



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

**B** 1,330,259







A HANDBOOK AND GRAMMAR

OF THE

TAGALOG LANGUAGE.

---

BY

FIRST LIEUT. W. E. W. MACKINLAY,  
*First Cavalry, U. S. Army,*  
*Member American Oriental Society.*



WASHINGTON:  
GOVERNMENT PRINTING OFFICE.  
1905

WAR DEPARTMENT,  
Document No. 260.  
OFFICE OF CHIEF OF STAFF.

[Extract.]

**ERRATA.**

Page 29, ninth line from bottom. For "(Sp.)" read "(Sp.: Aztec.)"

Page 45, twenty-seventh line from bottom. For "*Loñgos*" read "*loñgos*."

Page 62, eleventh line from bottom. For "*pauiing*" read "*pa*"

Washington, D. C.

3

163235





[Extract.]

WAR DEPARTMENT,  
OFFICE OF THE CHIEF OF STAFF,  
Washington, August 30, 1905.

SIR: I have the honor to transmit herewith the manuscript of a work entitled "A Handbook and Grammar of the Tagalog Language," consisting of 399 pages of typewriting, which I estimate will make about 200 pages in print. I would suggest that the work be bound in a substantial water-proof cover, similar to that used for the latest edition of the "Soldier's Handbook," and that the size be 8 by 5½ inches, or approximately so.

I would also invite attention to the folders accompanying. \* \* \* It would be best to have the left-hand edge of the folders begin at the outside margin of the printed page, so that when extended the student could read the corresponding text to the synopsis at the same time and not be obliged to turn the pages back and forth.

\* \* \* \* \*

Very respectfully,

WILLIAM E. W. MACKINLAY,  
*First Lieutenant, First Cavalry.*

Maj. WILLIAM D. BEACH,  
*Chief, Second (Military Information) Division,  
Washington, D. C.*

163235

1





## PREFACE.

---

Shortly after the arrival of the author in the Philippines he, in common with many others, felt the need of a work upon the Tagalog language in English, and began to prepare this compendium, working upon it from time to time as other military duties permitted, and, upon being ordered to duty in Washington for the purpose of having better facilities for the completion of the work, has been enabled to bring it to such completion, under the direction of Maj. W. D. Beach, Fifteenth Cavalry, chief of the Second Division, General Staff.

As the Tagalog, belonging to a very different family of languages from those with which Americans are familiar, has extremely dissimilar characteristics from English or any Aryan tongue, the writer has devised a type scheme, presented in the folder herewith, by which the salient points of difference may be seen at a glance and vividly retained in the memory, thus enabling the student to use correct and intelligible Tagalog.

Supplemented by that constant practice necessary for the ear, it is believed that the copious index to this work, together with the type scheme, selected vocabularies, and plain nontechnical (as far as possible) explanations of the grammatical structure of Tagalog, will prove to be of value to those whose duty or inclination may lead them to consult this book. Such, at least, is the hope of the writer.

The Tagalog language is easily pronounced, regular in its forms, and although its structure is complex, yet when once grasped it is so plain that it is not only clearly comprehended, but is a key to all the Malayan tongues, especially to those of the Philippines. It is an idiom which builds up its sentences and parts of speech from roots by means of particles which are prefixed, infixes, or suffixed to the roots. Several of these particles may be combined with the same root, each having its share in the modification of the inherent idea of the root.

Attention is also invited to the great use of the "definite" in Tagalog, the so-called "passive" of the Spanish writers upon this subject.

The index, which has been made very full and copious, should be consulted, as every probable combination of particles has been noted, as well as Tagalog roots and English words occurring in the work. For example, every word preceded by the compound particle *ipinag* has been listed, thus enabling the root to be found at once, and so on in like manner.

The writer desires to express his appreciation for assistance received from the military authorities both in the Philippine Islands and the United States, from many of his brother officers, and from Profs. Friedrich Hirth, of Columbia; E. W. Hopkins, of Yale (secretary of the American Oriental Society); Paul Haupt and F. W. Blake, of Johns Hopkins; Otis T. Mason, of the Smithsonian Institution, and the late John W. Huett, of Luther College, Illinois. Valuable suggestions were also received from Messrs. Pedro Serrano Laktaw, author of a Tagalog-Spanish dictionary; Luis Torres, and Vicente Albert, all of Manila.



# A HANDBOOK AND GRAMMAR OF THE TAGALOG LANGUAGE.

## BIBLIOGRAPHY OF TAGALOG.

### BOOKS CONSULTED IN THE PREPARATION OF THIS WORK.

It is scarcely necessary to mention that authorities upon Tagalog have not been very plentiful, even with the great revival of interest in the Malayo-Polynesian languages which has taken place within the last few years. The number of works, old and new, large and small, upon this subject, or bearing upon it, is very close to forty, and many of these are of little value or are obsolete. The number of reprints, however, brings the aggregate up to about one hundred, but this has no bearing upon the material available for study.

The isolation of the Philippine Islands under the Spanish régime also contributed to the neglect of the Philippine languages, and it seems almost as if Spanish and foreign workers in this field studiously avoided consulting one another's researches, or else were ignorant of them. In the review of books written upon Tagalog, or containing notices of it, works written to teach Spanish to the Tagalogs, novels—generally romances of the type current in the middle ages in Europe—lives of saints, and miscellaneous works, which make up what may be called the Tagalog literature, have been omitted. The total number of works in Tagalog may be estimated at from four to five hundred, and very few can be said to have a literary value.

The energy of those who are able to write Tagalog well has mainly been absorbed in newspaper work, and no great work has as yet appeared in the language.

It can scarcely be doubted that if some of the great works of the world were translated into Tagalog and placed where they would be accessible to the common people, who do not speak or read Spanish, and are almost too old to learn English well, that the results would be of great and immediate importance in the mental development of the race.

The honor of the first written treatise upon the Tagalog language probably belongs to the Friar Agustín de Albuquerque, who arrived at Manila from Nueva España (Mexico) in 1571, and after three years' residence in Taal, Balayan, and other parts of Batangas, became Prior of Tondo in 1575, holding the position until his death in 1580. This treatise has never been published, and the assertion is opposed by the Franciscan order, which claims the credit for the first work upon this subject. (See Vol. II, p. 563, "Estadísimo de las Islas Filipinas, de Zúñiga," edited by W. E. Retana, Madrid, 1893; "La Política de España en Filipinas," año VI, núm. 134; and the "Catálogo Bio-Bibliográfico de los Religiosos Agustinos," Pérez, Manila, 1901.)

To the Franciscan friar Juan de Plasencia, or Portocarrero, who came to the Philippines with the first mission of his order in 1577, is attributed an "Arte y Diccionario" of Tagalog in 1581, which has remained in manuscript. (See "Catálogo Biográfico de los Religiosos Franciscanos," Moya, Manila, 1880.)

However, the most important point is when the first printed work upon the language was published, and this was undoubtedly in the year 1610, when an "Arte y Reglas de la Lengua Tagala," by Friar Francisco de San José of the Dominican order, and who arrived in the Philippines in 1595, was printed in the "Partido de Bataán," probably by Tomás Pinpín, a Tagalog. The book is a quarto of 327 pages of rice paper. One copy exists in the Museo-Biblioteca de Ultramar at Madrid. Other editions of this book were printed at Manila in 1752 and 1832. (See Retana's edition of Zúñiga, pp. 101-105.)

This work was followed in 1612 by the "Vocabulario de la Lengua Tagala," by Friar Pedro de San Buenaventura of the Franciscan order, who was in charge of parishes in the present province of La Laguna, and whose work was printed in Pila by Tomás Pinpín and Domingo Loag, Tagalogs. The book is described by Medina in his "La Imprenta en Manila," Santiago de Chile, 1896, and a facsimile of the title-page is given.

The Franciscan friar Juan de Oliver, who died in the Camarines in 1597, is said to have written a treatise upon the Tagalog, but his work seems to have been limited to correcting and adding to the "Arte y Diccionario" of Plasencia. Another of the same order, Francisco de San Antonio, who was in charge of Baler from 1611 to 1616, and from that time until his death in 1624 resided in the present La Laguna, wrote an "Arte" and a Tagalog-Spanish vocabulary, which works existed in manuscript in 1745, the author being known also as "Orejita." (See Cat. Biog. Rel. Fran., Manila, 1880; and the preface to the "Arte" of Totanés.)

The Augustinian friar Juan de Quisones, who died in Manila in 1587, also left a work upon the Tagalog, which is said by Beristáin to have been printed in Manila in 1581. (See Beristáin, Biblioteca Hispano-Americana Setentrional, Amecameca, México, 1883-1887, 2d ed.) The first edition was printed in Mexico City in 1816. (See Vol. II, p. 464.) The matter seems to be doubtful.

The Franciscan friar Gerónimo Monte y Escamilla, who died in 1614, is said to have left in manuscript an "Arte" and "Diccionario" in Tagalog, but the work, if extant, is in the archives of his order. (See Cat. Rel. Fran., Manila, 1880, p. 60.) A similar manuscript is said to have been written by Francisco de San Antonio, of the same order, who came to the Philippines in 1606 and died at Pila, La Laguna, in 1624. (See Id., p. 139.)

The third printed work upon Tagalog was the "Arte de Idioma Tagálog," by the Franciscan Agustín de la Magdalena, who arrived in the islands in 1665 and lived in Tayabas and Laguna for some years. Returning to Mexico he there gave his manuscripts to the press in 1679, and in 1684 returned to Manila, dying in Santa Cruz de La Laguna in 1689. (See La Imprenta en México, Medina, Sevilla, 1893, No. 1784; and Cat. Rel. Fran., Manila, 1880, p. 292.)

The Dominican friar Teodoro (Quiros) de la Madre de Dños, who came to the islands in 1627 and died in 1662, has been credited with an "Arte" of Tagalog by some bibliographers of Philippine literature, but Medina marks such a work as doubtful, as far as the printing is concerned.

The eighteenth century witnessed a revival of interest in the language, and in 1703 two works, both of which have been reprinted, were printed.

The first was the "Compendio de la Arte de la lengua Tagala," printed in Manila. This excellent treatise was reprinted at Sampaloc in 1787, and in Manila proper in 1879. Both the early editions are now rare. The author was the Augustinian friar Gaspar de San Agustín, who came to the Philippines in 1668, and died in Manila in 1724. He is better known as the author of the work "Conquistas de las Islas Filipinas," Part I, Madrid, 1698; Part II, Valladolid, 1890. The third edition, however, retains many obsolete words.

The second work was a "Vocabulario," or dictionary of the Tagalog, written by the Franciscan friar Domingo de los Santos, who came to the Philippines in 1665, and after administering parishes mainly in La Laguna,







died in Majayjay in 1695. His work was printed in the town of Tayabas in 1703, and but two copies seem to be known. One is from the Marsden collection, and is in the library of King's College, London, and the other in the archives of the Franciscan order. Some leaves of a manuscript "Arte" by the same author are also preserved in the archives. This dictionary was reprinted in Sampaloc in 1794 and in Manila in 1835. It is now obsolete. (See Cat. Rel. Fran., Manila, 1880, p. 294; Biblioteca Filipina, Retana, Madrid, 1898 [referred to hereafter as R.]; Nos. 77 and 148; Id., Nos. 26 note, 66 note, 68 and 594; and Cat. Bio.-Bib. Rel. Agustinos, Manila, 1901, pp. 133-134.)

The next work upon this subject was the "Arte y Reglas de la lengua Tagala," by the Augustinian friar Tomás Ortíz, printed at the convento of Sampaloc in 1740. The author came to the Philippines in 1690, was a missionary in China until about 1712, and died in Manila in 1742. (See Medina, *La Imprenta en Manila* and Cat. Rel. Agustinos, p. 169.)

In 1742 the Franciscan friar Melchor Oyanguren de Santa Inés, who had lived in the Philippines, mainly at Los Baños and Sariaya, from 1717 to 1736, gave a work to the press in Mexico entitled "Tagalysmo." This interesting book, which has never been reprinted, compares with Tagalog the Mandarin dialect of Chinese, Hebrew, and Greek, the Tagalog being reduced as far as possible to a Latin basis. (R., 39.)

In 1745 the work of the Franciscan Sebastián de Totanés was printed at Sampaloc. This valuable treatise, entitled "Arte de la lengua Tagala y Manual Tagalog," was reprinted at Sampaloc in 1796, at Manila in 1850, and in Binondo (Manila) in 1865. (R., 42, 79, 202, and 329.) The author came to the Philippines in 1717 and remained twenty-nine years in the islands. During his residence at Lilio and Pagsanhan, La Laguna, from 1732 to 1738, he wrote the foregoing book. He died in Madrid in 1748, having left the Philippines in 1746. (Cat. Rel. Fran., Manila, 1880, pp. 390-391.)

In 1754 the great "Vocabulario," or dictionary, of the Tagalog, explained in Spanish, was printed at Manila by the Jesuits. The main authors were Juan de Noceda, S. J., and Pedro de San Lucar, S. J. A second edition, with a Spanish-Tagalog appendix, was printed in Valladolid in 1832, which is now very rare, nearly all copies having been lost by shipwreck en route to the islands. There is a copy in the Library of Congress. Another edition, with additions, was printed by the Augustinian order at Manila in 1860. This work, although many words are obsolete, is the standard on Tagalog as yet. It is also becoming rare. (R., 48, 136, and 268.)

The next work containing a notice of Tagalog is in English. In Johann Reinhold Forster's "Observations made during a Voyage round the World" (London, 1778; German translation by his son, Georg Forster, Berlin, 1783) a list of 47 English words is given, with their equivalents in Tagalog, Pampango, Malay, and several Polynesian dialects. From some rare words the Tagalog would appear to have been taken from Noceda and San Lucar. Forster was born in Germany in 1729, a descendant of the Forester family of Scotland, and accompanied Captain Cook in his second voyage to the South Sea (1772-1775). After his return he became professor at Halle, Germany, where he died in 1798. His book is especially valuable concerning the Polynesian races and islands.

A few years later the German naturalist Peter Simon Pallas (born 1741, died 1811), who had become professor of natural history in the Imperial Academy of Sciences at St. Petersburg in 1768, published there in 1787-1789 the work known as the "Vocabularium Catharinæ," from its patroness, Catharine II. Written in Russian, it gives the corresponding word for nearly 200 terms in 200 languages. In this list Pampango is No. 186 and Tagalog No. 187. The source is not given, but that for the Tagalog is evidently the same as that of Forster. The Latin equivalent for the Russian words is given in the preface. The full title of the work is "Linguarum totius Orbis Vocabularia comparativa." It is in two quarto volumes.

At the same time the Spanish author Lorenzo Hervás y Panduro (born 1735, died 1809), of the Society of Jesus, published two works bearing upon Tagalog to a slight extent, but of importance as inspiring other work upon the same line. The first was his "Aritmética," published in Cesena, Italy, in 1785, and the second, his "Vocabulario Poliglotta," published at the same place in 1787, both in Italian. In the latter he gives specimens of the language of 1593, of 1604, and his own time. The Spanish edition, printed at Madrid in two volumes in 1801, has his observations upon Tagalog in the second volume.

In 1803 Prof. Franz Carl Alter, librarian of the Imperial and Royal University of Vienna, published a work of 60 pages upon the Tagalog, with the title "Ueber die tagalische Sprache." This work seems based upon a manuscript vocabulary from the library of Count Wrba at Vienna, supplemented by words from Pallas and the works of the Abbé Hervás. The latter seems to have corresponded with Alter, who speaks of Hervás in the preface to his book, and also of Miss Knight, of England, probably a sister of Thomas Payne Knight, the numismatist, as being interested in his researches.

A work which is yet of value to the student is that of Johann Christoph Adelung (born in Germany in 1731, died in Dresden, Saxony, 1806), entitled "Mithridates, oder Allgemeine Sprachenkunde." In the first volume, which appeared at Berlin in 1806, on pages 127 and 128, two versions of the Lord's Prayer are given—one of 1593 and the other of current form—with an explanation of the grammatical forms as deduced from the words. The author, who gives specimens from over 500 languages, is best remembered for his great work in German philology, and at the time of his death was principal librarian of the Elector of Saxony, at Dresden.

Adriano Balbi (born in Venice in 1782, died there 1848) published an "Atlas Ethnographique du Globe" at Paris in 1826. (See Table No. 364 and pp. 246 to 249, for remarks upon Tagalog.)

The catalogue of William Marsden, the eminent orientalist (born in England in 1754, died there 1836), published at London in 1827, contains mention of some manuscript "Artes" of Tagalog not known to have been printed. One is an "Arte" by a Dominican friar, dated 1736, and the other a "Vocabulario" by the Dominican Miguel Ruiz, dated 1580. This, however, must be an error, as the Dominicans did not arrive in the Philippines until 1587. Miguel Ruiz was one of their early friars, but little seems to have been recorded about him. In Marsden's Miscellaneous Works (London, 1834), page 94, are also some observations upon Tagalog.

To the genius of the German author Wilhelm von Humboldt the world is indebted for his magnificent work upon the Malayo-Polynesian languages, which was published by the Royal Academy of Sciences at Berlin, in three volumes, in 1838, under the title "Ueber die Kawi-Sprache auf der Insel Java." His dissertation upon the Tagalog verbal system and formations in Volume II, pages 347 to 396, clearly establishes the fact that the Tagalog and allied tongues of the Philippines have preserved the verbal modifying particles to a greater extent than any other members of this great linguistic family, and on page 288 of the same volume he goes so far as to say that at first view the student of Tagalog seems to have come into a wholly new system. This noted philologist, who was born in 1767 and died in 1835, has evidently taken the greater part of his material upon the Tagalog from the second (1796) edition of Totanés, and hence lacked the advantage of having been upon the ground.

The Augustinian friar Manuel Buzeta, better known as the author of the "Geographical Dictionary" or Gazetteer of the Philippines (in cooperation with Bravo), published a Tagalog grammar at Madrid in 1850. (R., 199.) The author, whose name is spelled "Buceta" in the Cat. Rel. Agustinos, came to the Philippines in 1827, where he was in charge of the church at Guiguinto in 1832 and of Malate in 1848. He returned to Spain in 1849, and resided at Madrid until 1854, in which year he left the order and returned to secular life.

The work of Sinibaldo de Mas upon the islands, published at Madrid in two volumes in 1843, contains a short comparative vocabulary of Tagalog, Visayan, Ilocano, Ibanag (Cagayan), and Malay. (R., 180.)

In 1854 the "Tagalog-Spanish Dictionary" of Rosalio Serrano, a Tagalog of Bulacan Province, was printed at Manila, and second and third editions have appeared, the third being printed in Binondo (Manila) in 1869. A Spanish-Tagalog dictionary by the same author was printed in Manila in 1872. (R., 227, 376, 426.)

In 1855 Carlos Cuarterón, a priest who had also been a pilot in the Southern Islands, published a work at Rome entitled "Spegazione e traduzione," at the end of which there is a vocabulary of Italian, Malay, Tagalog, and Joloano. (R., 229.)

In 1872 the grammar of Joaquín de Coria (Gil y Montes de Santo Domingo) was published at Madrid, where the author had accepted the position of professor of Tagalog in the Central University. The work shows the careful study of the author, who came to the islands in 1831 and resided in the Tagalog region until his return to Spain in 1866. On account of his accepting the chair of Tagalog against the wish of the prelate of his order, he was dropped from its rolls; but, unfortunately, the plan of Minister Moret did not succeed, and the position to which he was elected never became active. The author was born in 1815 and entered the Franciscan Order in 1830. (R., 411; also *Cat. Biog. Rel. Fran.*, p. 656.)

The same year, 1872, appeared the popular Spanish-Tagalog "Lessons upon the Grammar" of Bishop José Hevia Campomanes, bishop of Nueva Segovia (Vigan). A second edition appeared in 1877, the third in 1883, the fourth in 1888, and the sixth in 1901. All the editions were printed at Manila and are alike, no corrections or additions having been made. (R., 1133.)

Here should be mentioned the interesting work of V. M. de Abella, the "Vade-mecum Filipino," a manual of Spanish-Tagalog dialogues. It contains a vocabulary of Manila local words and phrases. The first edition was published in 1868 (T. H. Pardo de Tavera, *Bib. Fil.*, No. 9), and other editions were published in 1869 and 1871, and the ninth had been reached in 1873. (R., 2524.) All editions were printed in Manila.

The most practical of all Tagalog-Spanish grammars appeared in Manila in 1878, the work of the Recoleta friar Toribio Minguella. Interlinear translations, simplicity of arrangement, and clearness of explanation make this little book of great value, and many of its suggestions and ideas have been very useful in the preparation of this present work.

In 1880 Prof. H. Kern, a Javan-born Hollander, made a valuable contribution to philology by his list of words in Tagalog which are derived from the Sanskrit. This article, which appeared in the "Bijdragen tot de Taal-, Land- en Volkenkunde van Nederland-Indië" at The Hague, vol. (series) 4, deel (volume) 4, pages 535 to 564, shows the large number of such words and their importance in expressing some most necessary ideas of civilization. This field was further explored by T. H. Pardo de Tavera, who published a pamphlet of 55 pages at Paris in 1887, in which the Sanskrit words which have passed into Pampango are also noted. (R., 1066.) Kern remarks in his article that the scarcity of Sanskrit words in the dialects of northern Celebes indicates that the Tagalog received this element directly from Cambodia and Sumatra, and not by way of Celebes. This is an interesting suggestion, which might lead to something if studied upon. Dr. F. R. Blake, teacher of Tagalog and Visayan at Johns Hopkins University, Baltimore, Md., also read an article on "Sanskrit loan-words in Tagalog" at the April, 1903, meeting of the American Oriental Society, at Baltimore, Md. Doctor Blake has also written articles upon "Analogies between Semitic and Tagalog" and the "Differences between Tagalog and Bisayan."

In 1882 appeared the second edition of a Spanish-Tagalog and Pampango vocabulary by E. Fernández, printed at Manila. This was followed in

1883 by his Tagalog-Spanish vocabulary, both of which are very useful books. (P. T., 1061, and R., 756.)

The valuable "rapport" of Dr. Joseph Montano, Paris, 1885, to the French minister of public instruction, contains several Philippine vocabularies, some of them of little known languages, and also quite an analysis of the Tagalog. (R., 885.)

Under the pseudonym of Julius Miles, an unknown author published a small Tagalog-Spanish grammar and phrase book at Barcelona, Spain, in 1887. (R., 1054.)

In 1889 Friar Toribio Minguella, Recoleta, published a work in Madrid upon the unity of the human race as proved by philology. In this work he makes some comparisons between Semitic and Tagalog.

The same year Dr. Pardo de Tavera published his pamphlet upon the origin of the names of the Tagalog numerals, at Manila. W. G. Seiple, of Johns Hopkins University, also published an article upon the Tagalog numerals in the Johns Hopkins University Circular, No. 163, June, 1903, Baltimore, Md.

In 1889 also appeared the "Spanish-Tagalog Dictionary" of Pedro Serrano Laktaw, son of Rosalio Serrano, and in 1903 director of the Spanish paper, *El Pueblo*, of Manila. It is understood that the author is now working upon a Tagalog-English dictionary. (R., 1260.)

In 1890 a most valuable little work was published in Manila, under the title "Colección de Refranes, Frases y Modismos Tagalos," translated and explained in Spanish by the Franciscan Friars Gregorio Martín and Mariano Martínez Cuadrado, and edited by the Friar Miguel Lucio y Bustamente. The first came to the Philippines in 1874, the second in 1875, and the editor in 1860. All administered parishes mainly in La Laguna Province, Friar Martínez also serving for many years at Binarigonan de Lampon, on the Pacific. This collection comprises 879 proverbs, phrases, and idiomatic expressions as used in the vicinity of Tanay and Pililla, where the authors resided, and embraces but a part of the wealth of the language in this regard. Many of these expressions, marked "T. P." (Tagalog proverbs) have been quoted in the explanation of the language. (R., 1318.)

In 1893 Dr. Ferd. Blumentritt, of Leitmeritz, Bohemia, published a translation of a sketch of Tagalog orthography by Doctor Rizal, at The Hague, under the title "Die Transcription des Tagalog," von Dr. José Rizal.

The advent of the United States forces at Manila and the occupation of the Tagalog region led to several small pamphlets being issued with the English, Spanish, and Tagalog in parallel columns. One of these was written by Capt. John Bordman, jr., Twenty-sixth U. S. Volunteer Infantry.

In 1902 Constantino Lendoyro, a Spanish gentleman of more than twenty years' residence in the Philippines, published his work, entitled "The Tagalog Language," at Manila. It is a very good book, but is full of typographical errors, and in many places the English is not idiomatic. The author deserves much credit for his labor, and a corrected edition would be of great value. At any rate, he is entitled to commendation for having written, in a foreign language, a work upon the Tagalog which shows his thorough knowledge of the Philippine tongue.

In 1902 R. Brandstetter issued a work upon the Tagalog and Malagasy languages at Lucerne, which is of interest as showing the resemblance between these two languages spoken at such distant points.

In 1903 the "English-Tagalog Pocket Dictionary," of P. D. Neilson, was published at Manila, and, while merely giving the Tagalog equivalent for the English word, is of considerable value. The Tagalog-English part has also been published.

