.</td>
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<td>To scatter</td>
<td>Iparac</td>
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<td>Menantikan.</td>
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<td>To be in a place</td>
<td>Aden</td>
<td>Ada. Yadi.</td>
</tr>
<tr>
<td>To sneeze</td>
<td>Macamban</td>
<td>Bersin.</td>
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<td>To deliver</td>
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<td>Pedsigupan</td>
<td>Minum rokok.</td>
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<td>Manaban</td>
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<td>To govern</td>
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<td>Men-rentah.</td>
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<td>To drop</td>
<td>Mag-tag</td>
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<td>Menjeret.</td>
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<td>To have and to take</td>
<td>Aden</td>
<td>Ada.</td>
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<td>To inhabit</td>
<td>Ngkaleben</td>
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<td>To make signs</td>
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<td>To tickle</td>
<td>Manguitec</td>
<td>Men-geli.</td>
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