Mention should also be made of "Crawford's Grammar of the Malay Language," which has also a dictionary attached, London, 1852. Many valuable comparisons are made between Tagalog and other Malayan languages.

For a grammatical discussion of authority upon the Malayan languages

the student is referred to the "Grundriss der Sprachwissenschaft," of F. Müller, II. Band, II. Abtheilung, pages 87-160 (Vienna, 1887).

THE TAGALOG LANGUAGE.

The Tagalog is the most important of the many tongues and dialects of the Philippines, which seem to number well over threescore,<sup>a</sup> on account of its being the most widely understood, the most euphonious, and the most developed by contact with foreign idioms. It thus occupies a similar position to that held by Malay farther to the south, and to English in the world at large. Spoken by over a million and a half of the most energetic race in the islands, occupying the city of Manila, eight provinces surrounding the metropolis, and a number of outlying islands and districts beyond these limits, it is also generally understood by many far beyond its own territory, especially in seaport towns throughout the archipelago.

The language seems to be divided into a northern and a southern dialect, the former being spoken in Bulacan, Bataan, Nueva Ecija, Rizal, and Tarlac, and the latter occupying La Laguna, Batangas, Cavite, Tayabas, Marinduque, the coast of Mindoro, and part of Ambos Camarines. Each of these dialects is more or less split up, each town almost having local mannerisms by which the people of one neighborhood easily distinguish a stranger. Yet the region above described is clearly the territory of one and the same language, which is different and distinguishable from the Pampangan language on the north and the Bicol on the south by the test of intelligibility.

Philologically, Tagalog belongs to the Malayan branch of the great Malayo-Polynesian linguistic family, which extends from Hawaii to Madagascar and from Formosa to Easter Island west of Chile, including New Zealand, Tonga, and Samoa, as well as Borneo, Celebes, Java, Sumatra, the Malay Peninsula, and the Philippines, from east to west, a distance of 180°, or half the circumference of the earth.

Considering the rudimentary state of culture existing up to comparatively recent times of the majority of the peoples speaking the languages of this family, its unity is remarkable, and a thorough knowledge of one tongue is found to be of great utility in the acquirement of any other of the great group, especially in the same branch.

Tagalog, together with other civilized tongues of the Philippines, such as Visayan, Pampangan, Ilocano and Bicol, has preserved the verbal system better than any other, and the basis for the comparative study of the family must be taken from the Philippine tongues and not from the more cultivated Malay, Kawi, or modern Javanese, all three of which have been profoundly affected by Sanskrit and to a lesser degree by Arabic, something as English has been affected by Latin and French elements.

The number of roots or primitive-idea words in Tagalog seems to be about 17,000, there being 16,842 words in the Noceda and Sanlucar dictionary of 1832, according to Crawfurd, the distinguished Malay scholar. ("Malay Grammar," p. cxiv.) Of these some 284 are derived from the Sanskrit, and are evidently borrowed through the Malay. Many of these are names for things unknown to the primitive Malayan peoples, but others are abstracts and various words, some of which would seem to have supplanted a primitive Malayan word. Thus in many cases American and Tagalog use words in their own languages which are from the same remote source in India, and coming around the earth east and west meet again in the Philippines. Such a word is *padá*, "foot," from the Sanskrit *pada*, which has descended into English "foot" and Spanish "pie." The origin of these words is marked after each in the handbook. The names of the chief workers in this field have been given in the list of books consulted.

<sup>a</sup>The Philippine Bureau of Ethnology, however, has given out as a result of its researches, that the number of distinct tongues is not over 15 or 16, the larger number being made up by counting very similar dialects.

The Japanese language seems to have furnished no words to the Tagalog, although many Japanese came to the islands during the seventeenth century, owing to the expulsion of Japanese converts to Catholicism, who found a refuge in Manila and the adjoining provinces, mainly in Pampanga, where it is said many of them settled around Macabébe. It is thought that some Japanese expressions still exist in the Macabébe dialect of the Pampangan language.

Notwithstanding a comparatively close contact with the Chinese for several centuries, and certainly antedating the Spanish conquest by many hundred years, very few words seem to have come into Tagalog from any of the numerous dialects of that Empire. The Chinese element in Tagalog seems limited to a few commercial terms, some household implements, and a few miscellaneous terms, some of which are confined in their use to Sangley or Chinese-Mestizo families. These words are noted wherever they occur in the handbook. Professor Hirth, the Chinese scholar, thinks that the first notices of the Philippines are to be found in the work of Chao Ju-kua, collector of customs of Chuan-chou, a city in Fo-Kien Province, between 1210 and 1240. In this work he speaks of the islands of Po-ni (Borneo), Ma-i (Mindoro? or Panay?), and of the Pi-Shü-yé of Taiwan (Formosa). This latter name sounds something like "Bisaya," the native name for Visaya. The book speaks also of the San-sü, or "Three Islands." Book 325 of the "History of the Ming Dynasty (1368-1643) of China," as abstracted by Groeneveldt, speaks of the Kings (Sultans) of Sulu as attacking Puni (Borneo) in 1368, and of the King of Sulu, Paduka (Javanese "Lord") Pahala as dying while on a visit to the Emperor at Tê Chou on the Grand Canal (Shantung Province). The Emperor then recognized his eldest son, Tumohan, as Sultan of Sulu, in 1417. The brother of Pahala, who was named Suli, made a visit to China in 1421, but a few years after this no more was heard from this Kingdom. From this and other extracts it would seem that the Chinese knew of the Mohammedan settlements at Manila and Tondo prior to the arrival of the Spaniards, and must have carried on a lucrative trade with them, otherwise the pirate Li-Ma-hong would not have made such a desperate attempt to take the city so soon after its foundation in 1571.

The Arabic words in Tagalog, which are hardly more than a dozen in number, evidently came in with the Mohammedan religion, and upon the extinction of that faith around the mouth of the Pasig, all but a few words fell into disuse. Mohammedanism could have hardly become established in the Tagalog region before 1450 to 1500, as it came very slowly from India or Arabia to Java, and thence by way of Borneo and Sulu to the Bay of Manila and the Pasig Valley. It had apparently not extended to the inland provinces, its farthest northern point appearing to have been Hagonoy. Arabic words which were adopted by the Spanish and thus brought into Tagalog are not included in the above remarks.

Spanish, as a matter of course, has contributed a great number of words to Tagalog, many of which have been thoroughly naturalized. They are mainly religious, governmental, social, legal, and abstract terms, including also terms for foreign articles and luxuries. Some names for Mexican articles are not Spanish but Nahuatl or Aztec, owing to the intimate connection between Mexico and the Philippines for more than two centuries, and there are even some Arawak words from the tongue of Cuba, Haiti, and Puerto Rico among these.

English has as yet given but few words to Tagalog. Of these the newspapers use four, which seem to have no exact native or Spanish equivalents, viz: "Self-government," "high life," "sport," and "besbol," or baseball. The latter has been verbalized and taken into the language bodily, while the others are still quoted.

The construction of Tagalog does not seem to have been influenced by any of the foregoing, but to have retained its Malayan structure.

## THE PRONUNCIATION OF TAGALOG.

The most succinct statement upon the above subject is that given by Rev. W. A. Goodell, of the Methodist mission in the Philippines, as printed in Stuntz's "The Philippines and the Far East," page 483:

"II. The pronunciation of Tagalog is very simple, and there are no sounds to which the American vocal organs are not accustomed. The letter (sound) most difficult to get is 'ñg,' which has exactly the sound which it has in the middle of the word 'ringing,' but which becomes difficult when at the beginning of a word, as in the word(s) 'ñguni't,' one of the words (terms) translating the conjunction 'but,' and which often occurs at the beginning of a sentence.

"But although so simple in word pronunciation, Tagalog is extremely difficult in utterance, for one reason because of the great number of long words (compounds) it contains, and for another and more important still, because of the rhythmic movement of the language, a quality that can not be described and a characteristic for which no rules whatever can be given, but which is entirely as much a part of the Tagalog language as are its words themselves."

The "rhythmic movement" spoken of by the Rev. Mr. Goodell, who is an excellent speaker of Tagalog, is what may be called the "national accent," and, like the tones of Chinese and other allied tongues, can only be acquired by long practice.

The vowels are really but three in number, although a, e, i, o, and u, with their Spanish values, are printed (ah, a, e, o, oo). Of these "e" and "i" are habitually confused, and "e" can hardly be said to exist in pure Tagalog. "O" and "u" are also confused, the tendency being to drop "o" and substitute "u" in many words, a process which has already taken effect in Pampangan. The diphthongs are ao (ow), au (aw), less nasal than ao, and ua (wa); but there are no triphthongs, as each vowel in such combinations preserves its own sound.

The native consonants, pronounced (except ñg) as in English, are B, C (K), D, G (hard), H, L, M, N, Ng, P, R, S, and T. The sound of F does not exist in Tagalog, and is replaced by P. V is also a foreign sound merging with B to the Tagalog ear. Z is pronounced like S, and is found only in Spanish words. The same is true of X, which is pronounced at the beginning of a word as H. W is beginning to be used in native papers as a semi-vowel in place of initial ua (wa) and in ao (aw). K is also used by many in place of hard C and Q. Y is used as a part of the diphthong ay (ai), and also as an initial consonant.

The pronunciation and construction of the language will be more clearly understood by carefully studying the two versions of the Dominical Oration, or Lord's Prayer, given below with interlinear pronunciation and translation.

[From the Vulgate.]

Tag.	Amá	namin	sungmasalañgit	ka; sambahín
Pro.	Ah-máh	náhmeen	soong-mah-sah-láhñg-eet	kah; sahm-bah-heén
Eng.	Father	our (of us)	art in heaven	thou; adored (worshipped)
Tag.	ang	ñgalañ	mo; mapasaamin	ang kaharian
Pro.	ahng	ñgáh-lahn	moh; mah-pah-sah-áh-meen	ahng kah-hah-ree-ahn
Eng.	the	name	of thee; come to us	the kingdom
Tag.	mo;	sundin	ang lóob	mo; dito sa lupa para
Pro.	moh;	soóndeen	ahng lóh-obe	moh; deé-toh sah loó-pah páh-rah
Eng.	of thee;	(be) done	the will	of thee; here upon earth according
Tag.	nang	sa lañgit;	bigyán	mo kamí ñgayón nang
Pro.	nahng	sah láhñg-eet;	beeg-yáhn	moh kah-méé ñgeye-óhn nahng
Eng.	to (that)	in heaven;	(be) given	of thee we (us) now of the



Tag.	aming	kanin	sa	á-rao-á-rao	at	patawárin	mo
Pro.	áh-meeng	káh-noon	sah	áh-row-áh-row	ah	pah-tow-áh-reen	moh
Eng.	our	food	upon	every day	and	(be) pardoned	of thee
Tag.	kamí	nang	aming	mañgá	útang,	para	nang
Pro.	kah-méé	nahng	áh-meeng	mahng-áh	oó-tahng,	páh-rah	nahng
Eng.	we (us)	of the	our	(sign of plurality)	debts,	according	as
Tag.	pagpatawad	namin	sa	mañgagkakautang	sa	amin;	
Pro.	pahg-pa-tow-ád	náh-meen	sah	mahng-ahg-kah-kah-oó-tahng	sah	áh-meen;	
Eng.	(are) forgiven	of us	to	those indebted	to	us;	
Tag.	at	houag	mo	kaming	ipahintúlot	sa	tuksó,
Pro.	ah	hoo-áhng	moh	kah-meeng	ee-pah-heen-toó-loht	sah	took-sóh,
Eng.	and do not	of thee	(let) us	(be) permitted	into	temptation,	
Tag.	at	iadyá	mo	kamí	sa	dilang	masamá.
Pro.	ah	ee-dyáh	moh	kah-méé	sah	declahng	mah-sah-máh.
Eng.	but	(be) delivered	of thee	we (us)	from	all	evil.

The version from the translation of the American Bible Society, following the authorized, or King James, version, is as follows:

Tag.	Amá	namin	nanasalanngit	ka;	sambahín				
Pro.	Ah-máh	náh-meen	nah-nah-sah-láhnng-eet	kah;	sahm-bah-heén				
Eng.	Father	our(of us)	(art) in heaven	thou;	hallowed (worshiped)				
Tag.	ang	pañgálan	mo:	dumátng	ang	kaharian			
Pro.	ahng	pahng-áhl-ahn	moh:	doo-máh-teeng	ahng	kah-hah-reé-ahn			
Eng.	the	name	of thee:	to arrive	the	kingdom			
Tag.	mo.	Gawín	ang	iyong	kalooban,	kung	paano	sa	
Pro.	moh.	Gowéén	ahng	eyóng	kah-loh-ó-bahn,	koong	pah-áh-no	sah	
Eng.	of thee.	(Be) done	the	thy	will	if	as	in	
Tag.	lánngit,	ay	gayon	din	namán	sa	lupa.	Ibigáy	mo
Pro.	lánng-et,	eye	gáy-on	deen	nah-máhn	sah	loó-pah.	Ee-big-éye	moh
Eng.	heaven,	be	thus	truly	also	in	earth.	(Be) given	of thee
Tag.	sa	amin	ñgayón	ang	aming	kanin	sa	á-rao-á-rao.	
Pro.	sah	áh-meen	ñgye-óhn	ahng	áh-meeng	káh-noon	sah	áh-row-áh-row.	
Eng.	to us	now	(this day)	the	our	food	on	every day.	
Tag.	At	ipatawad	mo	sa	amin	ang	aming	mañgá	
Pro.	Aht	ee-pah-tow-áhd	moh	sah	áh-meen	ahng	áh-meeng	mahng-áh	
Eng.	And	(be) pardoned	of thee	to us	the	our	(sign of plur.)		
Tag.	útang,	gaya	namán	namin	na	nagpatawad	sa		
Pro.	oó-tahng,	guyah	nah-máhn	náh-meen	nah	nahg-pah-tow-áhd	sah		
Eng.	debt(s),	as	also	by us	now	(are) forgiven	(to)		
Tag.	mañgá	may	útang	sa	amin.	At	houag		
Pro.	mahng-áh	my	oó-tahng	sah	áh-meen.	Aht	hoo-áhng		
Eng.	(s. of plur.)	those-having	debts	against	us.	And	do not		
Tag.	mo	kaming	dahín	sa	tuksó,	kungdi			
Pro.	moh	kah-meeng	dahl-heén	sah	took-sóh,	koong-deé			
Eng.	of thee	(let) us	(be) brought	into	temptation,	but			
Tag.	iligtás	mo	kamí	sa	masamá:	Sapagka't			
Pro.	ee-lig-tás	moh	kah-méé	sah	mah-sah-máh:	Sah-páhg-kah't			
Eng.	(be) delivered	by thee	us	from	evil:	For (because)			
Tag.	iyó	ang	kaharian	at	ang	kapangyarihan	at		
Pro.	eyóh	ahng	kah-hah-reé-ahn	ah	ahng	kah-pahng-yah-reé-hahn	ah		
Eng.	thine	the	kingdom	and	the	power	and		

Tag. ang kaloualhatian, magpakailan man.  
 Pro. ahng kah-loo-ahl-hah-tee-ahn, mahg-pahcah-eelahn mahn.  
 Eng. the glory, ever (for ever) also

Tag. Siyá nauà.  
 Pro. Seeyah nów-ah.  
 Eng. Amen.

The same prayer may be taken to show the changes in the language since it was first reduced to Roman letters by the missionaries.

From the *Doctrina Cristiana* of 1593, reprinted by Hervas in "Saggio Pratico," p. 129. Also found in Adelung's "Mithridates," Vol. I, p. 609.

"*Amá namin nasalángit ca, ipasamba mó ang ngala mo; moui (return) sa amin ang pagiaharì mo, ipasonor (be obeyed) mo ang loob mo, dito sa lupa paran sa lángit. Big-ian mo camí ngáon nang camin cacarin para nang sa árao; at pacawalin mo ang amin casalaman (sins), yayang (as) uinawalan bahala (equally) namin sa loob ang casaman (evils) nang macasasa (of existence) sa amin; houag mo caming (awan nang di camí) matalo nang tocsó; datapouat (but) yadiu (be delivered) mo camí sa dilan masamá.*"

It may be said that this last version shows a comparative want of familiarity with the language, except as might be spoken by servants, etc., and it has doubtless suffered by reprinting, the proof having to be read by those ignorant of the language, and hence unable to detect errors except by copy.

An example of the folklore stories is given in the "Tale of the Unlucky Rat" from the examples of Malayan languages, published at Batavia, Java, in 1868, by J. G. F. Riedel, the Dutch philologist. It is as follows:

Tag. Ngayón din isang dagá nagwika sa kaniyá  
 Pro. Ngeye-bn deen eesáhg dahgá nahgwéeka sah kahneejá  
 Eng. Now indeed (one time) a (one) rat said to himself

Tag. din, nasakit ang atay niyá: "Ayáo na akó'y  
 Pro. deen, nahsuhkeít ahng ahtie neeyáh: "Egeyón nah ahkó'y  
 Eng. (self), (being) pained the liver his: "Not wish now I

Tag. matirá dito, sa bayan ko; akó'y paparóon aakyat  
 Pro. mahtefra deétoh, sah búy-an koh; ahkó'y paparó-on aahákýáht  
 Eng. (to) remain here, in town my; I willgo (and) ascend

Tag. sa anó sa bundok, titingin nang ibang bayan,  
 Pro. sah anóh sah boondóke, teeteéygeen nahng eebáhg búyan,  
 Eng. somewhere into (the) mountains, looking for another town,

Tag. ésan akó makakitá nang kaibigan ko, nang pagkain  
 Pro. sáhahn ahkó mahkakeéta nahng kah-erbeigan koh, nahng pahgkáheen  
 Eng. where I can see some of friend(s) my, some food

Tag. masarap sa dagá, at nang pakabúhay na mabuti."  
 Pro. mahsahráhp sah dahgáh, aht nahng pahkahboóhigh nah mahboótee."  
 Eng. agreeable for rat(s), and some living (of) good."

Tag. Pumaróon ang dagá, lumákad árao-árao, hangang  
 Pro. Poomahróhon ahng dahgáh, loomákhahd áhrow-áhrow, háhngahng  
 Eng. Went there the rat, traveling daily, until

Tag. dumátang sa baybay, nakitá isang taklobo  
 Pro. doonáhtheeng sah buybuy, nahkeéta eesáhg tahklóhboh  
 Eng. arriving at (the) beach, (it) saw a (one) giant clam

Tag. nakanángā nang kaunti. Nagwika ang dagá: "Anó  
 Pro. nahkanángānga nahng kounte. Nahgwéeka ahng dahgáh: "Anóh  
 Eng. opening-the-mouth (of) a little. Said the rat: "What

Tag. itó? Totóong walá pa akong nakikitá na  
 Pro. eelóh? Tohtóh-ohng wahláh pah ahkóhng nahkekeéta nah  
 Eng. this? Truly not yet I am seeing (have seen) now

Tag.	ganiyan."	Ngayón	pumások	ang	dagá	sa	bíbig	nang
Pro.	gahnéyahñ.	ñguyóññ	poomáhsoké	ahñg	dahgáh	sah	bébbéeg	nahñg
Eng.	the like.	Then	entered	the	rat	into	mouth	of the
Tag.	taklobo,	tinignan	ang	lamán	nitó,	ñguni't	nasápit	
Pro.	tahklóhbo,	teeneégnahn	ahñg	lahmáññ	neetóh,	ñgóné'e't	nahsé'pit	
Eng.	giant clam,	looking at	the	meat	of this,	but	was caught	
Tag.	siyá	hangang	nasirá	ang	kaniyang	ulu,	at	
Pro.	séeyáh	háññ-gang	nahsé'ra	ahñg	kahñeeyáhñg	óóloo,	ahñ	
Eng.	he	until	was destroyed	the	his	head,	and	
Tag.	napútol	ang	kaniyang	liig.				
Pro.	nahpóótole	ahñg	kahñeeyáhñg	le'éeg.				
Eng.	was cut off	the	his	neck.				

## FREE TRANSLATION.

Once upon a time there was a rat who said to himself, because his liver was out of order: "I do not wish to remain here in this town of mine; I will go and ascend the mountains, looking for another town, where I can see some of my friends, some agreeable food for rats, and some good living." The rat went out, traveling daily, until arriving at the seashore it saw a giant clam (*Tridacna*), with slightly opened mouth. Quoth the rat: "What is this? Truly, I have not seen anything like this yet." Then the rat went into the mouth of the giant clam (*taklobo*) to look at the meat, but was caught (by it) until his head was cracked, and it was cut off at the neck.

## ACCENTS.

From the foregoing examples it will be seen that there are three accents used in Tagalog, the acute (´), the grave (`), and the circumflex (^).

The acute accent may fall upon any syllable, but in Tagalog is generally to be found upon the last (ultima) or the next to the last syllable (penultima). The acute accent upon a word ending in a vowel indicates that the final vowel has an open, broad sound, and that the suffixed particles "an" and "in" prefix an "h" when joined to such words. Example: *Mugamá*, "elegant;" *kagandahan*, "elegance;" *biñ*, "trade, barter;" *ang biññin*, "what bought." Words ending in a consonant take "an" or "in" only, even if bearing the acute accent, which is only written in such words when occurring upon the penultima or antepenultima. Example: *Umítang*, "to borrow;" *magítang*, "to lend;" *magpaítang*, "to lend freely (or with good will);" *kawátang*, "debt;" *paítang*, "credit." In many cases the suffixing of "han" or "hin" draws the accent one syllable farther toward the end of the word. This also applies to "an" or "in." Example: *Patáy*, "idea of killing or death;" *kamatáyññ*, "death" (abstract noun); *ang kamatáyññ*, "the place of death." The acute accent is not written with words ending in a vowel, unless the accent is upon the final vowel. It may be taken as a rule that words unmarked with an accent, if ending with a consonant, take the accent upon the ultima, words ending with *n* and *s* being excepted. Words ending with an unaccented vowel or "n" or "s" generally take the accent upon the penultima. This is also the rule in Spanish.

The grave accent in Tagalog merely marks those words ending in a vowel, which take "an" or "in," instead of "han" or "hin." The stress is not laid upon the syllable marked with the grave accent, but upon the one preceding. Example: *Batá*, "child" (in general), pronounced "báhta," the final vowel having an obscure sound; *kabataan*, "childishness" (pro. *kah-bah-táh-an*). The grave accent is not used with words ending in a consonant.

The circumflex accent is only used upon the final vowel of those words ending with an abrupt, obscure vowel sound, upon which the stress of the voice is placed. It admits only "an" or "in" as a suffix. Example: *Dumalítá*, "to suffer, to endure;" *kadalitáññ*, "suffering, endurance;"

*tumuro*, "to signal;" *katuruan*, "signaling;" *ang tinuroan*, "person or station signaled to."

Practice is the essential requirement to become familiar with the accent, which is most important in Tagalog, as many words are only distinguished by the accent, although differing totally in meaning. Example: *Asó*, "smoke;" *áso*, "dog;" *gátas*, "milk;" *gatás*, "path, trail;" *sumílang*, "to rise" (as the sun); *sumílang* (ultima), "to pass between;" *bumasa*, "to read;" *bumasa*, "to moisten."

As has been already mentioned there are some 17,000 "roots" in the Tagalog language, many of which are nouns, pronouns, adverbs, and prepositions, etc., in themselves. Verbs are generally formed by the use of certain particles, of which there are some 17, of which all except one (*um*) have a definite and indefinite form. Together with the noun and adjective forming particles, of which there are several, the possible number of intelligible Tagalog words can not be far from 50,000 to 60,000, quite sufficient to express any nontechnical ideas of any language whatsoever. Yet with all this there are some curious facts about the language and its vocabulary. Many general terms can not be expressed in one word, but the modifications of a general act have many words to express them, sometimes far more than exist in English or Spanish. A similar parallel is offered by the lack of a verb in early English to express the idea of motion in general, although Anglo-Saxon had many words for different kinds of motion, which are used daily by all English-speaking people. Upon this point Brian H. Hodgson, the noted oriental scholar, says, in his work upon the aborigines of India, published at Calcutta in 1847, page iii: " \* \* \* Home-bred words are all *very* particular, and proportionably numerous; while general terms, if more conveniently few, are less characteristic and very apt to be of exotic (foreign) origin; take the English general term 'to move;' it is Latin and one; but of the numerous sorts of special motion (to hop, to skip, to jump, to tumble down, to get up, to walk, to fly, to creep, to run, to gallop, to trot), all are 'genuine Saxon, by the soul of Hengist.'" This idea will be more fully explained under "The verb." In addition to such particularizing words, there are also many synonyms or words meaning the same thing in Tagalog, many of which are local or provincial and are not heard in the same locality. For this reason Crawford's remarks upon Tagalog and Visayan, as expressed in his "Malay Grammar," London, 1852, page cxix, are still pertinent. He says:

"The languages of the Philippine Islands may be described, not as copious, but wordy. In the state of society in which the natives of the Philippines were formed, ideas are considered more in concrete than in abstract, and by an importance being attached to trivial matters a profusion springs up which, in a more advanced state of society, are considered unworthy of retention, or which, if retained, would only be productive of perplexity and distraction. \* \* \* In Tagalog there are 12 names for the coconut, including its different varieties and conditions as to maturity and preparation for use. \* \* \* In the same language there are 11 words to express the verb 'to boil' (with variations), and 75 (really about 50) for the verb 'to go.'"

It may be added that the verb "to carry" with its variations has some eighty words to express all combinations in Tagalog, and there are many other verbs which have been particularized in this manner, which will be more fully set forth in the appropriate place.

The main object of this work is to facilitate the acquisition of an elementary knowledge of the Tagalog language. It should be borne in mind that Tagalog is not constructed on English or Spanish lines, either in grammar or syntax. The universal tendency upon using a new language is to translate one's own language word for word, or phrase for phrase, into the foreign one. The native may understand, but the result is not elegant. No language can be learned entirely from books, and to supplement the special needs of each person constant practice in speaking with educated or

intelligent Tagalogs is necessary. Even with a considerable vocabulary, the American will find difficulty in conveying just what he wants to say in Tagalog, unless he masters the idioms and peculiarities of the language. This will not be a very easy task, but, once mastered, the key is held to all the Philippine languages, and it might be said to all the Malayan languages of the East Indies.

To those who have had to depend upon ignorant or untrustworthy interpreters, a knowledge of the local tongue will be felt to be indispensable, and this knowledge will also be a protection to the people ignorant of Spanish or English who in many cases have been so unmercifully fleeced by unscrupulous interpreters.

This work has been divided into sections, and the use of technical terms has been avoided to as great an extent as possible. Where cases, etc., have been used, it has not been because such exist in the Tagalog language, but as an aid to the memory of those who are more or less familiar with Latin, French, Spanish, German, and other European tongues.

The essential peculiarities of Tagalog are its "roots," which may be made into nouns by the use of the article, into adjectives by other prefixed particles, into adverbs in other cases, and finally into verbs by the use of a large number of particles; and the great use of the definite, which is grammatically a "passive," and is so treated by all grammarians who have been consulted, although many times this "passive" must be translated into English by an "active" verb. For this reason the terms "definite" and "indefinite" have been used in the present work. This point is more fully explained under the verb.

Examples have been given wherever possible, and the vocabulary given has largely been founded on actual experience. It is impossible to invent a series of phrases which will serve for any two people. The questions may be given according to the book, but the answer, coming from a speaker of the language, will be constructed out of that vastly more extensive vocabulary existing in his brain, and the whole scheme be thrown out of joint. For this reason a careful study of the examples of the language and the manner of building up the sentences will in the end prove of more solid benefit than the memorizing of a large number of set phrases, which may or may not be appropriate.

Some phrases suitable to certain situations have been inserted, such as matters relating to the procuring of something to eat, directions to the house boys, distances to places, the weather, and other similar matters, the careful perusal of which will enable more complex sentences to be uttered with success and a mastery of the idiom acquired.

## SOME ORDINARY PHRASES IN TAGALOG.

What do you call that (this) in the Tagalog language?	—	<i>Anó ang pangalan niyan (nitó) sa wikang Tagalog?</i>	—
That (This) is called	—	<i>Iyan (itó) ay tinatawag</i>	— <i>sa áming wika.</i>

## GREETINGS.

How are you?	<i>Komusta (Como está) pó kayó?</i>
Well; and you, sir?	<i>Mabuti; at kayó pó?</i>
Not as well as you seem to be.	<i>Hindi lubhang mabuti na para ninyó.</i>
Good morning, sir.	<i>Magandang arao, pó.</i>
Good morning, sir, to you.	<i>Magandang arao pó namán.</i>
Good morning, everyone.	<i>Bigyan pó silang lahat nang magandang arao.</i>
Good afternoon (evening), sir (used from noon to dark).	<i>Magandang hapon pó. (Pó used as word of respect to both sexes.)</i>
Good evening (night) (used either on meeting or retiring after dark).	<i>Magandang gabí pó.</i>

How is your father? (mother?)	<i>Anó ang lagay nang amá (iná) mo? (ninyó?)</i>
Well, by the grace of God.	<i>Mabuti, sa auà nang Poong (Dios). (Bat-hala, used by some, is of Sanskrit origin, derived from <i>avatára</i>, "descent," through Malay <i>batára</i>, "a god." There is no connection with the Arabic word <i>Alláh</i>, used by the Moros for "God," the latter being derived from <i>al</i>, "the," and <i>Iláh</i>, "God," allied to the Hebrew <i>Elóah; Elóhím.</i>)</i>
Not very well.	<i>Dí pó lubhang maigi.</i>
Is that so? I regret to hear (lit., "feel") it.	<i>Palá? Kun ganíyán ay dinadamdam ko.</i>
How is the sick one?	<i>Mawó ang may sakit? or Anó ang lagay nang may sakit?</i>
Getting better now.	<i>Gumiginháwa na.</i>
Is there anything I can do for you? (lit., Have you any orders for me?)	<i>Mayroón kayong anomang ipaguítos sa ákin?</i>
No, thank you.	<i>Hindi pó, salámat.</i>
Sit down, sir.	<i>Umupo pó kayó.</i>
Thank you.	<i>Salámat.</i>
I am in a hurry. I wish only to speak to Pedro.	<i>Akó'y nagmamadalí. Ibig ko lámang kausapin si Pedro.</i>
I will regard it as a great favor if you will tell Pedro that I was here to-day.	<i>Malaking utang na loob kikilalanin ko sa inyó kun masabi ninyó kay Pedro na akó'y naparito ngayón.</i>
Don't worry about it, sir; I will tell him.	<i>Magwalá pó kayó bahala't sasabihin ko sa kaniyá.</i>
Pedro just left this minute.	<i>Si Pedro'y kaaalis lámang.</i>
Where did he go?	<i>Saan pumaroon?</i>
I think (It seems) he went to buy some cloth.	<i>Tila nanili nang kaniyang babaroin.</i>
I am going away now.	<i>Yayáo na akó.</i>
Are you going?	<i>Yayáo kayó na?</i>
Until later.	<i>Hangang mamayá.</i>
Until to-morrow.	<i>Hangang bukas.</i>
Until day after to-morrow.	<i>Hangang makalawá.</i>
Until we meet again (lit., "Until we see each other").	<i>Hangang tayo magkitá.</i>
Well, I'm going (lit., "you there").	<i>Diyán ka na.</i>
Where are you going?	<i>Saan ka paroroon?</i>
I am going home.	<i>Akó'y papasabáhay.</i>
When are you going back to Manila?	<i>Kailan kayó uuwi (magbabalik) sa Maynilá?</i>
On Sunday.	<i>Sa Lingo (Domíngo).</i>
When are you going (down) to Manila?	<i>Kailan kayó luluás sa Maynilá?</i>
When are you going up to La Laguna?	<i>Kailan kayó susuba sa La Laguna?</i>
Come up! Come down!	<i>Pumanhik ka! Mamaog ka!</i>
Come in! Get out of here!	<i>Pumások kayó! Lumabás ka dito!</i>
Move on! Clear out!	<i>Lumákad! Silóng.</i>
Don't move! Come near.	<i>Huwag kang gagalaó! Lumápit ka.</i>
Move away, all of you.	<i>Lumayo kayó.</i>
Wait a little way back.	<i>Umurong ka nang kaunti sa likurán.</i>
Come here! Accompany me.	<i>Pumarito ka! Samahan mo akó.</i>
Wait a moment. Go back (return) now.	<i>Magantay ka sandali. Muu' ka na.</i>
Come back here. Go quickly.	<i>Bumalik ka diní. Magmadali ka.</i>

Get out of there! Don't run! *Umalis ka diyán! Houag tumakbó!*  
 They do not wish to. *Nanáyao silá.*  
 I did not wish to. He wishes to. *Náyao akó. Siyá ibig.*  
 I don't know. I can not understand what you said. *Auan ko. Di akó naalaman ang sinabi ninyó.*

## GOING ABOUT.

Driver, take me to the Walled City. *Cochero, ihatid mo akó sa loob nang Maynilá.*  
 Go by Palacio street (Calle Palacio). *Tumuloy ka sa daan nang Palacio.*  
 Straight ahead. Look out! *Matuid (derecho). Tabi! (Quedao!)*  
 Go to the side. Stop! *Tumabi ka. Humintó ka (para).*  
 To the right. To the left. *Sa kanan (mano). Sa kaliwad (silla).*  
 Slowly. Whoa! *Hinayhinay (despacio). Luayluay.*  
 (This latter to horse, etc.)  
 Let us go by this road. *Magtuloy tayo sa daang itó.*  
 Which is the shorter of the two? *Alin ang lalong maiksi sa dalawá?*  
 This is shorter than that. *Itó ang lulong maiksi sa roón.*  
 Are we far away yet? *Malayo pa ba tayo?*  
 We are near now. *Malápút na tayo.*  
 What is the distance from here to the river? *Anó ang layo mulá dito hangang sa ilog?*  
 Three hours riding, seven walking. *Tallong oras kung cabayohin, pitó kung lakarin.*  
 What are you doing there? *Anó ang ginagawd mo diyán?*  
 I am getting water, sir. *Akó'y naigib, pó.*  
 Is this good water? Yes, sir. *Mabuti ba itong túbig? Opó.*  
 What is your occupation? *Alin kayá ang iyong katungkulan?*  
 Housebuilder, sir. *Anloague, pó.*  
 Where do you live? *Saan ka namamayan?*  
 My house is here, sir. *Ang báhay ko, pó, dito.*  
 Where are you from? *Tagu saan ka?*  
 I live in the country. *Akó'y numamahay sa búkid.*  
 I am from the mountains, sir. *Taga bundok akó, pó.*  
 Where is the town (pueblo)? *Saan nuroón ang bayan?*  
 I can not tell you. *Hindi ko naalamang sabihin sa inyó.*  
 Show me the road leading to the pueblo. *Iturd mo sa ákin ang duang patunjo sa bayan.*  
 I want you to go with us to show us the road (trail). *Ibig kong sumama ka sa amin para iturd ang daan (gatás).*  
 Don't be afraid and don't try to run away. *Houag kang matákol at houag kang tumakbó.*  
 If you guide us well, you will be paid for your trouble. *Kung iturd mong maigi, ay magkakamtam ka nang kaupahán sa iyong pagod.*  
 Ask that person there where there is a spring or well. *Itanong mo doón sa táuong (mamá) iyán kun saan mayroon isang búkal ó balón.*  
 What are you looking for? *Anó ang hinalánap mo?*  
 I am looking for ———. *Humahánap akó nang ———.*  
 Go across the river as far as the crossroads. *Tawirín mo ang ilog at lumákad ka hangang sa sañgá-daan.*  
 I want a blacksmith (horseshoer). *Ibig ko nang isang panday (taga paglagay nang búkal sa cabayo).*  
 I want a saddler (leather worker). *Ibig ko nang isang mananaht nang balat (talabartero).*  
 I need a banca (canoe) with outriggers. *Kailánjan ko isang bangká na may kátig.*  
 One large enough to hold twenty-five people. *Isang malaki na makakadalá nang isang dalawang pouó't limang kató.*

Steer straight for the ship.	<i>Iwid mo ang sasakyán.</i>
Land there at that point.	<i>Isatsat mo doón sa dákong iyán.</i>
Do not land where it is very muddy.	<i>Houag kang sumatsat sa kaputikan.</i>
Don't make a noise at the landing place.	<i>Houag kang magiñgay sa pagsatsat.</i>
Port! Starboard! Stop!	<i>Sa kaliwá! Sa kanan! Hintó na!</i>
Go ahead! Astern!	<i>Súlong na! Urong!</i>
See that everything of mine is taken down to the boat.	<i>Iñgutan mo na lahat ang áking kasan-kapan may padalá sa sasakyán.</i>
Put everything into the cart.	<i>Ilagay mo lahat sa carretón.</i>
Wrap something around that bundle so it will not get wet.	<i>Sapinón mo iyáng balutan at bakd basá.</i>
Set that basket down here; I want to get something out of it.	<i>Ilagay mo dito iyáng tampipi; may-roon akó kukunin.</i>
Unfasten this cord.	<i>Tustasin mo itong lúbid.</i>
From here to Manila, how many hours by road (walking)?	<i>Buhat dito hangang sa Maynilá, ilang oras lakarin nang daan?</i>

## THE WEATHER (ANG PANAHÓN).

How is the weather?	<i>Maano ang panahón?</i>
The weather is fine.	<i>Mabuli ang panahón.</i>
The weather is bad.	<i>Masamá ang panahón.</i>
We are in the dry season now.	<i>Na sa tagárao tayo ñgayón.</i>
We are having the wet season now.	<i>Na sa tugulán tayo ñgayón.</i>
The sun is becoming obscured.	<i>Nagdidiilim ang árao. (Árao also means "day.")</i>
There is much fog.	<i>May maráming úlap.</i>
Is it going to rain?	<i>Uulán bagá?</i>
It looks like it.	<i>Tila pó.</i>
It has been raining fearfully all day.	<i>Katakottákot naulán sa maghápong itó.</i>
The rain is coming down now.	<i>Bumubugsó na ang ulán.</i>
Give him the umbrella.	<i>Ibigay mo sa kaniyá ang páyong.</i>
It is thundering and lightening.	<i>Kumukulog at kumikiddat.</i>
A bolt struck that tree.	<i>Isang lintik ay nahálog sa iyang káhoy iyán.</i>
The wind is increasing.	<i>Lumalakás ang hañgin.</i>
It is possible that this may turn into a typhoon (hurricane).	<i>Maráhil itó ay mauwi sa bagyó.</i>
Come in under the shelter of this house.	<i>Pumások kayó sa silong nitong báhay.</i>
The moon is rising now.	<i>Sumisilang na ang buan.</i>
The stars are coming out.	<i>Sumisilang na ang marigá bituin.</i>
Look and see if it is raining, because I must go now.	<i>Tignan mo kun umuulán, at aalis na akó.</i>
Come back here at sunset (lit., At setting of the sun, return here).	<i>Paglubog nang árao, ay magbalik ka diti.</i>
It is growing dark.	<i>Dumidilim na.</i>
It is growing light.	<i>Lumiliránag na.</i>

## FOR TAKING LEAVE (SA PAGPAPALAM).

I must say good-by to you now.	<i>Paúlam na pó akó sa inyó.</i>
Why must you go? Sit down first.	<i>Bákit ka nagpapalam? Maupo ka muna.</i>
I can not sit down, because I am in a hurry.	<i>Hindi akó makauupo sa pagka't akó'y nagmamadali.</i>
And where are you going?	<i>At saan ka paroroon?</i>
I am going to see a friend who is leaving for Manila to-morrow.	<i>Makikipagkitá akó sa isa kong kaibigan aalis pasasa Maynilá bukas.</i>
I will come back later.	<i>Magbabalik akó mamayá.</i>



We will see each other in the afternoon. *Magkikità tayo sa hapon.*  
 Good-by. *Adios (Sp.).*

## PIOUS EXPRESSIONS OF GOOD WILL.

May God guard you. *Dios ang umiñgat sa inyó.*  
 May God help you. *Dios ang tumulong sa inyó.*  
 God be with you. *Dios ang sumama sa inyó.*

## FOR EATING AND DRINKING (SA PAGKAIN AT PAGINUM).

Get me something to eat; I am hungry. *Bigyán mo akó nang kaunting makakain; nagugátum akó.*  
 Get me a drink; I am thirsty. *Painumin mo akó; nauuhao akó.*  
 What do you wish to eat? *Anó ang ibig ninyong kanin?*  
 Whatever you have. *Kun anó mayroon diyán.*  
 Would you like roast chicken? *Ibig ninyó ang inihao na sisiu?*  
 Yes, and a little wine. *Oo, at kaunting álak.*  
 What else would you like? *Anó pa ang ibig ninyó?*  
 Give me some eggs, if there are any. *Bigyán mo akó nang itlog kun mayroon.*

NOTE.—See list for things to eat, pp. 28-29 and 39-40.

The meal is nice. *Masarap ang pagkain.*  
 Wash (wipe) this plate. *Hugasán (kuskusin) mo itong mankok (pingán) itó.*  
 I have eaten enough. *Marami akong kinain.*  
 Eat some more, sir. *Kumin pa kayó pó.*  
 Just a bit more. *Kapiraso pa.*  
 Only a bite more. *Isa na lámang subo.*  
 I am satiated now. *Busog na akó.*  
 Don't give me anything more. *Houag na pó ninyó akong bigyán nang anoman.*  
 Bring some water to wash the hands. *Magdalá ka nang túbig paghugas nang kamay. (Idiomatic expr. is: Isang tabong (cocoanut shell) túbig.)*

## FOR THE TOILET (SA PAGBIBIHIS).

Shall I get the clean clothes now? *Ibig ninyong ikuha ko kayó nang damit na malinis?*  
 No, bring me a towel and soap first, I am going to take a bath. *Houag, dalhán mo muna akó nang isang pamáhid at sabón at akó ay malitigó.*  
 Get some water and put it in the bath tub. *Kumuha ka nang túbig at ilagay mo sa paliguan.*  
 The bath is ready, sir. *Ang paliguan pó ay handá na.*  
 Benigno, put some water in the wash basin. *Benigno, lagyán mo nang túbig ang hilamosan.*  
 Lay out a shirt, a pair of trousers, and a coat. *Ikuha mo akó nang isang bard, isang salawal at isang americana.*  
 Khaki, sir? No, white clothes. *Kaki pó? Houag, damit na maputi.*  
 Bring me my shoes. *Dalhán mo sa ákin ang sapin.*  
 Hand me that cap. *Iábut mo sa ákin iyang gorra iyán.*  
 Get a handkerchief out of the trunk (chest). *Maglabás ka nang isang panyo sa kabán.*  
 Open that door. Shut the window. *Buksán mo iyang pintó iyán. Pindán (Surhán) mo ang durungawan (bintana).*  
 Take care of the house; I am going for a walk. *Ingatan mo ang báhay; at akó ay maglalakadlakad.*

- If anyone calls, say that I will be back soon.  
 What time is it?  
 It is five o'clock, sir.  
 Wake me up later, at six; don't forget what I tell you (lit., "my orders").  
 Please get up, sir; it is six now.  
 Do you know of a good barber?  
 There is one, sir, I know well.  
 Then call on him and tell him to bring a good razor.  
 Do you know how to shave well?  
 Yes, sir. All right, shave me.  
 Does it hurt you, sir?  
 No, it is all right.  
 Cut my hair.  
 Do you wish it very short, sir?  
 No, leave it a little long.  
 How much do I owe you?  
 What you like, sir; what you wish.  
 How much a month, shaving me every other day?  
 Three pesos, sir. Then come, beginning with to-morrow.  
 There is a man downstairs who wishes to work for you as a servant.  
 Tell him to come up.  
 Have you any recommendations?  
 I have, sir.  
 Where are you from?  
 From Malolos, sir.  
 How old are you?  
 Are you married? Yes, sir.  
 Have you father and mother yet?  
 No, sir. I have not.  
 Stay here and I (we) will pay you if you care for it five pesos a month, and if this does not suit you, look for another place.  
 You are falling into bad habits.  
 Look for a substitute right now.  
 Don't be impertinent.  
 Keep still! or Shut up!  
 Where is your employer?  
 He is not here, sir.  
 Don't you know where he went to?  
 No, sir.  
 About what time will he be back?  
 Later, after eight o'clock.  
 Tell him, when he comes, that I have been here.  
 Are you the tailor?  
 This suit does not fit well.
- Kun may sinomang pumarito, sabihin mong na akó'y madaling babalik.*  
*Anong oras na?*  
*A las cinco na pó.*  
*Gisingin mo akó mamayang á las seis; howag mong kalilimutan ang bilin ko.*  
*Gumising pó kayó; á las seis na.*  
*May nakikilala kang mabuting mang-añgáhit (barbero)?*  
*May isa pó akong nakikilalang mabuti.*  
*Kun gayón ay tauagin mo at sabihin mong magdalá nang mabuting labasa (pañgáhit).*  
*Maraunong kang unáhit na mabuti?*  
*Opó. Kun gayón, ahitin mo akó.*  
*Nasasaktán pó kayó?*  
*Hindi, ganíyán ñga ang mabuti.*  
*Gupáin mo ang buhok ko.*  
*Ibig pó ninyong sagad na sagad?*  
*Howag, pabayaang mong mahabá-habá.*  
*Magkano (gaano) ang ibabayad ko sa iyó?*  
*Kayó pó ang bahala; ang loobin pó ninyó.*  
*Magkano ang ibig mo buanan, sa tuóng ikalawang araw ay aahitan mo akó?*  
*Tatlong piso, pó. Kun gayón ay pumarito ka mulá búkas.*  
*May isang táuo sa ibabá na ibig magpaalila sa iyó.*  
*Sabihin mong pumanhik.*  
*May taglay ka katunayan?*  
*Mayroon akó pó.*  
*Taga saan ka?*  
*Taga Malolos, pó.*  
*Mayroon ka nang ilang taón?*  
*May asáwa ka? Opó.*  
*May amá't ina pa?*  
*Hindi pó. Walá pó.*  
*Tumirá ka at unpahán kitá kun ibig mo nang linang piso isang buan, at kun hindi humánap ka nang ibang pañginoon.*  
*Masama ang pinagkaratihan mo.*  
*Humánap ka nang kahalili mo ñgayón din.*  
*Howag kang magpapamat.*  
*Howag kang mangay!*  
*Nasaan ang pañginoon mo?*  
*Walá pó rito.*  
*Di mo naalaman kun saan naparoon?*  
*Hindi pó.*  
*Anong oras siyá babalik?*  
*Mamayang marká á las ocho.*  
*Sabihin mo kun dumátang na akó'y naparito dito.*  
*Ikáo ba ang mananahi?*  
*Ilong damit na itó ay hindi maigi ang pagkayagawá.*

That is too dear.  
I must have it this week.

*Totoong napakamahal iyán.  
Kailanjan ko sa loob nang lingong  
itó.*

## MISCELLANEOUS PHRASES.

Are you teaching English?

*Ungmaáral (nagtuturò) kayó bagá  
nang inglés (Ang wikang nang  
manḡá americano)*

What did you teach this morning?

*Anó kuyang iniáral (itinurò) ninyó  
sa agát?*

I taught arithmetic.

*Ang iniáral (itinurò) ko'y aritmética.*

When did they write any English?

*Kailán sungmúlat silá'y nang inglés.*

They have written some within a few  
days.

*Sungmúlat silá'y nang kamakailang  
árao.*

I wish to rent a house.

*Ibig ko isang báhay paupahán.*

I shall be here some time—several  
months at least.

*Akó'y matitirá dint maráhil manḡá  
ilang buan.*

I wish to rent from month to month.

*Ibig ko umupá buang-buan.*

I will pay you in advance.

*Manḡuuna ang bayad.*

A long time. A short time.

*Mahabang panahón. Maiksing pana-  
hón.*

I will go there.

*Paroroon akó doón.*

What do these men want?

*Anó ang ibig nilong manḡá táuo?*

They wish to speak to you.

*Ibig nilá makipagúsap sa inyó.*

What do you (thou) want?

*Anó ang ibig mo?*

What is your name?

*Anó ang pangalan mo?*

Is that work finished yet that I told  
you to do?

*Yari na bagá ang gawang ipinagbilín  
ko sa iyó?*

Not yet, sir. Then, when?

*Hindi pa, pó. At kailán?*

To-morrow, sir.

*Búkas pó.*

How much is this (all)?

*Magkano itó?*

How much for eggs?

*Magkakano ang ilog?*

There is no answer.

*Walang sagod.*

Wait, I am going to write a letter to  
your employer.

*Maghintay ka, susúlat akó nang isang  
sulat sa iyong pangimoon.*

I am under great obligations to you.

*Akó pó ay malaki ang pagpapasalámat  
sa inyó.*

Don't mention it (lit., It is nothing).

*Walá pó anoman.*

You are mistaken.

*Kayó pó mali.*

It is the truth.

*Itó ang katotoohanang.*

It is a lie.

*Itó'y kabulaan.*

This woman, sir, is asking that her  
husband be released.

*Itong babaye itó pó ay namamanhik  
napanuulán ang kaniyang asáua.*

Tell her to state her reason for ask-  
ing.

*Ipasaysay mo sa kaniyá ang katuiran  
na hinihingi niyá.*

Who, among you, know this woman?

*Sino ba sa inyó ang nakakikilala sa  
babaye itó?*

Tell me what you did to Pedro.

*Magpaysay ka sa ákin nang manḡá  
ginurá mo kay Pedro.*

Tell me the truth, for if you do not I  
shall send you to the guardhouse  
(prison).

*Sabihin mo ang katotoohanang, at kun  
hindi, ipapadalá kilá sa bilangoan.*

Why did you leave the barracks  
without permission?

*Anó't ikao lumabás sa cuartel nang  
walang sabi.*

Tell Pedro that he is wanted by the  
captain.

*Sabihin mo kay Pedro -a siyá'y kai-  
lanjan nang capitán.*

What you did was far from the duty  
(orders) of a soldier.

*Iyang ginawá mo iyán ay laban sa  
manḡá útos nang isang sundalo.*

You should always inspect the men's quarters.	<i>Dadalain ninyó tui-tuing ang mañgá kinalalagyán nang mañgá sundalo.</i>
The rifles (carbines) must be cleaned daily.	<i>Dápat linisin árao-árao ang mañgá karil.</i>
I especially warn you not to be off guard (or relax vigilance) for a moment.	<i>Pinagbibiling ko sa iyó mahigpit na houag ka malibang isang mandali.</i>
The obligation of a soldier on duty is to know the orders.	<i>Nauúkol sa sundalo taça-pagtánod usisain ang mañgá útos.</i>
Those who disobey orders will receive severe punishment.	<i>Ang lumaban sa útos ko ay kakamtán nang mahigpit na parusa.</i>
Tell the people here that what we are going to do is for the benefit of all.	<i>Sabihin mo sa tuga dito na ang áting gagawin ay kagaliñgan nang lahat.</i>

## SECTION ONE.

## VOCABULARY.

Thomas. <i>Tomás.</i>	Father. <i>Amá.</i>
Mary. <i>María.</i>	Mother. <i>Iná.</i>
John. <i>Juan.</i>	Brother. <i>Kapatid na lalaki.<sup>a</sup></i>
Joseph. <i>José.</i>	Sister. <i>Kapatid na babaye.<sup>a</sup></i>

## THE ARTICLE OF PROPER NOUNS (SI).

In Tagalog a definite article, *Si*, is generally prefixed to the names of persons related to or well known to the speaker or writer, as well as with names of relationship and terms of affection. It may also be used with the proper name of an animal belonging to the speaker. In some of the provinces diminutives are much used, especially within the family. There are also some terms of this nature largely used in Sangley, or Chinese-Tagalog families, which are taken from Chinese and will be discussed later.

Older brother (first born).	<i>Koya; si koya</i> , my elder brother. The pronoun is understood.
Elder brother.	<i>Manung</i> (Manila and southern dialect).
Elder sister.	<i>Kaká; si kaká</i> , my elder sister.
My father.	<i>Si amá.</i>
My mother.	<i>Si iná.</i>

This article is declined as follows:

Nom. John.	<i>Si Juan.</i>
Gen. John's; of John.	<i>Ni Juan; kay Juan.</i>
Dat. To, for John.	} <i>Kay Juan.</i>
Acc. John.	
Abl. From, with, John.	

When a name is to be used in the plural, the article of common nouns, *ang*, is used, as: The Johns, *ang mañgá Juan*; or better, *ang mañgá tina-tawag na Juan* (those who are called John).

The article of names has a special plural when coupled with certain words, as of the parents, relatives, companions, or the home.

Nom. John and his ———.	<i>Siná Juan.</i>
Gen. The field of John and his family.	<i>Ang búkid niná Juan.</i>
Dat. To, for, Pedro and his ———.	} <i>Ang kaná Pedrong búkid.</i>
Acc. The field of Pedro and his family.	
Abl. From, by, Pedro and his ———.	

<sup>a</sup> These two words are derived from "patid" and "ka," meaning "tied with the same cord." "Lalaki" is male and "babaye" is female. In Tagalog, however, separate words are used to express "elder brother," "elder sister," "younger brother or sister," etc.

*Si* is not used alone before names of persons unrelated to the speaker except in a joking way; in other cases the Spanish word *Señor*, Mr., is inserted as: *Ni Señor Blanco*, Mr. Blanco. *Ginoo* is the Tagalog equivalent for "Señor" and *Gat* for "Don." *Dayung* is "Doña." These terms are used by purists.

## THE ARTICLE OF COMMON NOUNS.

The article *ang* (the) is used with all common nouns, and also those proper nouns not applying to persons—i. e., the Pasig, *ang Pásig*; the Philippines, *ang Filipinas*. Sometimes this article is prefixed to names of cities. It is declined both in the singular and plural, the word *mañgá* (sign of plurality) being added in the latter case.

## DECLENSION OF "ANG."

Nom. sing.	The.	<i>Ang.</i>
Gen. sing.	Of the.	<i>Nang; sa.</i>
Dat. sing.	To, for, the.	<i>Sa.</i>
Acc. sing.	The.	<i>Nang; sa.</i>
Abl. sing.	From, by, the.	<i>Nang; sa.</i>
Nom. plur.	The.	<i>Ang mañgá.</i>
Gen. plur.	Of the.	<i>Nang mañgá; sa mañgá.</i>
Dat. plur.	To, for, the.	<i>Sa mañgá.</i>
Acc. plur.	The.	<i>Nang mañgá; sa mañgá.</i>
Abl. plur.	From, with, the.	<i>Sa mañgá; nang mañgá.</i>

The forms *ni* and *niná* of the article of names and the form *nang* of the article of common nouns are used when a word in the genitive follows a nominative in the sentence. Examples: The mother of John, *ang iná ni Juan*; the house of Thomas and his family, *ang bahay niná Tomás*; the darkness of the night, *ang kadilimán nang gab-i*.

The forms *kay*, *kaná*, and *sa* are used with the genitive when inserted between the nominative article and its noun. Examples: The mother of John, *ang kay Juan iná*; the house of Thomas and his family, *ang kaná Tomás bahay*; the darkness of the night, *ang sa gab-i na kadilimán*. Ancient Greek has almost this same construction.

## THE COMMON NOUN.

Nouns in the Tagalog language are of various classes; some are root words, whose derivation can not be traced; others are built up from roots, and many are foreign words, mainly from Spanish, although some Arabic and Sanskrit words are to be found, as well as a few from Chinese and other sources. They are indeclinable, and the sign of plurality is generally indicated by the word *mañgá* placed before the noun pluralized.

## VOCABULARY.

Banana (in general).	<i>Ságing.</i>
Bed.	<i>Pápag.</i>
Bedquilt.	<i>Kámot.</i>
Beer.	<i>Serbesa</i> (from Sp., <i>cerveza</i> ).
Blanket.	<i>Manta</i> (Sp.).
Bread.	<i>Tinápag</i> (from <i>tápag</i> , idea of kneading, i. e., kneaded).
Breadfruit tree.	<i>Antipolo; tipolo</i> . Antipolo is also a town in Rizal Province.
Butter; lard.	{ <i>Mantica</i> (Sp., <i>manteca</i> ).
Carabao (buffalo).	{ <i>Mantiquilla</i> (Sp., <i>mantequilla</i> ).
Cat, domestic.	<i>Kálabao; damúlag; anuang</i> . First is general.
	• <i>Pusa</i> . <i>Musang</i> is Malay for the palm-cat ( <i>Paradoxurus</i> ).

Cheese.	<i>Quiso</i> (Sp., <i>queso</i> ).
Chicken; fowl.	<i>Manuk</i> .
Child.	<i>Batà</i> . Also applied to house boy, servant ( <i>muchacho</i> ).
Chocolate.	<i>Siculate</i> (Mex. Sp., <i>chocolate</i> ; from Aztec).
Cocoanut.	<i>Niog</i> . Also applied to cocoa palm.
Cocoanut oil.	<i>Langis</i> .
Coffee.	<i>Cupé</i> (Sp., <i>café</i> ; from Arabic, <i>qahwa</i> ).
Corkscrew.	<i>Tirabusón</i> (Sp., <i>tirabuzón</i> ).
Corn (maize).	<i>Maís</i> (Sp., <i>maíz</i> ).
Cow.	<i>Baca</i> (Sp., <i>vaca</i> ).
Cup.	<i>Tasa</i> (Sp.).
Dog.	<i>Aso</i> ; <i>ayam</i> (rare), Bicol word.
Drinking vessel.	<i>Lumbo</i> ; <i>inumun</i> (from <i>inum</i> , idea of drinking).
Eggs.	<i>Itlog</i> .
Fish, dried salt.	<i>Dáing</i> .
Fish, fresh.	<i>Isdà</i> .
Flour (in general).	<i>Galapung</i> .
Food.	<i>Pagkain</i> .
Fork.	<i>Panduro</i> (Sp., <i>tenedor</i> ).
Goat.	<i>Kambing</i> .
Grape fruit.	<i>Dalandán</i> .
Hog; swine, domestic.	<i>Bábuy</i> .
Honey.	<i>Pulut</i> .
Horse.	<i>Cabayo</i> (Sp., <i>caballo</i> ).
House.	<i>Bátay</i> .
Lamp; light.	<i>Ilaóin</i> (from <i>ilao</i> , light).
Man (person).	<i>Táno</i> .
Mango.	<i>Mangá</i> .
Mat.	<i>Baniq</i> (Sp., <i>petate</i> ).
Meat (pulp).	<i>Lamán</i> .
Milk.	<i>Gatas</i> .
Native spoon.	<i>Sandok</i> .
Orange.	<i>Suha</i> ; <i>lukban</i> .
Pepper.	<i>Lara</i> ; <i>paminta</i> . (Possibly from Sp., <i>pimienta</i> .)
Plate.	<i>Pingán</i> .
Rat.	<i>Dugá</i> .
Rice (cooked).	<i>Kainin</i> .
Rice (hulled).	<i>Bigás</i> .
Rice (unhulled).	<i>Pátay</i> . Also applied to the grain.
Salt.	<i>Asín</i> .
Sheep.	<i>Topa</i> (from Sp., <i>topar</i> , "to butt").
Soap.	<i>Sabón</i> (Sp., <i>jabón</i> ).
Spoon.	<i>Cuchara</i> (Sp.).
Sucking pig.	<i>Bük</i> (Manila); <i>Kulig</i> (Laguna); <i>Buláo</i> (Marinduque).
Sugar.	<i>Asúcal</i> (Sp., <i>azúcar</i> ). Old name <i>tubó</i> , now "sugar-cane."
Sweet potato; yam.	<i>Camote</i> (Sp.). Large yam, <i>ubi</i> .
Table.	<i>Dítang</i> ; <i>lamesa</i> .
Table knife.	<i>Kampít</i> (Sp., <i>cuchillo</i> ).
Tea.	<i>Sá</i> (Chinese, <i>chá</i> ).
Tumbler.	<i>Vaso</i> (Sp.).
Vinegar.	<i>Sukà</i> .
Water.	<i>Tábig</i> .
Wine; liquor.	<i>Alak</i> (from Arabic, <i>araq</i> ).
Woman.	<i>Babáye</i> .

The definite and indefinite idea runs throughout the Tagalog language, and the words "to have," "not to have," "there is," "there is not," etc., bring this out plainly.

VOCABULARY.

Have (all persons; indef.).	<i>Mayróon</i> (lit., "there is;" from <i>dóon</i> , "there.")
Have (def.).	<i>Na sa.</i>
Have you (some, any)?	<i>¿Mayróon? ¿Mayróon ka bagá? ¿May?</i>
Have you (that, this)?	<i>¿Na sa iyo? (lit., Is with you?)</i>
I.	<i>Akó</i> (form with nominative; indef.).
Indeed; truly.	<i>Nga.</i>
Money.	<i>Salapí.</i> Also means half peso.
My.	<i>Akin; ko</i> (latter postfixed to definitives).
No.	<i>Hindi.</i>
Perchance.	<i>Kayá.</i>
Perhaps; some; any.	<i>Bagá.</i>
There is not.	<i>Wulá.</i>
What?	<i>¿Anó; anó bagá?</i>
Yes.	<i>O-o.</i>
Yes, sir.	<i>Opó.</i>
You (thou).	<i>Ka</i> (form with nominative; indef.).

*Akin* requires the article and is prefixed or else is preceded by a preposition.

Ex.: 1. Have you any rice? (*¿Mayróon kang bigás?*) Have you that rice? (*¿Na sa iyo iyáng bigás?*) 2. Yes, sir, I have some (*Opó, mayróon akó*). Yes, sir, I have it (*Opó, na sa ákin*).

*Mayróon* is used when asking in a general way, as in the market or in a shop or store; *na sa* is used when a certain object is meant. *Magkano* means "how much;" *ayáo* is "I do not wish to," and *alin* is "which." With the foregoing vocabulary all ordinary comforts and supplies, except clothing, can be asked for throughout the provinces where Tagalog is understood, and these words are generally understood throughout the island of Luzon on account of their general similarity to the corresponding words in other dialects. The most conspicuous exception is *túbig* (water), which is *danum* in Pampango, Ilocano, and other northern dialects of Luzon.

VOCABULARY.

Afternoon.	<i>Hápon.</i>
American.	<i>Americano</i> (Sp.); <i>Taga America.</i>
Bottle.	{ <i>Boten</i> (Sp., <i>botella</i> ). { <i>Prongo.</i>
Custom; habit.	<i>Ugal.</i>
Day; sun.	<i>Arao.</i>
Dress; clothes.	<i>Damít.</i>
Every day; daily.	<i>Arao-árao.</i>
Ganta (3 liters).	<i>Salap</i> (English equivalent, 3 quarts 1½ pints—3.1701).
Glass; crystal.	<i>Bábon.</i>
Gold.	<i>Gitó</i> (said to be from dialectical Chinese, <i>kin</i> , "gold," and <i>tsh</i> , "of," i. e., "golden;" Malay, <i>amas</i> ; native gold, <i>balitok</i> ).
Inkstand.	<i>Tintero</i> (Sp.).
Large jar.	<i>Tapáyan.</i>
Mirror.	<i>Salamin</i> (Malay, <i>chármin</i> ).

Priest.	<i>Paré</i> (Sp., <i>padre</i> ).
Ring.	<i>Singsing</i> (Malay, <i>chinchin</i> ).
Silver.	<i>Pilak</i> (Malay, <i>perak</i> , also place name).
Son or daughter (child).	<i>Anak</i> .
Spaniard.	<i>Español</i> (Sp.); <i>Taga Castila</i> (from <i>Castilla</i> , <i>Castile</i> ).
Stone.	<i>Bató</i> .
Tagalog.	<i>Tagálog</i> .
Town.	<i>Bayan</i> .
Well (noun).	<i>Bal-ón</i> .

Sex is distinguished by the addition of the words *lalaki*, "male," or *babáye*, "female," with the appropriate "tie" (*g*, *ng*, or *na*). Ex.: My sister (*Ang aking kapatid na babáye*—lit., The my female brother); my son (*ang aking anak na lalaki*).

A few words indicate sex in themselves, but they are very limited in number compared with those in Aryan languages.

## VOCABULARY.

Aunt.	<i>Alí</i> .
Father.	<i>Amá</i> .
Girl, unmarried woman.	<i>Dalaga</i> .
Male; man.	<i>Lalaki</i> .
Female; woman.	<i>Babáye</i> .
Miss; young lady.	<i>Bimibini</i> .
Mother.	<i>Iná</i> .
Uncle.	{ <i>Amain</i> . <i>Mamá</i> . Principally heard in Manila.
Young man; bachelor; youth.	<i>Bimatà</i> (from <i>batà</i> , boy, child).
Young man, unmarried.	<i>Bagongtáuo</i> (lit., "new man").

## THE "TIES."

The Tagalog ear dislikes the sequence of certain sounds, and for this reason three ties, "*g*," "*ng*," and "*na*," are much used, more especially when an adjective is prefixed to a noun or a noun in the genitive modifies another in the nominative.

The tie "*g*" is added to such an adjective or nominative if ending in "*n*," the genitive following the nominative modified. The adjective may precede the noun, as in English, or follow it, as is generally the case in Spanish. The tie is added to the noun in the latter case, if it ends in "*n*." Ex.: (1) Wisdom (*karunúngan*); great (*dakilá*); great wisdom (*karunúngang dakilá*). (2) Silver (*pilak*); mirror (*salamin*); silver mirror (*salaming pilak*).

The tie "*ng*" is added to words ending in a vowel not preceded by another vowel. *U*, as in *táuo*, is considered as a consonant, as it sounds nearly like the English "*w*," and is written with this letter by many natives. Ex.: A dutiful child (*Batang mabait*); a bottle of wine (*isang boteng alak*); a beautiful woman (*babáyeng magandá*); a Manila man (*isang táuon Maynilá*).

The tie "*na*" is used when the first word ends in any consonant (except "*n*") or in a diphthong. Ex.: A dutiful child (*Mabait na batà*); a large house (*báhay na malakí*); clear water (*túbig na malnáo*, or *malnáo na túbig*).

## NO INDEFINITE ARTICLE.

There is no special indefinite article (a or an) in Tagalog, although the numeral *isá* (one) may be used.



## THE VERB "TO BE."

The English verb "to be" may be sometimes represented in Tagalog by the particle *ay*, changing to 'y for euphony after a preceding vowel. Ex.: Is your horse white? (*¿Ang kabayo mo'y maputi?*) The bird is singing (*Ang ibon ay hungmuhuni*). Generally in questions the verb "to be" is understood, as: *¿Anó ang sabi mo?* (What did you say?—lit., What the said your?). The verb is understood also when a predicate adjective is used; as, My father is good (*Mabuti ang áking amá*). *Ay* also connects two clauses of equal force; as, If John comes, go away (*Kun dumátang si Juan, ay umalis ka*).

## FUTURE AND PAST OF "AY."

The particle *ay* is invariable as to tense, the idea of past or future being expressed by the answer or an adverb of time. Ex.: Beautiful then, she is is ugly now (*Maganda siya noón, ngayón ay pángit*). You will be sick to-morrow (*Búkas ikáo ay masakit*).

Some Tagalog writers use *ai* in place of *ay*, especially in newspaper work.

## THE CONJUNCTION "AND."

*At*, changing to 't, under the same circumstances in which *ay* changes to 'y, represents the conjunction "and." It may also stand for "because" in compound sentences when a cause is expressed; as, I can not read, because I have no spectacles (*Hindi akó makababasa sa pagka 't wala akong salamin*).

When *ay* and *at* are followed by a monosyllable, as *sa*, the vowel is not dropped.

## SECTION TWO.

The principal interrogative pronouns and adverbs are as follows:

What?	<i>¿Anó?</i>	When?	<i>¿Kailán?</i>
Who?	<i>¿Sino?</i>	How?	<i>¿Papa-anó?</i>
Which?	<i>¿Alin?</i>	How much (value)?	<i>¿Magkano?</i>
Where?	<i>¿Saán?</i>	How many?	<i>¿Ilán?</i>

*Anó*, "what," is declined as follows:

SINGULAR.		PLURAL.
Nom. What?	<i>¿Anó?</i>	No change.
Gen. Of what?	<i>¿Sa anó? ¿Nang anó?</i>	No change.
Dat. To, for what?	<i>¿Sa anó?</i>	No change.
Acc. What?	<i>¿Sa anó? ¿Nang anó?</i>	No change.
Abl. (Loc.) In, at what?	<i>¿Sa anó?</i>	No change.
Abl. (Ins.) By, with what?	<i>¿Nang anó?</i>	No change.

This pronoun is used only in speaking of things, never of persons. The expression *¿Anó ka?* means "What do you want?"

*¿Sino?*, "who," is declined as follows:

SINGULAR.		PLURAL.
Nom. Who?	<i>¿Sino?</i>	<i>¿Sino-sino?</i>
Gen. Whose, of whom.	<i>¿Kanino? ¿Nino?<sup>a</sup></i>	<i>¿Kanakanino?<sup>b</sup></i>
Other cases.	<i>¿Sa kanino?</i>	<i>¿Sa kanakanino?</i>

<sup>a</sup>Used only when the question is not heard or understood.

<sup>b</sup>Not *kanino-kanino*, as the first form is a trisyllable, and in Tagalog repetitions stop at the second syllable (or letter, as the case may be). *Kaninong mangn* and *sa kaninong* are also used.

Example: *¿Kaninong búkid iyán?* (Whose field is that?); *Sa capitán* (Of the mayor or presidente); *¿Nino?* (Whose?); *Sa capitán sa bayan* (Of the mayor of the town).

From early times the title of the mayor of a town or "pueblo" was "gubernadorcillo" (little governor). This name was changed in 1893 to "capitán municipal," and in 1898 to "presidente," a name retained under American administration. Natives ignorant of Spanish generally speak of the "capitán."

While *anó* is used for things and *sino* for persons, the pronoun *alín*, "which," is used for both. It is declined:

	SINGULAR.		PLURAL.
Nom. Which?	<i>¿Alín?</i>		<i>¿Alín-alín?</i>
Gen. Of which?	<i>¿Sa alín?</i>	<i>¿Nang alín?</i>	<i>¿Sa alín-alín?</i>
Dat. To, for what?	<i>¿Sa alín?</i>		<i>¿Sa alín-alín?</i>
Acc. What?	<i>¿Sa alín?</i>	<i>¿Nang alín?</i>	<i>¿Sa alín-alín?</i>
Loc. In, at which?	<i>¿Sa alín?</i>		<i>¿Sa alín-alín?</i>
Ins. By, with, etc., which?	<i>¿Nang alín?</i>		<i>¿Nang alín-alín?</i>

*Sa* with the genitive is preferable in answering a question. *¿Aling manḡá?* may also be used for the plural. The form *¿Manḡá alín?* is rather inelegant. Thus the English "Which men?" may be expressed by "*¿Alín-aling táuo?*" "*¿Alín manḡá táuo?*" or "*¿Manḡá aling táuo?*"

#### THE INTERROGATIVE ADVERBS.

These adverbs present no peculiarities and are used as in English. *¿Ilan?* (How many?) obviates the use of the pluralizing particle *manḡá*; as, *¿Ilang táuo?* (How many men?) In inquiring the price of an article in the market the restrictive form *magkakano* is generally used; as, "*¿Magkakano ang manḡá itlog?*" (How much for eggs?) But in speaking of purchasing the entire quantity *magkano* is right.

#### THE DEMONSTRATIVE PRONOUNS.

These are four in Tagalog, two being translated by "this," another by "that," and the fourth by the poetic form "yon."

The first is *yari*, and means "this." Strictly speaking, it should be used only to indicate an object nearer to the speaker than to the person addressed, but practically this pronoun is dropping out of use. For example, *Yaring áking puso* (This heart of mine), while more exact, is little heard, the following word *itó* (this) being used: *itong áking puso*. *Yeri* is a dialectical form.

*Yari* is declined as follows:

	SINGULAR.		PLURAL.	
Nom. This.	<i>Yari.</i>	These.	<i>Yaring manḡá.</i>	
Gen. Of this.	<i>Niri; dini sa.</i>	Of these.	<i>Niring manḡá.</i>	
Dat. To, for this.	<i>Dini sa.</i>	To, for these.	<i>Dini sa manḡá.</i>	
Acc. This.	<i>Niri; dini sa.</i>	These.	<i>Niring manḡá, etc.</i>	
Loc. At, in this.	<i>Dini sa.</i>	At, in these.	<i>Dini sa manḡá.</i>	
Ins. By, with this.	<i>Niri.</i>	By, with these.	<i>Niring manḡá.</i>	

The ordinary word meaning "this" is *itó*, and strictly denotes objects or persons equidistant from both speaker and the person spoken to. It is declined as follows:

	SINGULAR.		PLURAL.	
Nom. This.	<i>Itó.</i>	These.	<i>Itong manḡá.</i>	
Gen. Of this.	<i>Nitó; ditó sa.</i>	Of these.	<i>Nitong manḡá, etc.</i>	
Dat. To, for this.	<i>Ditó sa.</i>	To, for these.	<i>Ditó sa manḡá.</i>	

Acc. This.	<i>Dito sa.</i>	These.	<i>Dito sa mañgá.</i>
Loc. At, in this.	<i>Dito sa.</i>	At, in these.	<i>Dito sa mañgá.</i>
Ins. By, with this.	<i>Nitó.</i>	By, with these.	<i>Nítong mañgá.</i>

“That” is expressed in Tagalog by the word *iyán*, especially when applied to persons or objects nearer to the person spoken to than to the speaker. It is declined as follows:

SINGULAR.		PLURAL.	
Nom. That.	<i>Iyán.</i>	Those.	<i>Iyang mañgá.</i>
Gen. Of that.	<i>Niyán; diyán sa.</i>	Of those.	<i>Niyang mañgá, etc.</i>
Dat. To, for that.	<i>Diyán sa.</i>	To, for those.	<i>Diyán sa mañgá.</i>
Acc. That.	<i>Niyán; diyán sa.</i>	Those.	<i>Niyang mañgá, etc.</i>
Loc. At, in that.	<i>Niyán sa.</i>	At, in those.	<i>Niyán sa mañgá.</i>
Ins. By, with that.	<i>Niyán.</i>	By, with those.	<i>Niyang mañgá.</i>

The fourth demonstrative pronoun, *yaón*, means “yon,” although at present generally translated “that.” *Yóón* is a dialectical form. It is declined:

SINGULAR.		PLURAL.	
Nom. Yon (that).	<i>Yaón.</i>	Yon (those)	<i>Yaóng, mañgá.</i>
Gen. Of yon.	<i>Niyaón; dñon sa.</i>	Of yon.	<i>Niyaóng mañgá, etc.</i>
Dat. To, for yon.	<i>Dñon sa.</i>	To, for yon.	<i>Dñon sa mañgá.</i>
Acc. Yon.	<i>Niyaón; dñon sa.</i>	Yon.	<i>Niyaóng mañgá.</i>
Loc. At, in yon.	<i>Dñon sa.</i>	At, in yon.	<i>Dñon sa mañgá.</i>
Ins. By, with yon.	<i>Niyaón.</i>	By, with yon.	<i>Niyaóng mañgá.</i>

The particle *sa* follows the pronoun in each case as given, but it, as well as the pluralizing particle *mañgá*, belongs to the person or object pointed out, and not to the pronoun.

These four demonstratives have a peculiar idiomatic use in that they are repeated in the nominative after the person or object modified as well as preceding the same, in the latter case agreeing in number and case. Examples: This man (*Itong tauong itó*), both nominative singular. That boy's clothes (*Ang damit niyang batang iyán*); first, genitive singular; second, nominative singular. That man (has) much money (*Maraming salapi niyang (niyaóng) táuonng yaón*); lit., “much money of that man that.” (Generally with nominative.) *Itong bulaklak na itó'y diyán sa batang iyán* (This flower is for that child). In the second clause, the first pronoun is in dative and second in nominative.

#### ADVERBS OF PLACE.

From the four demonstrative pronouns the following adverbs of place are derived:

Here (close to the speaker).	<i>Dini.</i>
Here.	<i>Dito.</i>
There (near addressee).	<i>Diyán.</i>
Yonder (there).	<i>Dñon.</i>

With the particle *na* prefixed to this class of adverbs, the idea of “am,” “is,” “are” is expressed. It will be noted that the initial letter *d* is softened to *r* where the particle *na* is used alone.

Am, is or are here (close).	<i>Narini; nayeri; nandini.</i>
Am, is or are here (more distant).	<i>Narito; naitó; nandito.</i>
Am, is or are there.	<i>Nariyán; naiyán; nandiyán.</i>
Am, is or are yonder.	<i>Naroon; nayaón; nandoón.</i>

The particle *di* with the same class of adverbs expresses the past tense. For euphony the particle changes to *do* with *doón*.

Was or were here (close).	<i>Dirini.</i>
Was or were here (more distant).	<i>Dirito.</i>
Was or were there.	<i>Diriyan.</i>
Was or were yonder.	<i>Dorbon.</i>

The particle *pa* with the same adverbs expresses the future.

Will be here (close).	<i>Parini.</i>
Will be here (more distant).	<i>Parito.</i>
Will be there.	<i>Pariyan.</i>
Will be yonder.	<i>Parbon.</i>

Ex. Is the man there? (*Nariyan ba? ang táuo?*) He is not here, he is yonder (*Wala rito, narbon*). Where is Captain Tino (Faustino)? (*¿Saán narbon [or naandoón] Si Capitán Tino?*) In Manila (*Nasa Maynilá*). When will he come back? (*¿Kailan babalik?*) Possibly within a week (*Marahil sa isang lingó*). Who is his agent? (*¿Sino ang kaniyang katiwala?*) The Chinaman Ong Laico on Calle Real (*Ang insik Ong Laico sa Calle Real*). Thank you (*Salámat*).

#### THE PERSONAL PRONOUNS.

The personal pronouns in Tagalog should receive careful study, as they exhibit several peculiarities of form and use not found in English.

All personal pronouns have two genitives, the first form being prefixed to the accompanying noun or verb, and the second form suffixed. The two forms are not used in the same clause, the second form being preferred with the definite form of the verb. However, if the sentence commences with an adverb or negative particle, or is a question, the suffixed forms are placed before the verb.

The first person plural, like nearly all Malayan and Melanesian languages, has two forms, the first corresponding to "we" in a general sense, and including those spoken to, while the second form, like the editorial "we," excludes the person or persons addressed. There are also two dual forms, which may be translated "thou and I." These dual forms have the same meaning, the first form, *kitá*, being more general and used in Manila, Rizal, Laguna, Batangas, and Tayabas, while the second form, *katá*, is found in Bulacan, Nueva Ecija, and the Tagalog-speaking parts of Pampanga and Tarlac. Bataan probably follows Bulacan in style, while in Cavite the usage is like that of Manila, etc.

In the use of the personal pronouns together, a very different order is observed from English. The Tagalog order is "I (we), thou (you), and he, she (they)," ignoring the European custom of mentioning the listener first, the absent or third person next, and the speaker last. The Tagalog says "I and you, "I and John," and with the further peculiarity that he literally pluralizes the first pronoun and gives the pronoun or noun following its genitive form in the correct number. The examples will explain the matter more clearly.

The use of the word "it" is avoided by speakers of Tagalog. It is only used when objects are personified, as in stories, etc. See example.

#### FIRST PERSON SINGULAR.

Nom.	I.	<i>Aká.</i>
Gen.	Of me; my.	<i>Akin</i> (prefix); <i>ko</i> (suffix).
Other cases.	To, for, with, by me.	<i>Sa ákin.</i>

#### INCLUSIVE FIRST PERSON PLURAL.

Nom.	We (and you).	<i>Tayo.</i>
Gen.	Of us; our (and your).	<i>Atin</i> (prefix); <i>natin</i> (suffix).
Other cases.	To, for, etc., us (and you)	<i>Sa atin.</i>

## EXCLUSIVE FIRST PERSON PLURAL.

Nom.	We (not you).	<i>Kamí.</i>
Gen.	Of us; our.	<i>Amin</i> (prefix); <i>namín</i> (suffix).
Other cases.	To, for, etc., us.	<i>Sa amin.</i>

## FIRST PERSON DUAL.

		Southern form.	Northern form.
Nom.	We (thou and I).	<i>Kitá.</i>	<i>Katá.</i>
Gen.	Of us (we two); our.	<i>Kanítá</i> (p.); <i>ta</i> (s.).	<i>Atá</i> (p.); <i>ta</i> (s.).
Other cases.	To, for, etc., us (we two).	<i>Sa kanítá.</i>	<i>Sa atá.</i>

## SECOND PERSON SINGULAR.

Nom.	Thou (you).	<i>Ikáo</i> (prefix); <i>ka</i> (suffix).
Gen.	Of thee, thy (your).	<i>Iyó</i> (prefix); <i>mo</i> (suffix).
Other cases.	To, for, etc., thee.	<i>Sa iyó.</i>

The singular forms are still used in Tagalog, and when respect is intended, instead of using the plural, as in English, or the third person singular, as in Spanish, the particle *pó* is suffixed. The plural, also with *pó*, is used in Manila in many cases, but may be said to be an imitation of the Spanish *vosotros* (ye).

## SECOND PERSON PLURAL.

Nom.	You.	<i>Kayó.</i>
Gen.	Of you; your.	<i>Inyó</i> (prefix); <i>ninyó</i> (suffix).
Other cases.	To, for, etc., you.	<i>Sa inyó.</i>

## THIRD PERSON SINGULAR.

Nom.	He, she.	<i>Siyá.</i>
Gen.	Of him; of her; his; her.	<i>Kaniyá</i> (prefix); <i>niyá</i> (suffix).
Other cases.	To, for, etc., him, her.	<i>Sa kaniyá.</i>

## THIRD PERSON PLURAL.

Nom.	They.	<i>Silá.</i>
Gen.	Of them; their.	<i>Kanilá</i> (prefix); <i>nilá</i> (suffix).
Other cases.	Them (to, for, etc.).	<i>Sa kanilá.</i>

## POSSESSIVE PRONOUNS.

These are the same as the genitives of the personal pronouns and are generally preceded by the article *ang*. The following examples will show the variations:

My child.	{ <i>Ang áking anak.</i> { <i>Ang anak ko.</i>
Thy child.	{ <i>Ang iyong anak.</i> { <i>Ang anak mo.</i>
His (or her) child.	{ <i>Ang kaniyang anak.</i> { <i>Ang anak niyá.</i>
Our (of we two) child.	{ <i>Ang kanitang anak.</i> <i>Ang atang anak.</i> { <i>Ang anak ta.</i> <i>Ang anak ta.</i>
Our children (all of us).	{ <i>Ang ating manḡá anak.</i> { <i>Ang manḡá anak natin.</i>
Our child (excluding person spoken to).	{ <i>Ang aming anak.</i> { <i>Ang anak namín.</i>
Your child.	{ <i>Ang inyong anak.</i> { <i>Ang anak ninyó.</i>
Their child.	{ <i>Ang kanilang anak.</i> { <i>Ang anak nilá.</i>

The genitive forms of the personal pronouns used without a following noun are expressed with the article prefixed to the first genitive:

Mine.	<i>Ang ákin.</i>
Thine (yours).	<i>Ang iyó.</i>
His; hers.	<i>Ang kaniyá.</i>
Ours.	<i>Ang atin (incl.); ang amin (excl).</i>
Yours.	<i>Ang inyó.</i>
Theirs.	<i>Ang kanilá.</i>

The oblique cases with *sa* and the article also express this idea in Tagalog; as, Mine, *Ang sa ákin.*

Examples of two pronouns, or a pronoun with a noun:

He and I (lit. "we of him").	<i>Kami niyá.</i>
He and his father (they and his father).	<i>Silá nang kaniyang amá.</i>
John and I (we of John).	<i>Kami ni Juan.</i>
You and they (you of them).	<i>Kayó nilá.</i>
You and we (we of you).	<i>Kami ninyó.</i>

In Manila and large towns these forms are dying out of use, the Spanish style being used; as, John and I (*Si Juan at akó*).

To avoid the use of *siyá*, "it," to indicate an inanimate object, the word itself is repeated, or in answering a question a particle like *ñga* (certainly) is used. Ex.: *¿Mabuti bagá ang lakatán [a species of banana]?* (Is the lakatan good?) *Mabuti ñga* (Certainly [it is] good).

The third person plural is used to indicate great respect for a person, coupled with *pó*, and for still greater respect the word *kamahalan* (excellency) is used. Your excellency (*Ang inyong kamahalan*).

#### THE AFFIRMATIVE PARTICLES.

This name is applied to several adverbs, and also to some words which by themselves have no signification, which, added to pronouns, give them an intensive or indefinite meaning. The following are the ones most generally used. None begin a sentence except *kayá*.

Self; selves.	<i>Din.</i> ( <i>Rin</i> after preceding vowel.)
Perhaps.	<i>Bagá.</i> (Generally with indef. verb.)
Perhaps; for that.	<i>Kayá.</i> (May begin sentence.)
Also.	<i>Man.</i>
Also.	<i>Man din.</i> (Southern Tagalog only.)
Now.	<i>Na.</i> (No meaning alone.)
Certainly.	<i>Ñga.</i>
Certainly.	<i>Ñgani.</i> (Southern Tagalog; Bicol, <i>gñani</i> .)
Yet.	<i>Pa.</i>
Actually! Is that so!	<i>Palá.</i> (Idea of wonder inherent.)
At; in; to; for, etc.	<i>Sa.</i> (Greatly used word.)
Own.	<i>Sarili.</i>
Enough now; plenty.	<i>Siyá na.</i>

Ex.: *Akó rin; akó man* (I myself). *Siyá ñga* (he, certainly). *Ikáo man* (you also). *Ang sarili kong cabayo* (my own horse). *Oó ñga* (yes, certainly). *Hindí ñga* (no, indeed).

The particle *man* attached to an interrogative pronoun converts the latter into an indefinite pronoun. Ex.: *Anoman* (anything; something). *Alinman* (whichever; whatever). *Sinoman* (whoever). *Sinomang táuo* (anyone whomsoever).

These particles follow the monosyllabic pronouns, but precede the pronouns of more than one syllable, unless the latter begin the sentence, in which case the particle follows, as with a monosyllabic pronoun.

## INDEFINITE PRONOUNS.

Besides *anoman*, *alinman*, and *sinoman*, there are several words which may be used at times as indefinite pronouns, and at other times with adverbial force. One of these is *bálang*, which can be used for "some, any, and each." Ex.: *Bálang árao* (some day). *Ang bálang táuo* (any man). *Sa bálang isa* (for each one).

The numeral *isá* (one), prefixed to words like *árao* (day), and *táuo* (man) gives the idea of "one day; a certain man," etc. It is also used with demonstrative pronouns as follows: *Itong isa* (this one); *diyán sa isa* (to that other); *doón sa isa* (to that other yonder). *Isá* may be said to mean "other" among a few persons or objects, and the word *ibá* to designate "other" among many. *Ibang táuo* (another man completely); *ibang bágay* (another thing entirely).

*Tanan*, *dilan*, and *paua* mean everyone, "all" (persons). "All" (the adjective) is *lahat*.

## RELATIVE PRONOUNS.

These pronouns, which in English are expressed by "which," "that," "who," etc., are expressed very obscurely in Tagalog by means of the article *ang*, and the ties *g*, *ng*, and *na*. The Tagalog also has a negative relative pronoun *di*, translated by "who not," "which not," "that not." Ex.:

He who is well behaved is esteemed by all. *Ang mabuting ásal ay minamahal nang lahat.*

The book which you are reading is mine. *Ang librong binabasa mo'y ákin.*  
I did not receive the letter that you sent to me. *Di ko tinanggap ang sulat na ipinadala mo sa ákin.*

The man who does not disobey the laws will be protected in his rights. *Ang táuonng di sumasalansang ipagtatangol nang katuiran.*

The phrase "each other" is expressed by the particle *nagka* or *magka*, together with the appropriate noun or pronoun. Ex.: Do they understand each other? *¿Nagkakaalam silá (from alam)?*

The principal difficulty the student of Tagalog will experience here will be in the use of the exclusive and inclusive forms of the first person plural. The dual forms are little used in the nominative, but are quite frequently heard in the oblique and accusative cases. As has been remarked, these exclusive and inclusive forms are to be found in nearly all the Malayan languages, while in some of the allied Melanesian tongues, such as that of Fiji, the second and third persons have not only a dual, but a triple form, in addition to the ordinary plural. The Fijian first person has also the dual and triple forms, each of which are divided into an inclusive and exclusive form.

## SECTION THREE.

As has been previously explained, Tagalog root words may be used as nouns, verbs, adjectives, and adverbs in many cases, either by the context or particles affixed or suffixed. Naturally the noun is generally the simplest form, especially the concrete noun, but secondary or derivative nouns may be quite complicated in their construction. The noun is invariable in form, number being expressed by the word *mañgá*, or such words as "all," "many," etc., for the plural. Cases are expressed by the article or prepositions, and no gender is known. A great many common nouns in Tagalog are derived from the Spanish, a few from Chinese, and some from Arabic and Sanskrit sources. All Tagalog nouns may be used with the article.

The words for meals and some articles of food, cooking utensils, etc., vegetables, and fruits not previously mentioned are:

Breakfast.	<i>Ang almusal</i> (Sp., <i>almuerzo</i> ).
Midday meal.	<i>Ang tanghalian</i> ( <i>tanghalì</i> , midday).
Afternoon lunch.	<i>Ang minindal</i> (Sp., <i>merienda</i> ).
Supper.	<i>Ang hapunan</i> ( <i>hapon</i> , afternoon).
Meat or fish.	<i>Ang ulam</i> (Sp., <i>vianda</i> ).
Broth.	<i>Ang sabáo</i> .
Salted fish sauce.	<i>Ang patís</i> .
Salty or sour sauce.	<i>Ang sausawan</i> . ( <i>Samansan</i> means to dip any viand into liquid. The word "chowchow," so often heard, is Cantonese or Hongkong "pigeon English" for food.)
Pickles (bamboo sprouts, etc.).	<i>Ang achara</i> (Sp., <i>achia</i> , from Hindustani, <i>achār</i> , pickles).
Roasted or baked meat or fish (what baked or roasted).	<i>Ang inihao</i> . ( <i>Umihao</i> means "to roast or bake".)
Frogs' legs.	<i>Ang mangá hita nang palaká</i> .
Sucking pig.	<i>Lamán nang biik</i> .
Venison.	<i>Lamán nang usá</i> .
Wild pork.	<i>Lamán nang babuy damó; lamán nang pagil</i> .
The jungle fowl.	<i>Ang babuyo</i> .
The duck.	<i>Ang itik</i> .
The tree duck ( <i>Dendrocygna</i> ).	<i>Papan</i> .
The goose.	<i>Ang gansá</i> (Sansk., <i>hansa</i> , not from Sp. <i>gansa</i> , a goose).
The peacock.	<i>Ang paro real</i> (Sp.).
The turkey.	<i>Ang paro</i> (Sp.).
The pigeon.	<i>Ang kalapati</i> (Sansk. <i>parápáti</i> ; old Tag., <i>palapati</i> ).
The dove.	<i>Ang hatobat's muntí</i> .
The gizzard.	<i>Ang balombalonan</i> (from <i>balon</i> , a well; dim.).
The liver.	<i>Ang atay</i> .
The heart.	<i>Ang puso</i> .
The mudfish; walking fish.	<i>Ang dalag</i> (commonest fish in Luzon; <i>Ophiocephalus</i> ).
The following fish are much eaten in Luzon, and, having no English names, the Spanish names are given instead:	
The pampano ( <i>Scatophagus</i> ).	<i>Ang kitang</i> (best fish in Luzon).
The sábalo ( <i>Auratus</i> ).	<i>Ang bangós</i> (large fish, common).
The corvina ( <i>Osteochilus</i> ).	<i>Ang apáhap</i> .
The liza.	<i>Ang bának</i> .
The boca-dulce.	<i>Ang mamali</i> .
The sea products eaten are:	
The oyster.	<i>Ang tababá</i> .
The shell of a clam, etc.	<i>Ang kabibi</i> . ( <i>Macabebe</i> is said to mean "Where there are clams," Pampungan dialect.)
The lobster.	<i>Ang ulang</i> .
The crab.	<i>Ang alimanggo</i> .
The small crab.	<i>Ang alimasag</i> .
The shrimp.	<i>Ang hipon</i> . ( <i>Bilarang-hipon</i> , village, northeast of Manila, "shrimp-drying place.")
Vegetables.	<i>Ang gúlay</i> .
The mongo.	<i>Ang bulátong</i> .
The radish.	<i>Ang labanós</i> (Sp., <i>rabano</i> ).
The eggplant.	<i>Ang talong</i> .



The gabe root.	<i>Ang gabi.</i>
The peanut.	<i>Ang maní, Arawak (West Indian word).</i>
The lomboy (fruit).	<i>Ang díhat.</i>
The guayava.	<i>Ang bayabas.</i>
The lime.	<i>Ang dáyap.</i>
The apple.	<i>Ang mansanas (Sp., manzana).</i>
The watermelon.	<i>Ang pakuán.</i>
The cook.	<i>Ang taga pañgósina.</i>
The kitchen (cooking place).	<i>Ang pinaglulutoan (from lutò, cooking).</i>
Crumbs; scraps.	<i>Mumo.</i>
The dining room.	<i>Ang silid na kakanán.</i>
The fireplace.	<i>Ang kalán; ang dapo.</i>
Earthen cooking pot (medium size).	<i>Ang palayok.</i>
Small earthen pot.	<i>Ang anglit.</i>
Large earthen pot.	<i>Ang kating-an.</i>
The frying pan.	<i>Ang kawali.</i>
The gridiron (broiler).	<i>Ang ihaoan (from umihao, to roast).</i>
The pitcher.	<i>Ang bañgá; ang galong.</i>
Earthen pitcher.	<i>Ang tábu.</i>
The bowl.	<i>Ang mankok.</i>
The jug.	<i>Ang saro (Sp., jarro).</i>
The saltcellar.	<i>{ Ang palasinan (from asín, salt).</i>
The pot cover.	<i>{ Ang souik (without cover).</i>
The sieve.	<i>Ang tuntong.</i>
The bamboo tray.	<i>Ang bithay.</i>
The basket.	<i>Ang biláo.</i>
The fire.	<i>Ang bákol.</i>
The smoke.	<i>Ang apuy.</i>
	<i>Ang asó (accent distinguishes from aso, dog).</i>
The firewood.	<i>Ang káhoi nang pañgatong.</i>
The names for parts of a house, household furniture and articles, and ordinary tools, are given in the following list. Many of these names are borrowed from the Spanish language:	
The house.	<i>Ang báhay (possibly Sansk., valaya, an inclosure, through Malay, bálei, hall, court; but the Hawaiian is hale, and there are similar words in other Polynesian dialects).</i>
The room.	<i>Ang silid.</i>
The bathroom.	<i>Ang paliguan (lit., "bathing place").</i>
The water-closet.	<i>Ang cumón (Sp. word).</i>
The door.	<i>Ang pintó.</i>
The doorway.	<i>Ang pintoan.</i>
The window.	<i>Ang limb; ang duruñgawan (from duñgao, to appear at the window); ang hintana (Sp.).</i>
The ladder (stairway).	<i>Ang hagdán.</i>
The step (round of ladder).	<i>Ang baitang.</i>
The balcony.	<i>Ang tanawan (lit., "watchtower").</i>
The post or pillar.	<i>Ang haligi.</i>
The kitchen platform.	<i>Ang batalán.</i>
The roof.	<i>Ang bubong.</i>
The gable.	<i>Ang balisbisan.</i>
The gutter pipe.	<i>Ang alolod.</i>
The corner.	<i>Ang súlok.</i>
The window sill.	<i>Ang palababán.</i>
The balustrade.	<i>Ang guayabán.</i>

The prop (against winds).	<i>Ang súhay.</i>
The partition (wall).	<i>Ang dingding.</i>
The household furniture.	<i>Ang kasangkapan sa báhay.</i>
The chair.	<i>Ang upán</i> (from <i>umupó</i> , to sit down).
The table.	<i>Ang lamesa</i> (Sp., <i>mesa</i> ).
The clothes press (or cupboard).	<i>Ang simpanan.</i>
The bed.	<i>Ang pápag; ang cama</i> (Sp.).
The quilt.	<i>Ang kómot.</i>
The pillow.	<i>Ang únan.</i>
The head (of a bed).	<i>Ang olohán; ang olonán.</i>
The mosquito net.	<i>Ang kulambó.</i>
The wash basin.	<i>Ang hilamusan.</i>
The water.	<i>Ang túbig.</i>
The soap.	<i>Ang sabón</i> (Sp., <i>jabón</i> ).
The towel.	<i>Ang balindang.</i>
The tooth brush (foreign).	<i>Ang cepillo nang nāgipin</i> ( <i>cepillo</i> , Sp. for "brush").
The tooth brush (native).	<i>Ang sipan.</i>
The clothes brush.	<i>Ang cepillo nang damít.</i>
The pail or bucket.	<i>Ang timbá.</i>
The night vessel.	<i>Ang ihán; ang orinola</i> (Sp.).
The trunk.	<i>Ang cabán.</i>
The valise.	<i>Ang tampipi; ang takbá.</i>
The key.	<i>Ang susi</i> (Chinese, <i>sosi</i> ).
The padlock.	<i>Ang candado</i> (Sp. word).
The lock.	<i>Ang cerradura</i> (Sp. word).
Thread.	<i>Simítid</i> (spun, from <i>sítid</i> , spin).
The needle.	<i>Ang karáyom.</i>
The pin.	<i>Ang aspíler</i> (Sp., <i>alfiler</i> ).
Silk thread.	<i>Simítid na sullá</i> (Sansk., <i>sútra</i> ).
The scissors.	<i>Ang guntíng.</i>
The thimble.	<i>Ang dedal</i> (Sp. word).
The eyeglasses or spectacles.	<i>Ang salamin sa matá.</i>
The picture; image.	<i>Ang larawan.</i>
The household shrine.	<i>Ang altar sa báhay.</i>
Wick for cocoanut-oil lamp.	<i>Ang tinsim</i> (from Chinese <i>tientsim</i> ).
Cocoanut-oil lamp.	<i>Ang tinghoy</i> (from Chinese).
The lamp (old name).	<i>Ang sombo; ang simbo</i> ( <i>Isaán</i> now used).
Matches.	<i>Apuyan; posporos</i> (Sp., <i>fósforos</i> ).
Fire-making sticks.	<i>Ang puyosan</i> (similar to those of North American Indians).
The flint.	<i>Ang pingkian; ang pantiñgan</i> (local).
The steel.	<i>Ang binuton.</i>
The tinder.	<i>Ang lúlog.</i>
Rice mill (hand).	<i>Ang giliñgán</i> (from <i>giling</i> , to grind).
The rice mortar.	<i>Ang lusong</i> (said to be origin of "Luzon," but improbable).
The rice pestle.	<i>Ang halo.</i>
The small mortar.	<i>Ang lusonglusonñgan.</i>
The small pestle.	<i>Ang kamay</i> (lit., "the hand" or "arm").
The broom.	<i>Ang walís</i> (verb <i>walís</i> means "to remove").
The mop (cloths).	<i>Ang panñgaskos.</i>
The razor.	<i>Ang panñpíhit</i> (from <i>áhít</i> , to shave; also called <i>ang labasa</i> , from Sp. <i>navaja</i> , razor).
The sadiron (flatiron).	<i>Ang prinisa</i> (Sp., <i>la prensa</i> , the press).

The tongue.	<i>Ang sapa.</i>
The balance.	<i>Ang timbangán</i> (from <i>timbang</i> , a weight); also <i>ang talaró</i> (local word).
The hook.	<i>Ang pan̄galáuit.</i>
The clothesline.	<i>Ang sampayan</i> (from <i>sampay</i> , to hang out clothes).
The tablecloth.	<i>Ang mantel</i> (Sp. word).
The gaff (used in cock fighting).	<i>Ang tári.</i>
The bird whistle.	<i>Ang pan̄gati</i> (used to lure or decoy birds).
The rope.	<i>Ang lúbid.</i>
The twine.	<i>Ang písi.</i>
Chinese twine.	<i>Leteng.</i>
The wire.	<i>Ang kawat</i> ; <i>ang kawar</i> (rare).
The chain (iron or gold, etc.).	<i>Ang tanikalá</i> (old word, <i>talikalá</i> ).
Yard (of house).	<i>Bahayan</i> (lit., "house place").
Garden.	<i>Halamanan</i> (lit., "plant place").
Plant (any sown plant except rice).	<i>Halaman.</i>
The hoe.	<i>Ang asarol.</i>
The sickle.	<i>Ang kárit.</i>
The shovel.	<i>Ang pandok</i> (from <i>salok</i> , to stir up).
The spade.	<i>Ang pala</i> (Sp. word).
The pincers (small).	<i>Ang tami</i> (Chinese word).
The vise.	<i>Ang gato</i> (Sp. word).
The wrench.	<i>Ang pamihít nang tornillo</i> (lit., "screw turner").
The saw.	<i>Ang laguri.</i>
The hammer.	<i>Ang pamókpok</i> (from <i>pokpok</i> , to strike).
The hatchet.	<i>Ang pathao.</i>
The ax.	<i>Ang palakol.</i>
The plane.	<i>Ang katan.</i>
The chisel.	<i>Ang pait.</i>
The auger.	<i>Ang pangbutas.</i>
The gimlet.	<i>Ang pasol.</i>
The file.	<i>Ang kíkil.</i>
The wood turner.	<i>Ang talikán.</i>
The anvil.	<i>Ang palihan.</i>
The stake.	<i>Ang tulos.</i>
The pulley.	<i>Ang kaló.</i>
The lever.	<i>Ang panghikwat.</i>
The adze.	<i>Ang darás.</i>
The rule.	<i>Ang panúkat</i> (from <i>sukat</i> , to measure).
The pick.	<i>Ang píko</i> (Sp., <i>pico</i> ).
The painter's or carpenter's scaffold.	<i>Ang palapala.</i>
The plow.	<i>Ang araro</i> (Sp., <i>arado</i> ).
The beam.	<i>Ang sudsud.</i>
The plowshare.	<i>Ang ugít.</i>
The guiding cord.	<i>Ang ságuul</i> (also means "fine comb").
The yoke.	<i>Ang pamítik</i> (from <i>pítik</i> , to snap with a line).
The rice field.	<i>Ang patód.</i>
	<i>Ang palagám.</i>

Practically all names connected with horses are Spanish, as that animal was introduced by the Spaniards, and the Spanish terms are understood throughout the Tagalog region. The following words, however, are useful in connection with leading animals.

re; grass.	<i>Sacate; damó</i> (Sp., <i>zacate</i> ).
and rice straw.	<i>Palay.</i>
hives (also honey).	<i>Pulot</i> (much fed to native ponies).
shelter.	<i>Tayakad.</i>
with peaked roof.	<i>Barongbarong.</i>
Early all names of edifices are also Spanish, but a few are native, or been invented from other words. Among them are:	
church.	<i>Ang simbahan</i> (from <i>simba</i> , to hear mass; <i>samba</i> , to adore or worship).
townhall.	<i>Ang tribunal</i> (Sp. word).
schoolhouse.	{ <i>Ang escuela</i> (Sp. word). <i>Bahay nang arulán</i> (from <i>aral</i> , to teach; to learn).
warehouse.	<i>Ang kumálig</i>
rice mill (water or steam power).	<i>Ang bigasan</i> (from <i>bigás</i> , hulled rice).
sugar mill.	<i>Ang alitisan.</i>
distillery.	<i>Ang alakán</i> (from <i>alak</i> , wine).
limekiln.	<i>Ang apugan</i> (from <i>ápug</i> , lime).
mountain.	<i>Ang dampa; ang kubu; ang sauong</i> (mountain term).
cemetery.	<i>Ang campo santo</i> (Sp.); <i>ang libiñgan</i> (Tagalog word also means "grave").
cockpit.	<i>Ang sabuñgan</i> (from <i>sabung</i> , to fight with gamecocks.)
street.	<i>Ang langsañgan.</i>
road.	<i>Ang daan.</i>
rail or path. (of animal).	<i>Ang ludnás; agtás</i> (narrow trail).
snake.	<i>Bolaos; onog; bagmos.</i>
plantation.	<i>Ang pilápil.</i>
irrigated land.	<i>Ang bukirán; ang hacienda</i> (Sp.).
ridge.	<i>Tubigan</i> (from <i>túbig</i> , water).
bamboo bridge.	<i>Ang tulay.</i>
sugar-cane field.	<i>Ang tulay na kawayan.</i>
field; the country.	<i>Ang tubohán</i> (from <i>tubó</i> , sugar cane).
itch.	<i>Ang bíkid.</i>
gaol or prison.	<i>Ang paduhyan.</i>
guardhouse or sentry box.	<i>Ang bilañgan.</i> ( <i>Bilibid</i> is the Manila prison only.)
asylum.	<i>Ang bantayan</i> (from <i>bantay</i> , guard).
locks.	<i>Ang tataguán.</i>
fire (conflagration).	<i>Ang pañgáto.</i>
park.	<i>Ang sunog.</i>
bonfire (signal fire).	<i>Ang alipato.</i>
coconut grove.	<i>Ang sigá.</i>
corral or inclosure.	<i>Ang niógan.</i>
hangar.	<i>Ang karurukan.</i>
floor.	<i>Ang labañgán.</i>
	<i>Ang sahig.</i>
Words pertaining to the office are generally Spanish, although a few of native origin. The most useful are:	
(writing).	<i>Opisina</i> (Sp., <i>oficina</i> ).
	<i>Sulatán; escritorio</i> (Sp.).
	<i>Libro</i> (Sp.).
library.	<i>Biblioteca</i> (Sp.).
	<i>Súlat</i> (from Arabic <i>s'urat</i> , a chapter of the Koran).
	<i>Panúlat; pluma</i> (Sp.).

Pencil.	<i>Lapis; lápiz (Sp.).</i>
Ink.	<i>Tinta (Sp.).</i>
Red Ink.	<i>Tintang pulá.</i>
Mail.	{ <i>Padalahan (from dalá, to carry).</i> <i>Correo (Sp.).</i>
Post-office.	<i>Administración de correos (Sp.).</i>
Letter carrier.	<i>Magdadalá nangsúlat; cartero (Sp.).</i>
Telegraph office.	<i>Estación de telégrafos (Sp.).</i>
Telegram.	<i>Telegrama (Sp.).</i>
Messenger (orderly).	<i>Sugo; Ordenanza (Sp.).</i>
Typewriter.	<i>Máquina de escribir (Sp.).</i>
Paper (in general).	<i>Papel (Spanish heavy paper, <i>papel de barba</i>).</i>
Blotting sand (fine).	<i>Margaha (Sp., common sand is <i>buhanágin</i>, Tag.).</i> <i>Papel secante (Sp.).</i>
Blotting paper.	<i>Ang sansinukuban; sandaigdigan.</i>
The globe (world).	<i>Ang lupa.</i>
The earth (ground).	<i>Ang bundók.</i>
The mountain.	<i>Ang kabundukan.</i>
Mountain country.	<i>Ang buñgin.</i>
The precipice.	<i>Ang burol; gulod.</i>
The hill.	<i>Ang batá.</i>
The crack; crevice.	<i>Ang lungá; ang yunáib.</i>
The cave.	<i>Ang ilang.</i>
The wilderness.	<i>Ang butas.</i>
The hole.	<i>Ang párang.</i>
The prairie; pasture, meadow.	<i>Ang gubat.</i>
The forest; timber.	<i>Ang dumuhan.</i>
The bush; the brush.	<i>Ang kawayanán.</i>
The bamboo thicket.	<i>Ang katalabahan.</i>
The reedy ground.	<i>Ang batohan.</i>
The rocky place (quarry).	<i>Ang katnikan.</i>
The thorn bush.	<i>Ang kaputikan (from <i>putik</i>, mud).</i>
The muddy country.	<i>Ang bukal nang túbig.</i>
The spring.	<i>Ang batis.</i>
The stream; brook.	<i>Ang ilog.</i>
The river.	<i>Ang holó.</i>
Source of river.	<i>Ang pangpang.</i>
The bank.	<i>Ang dalumpáing.</i>
Bank of river or seashore.	<i>Ang danaw (danum, water in Pam-pango, Ilocano, etc.).</i>
The pool.	<i>Ang sálog (sálog, river in Bicol).</i>
The pond.	<i>Ang lali; ang labón (Malabón, swampy place).</i>
The swamp; slough.	<i>Ang ilat.</i>
The ravine or gulch.	<i>Sapa (Sp., estero).</i>
Tidewater creek.	<i>Ilog na malálim.</i>
Deep (unfordable) river.	<i>Ang kataliman.</i>
The depth.	<i>Ang mababao na ilog (also "ford").</i>
The shallowness (of river)	<i>Ang tawran.</i>
The ferry.	<i>Ang tabáo.</i>
The ferryboat or raft.	<i>Ang lakó (also "curve").</i>
The bend (of river).	<i>Lungá (also "cave").</i>
Hole (in river).	<i>Ang talón nang túbig.</i>
The waterfall. <sup>a</sup>	<i>Ang ululi; ang ipuipu; ang alimpuyó.</i>
The whirlpool.	<i>Ang ulálim nang ilog.</i>
The bottom (of river).	<i>Ang ulálim nang ilog na putikan.</i>
Muddy bottomed.	

<sup>a</sup>The most famous Tagalog region waterfall is that of Botokan, near Majayjay, La Laguna Province.

Gravelly or rocky bottom.	<i>Ang ilálim nang ilog na batohán.</i>
Sandy bottomed.	<i>Ang ilálim nang ilog na buhawnginam.</i>
Steep bank.	<i>Pangpang na matarik.</i>
Low bank.	<i>Pangpang na mababát.</i>
The landing place.	<i>Ang dalampasigan.</i>
The current.	<i>Ang agos.</i>
Strong current.	<i>Maagos.</i>
Weak current.	<i>Mahinang agos.</i>
Very weak current.	<i>Matining agos.</i>
Place where there is a strong current.	<i>Agusan.</i>
The mouth (of a river).	<i>Ang wawa</i> (also "bar." <i>Sabang</i> means "mouth" also; Bicol "sabung").

Tagalog is rich in nautical terms, the principal ones being as follows:

The high sea; ocean.	<i>Ang láot</i> (Malay, <i>laut</i> ).
The sea (in general).	<i>Ang dágat.</i>
Lake (large).	<i>Dagatan.</i>
Lakelet.	<i>Dagatdagutan.</i>
Everything in the sea.	<i>Sandagatan.</i>
The seas themselves.	<i>Karagatan</i> (singular in Tagalog). D. to R.
Warm water.	<i>Malaragat.</i> D. to R.
Salt water.	<i>Tábig na álat.</i>
Fresh water.	<i>Tábig na tabang.</i>
The coast (sea or lake).	<i>Ang baybay.</i>
The reef.	<i>Ang bankota.</i>
The sunken rock.	<i>Ang butó sa dágat.</i>
The port; anchorage; landing place.	<i>Ang doóngan</i> (also <i>dalampasigan</i> ).
The bar.	<i>Ang wawa</i> (also "mouth of a river").
The channel.	<i>Ang canal</i> (Sp. word).
The light-house.	<i>Ang parol</i> (from Sp., <i>faro</i> ).
The cape; point.	<i>Ang Lonjós; ang Tanguay</i> is Cavite Point only).
The island.	<i>Ang pulo.</i>
The gulf.	<i>Ang walá.</i>
The bay.	<i>Ang look.</i>
The wave.	<i>Ang alon.</i>
The tide.	<i>Ang alagouak</i> (rare); <i>ang marea</i> (Sp. word).
High tide.	<i>Ang laki.</i>
Ebb tide.	<i>Ang kati.</i>
The strait.	<i>Ang kitid.</i>

The principal terms for the heavenly bodies, divisions of time, points of the compass, and meteorological phenomena are as follows:

The sun; the day.	<i>Ang áraw.</i> ( <i>Bayan</i> is a rare word for "day." Ex.: <i>malálim ang bayan</i> , midday or a great day.)
The moon; the month.	<i>Ang buán.</i>
The year.	<i>Ang taón.</i>
One year.	<i>Sangtaón.</i>
Every year.	<i>Taontaón.</i>
Each year.	<i>Manaón; mamananón.</i>
Monthly.	<i>Buangbuán.</i>
New moon.	<i>Bagong buán.</i>
Full moon.	{ <i>Kabilugan nang buán.</i> { <i>Palabang buán</i> (rare). { <i>Kamatayan nang buán.</i>
Old moon.	{ <i>Bugtong</i> (rare).

Time.	<i>Ang árao.</i>
The star.	<i>Ang bituin.</i>
Venus; the evening star.	<i>Tunglaw dagát</i> (lit., "light of the sea").
The Pleiades; the seven stars.	<i>Mapálan.</i>
The morning star.	<i>Ang tala.</i>
The shooting star.	<i>Ang bulalakao.</i>
The comet.	<i>Ang bituin may buntot.</i>
The sky.	<i>Ang langit.</i>
The break of day.	<i>Ang liwayway.</i>
The dawn.	<i>Ang madaling árao.</i>
The morning.	<i>Ang umaga; aga.</i>
Midday.	<i>Ang tungáli</i> (Malay, <i>tínguh-ari</i> ).
Afternoon (evening).	<i>Ang lapon.</i>
Night.	<i>Ang gabi.</i>
The daylight; sunlight.	<i>Ang sinag nang árao.</i>
Moonlight.	<i>Ang sinag nang buán.</i>
To-morrow.	<i>Búkas.</i>
Yesterday.	<i>Kahapon.</i>
Day before yesterday.	<i>Kamakalauá.</i>
A few days ago.	<i>Kamakailán.</i>
After a while.	<i>Mamayá-maya.</i>
(Three) days ago.	<i>Kamakatatló.</i>
(Ten) days ago.	<i>Kamakapáno.</i> ( <i>Kamaka</i> expresses "days ago.")
One week.	<i>Isang lingó</i> (corruption of Sp., <i>Domingo</i> , Sunday).
Every week, weekly (adv.).	<i>Lingolingo.</i>

The names of the days are Spanish, Sunday being called *Lingo*, corrupted from *Domingo*. *Lingo* is also used for "week." The word "minute" is also taken from Spanish, and the word for hour is a corruption of the Spanish word *hora*. The names of the months, days, and other divisions of time from Spanish are given below for convenience of the student.

January.	<i>Enero.</i>
February.	<i>Febrero.</i>
March.	<i>Marzo.</i>
April.	<i>Abril.</i>
May.	<i>Mayo.</i>
June.	<i>Junio.</i>
July.	<i>Julio.</i>
August.	<i>Agosto.</i>
September.	<i>Septiembre.</i>
October.	<i>Octubre.</i>
November.	<i>Noviembre.</i>
December.	<i>Diciembre.</i>
The month of January.	<i>Ang buang enero.</i>
Sunday.	<i>Lingo</i> (from Sp., <i>domingo</i> ).
Monday.	<i>Lunes.</i>
Tuesday.	<i>Martes.</i>
Wednesday.	<i>Miércoles.</i>
Thursday.	<i>Jueves.</i>
Friday.	<i>Viernes.</i>
Saturday.	<i>Sábado.</i>
The beginning.	<i>Ang mulá.</i>
The middle.	<i>Ang pagitan.</i>
The end.	<i>Ang katapusan; ang hanáan.</i>
The hour.	<i>Ang oras</i> (from Sp., <i>hora</i> ).
Watch; clock.	<i>Orasán.</i>
Half hour.	<i>Kalahating oras.</i>
Minute.	<i>Minuto.</i> (Sp. word).

Second.	<i>Segundo</i> (Sp. word).		
The dry season.	<i>Ang tagáras</i> (from <i>áras</i> , sun).		
The wet season.	<i>Ang tagulán</i> (from <i>ulán</i> , rain).		
The daylight.	<i>Ang kaliránagan</i> (from <i>liránag</i> , light; Ilocano, <i>Laog</i> , capital of Ilocos Norte), noun.		
The darkness.	{ <i>Ang kadilimán</i> (from <i>dilim</i> , dark), noun.		
The north.	{ <i>Ang karilimán</i> . (D. to R.)		
The east.	<i>Ang hilaga</i> (also "the north wind"). <i>Ang silanganán</i> (lit., "rising place," sun, etc.).		
The south.	<i>Ang habáyat</i> (also "the south wind").		
The west. <sup>a</sup>	<i>Ang kalunuran</i> (from <i>lunod</i> , drown).		
The northeast wind.	<i>Ang amihan</i> .		
Wind or air.	<i>Ang hangin</i> .		
The weather.	<i>Ang panahón</i> .		
Seasonableness.	<i>Kapanahonan</i> ; also <i>musin</i> . ( <i>Kapanahonan</i> also means "opportunity," in some cases.)		
The heat.	<i>Ang uit</i> . Heat (abstract), <i>Kaimitan</i> .		
The cold.	<i>Ang lamig</i> . Cold (abstract), <i>kalamigan</i> .		
The earthquake.	<i>Ang lindol</i> .		
The dew.	<i>Ang hamog</i> .		
The earth smeli.	<i>Ang alinóóm</i> . (Smell of earth after rain.)		
The mist or fog.	<i>Ang úlap</i> .		
The cloud.	<i>Ang alapaáp</i> .		
The rain.	<table border="0"> <tr> <td rowspan="2"> <i>Ang ulán</i>. <i>Ang ambán</i>. </td> <td rowspan="2">           } Rare words are <i>lauwaga</i>, a little rain; <i>lawalawa</i>, a drizzle; <i>anata</i>, moderate steady rain; <i>tikatik</i>, gentle, continuous rain, and <i>lourak</i>, a rain with great drops.         </td> </tr> <tr> </tr> </table>	<i>Ang ulán</i> . <i>Ang ambán</i> .	} Rare words are <i>lauwaga</i> , a little rain; <i>lawalawa</i> , a drizzle; <i>anata</i> , moderate steady rain; <i>tikatik</i> , gentle, continuous rain, and <i>lourak</i> , a rain with great drops.
<i>Ang ulán</i> . <i>Ang ambán</i> .			
The drizzle.			
A hard shower.	<i>Isang bucsó nang ulán</i> .		
The inundation (flood).	<i>Ang bahá</i> .		
The rainbow.	<i>Ang bahaghari</i> (lit., "the king's sash").		
The lightning flash.	<i>Ang kidlat</i> .		
The thunderbolt.	<i>Ang lintik</i> .		
The thunder.	<i>Ang kulog</i> .		
The storm.	<i>Ang onós</i> .		
The hurricane; typhoon.	<i>Ang bagyó</i> .		
The cyclone; tornado.	<i>Ang bahawí</i> .		
The tempest.	<i>Ang sigwá</i> .		
The whirlwind.	<i>Ang ipoipo</i> .		
The ice.	<i>Ang hielo</i> (Sp. word. Also <i>tubig na bató mulamig</i> or "cold-stone water.")		
The hail.	<i>Ang granizo</i> (Sp. word; rare in Philippines).		
Heavy rain cloud.	<i>Ang goát</i> (rare).		
The snow.	<i>Ang nieve</i> (Sp. word; known from books only).		

<sup>a</sup> As the Tagalogs were originally sea rovers, the heavenly bodies sunk in the sea to them, so they say; the "drowning place" for the west.



Navigation was considerably developed by the Tagalogs prior to the arrival of the Spaniards, and a considerable maritime vocabulary developed. The words in ordinary use are:

The vessel.	<i>Ang sasakyán.</i>
The sail.	<i>Ang láyag.</i>
The art of sailing; navigation.	<i>Ang paglaláyag.</i>
Anyone aboard.	<i>Ang sakay</i> (formerly "oarsman," "paddler").
Sailor; mariner.	<i>Tagiragat</i> (lit., "sea dweller").
Pilot.	<i>Malim</i> (Arabic); <i>práctico</i> (Sp.).
The rudder.	<i>Ang ugít.</i>
The compass.	<i>Ang brújula</i> (Sp.).
The mast.	<i>Ang palo</i> (Sp. word); <i>ang sundong</i> (rare).
The yard.	<i>Ang batanġan</i> (Batangas Province).
The outrigger.	<i>Ang katig.</i>
The bow.	<i>Ang dlońg.</i>
The stern.	<i>Ang huli nang sasakyán.</i>
The boat pole.	<i>Ang tikín.</i>
The paddle.	<i>Ang sagwán.</i>
The paddler.	<i>Ang mananagwán</i> (S. to N.); (Fil. Sp., <i>banquero</i> ).
The oar.	<i>Ang gáod.</i>
The oarsman; rower.	<i>Ang manġagáod.</i>
Paddling.	<i>Ang pagsagwán.</i>
Rowing.	<i>Ang pag-gáod.</i>
Sculling.	<i>Ang pagliuliu</i> (Chinese word, <i>liu</i> ).
The cover (of boat or canoe).	<i>Ang karang.</i>
The canoe.	<i>Ang bangká.</i>
The prau.	<i>Ang parao.</i>

Political and natural subdivisions are as follows, in so far as they pertain to social relations:

The Philippine Islands.	<i>Ang kapuluhan Filipinas.</i>
The Visayan Archipelago.	<i>Ang kapuluhan Bisayá.</i>
The Tagalog country.	<i>Ang katagalugan.</i>
The Visayan region.	<i>Ang kabisayáan.</i>
The province.	<i>Ang lalawigan</i> (formerly this word meant "anchorage," "port").
The jurisdiction (of a municipality, township).	<i>Ang sákop.</i>
The court.	<i>Ang hokoman</i> (from <i>hokom</i> , a judge; Arabic <i>hakim</i> , doctor, philosopher, judge).
The town.	<i>Ang bayan</i> (including the rural barrios).
The town proper.	<i>Ang kabayanan</i> (excluding rural barrios).
The fellow-townsmen.	<i>Ang kababayan.</i>
The house.	<i>Ang báhay.</i>
The neighbor.	<i>Ang kapidbáhay.</i>
The settlement; hamlet.	<i>Ang nayon</i> (Sp., <i>sitio</i> ).
The barrio (ward).	<i>Ang baranġay</i> (old word for vessel). { <i>Ang pulo nang baranġay.</i> <i>Ang cabeza nang baranġay</i> (Sp. term).
The head man of a barrio.	<i>Ang presidente; ang capitán</i> (Sp.).
The mayor; alcalde.	<i>Ang secretario sa bayan; ang kalihim.</i>
The secretary.	( <i>Lihim</i> means "a secret.")
The treasurer.	<i>Ang tesorero; ang taga inġat yaman</i> (lit., the "wealth guarder").

The chief of the town.	<i>Ang sangunian bayan</i> (old name for the civic head of a town).
The upper part (of town, river, country).	<i>Ang ilaya</i> (lower part of same is <i>ang ibabá</i> ).

The terms for metals, minerals, are mainly native, one or two having a foreign origin. They are:

Gold.	<i>Gintó</i> .
Silver.	<i>Pilak</i> (from <i>perak</i> , Malayan).
Iron.	<i>Bákal</i> .
Copper.	<i>Tañgso</i> .
Steel.	<i>Patálim</i> (from <i>talim</i> , an edge).
The loadstone (magnet).	<i>Ang batóbalani</i> .
Lead.	<i>Tingá</i> (from Sanskrit, <i>tirra</i> , tin).
Tin.	<i>Tingáputi</i> (lit., "white lead").
Mercury.	<i>Azogue</i> (Sp.).
Gold and copper (alloy).	<i>Tumbaga</i> (from <i>baga</i> , anything red-hot; some say from Sansk. <i>támra</i> ).
Lime.	<i>Apog</i> .
Ivory.	<i>Gáring</i> (Malay, <i>gad'ing</i> ; orig. Sanskrit.).
Whetstone.	<i>Batong tagisan</i> .
Horn.	<i>Sitngay</i> .
Rust.	<i>Kalawang</i> .
Tortoise shell.	<i>Kala</i> .
Sulphur.	<i>Sanyawa</i> (rare); <i>azufre</i> (Sp.).

The ordinary terms used by fishermen are:

Fishing.	<i>Ang manngisdá</i> (from <i>isdá</i> , a fish).
Casual fisher.	<i>Ang manimimuit</i> (from <i>binuit</i> , a hook).
The fisherman (trade).	<i>Ang manngingisdá</i> .
The fish pole.	<i>Ang baliwásan</i> .
The fish line or line.	<i>Ang pisi</i> .
The hook.	<i>Ang tagá</i> (large); <i>ang binuit</i> (small).
The bait.	<i>Ang pain</i> .
The net (small).	<i>Ang dala</i> .
The seine; large net.	<i>Ang pákot</i> .
The fish trap.	<i>Ang baklad</i> .
Wicker basket for catching fish.	<i>Ang bobo</i> .
The arrow.	<i>Ang palasó</i> ; <i>ang panà</i> (Sansk. <i>vána</i> .)
The bow.	<i>Ang busog</i> .

The principal parts of the human body, together with some terms for animal bodies, are named as follows:

The head.	<i>Ang ulo</i> .
The body, the person.	<i>Ang katawan</i> (from <i>taúo</i> , human being, person).
The bone.	<i>Ang luto</i> .
The flesh.	<i>Ang laman</i> .
The blood.	<i>Ang dugo</i> .
The pulse.	<i>Ang sahi</i> .
The skin.	<i>Ang balat</i> .
The pore.	<i>Ang kilábot nang balat</i> .
The skull.	<i>Ang buwó</i> .
The brain.	<i>Ang utak</i> .
The nerve.	<i>Ang titid</i> .
The vein.	<i>Ang ugat</i> .
The membrane.	<i>Ang kinnad</i> .
The hair (of the head).	<i>Ang buhok</i> .

Hair (pubic).	<i>Bulbul.</i> (Body hair or feathers, <i>bulahibo</i> ).
The crown of the head.	<i>Ang bumbunan.</i>
The temple.	<i>Ang pilipisan.</i>
The forehead.	<i>Ang nob.</i>
The eyebrow.	<i>Ang kilay.</i>
The eyelid.	<i>Ang bubong nang matá</i> (lit., the roof of the eye).
The eyelash.	<i>Ang pilikinatá.</i>
The eye.	<i>Ang matá.</i>
The pupil of the eye.	<i>Ang balintatáo.</i>
The white of the eye.	<i>Ang bilig nang matá.</i>
The tear duct.	<i>Ang daloyan nang luha.</i>
The nose.	<i>Ang ilong.</i>
The lip.	<i>Ang labi</i> (probably from Sp., <i>labio</i> , lip).
The mouth.	<i>Ang bibig</i> (Malay, <i>bibir</i> , lip).
The chin.	<i>Ang baba</i> (Sp., <i>barba</i> , chin).
The cheek.	<i>Ang pisnîgi.</i>
The mustache.	<i>Ang bigote</i> (Sp.; old word, <i>misay</i> ).
The beard.	<i>Ang barbas</i> (Sp.; old words, <i>gumi</i> , <i>buang</i> , <i>yanîgot</i> ).
The tongue.	<i>Ang dila.</i>
The ear.	<i>Ang tainîga.</i>
The tooth.	<i>Ang ñîgipin.</i>
The molar.	<i>Ang bagang.</i>
The gum.	<i>Ang gilâgid.</i>
The hard palate.	<i>Ang ñyalañgalá.</i>
The soft palate.	<i>Ang gutil.</i>
The throat.	<i>Ang lalamunan.</i>
The larynx.	<i>Ang gulung-gulungyan</i> (dim. of <i>gulung</i> , a wheel).
The lower jaw.	<i>Ang sihang.</i>
The stomach.	<i>Ang sikmura.</i>
The intestine.	<i>Ang bituka.</i>
The anus.	<i>Ang tumbong.</i>
The neck.	<i>Ang liig.</i>
The nape of the neck.	<i>Ang bôtok.</i>
The shoulder.	<i>Ang balikat.</i>
The shoulder blade.	<i>Ang balâgat.</i>
The arm.	<i>Ang baraso</i> (from Sp., <i>brazo</i> ).
The hand.	<i>Ang kamay</i> (also "arm").
The palm.	<i>Ang pâlud nang kamay.</i>
The finger.	<i>Ang daliri.</i>
The thumb.	<i>Ang hinalalakí.</i>
The index finger.	<i>Ang hintuturó</i> (from <i>tuturó</i> , to point to).
The middle finger.	<i>Ang dato</i> (the chief, <i>datto</i> ; Malay, <i>datoh</i> grandfather).
The ring finger.	<i>Ang sumotang singsing</i> (from <i>sumot</i> , to put on).
The little finger.	<i>Ang kalingkingan.</i>
The wrist.	<i>Ang galanggalanjan</i> (from <i>galanjan</i> , jewelry).
The elbow.	<i>Ang siko.</i>
The nail.	<i>Ang kukó.</i>
The knuckle.	<i>Ang bukó nang daliri.</i>
The armpit.	<i>Ang kilikili.</i>
The breast.	<i>Ang dildib.</i>
The bosom.	<i>Ang sukô.</i>
The rib.	<i>Ang tadiung.</i>

The side.	<i>Ang tagiliran.</i>
The heart.	<i>Ang puso.</i>
The lung.	<i>Ang bagá.</i>
The back.	<i>Ang likod.</i>
The spine.	<i>Ang gulugod.</i>
The thorax.	<i>Ang tian.</i>
The abdomen.	<i>Ang púsón.</i>
The waist.	<i>Ang báywang.</i>
The umbilicus.	<i>Ang púsod.</i>
The lap.	<i>Ang kandhoñgan.</i>
The liver.	<i>Ang atay.</i>
The gall bladder.	<i>Ang apdó.</i>
The kidney.	<i>Ang bató.</i>
The bladder.	<i>Ang pantog.</i>
The womb (uterus).	<i>Ang báhay batà</i> (lit., "child house").
The placenta.	<i>Ang ininán.</i>
The vulva.	<i>Ang pugui.</i>
The penis.	<i>Ang titi.</i>
The testicle.	<i>Ang bagag.</i>
The groin.	<i>Ang sinñit.</i>
The hip.	<i>Ang balakang.</i>
The buttock.	<i>Ang pigí.</i>
The thigh.	<i>Ang hità.</i>
The leg.	<i>Ang binti.</i>
The knee.	<i>Ang tihod.</i>
The calf.	<i>Ang alak-alakán.</i>
The shin.	<i>Ang lolod.</i>
The foot.	<i>Ang paá</i> (Sansk., <i>pada</i> ).
The heel.	<i>Ang sákong.</i>
The ankle.	<i>Ang búkongbúkong.</i>
The shinbone; the tibia.	<i>Ang bias nang binti.</i>
The sole of the foot.	<i>Ang tulampakan.</i>

Some of the ordinary diseases known to the Tagalogs are named as follows:

The cholera.	<i>Ang cólera</i> (Sp. word).
The bubonic plague.	<i>Ang peste bubónica</i> (Sp. word).
The smallpox.	<i>Ang bulutong.</i>
Sickness (illness); pain.	<i>Ang sakit.</i>
The relapse.	<i>Ang binat.</i>
The fever.	<i>Ang lagnat</i> (Sp., <i>calentura</i> ).
The chills.	<i>Ang panñiki.</i>
The headache.	<i>Ang sakit nang ulo.</i>
Blindness.	<i>Ang kabulagán</i> (from <i>bulág</i> , a blind person).
Deafness.	<i>Ang kabuññihan</i> (from <i>buññi</i> , a deaf person).
Lameness.	<i>Ang kapilayán</i> (from <i>play</i> , a lame person).
Dumbness.	<i>Ang kapipihan</i> (from <i>pipi</i> , a dumb person).
Insanity.	<i>Ang kaolokán</i> (from <i>olól</i> , an insane person).
Seasickness.	<i>Ang hilo.</i>
The cough.	<i>Ang ubó.</i>
The asthma.	<i>Ang hikà.</i>
The mumps.	<i>Ang laki.</i>
The nosebleed.	<i>Ang balinñóngñóng.</i>
Strangury.	<i>Ang balisásáo.</i>
Flatulency.	<i>Ang kabag.</i>

The swelling; inflammation.	<i>Ang pamamagá.</i>
The discoloration; lividity.	<i>Ang lútay.</i>
The cramp.	<i>Ang pulikat.</i>
The hiccough.	<i>Ang sinok.</i>
The corn.	<i>Ang lipak.</i>
The wart.	<i>Ang kulugó.</i>
The foot-sore (similar to chilblains).	<i>Ang alipuná.</i>
The wound or sore.	<i>Ang ságal.</i>
The inflammation of the lymphatic glands.	<i>Ang kulani.</i>
The boil.	<i>Ang pigsá.</i>
The pus.	<i>Ang nand.</i>
The Aleppo button (ulcer).	<i>Ang agihap.</i>
The pimple.	<i>Ang tagulabay.</i>
The "dhole itch."	<i>Ang galis (Sp., sarna).</i>
Articles of clothing have native names, as a whole, but many have also been taken from other languages. The leading terms are:	
The clothing; dress.	<i>Ang damit.</i>
The style of dressing.	<i>Ang pananamit (from damit). (D. to S.)</i>
The hat.	<i>Ang sombalilo (from Sp., sombrero, a hat).</i>
The native helmet.	<i>Ang salakot.</i>
The coat; shirt.	<i>Ang baro.</i>
The trousers.	<i>Ang salawál (from seluar (Arabic), trousers).</i>
The shoe.	<i>Ang sapín (lit., "underfoot").</i>
The drawers.	<i>Ang calzoncillos (Sp. word).</i>
The socks.	<i>Ang calcetines (Sp. word).</i>
The stockings.	<i>Ang medias (Sp. word).</i>
The slippers.	<i>Ang sinelas (Sp., chinela).</i>
The skirt.	<i>Ang saya (Sp., saya).</i>
The underskirt.	<i>Ang naguas (Sp., enagua).</i>
The petticoat string.	<i>Ang pamigkis.</i>
The apron; overskirt.	<i>Ang tapis.</i>
The ruff; neckerchief.	<i>Ang alampay.</i>
The handkerchief.	<i>Ang panyó (Mex. Span., paño, handkerchief).</i>
The ribbon.	<i>Ang lútón (Sp. word).</i>
The mantilla.	<i>Ang lambong.</i>
The comb.	<i>Ang suklay.</i>
The fine comb.	<i>Ang súyod (also "plowshare").</i>
The button.	<i>Ang bitones (from Sp., botón, a button).</i>
The ring.	<i>Ang singsing (Malay, chinchin).</i>
The earring.	<i>Ang hikao.</i>
The rosary (beads).	<i>Ang cuéntas (from Sp., cuenta, a bead of the rosary).</i>
The scapular.	<i>Ang calmén (from Carmen, "Mt. Carmel").</i>
The fan.	<i>Ang paypay.</i>
The parasol.	<i>Ang piyong.</i>
The cane; staff.	<i>Ang tungkod.</i>
The staff of office.	<i>Ang barás (from Sp., vara, yardstick).</i>
The pipe.	<i>Ang kuako.</i>
The native pipe (of leaves).	<i>Ang patápat.</i>
The coat of mail.	<i>Ang buluti.</i>
The breech-cloth; sash.	<i>Ang bahag.</i>

The principal parts of trees, plants, etc., are named as below:

The tree.	<i>Ang kahoy</i> (also "wood").
The trunk.	<i>Ang puno.</i>
The root.	<i>Ang ugat.</i>
The bud.	<i>Ang buko</i> (also the young coconut fruit).
The flower.	<i>Ang bulaklak.</i>
The shoot; sprout.	<i>Ang usbong; ang labong.</i>
The branch.	<i>Ang sawgá.</i>
Lumber; wood; timber.	<i>Káhoy.</i>
The leaf.	<i>Ang dahon.</i>
The bark.	<i>Ang upak.</i>
The sap.	<i>Ang gatas.</i> ( <i>Gatas</i> is also "milk".)
The fruit.	<i>Ang buñga</i> (also used for fruit of areca palm).

The terms for cigar, cigarette, and tobacco are of Spanish origin, but the practice of chewing betel nut, rolled with the leaf of the betel and spiced with slaked lime, has given some native terms.

The areca nut.	<i>Ang buñga</i> (fruit of <i>Areca catechu</i> ).
The betel leaf.	<i>Ang itimó</i> (leaf of <i>Piper betel</i> ).
The lime (mineral).	<i>Ang apog.</i>
The "buyo" or chew.	<i>Ang hitsó.</i>
The nutcracker (long).	<i>Ang kalíkit.</i>
The lime stick.	<i>Ang apugan.</i> (Same word for "lime-kiln.")

The following list of dignities, professions, and trades, etc., gives the principal terms used by the Tagalog race:

The President.	<i>Ang Presidente sa América.</i>
The governor-general.	<i>Ang gobernador-general.</i>
The provincial governor.	<i>Ang gobernador sa lalawigan.</i>
The judge.	<i>Ang hakim</i> (Arabic word).
The Pope.	<i>Ang papa</i> (Sp. word).
The archbishop.	<i>Ang arzobispo</i> (Sp. word).
The bishop.	<i>Ang obispo</i> (Sp. word).
The priest.	<i>Ang padre</i> (from Sp., <i>padre</i> , a priest).
The general.	<i>Ang general</i> (Sp.). <sup>a</sup>
The colonel.	<i>Ang coronel</i> (Sp.).
The lieutenant-colonel.	<i>Ang teniente coronel</i> (Sp.).
The major.	<i>Ang comandante</i> (Sp.) (also commanding officer).
The captain.	<i>Ang capitán</i> (Sp.).
The lieutenant.	<i>Ang teniente</i> (Sp.).
The second lieutenant.	<i>Ang alférez.</i>
The sergeant.	<i>Ang sargento</i> (Sp.).
The corporal.	<i>Ang cabo.</i>
The trumpeter (bugler).	<i>Ang corneta</i> (Sp.).
The soldier.	<i>Ang sundalo.</i>
The king.	<i>Ang hari.</i>
The noble.	<i>Ang gat</i> (equal to Sp., <i>Don</i> ).
The noblewoman.	<i>Ang dayang</i> (equal to Sp., <i>Doña</i> ).
The gentleman.	<i>Ang maginoo</i> (equal to Sp., <i>Señor</i> ).
The lady.	<i>Ang ginoo</i> (equal to Sp., <i>Señora</i> ).
The lawyer.	<i>Ang tagapagtanggol</i> (from <i>tanggol</i> , to protect).
The doctor.	<i>Ang manggagamot</i> (from <i>gamot</i> , medicine).

<sup>a</sup> All military terms are taken from Spanish, except a few like *hokbí*, army. The same is true of naval terms.

The merchant.	<i>Ang mañgañgalakal</i> (from <i>kulakal</i> , business).
The seller.	<i>Ang tagapagbili</i> (from <i>magbili</i> , selling).
The buyer.	<i>Ang tagapamili</i> (from <i>pamimili</i> , buying).
The teacher.	<i>Ang mañgaáral</i> (from <i>áral</i> , teaching, etc.).
The pupil.	<i>Ang arálan</i> (from <i>áral</i> , learning, etc.).
The preacher.	<i>Ang mañganñgaral</i> (from <i>áral</i> , teaching, etc.).
The clerk.	<i>Ang manunúlat</i> (from <i>súlat</i> , letter).
The interpreter; translator.	<i>Ang dilubasa</i> (from <i>basa</i> , reading).
The writer.	<i>Ang sumusúlat</i> (from <i>súlat</i> , letter).
The reader (professional).	<i>Ang tagabasa</i> (from <i>basa</i> , reading).
The reader (casual).	<i>Ang bumabasa</i> (from <i>basa</i> , reading).
The student.	<i>Ang nagaáral</i> (from <i>áral</i> , learning, etc.).
The printer.	<i>Ang manlilimbag</i> (from <i>limbag</i> , printing).
The chief; head; boss.	<i>Ang pinakapuno</i> (from <i>puno</i> , trunk).
The partner.	<i>Ang kasama</i> (from <i>sama</i> , association).
The companion.	<i>Ang kasama</i> (from <i>sama</i> , association).
The carpenter (housebuilder).	<i>Ang unloagie</i>
The wood sawyer.	<i>Ang manlalagarì</i> (from <i>lagarì</i> , a saw).
The tailor; dressmaker.	<i>Ang mananahi</i> (from <i>tahi</i> , sewing).
The shoemaker.	<i>Ang gumagawá nang sapín</i> (from <i>gawá</i> , to make).
The butcher.	<i>Ang mamamatay nang baca</i> (from <i>patay</i> , to kill).
The field hand.	<i>Ang magsasaka</i> (from <i>saka</i> , to till).
The sower.	<i>Ang magtatanim</i> (from <i>tanim</i> , to sow).
The reaper (crop gatherer).	<i>Ang mangagapas</i> (from <i>gapas</i> , to cut, reap).
The day-laborer.	<i>Ang upahán</i> (from <i>upa</i> , pay, salary).
The metal founder.	<i>Ang maybububó</i> (from <i>bubó</i> , to cast metals).
The smith (any metal).	<i>Ang panday</i> (Sansk., <i>pandít</i> , science, skill).
The maker of ———.	<i>Ang mangagawá nang</i> ——— (from <i>gawá</i> , to make).
The potter.	<i>Ang magpapalayok</i> (from <i>palayok</i> , a jar).
The inventor.	<i>Ang mapaglalang</i> (from <i>lalang</i> , invention).
The peddler.	<i>Ang maglalako</i> (from <i>lako</i> , to peddle).
The washerman or washer-woman.	<i>Ang tagapaglaba</i> (from Sp., <i>lavar</i> , to wash).
The cook.	{ <i>Ang tagapaglúti</i> (from <i>lutù</i> to cook). <i>Ang tagapangosina</i> (from Sp., <i>cocina</i> , kitchen).
The salt maker.	<i>Ang magasin</i> (from <i>asin</i> , salt).
The oil maker.	<i>Ang maglalanñis</i> (from <i>lanñis</i> , oil).
The weaver.	<i>Ang manhahabi</i> (from <i>habi</i> , to weave).
The dyer.	<i>Ang maninina</i> (from <i>tina</i> , to dye).
The house servant.	<i>Ang alila</i> .
The collector.	<i>Ang tagapaniñgil</i> (from <i>siñgil</i> , to collect, dun).

The cashier; paymaster.	<i>Ang tugapag'bayad</i> (from <i>bayad</i> , to pay a debt).
The hunter (professional).	<i>Ang manāngaso</i> (from <i>aso</i> , a dog).
The creditor.	<i>Ang pinagkakautang</i> (from <i>utang</i> , a debt).
The debtor.	<i>Ang mayutang</i> (from <i>utang</i> , a debt).
The bearer.	<i>Ang maydalá</i> (from <i>dalá</i> , to carry).
The predecessor.	<i>Ang hinalinhan</i> (from <i>halili</i> , to follow).
The successor.	<i>Ang kahalili</i> (from <i>halili</i> , to follow).
The heir.	<i>Ang magnamama</i> (from <i>mama</i> , heirship).
The grass cutter.	<i>Ang magdadamó</i> (from <i>damó</i> , grass, herb).
The nurse.	<i>Ang tugapagalaga</i> (from <i>alaga</i> , to care for).
The wet nurse.	<i>Ang sisiva</i> .
The midwife.	<i>Ang kúlot</i> .
The pawnbroker.	<i>Ang mapagpatubó</i> (from <i>tubó</i> , a pledge).
The beggar.	<i>Ang pulube</i> .
The thief.	<i>Ang magmanákwo</i> (from <i>nakáo</i> , to steal).
The slave.	<i>Ang alipin</i> .

## SECTION FOUR.

## THE ADJECTIVE.

The adjective is a word used in a grammatical sense to qualify, limit, or define a noun, or a word or phrase which has the value of a noun, and it expresses quality or condition as belonging to something: Thus, "blackness" is the name of a quality and is a noun; "black" means possessing blackness and so is an adjective. The adjective is used (1) attributively, (2) appositively, and (3) predicatively. Examples, (1) "A good man," (2) "A man good and great, (3) "The man is good."

Equally in Tagalog as in English, this is the meaning of the adjective, and owing to the greater flexibility of the former the construction of such words is much more clearly to be seen. Like English, some root words are adjectives by intrinsic signification and may be called "simple adjectives." Among the simple adjectives are *bago* (new), *mahal* (dear, precious, noble), *hámak* (vile), *hugham* (foolish), *tahimik* (quiet, tranquil), and *totóo* (true). But the greater number of adjectives in Tagalog, as in English, are compounds formed from roots, which may be sometimes nouns, by means of prefixes, infixes, and suffixes like the English suffixes "ly," "like," "able," etc., as in "friendly," "childlike," "remarkable," etc. The ordinary particle in Tagalog used in the formation of adjectives is the prefix *ma*, undoubtedly a contraction of *may*, to have or possess, as there are nouns with which *may* is still retained with the noun to form an adjective. Among such *ma* adjectives may be mentioned *magandá* (beautiful), from *gandá*, the root expressing the idea of beauty or good appearance, and *marínong* (wise), from *dínong*, the root expressing the idea of wisdom. It will be observed that *ma*, like some other particles softens *d* to *r* when *d* commences a word.

When prefixed to nouns denoting things which may be had or possessed, *ma* denotes an abundance of whatever may be signified by the noun. Examples: *Si Juan ay magintó* (John has much gold); *masilid ang báha* (the house has many rooms).

The particle *ma* has at least nine other functions, which will be explained in the appropriate places.



*May* is used really as the verb "to have" in the phrase *Ako'y may sakit* (I am sick [ill], literally, "I have sickness or pain"). In asking if a person is ill or in pain the verb is sometimes reduplicated; e. g., *May may sakit ka?* (Are you ill [or in pain]?).

*Ma* adjectives may be conjugated with the definite infix *in* to express opinion; e. g., *minamarinong ko itô* (I think this is wise). *Ma* is reduplicated to express the present tense; *minarinong ko itô* would mean "I thought this was wise."

Conjugated with the indefinite particle *mag* (*nag* in present tense), the adjective assumes a verbal form, with the implied idea of boasting or pretending what may be signified by the root; as, *nagmamarinong si Felipe* (Philip boasts of being wise); *nagmamaganda si Loleng* (Dolores [Lola] pretends to be beautiful). The idea may also be conveyed by "believes himself" (or "herself"), what may be denoted by the root; e. g., "Lola believes herself to be beautiful."

The particle *ma* also forms some adjectives, in which the first syllable of the root is generally repeated. These *ma* adjectives also have an indefinite verbal meaning. Ex.: *Namuháo* (thirsty, to be thirsty), from *uháo*; *napiyá* (tired, to be tired); *pagalín* (a tired person); *namatay* (dead, to be dead, from *patay*). *P* is here changed to *m* for euphony.

Some adjectives are also formed from roots by the prefix *mapag*, as *mapagturpáyo* (abusive, insulting [words or acts implied]).

Others are formed by the prefix *mapa*; as, *mapamansay* (boastful, vain-glorious, ostentatious), from *bansay*, ostentation. *B* is softened to *m*.

The indefinite particles *mag* and *nag*, when prefixed to some roots, generally with reduplication of the first syllable of the same, form adjectives in some cases. Ex.: *Magdarád* (fraudulent, cheating), from *dará*, the initial *d* being softened to *r*; and *nagúsa* (sole unique, only), from *isá*, one.

The particle *maka*, in its signification of cause, forms adjectives similar in meaning to those in English ending in "able," "ing," etc., when prefixed to roots capable of such significations. The first syllable of the root is generally reduplicated, but not always. Ex.: *Makabótua* (agreeable, pleasure causing), from *túa*; *makataláua* (laughable, comic), from *táua*, and *maka-sáua* (disgusting), from *sáua*, etc.

A few adjectives are formed by the prefixed particles *mala* and *pala*, as *malahiniña* (lukewarm, applied to water), *malakoko* (quite warm), and *palaanáy* (quarrelsome), from *anáy* (quarrel, enmity).

Some adjectives are formed by the reduplication of a root when the root has no more than two syllables. If there are more than two syllables the first two only are reduplicated. This rule is general in Tagalog. Ex.: *Hálohálo* (mixed), from *hálo*, root of the idea "to mix;" *sumodsunod* (consecutive), from *sunod*, root expressing the idea of following, etc. The restrictive particle *ka* is sometimes prefixed to these reduplicated roots, implying a lesser degree than with *ma* or *may*; as, *kasakitsakit* (painful), from *sakit*, root expressing the idea of illness or pain. An example of how far a polysyllable is reduplicated is furnished by the word *gaginhaginháua* (wholesome, salubrious), from *ginháua*, idea of relief, betterment, rest.

There are a very few adjectives formed by the union of two words of opposite meaning, of which *wrong-sulong* (neutral, indecisive), from *wrong* (to go back), and *sulong* (to go ahead), may be taken as the type.

The particle *in* (*hin* after an acutely accented vowel) suffixed to many adjectives gives the idea of a person or object having the quality denoted by the root. Ex.: *Masintahin* (a loving person), from *sintah*, love; *tamohin* (a useful [or available] article), from *tamá*, use, utility, and *babasagin* (a broken or frail thing), from *basag*, idea of breaking, fracturing, etc., anything like glass, a plate, the head, etc. The first syllable of the root is here reduplicated.

*An* (*han*), which is generally a place suffix, is sometimes added to adjectives in which the idea of place or location is inherent, and occasionally with those which do not admit the suffix *in* for euphonic or other reasons. Ex.: *Di madaanan* (impassable or impenetrable), from *dí* (not),

and *dáan* (road), and *matisan* (patient person), *in* denoting what may be suffered when suffixed to *malis*; as, *malisin* (what suffered or endured). This, however, belongs more properly under the particles, where the difference in the use of *in* and *an* is set forth at length.

*In* when inserted after the first consonant of some nouns gives the idea of like, and one at least is sometimes used as an adjective. It is *binatà* (youth), from *batà* (child), and is sometimes used to mean "young," although *bago* (new) is sometimes used with the same idea, as in the words *bagong táuo* (unmarried man or bachelor, literally "new person").

The English nouns and phrases which are used as adjectives are expressed in Tagalog by means of the ties *g*, *ng*, or *na*, the word which is modified preceding the modifier, the opposite to what is done in English. The tie is attached to the modified word and answers somewhat to the English "of." Ex.: *Salaming pilak* (a mirror of silver, a silver looking-glass) (*g*); *tinterong búbog* (an inkstand of glass, a glass inkstand) (*ng*); *singang na gintò* (a ring of gold, a gold ring); *báhay na batò* (a stone house, a house of stone), the last two examples showing the use of the tie *na*. Sometimes the tie is omitted if the modified word ends in a consonant other than *n*, but it is not considered elegant to do so.

Adjectives like the English "golden," "silvery," "wooden," etc., are expressed in different ways in Tagalog, generally by means of the ties or by different particles indicating "likeness," which will be explained hereafter.

Negative adjectives like those formed in English by the prefixes *un* (Anglo-Saxon), *in* (before *b* and *p* softening to *m* for euphony), *im* (Latin), *a*, *an* (Greek), are formed in Tagalog by the particles *dí* (not), *walá* (without), and sometimes *hindí* (no). Ex.: *Dí malapitan* (unapproachable), from *lapit*, idea of approaching; *dí mabilang* (innumerable), from *bilang* (to number); *dí madaanan* (impassable or impenetrable), from *dáan* (road); *walang bahala* (apathetic, indifferent, careless); *walang hangán* (without end, lasting, eternal, infinite), and *hindí namumuña* (unfruitful), from *buña* (fruit), with *na* and reduplicated first syllable of root (softened to *m* from *b*) to indicate present tense (literally, "not fruit-bearing"). The use of *dí* and *walá* is illustrated by *dí makabayad* and *walang maybayad*, the first meaning "not able to pay" and the second "without means of payment," both being about equal to "insolvent."

As in English, there is no variation in the adjective for gender and case, but the adjective may be pluralized. For the plural (the modified word being understood in some cases) the word *manḡá* is used with simple adjectives—*as*, *ang manḡá hunghang* (the foolish [persons])—and the first syllable of the root is repeated if it consists of one or two letters for compound adjectives. If the first syllable of the root contains more than two letters, the first two letters only are reduplicated. *Manḡá* is also used by many with the plural compound adjective. Ex.: *Ang marurimong*, or *ang manḡá marurimong* (the wise [people]).

The adjective may precede or follow the noun modified, and it would seem that the latter form is to be preferred, as it agrees with Malay (as with Spanish) construction. However, with the spread of English it is not unlikely that the custom of using the adjective before the noun may become the usual construction, as it is equally as correct as the other way. Ex.: *Ang manḡá babayeng magandá*; *ang manḡá magandang babaye*; *ang babayeng magagandá*; *ang magagandang babaye*; *ang manḡá babayeng magagandá*, and *ang manḡá magagandang babaye*. All six of the foregoing phrases mean simply "the beautiful women," the first four being preferable.

The following list of adjectives will give the principal ones in ordinary use. The plan has been followed of giving adjectives with certain meanings, followed by those of opposite significations, or at least in well-defined groups. Words having substantially the same meaning are called synonyms; those of opposite meaning, antonyms. Words with the same sound but different meanings are called homonyms. Some Tagalog adjectives require several different words in English to express their varying mean-

ing, just as occurs in translating English into Tagalog or any other language. Practice alone will fully instruct the student, owing to the localisms and provincialisms of the language. As many examples will be given as space justifies.

Dear; noble; precious; esteemed.	<i>Mahal.</i> <i>Ang minamahal</i> , the esteemed, dear, etc., person or thing.
Cheap, ignoble, etc.	<i>Mura.</i>
Useful, available (thing).	<i>Tamohin.</i> <i>Tamo</i> , use, utility, benefit.
Useless; without benefit.	<i>Walang kabolohán.</i> Ex.: <i>Walang kabolohán ang gawd mo</i> , your work is without value; useless.
Good.	<i>Mabuti.</i> <i>Mabuting tauo</i> , a good person.
Bad.	<i>Masamd.</i> <i>Kasamaan</i> , evil.
Harmful; hurtful; slanderous.	<i>Makopapanḡanyáya.</i> From <i>anyáya</i> , <i>pan</i> , and <i>maka</i> , with <i>pa</i> . A good example of the building up of words in Tagalog. <i>Paḡanyayang tauo</i> , a man who destroys the property of another.
Strong.	<i>Malakás.</i> <i>Malakás na táuo</i> , a strong person. <i>Malakás na haḡin</i> , a high wind.
Weak.	<i>Mahinà.</i> <i>Kahinaan</i> , weakness.
Large, big, grand.	<i>Malakí.</i> <i>Kalak-hán</i> , grandeur; size.
Small.	<i>Maliit.</i>
Bulky; massive.	<i>Matambók.</i>
Much; plenty.	{ <i>Marami</i> (from <i>dami</i> .) <i>Karamihan</i> , plenty; abundance. <i>Madlá.</i>
Excessive; superfluous; remaining.	<i>Lubhd</i> (also means "very" before another adjective.) <i>Lubhang sakit</i> , serious illness.
Little; some.	<i>Kaunti.</i> <i>ḡMarunong kang Tagálog?</i> <i>ḡDo you understand Tagalog?</i> <i>Opó</i> , yes, sir. <i>ḡInglés?</i> <i>Kaunti</i> , <i>pó</i> , a little, sir.
Spacious; ample; wide (as room, road, etc.).	<i>Matuang.</i> <i>Matuang na silid</i> , a wide (or spacious) room.
Broad; wide; level; flat.	<i>Malápad.</i> <i>Kalaparan</i> , breadth. <i>Malápad na isip</i> , broad minded.
Disproportionately wide (or broad).	<i>Maluag.</i> <i>Maluag na loob</i> , a magnanimous heart (metaph.).
Narrow (as street, door, opening).	{ <i>Makipot.</i> <i>Makipot ang daan</i> , a narrow road. <i>Makipot na isip</i> , narrow-minded. <i>Kakipotan</i> , narrowness. <i>Makitid.</i> <i>Makitiran</i> , narrowness.
Tall; high; noted (metaph.).	<i>Matans.</i> <i>Kataasan</i> , tallness, height.
Deep.	<i>Malitim.</i> <i>Kataliman</i> , depth. <i>Malitim na galit</i> , deep anger.
Low; shallow; humble (metaph.).	<i>Mababá.</i> <i>Kababaan</i> , low ground; also humility. <i>Mababang loob</i> , a submissive (humble) disposition.
Long; also gigantic.	<i>Mahabá.</i> <i>Mahabang tulay</i> , a long bridge. <i>Mahabang tauo</i> , a gigantic man.
Short; brief.	<i>Maikli</i> variation ( <i>maikst</i> ). <i>Maikling bihay</i> , a short life.

Close; short (as hair, beard, etc.)	<i>Ságad.</i>
Square; equal on all sides.	<i>Parisukat</i> (from <i>sukat</i> , to measure, and <i>paris</i> , equal, as).
Round; circular.	{ <i>Mabilog.</i> <i>Kabilogan</i> , or <i>pagkabilog</i> , roundness. <i>Maliñgin</i> (rare).
Thick (as a board, book, etc.).	<i>Makapal.</i>
Thick (as liquor, clothes, etc.).	<i>Malimit.</i> <i>Malimit na damit</i> , thick clothes.
Coarse; rough.	<i>Magaspang.</i> <i>Magaspang na kamin</i> , coarse food. (Synonym, <i>magápang kamin</i> .)
Rare; thin.	<i>Madalang.</i>
Slender; fine.	<i>Manipis.</i> <i>Kanipisan</i> , slenderness. <i>Manipis na katawan</i> , slender bodied.
Heavy.	<i>Mabígat.</i> <i>Mabígat na loob</i> , heavy hearted.
Light (not heavy); easy (metaph.).	<i>Magáan.</i> <i>Kagaan</i> , lightness. <i>Magáan itong kahoy</i> , this wood is light.
Strong; intense; heavy.	<i>Matindi.</i> <i>Matinding gamo</i> , strong medicine. <i>Katindi</i> , a counterweight or balance. <i>Matinding loob</i> , heavy hearted.
Solid.	<i>Maigtling</i> (this word is provincial and not generally used to-day).
Pressed; compact; packed; solid.	<i>Masinsin.</i>
Hollow (as a tree, etc.).	<i>Maquang.</i> <i>Quangan itong haligi itó</i> , this harigue (house pillar) is hollow.
Clean; neat.	<i>Malinis.</i> <i>Kalinisan</i> , cleanliness. <i>Malinis na damit</i> , clean clothes. <i>Malinis na loob</i> , clean hearted.
Pure; limpid; clear.	<i>Malináo.</i> <i>Túbig na malináo</i> , or <i>malináo na túbig</i> , pure or limpid water. <i>Malináo na loob</i> , pure hearted.
Turbid; muddy (as water); bleared (as eyes); thick (as the speech).	<i>Malabo.</i>
Pure (and without mixture).	{ <i>Taganá.</i> <i>Waga.</i>
Light; fine (like chaff, paper, etc.).	{ <i>Tahas.</i> <i>Tahas na gintó</i> , pure gold. <i>Kabò</i> (a local word is <i>galbok</i> or <i>galbo</i> ).
Dirty; filthy; disgusting; nasty.	<i>Madumi.</i> <i>Karumhan</i> (contr.), dirtiness, filthiness, nastiness. <i>Madumihan</i> , dirty, etc., object.
Dirty; disgusting, etc. (Southern).	<i>Madiri.</i> <i>Madirihin</i> , dirty, etc., person.
Filthy; indecent.	<i>Salawóli.</i> <i>Kasalawólian</i> , filth, indecency.
Innumerable; numberless.	<i>Di mabilang.</i> (from <i>di</i> , not, and <i>bilang</i> , idea of counting, number.)
Full; complete.	<i>Puná.</i> <i>Magpunó ka itó</i> , complete or fill this.
Insufficient; not enough; less.	<i>Kulang.</i> <i>Kakulangin</i> , waste, lack. <i>Kulang na banta</i> , a lacking idea. <i>Pakulangin mo sa apoy</i> , diminish the fire.
Empty; sometimes wide.	<i>Pouang.</i> Also <i>walang laman</i> , without pulp or meat

Contracted; cramped (as a room). Mixed.	<i>Masikip.</i> <i>Hálo-hálo.</i> <i>Kahalo</i> , mixture. <i>May kahalo itong alak</i> , this wine is mixed.
Consecutive; in order.	<i>Sunód-sunód</i> (from <i>sunód</i> , idea of following, obeying, etc.)
Entire; whole; unbroken, etc. Broken; fractured, etc.	<i>Boó.</i> <i>Basag.</i> <i>Babasagin</i> , broken article, from <i>basag</i> , idea of fracturing, breaking, etc., as the head, a plate, glass, etc.
Cooked (as food). Raw; crude (as food, fruit). Edible; esculent. Poisonous (as toadstools, arsenic, etc.) Venomous (as the bite of the <i>dahong pulay</i> , or rice snake).	<i>Mabuló.</i> <i>Hiláo.</i> <i>Hiláo pa</i> , green yet. <i>Makain.</i> <i>Gabon; makamandag.</i>
Fresh (as meat or fish, etc.). Spoiled; putrid. Impure; adulterated.	<i>Malason.</i> <i>Sariud.</i> <i>Mabolok.</i> <i>Bolok na</i> , putrid already. <i>Hindi pulos</i> (from <i>hindi</i> , not, and <i>pulos</i> , alike; of one color.
Sweet.	<i>Matamis.</i> <i>Katamisan</i> , sweetness. <i>Tinamis</i> , sap of the nipa when freshly drawn. <i>Matamis na wikd</i> , sweet speech (synonym <i>matamis na mangúwap</i> ).
Sour; acid.	<i>Maásim.</i> <i>Kaasiman</i> , sourness; acidity.
Bitter.	<i>Mupait.</i> <i>Kapaitan</i> , bitterness.
Salty; saline.	<i>Maálat.</i> <i>Kaalatan</i> , saltiness. <i>Alatlatan mo ang kanin</i> , salt the food a little more.
Peppery; pungent.	<i>Mahanghang.</i>
Rancid.	{ <i>Ala.</i>
Nauseating; unkempt.	{ <i>Maantá.</i>
New.	<i>Masuklam.</i>
Old; stable; permanent.	<i>Bago.</i> <i>Malagi.</i> <i>Palagian mo itong gawá</i> , make this work permanent.
Stale; musty (as rice, tobacco, wine). Dry. Wet. Thin; watery; fluid. Thick; dense; curdy. Sticky; adhesive. Juicy. Fleshy; pulpy; meaty. Hot.	<i>Laon.</i> <i>Matuyó.</i> <i>Basá.</i> <i>Malabnao.</i> <i>Malápat.</i> <i>Malugkit.</i> <i>Makalós.</i> <i>Malamán.</i> <i>Mainit.</i> <i>Kainitan</i> , heat. <i>Mainit ang arao</i> , the hot sun (or day).
Burning; ardent.	<i>Maátob.</i> <i>Houag mong paalabalabin ang ninágas</i> , do not add fuel to the flames.
Lukewarm.	<i>Malahiniña.</i> ( <i>Malakoko</i> expresses a slightly greater degree of heat.)
Cold. Chilly.	<i>Malamig.</i> <i>Magináto.</i> <i>Maginauin</i> , a chilly person.
Hard; solid; stiff. Soft; flexible; bland.	<i>Matigás.</i> <i>Katigasan</i> , hardness. <i>Malámbot.</i>

Spongy; porous; soft.	<i>Buhaghag</i> . <i>Hindi buhaghag</i> , not porous; imporous.
Ductile; flexible.	<i>Makínat</i> . Also a kind of taffy candy.
Sharp.	<i>Matalín</i> . <i>Kataliman</i> , sharpness.
Sharp-pointed.	<i>Matulís</i> . <i>Katulísan</i> , pointedness.
Sharpened; ground.	<i>Matagís</i> . <i>Tinagís</i> , what ground, etc.
Dull.	{ <i>Mapural</i> . <i>Matomal</i> . <i>Matomal na sundang</i> , a dull sword. This word is often applied to business, trade, etc.
Hacked; notched.	<i>Bin̄gáo</i> . Also noun with forward accent. <i>Malakí ang bin̄gáo nitang sundang</i> , this sword is very dull (lit., great is the dullness of this sword).
Rusty (as iron, etc.).	<i>Nakakalanang̃an</i> or <i>Kinakalauang</i> (from <i>kalanang</i> , rust). Also name of town in La Laguna Province with <i>C. Calanang</i> .
Slippery; slimy.	<i>Madulás</i> ; <i>marólás</i> .
Anything oily or smeared with oil.	<i>Malauñisan</i> or <i>Nabalan̄gisan</i> .
Rocky; stony.	<i>Mabatú</i> .
Muddy.	<i>May pátik</i> ; <i>malísak</i> .
Rough; rugged.	<i>Pusakal</i> (rare). <i>Malakí ang kapusakalan nang bundok</i> , the ruggedness of the mountain(s) is very great.
Sandy.	<i>Mabahan̄gin</i> . <i>Kabahan̄gin</i> , sandy beach, or sandy ground.
Swampy; boggy.	<i>Malabón</i> . Also name of town in Rizal Province, Luzon.
Gradual; little by little.	<i>Unti-unti</i> . <i>Unti</i> is probably a variation of <i>munti</i> ; <i>kaunti</i> , means "little," "small," etc.
Sudden; abrupt; hasty; eager.	<i>Biglá</i> . <i>Kabiglaan</i> , eagerness. <i>Páttik</i> , syn. <i>Biglang gawá</i> ; <i>páttik na gawá</i> , quick work.
Impassable; impenetrable.	<i>Dí mabaaan</i> (from <i>dáan</i> , road, and <i>dí</i> , not, with place ending <i>an</i> ).
Difficult; laborious.	<i>Mahirap</i> . <i>Mahirap gawin</i> , a difficult or laborious task. <i>Ang mañgá mahirap</i> , the working classes.
Difficult; intricate; slow.	<i>Maliuag</i> . <i>Dí maliuag</i> , easy. <i>Walang liuag</i> , without difficulty.
Inaccessible; not to be reached.	<i>Dí marat̄ngan</i> (from <i>dátang</i> , idea of arrival, and <i>dí</i> , not, with place ending <i>an</i> ).
Unapproachable.	<i>Dí malapitan</i> (formed like the above from the root <i>lápít</i> , idea of nearness).
Unfathomable; abysmal.	<i>Dí matárok</i> (formed like the foregoing from <i>tárok</i> , "to sound the water").
Distant; far.	<i>Malayo</i> .
Near.	<i>Malítít</i> (also <i>babao</i> ). <i>Babao bagá ang Pasig sa atin?</i> Is the Pasig anywhere near us?
Rare; scarce.	<i>Bihira</i> .
Common; ordinary.	<i>Karaniuan</i> . <i>Karaniuang damit</i> , usual dress. <i>Karaniuang wiká</i> , an

Straight.	<i>Matowid.</i>
Crooked; bent.	<i>Baluktot.</i>
Curved.	<i>Maliko.</i> <i>Likolikong dáan</i> , a road with many turns. <i>Minsan pang lumiko</i> , one turn (or bend) more.
Fragrant; odorous.	<i>Mabuñgá.</i>
Fetid; stinking.	<i>Mabahá.</i> <i>Kabahoan</i> , fetidity.
Delicious; pleasant.	<i>Kalugod-lugod</i> (from <i>lugod</i> , idea of pleasure, etc.).
Noxious; malignant.	<i>Makasasamd</i> (from <i>samd</i> , idea of evil, the particle <i>maka</i> and tense reduplication <i>sa</i> for present).
Powdered; pulverized.	<i>Dorog</i> (means putrefied in some localities).
Sonorous (as a bell).	<i>Matunog</i> (from <i>tunog</i> , sound).
Equal.	<i>Kaparis.</i>
Unequal.	<i>Hindi paris.</i>
Transparent.	<i>Maaminag.</i>
Opaque.	<i>Koyag; koyap</i> (both rare).
Concave.	<i>Malukong.</i> <i>Malukong na pingan</i> , a deep plate, like a soup plate.
Wholesome; salubrious.	<i>Kaginhaginháua</i> (from <i>ginháua</i> , idea of relief, rest).
Horrible.	<i>Kakilakilábot</i> (from <i>kilábot</i> , idea of trembling with fear).
Fearful; dreadful.	<i>Katakotákot</i> (from <i>tákot</i> , idea of fear. <i>Katakotan</i> , fear, dread).
Past.	<i>Nakaráan</i> (from <i>dáan</i> , idea of passing).
Present.	<i>Ngayón.</i>
Future.	<i>Daráting</i> (from <i>dátng</i> , idea of arriving).
Right (hand).	<i>Kanan.</i> <i>Kanankanan</i> , a little to the right. <i>Kanankananin mo</i> , go a little to the right. <i>Ang nakakanan</i> , what lies to the right. <i>Pakananka</i> , go to what lies on the right.
Left (hand).	<i>Kaliúd</i> (same compounds as the above).
In the middle.	<i>Sa gitná.</i> <i>Gitnang gab-i</i> , midnight.
To one side.	<i>Sa tabi.</i>
A few of the foregoing are not strictly adjectives, either in Tagalog or English, but are put here for convenience.	
All; entirely; wholly.	<i>Pauu</i> (generally used with adjectives). <i>Pauang magaling</i> , wholly good. <i>Pauang magagaling silá</i> , they are all good. <i>Pauang mawitim silá</i> , they are all black. <i>Huwag mong puuag tauagin</i> , do not call all.
All.	<i>Lahat</i> (generally applied to persons). <i>Lahatin mo ang pangunyahap</i> , speak to all of them.; syn., <i>tandu</i> (provincial). <i>Tunang táuo</i> , all men.
All (kinds or classes).	<i>Dilán</i> (provincial). <i>Dilang ságing</i> , all kinds of bananas.
Each one.	<i>Balang isá.</i> <i>Balang árao</i> , some day.
Everyone.	<i>Báua't isá.</i>

The following is a list of what colors are generally used by Tagalogs, with some names also not now ordinarily heard.

White.	<i>Maputi. Kaputian</i> , whiteness. <i>Ang kaputian nang itlog</i> , the white of an egg.
Black.	<i>Maitim. Kaitiman</i> , blackness.
Red.	<i>Mapulá. Kapulahan</i> , redness. <i>Himulá</i> , blush; redness of the face.
Yellow.	<i>Madilao; marilao</i> (from <i>dilao</i> , a root dyeing yellow). <i>Marilao na damit</i> , yellow clothing. Also name of town in Bulacán Province, named from same plant ( <i>curcuma delagen</i> ). Also name of <i>barrio</i> of Manila (San Fernando de Dilao).
Blue.	<i>Bughao</i> (Bataan Province). <i>Buk-hao</i> (var.).
Bluish-green.	<i>Ginulay</i> (from <i>gulay</i> , vegetables, herbs).
Green.	<i>Halongtiang</i> (rare).
Brown; brunette.	<i>Kayumangi</i> .
Pale; discolored.	{ <i>Mamullá. Kapullaan</i> , pallor; paleness. { <i>Himutlá</i> , pale, discolored.
Bright; clear; light.	<i>Mabanaag</i> .
Bright; shining (as the dawn, the stars, gold, etc.).	<i>Maningning. Maningning parang liwayway</i> , bright as the dawn.
Dark; obscure.	<i>Madilim. Kadiliman</i> , darkness, etc. <i>Houag mong ipandilim itong cabayo</i> , do not take this horse while it is dark.
All of one color; unicolorous.	<i>Pulus. Maitim na pulus</i> , black all over (as a horse).

The following list comprises the majority of Tagalog adjectives pertaining to physical conditions of the body:

Old.	<i>Matandá. Katandaan</i> , age.
Young.	<i>Bago. Binatá</i> , youth, is sometimes used, as <i>ang manḡá binatá</i> , the youths (from <i>batá</i> , child).
Tall (in stature); high.	<i>Haguay; mahaguay. Haguay na táuo</i> , a tall person.
Short (in stature).	<i>Lipoto</i> (rare).
Dwarfish; short.	<i>Pandak</i> .
Fat.	<i>Matubá. Katabaan</i> , fatness.
Elegant; beautiful.	<i>Magandá. Kagandahan</i> , beauty; elegance.
Pretty.	<i>Marikit</i> (from <i>dikil</i> , idea of prettiness). <i>Karikitan</i> , elegance, prettiness. <i>Kariktang wiká</i> , a graceful word.
Ugly; deformed.	<i>Pánḡit</i> .
Stuttering; stammering.	<i>Magaril. Garilin</i> , a stutterer; stammerer. <i>Ual-ual</i> is another word.
Mute; dumb.	<i>Pipi. Kapipihan</i> , dumbness.
Blind.	<i>Pisak</i> , variation <i>Lapisak</i> . <i>Pisak ang isang matá</i> , blind in one eye.



Deaf.	<i>Biñgi</i> . <i>Kabiñgihan</i> , deafness. <i>Biñgingbiñgi</i> , totally deaf, but <i>biñgi-biñgi</i> , somewhat or a little deaf. (The higher degree is formed with the "tie," the diminutive without it. This is a general rule.)
Nasal; snuffling (as in the speech).	<i>Humal</i> .
Cross-eyed.	<i>Duling</i> .
Blinking.	<i>Kikirapkirap</i> (from <i>kirap</i> ).
Big-eared; long-eared; flap-eared; large-eared; megalotine.	<i>Malaki ang tainga</i> .
Thick-lipped (person).	<i>Ngusoin</i> (from <i>nguso</i> , lip).
Wry-mouthed.	<i>Ngirt</i> .
Toothless.	<i>Typo</i> . <i>Manipo</i> , lacking teeth.
Pockmarked.	<i>Gatol-gatol</i> .
Left-handed.	<i>Kaliuete</i> .
Lame in hand; one-handed; unable to use hands, etc.	<i>Kimáo</i> .
Bandy-legged; bow-legged.	<i>Sakang</i> .
Lame (on account of having legs of unequal length).	<i>Hingkod</i> .
Quick.	<i>Madali; marali</i> .
Slow; deliberate (in work or speech).	<i>Mahinay</i> . Possibly a variation of <i>mahina</i> , weak.
Hairy; feathered.	<i>Mabalahibó</i> . <i>Di pa makiú ang balahibó nang kamay</i> , the hair of the hand can not yet be seen; an expression used to express that it is not yet day.
Bearded.	<i>Bañgil</i> .
Gray-haired; gray-headed (person).	<i>Ubanin</i> . Adjective, <i>mauban</i> .
Curled; crisp; curly (as hair).	<i>Kulot</i> .
Curly or waving (hair).	<i>Ikal</i> .
Bald (person).	<i>Upain</i> .
Hairy (on body).	<i>Bolbolin</i> .
Hairless (as some animals, etc.).	<i>Walang buhok</i> .
Horned (animal).	<i>Sungayin</i> . <i>Sungay</i> , horn, also a twining plant resembling the convolvulus or bindweed.
Scaly.	<i>May kaliskis</i> .
Hungry (person).	<i>Magutomín</i> . <i>Kagutoman</i> , hunger.
Thirsty; to be thirsty.	<i>Nauháó</i> . <i>Kauhauan</i> , thirst.
Replete; satiated.	<i>Sandat</i> .
Tired; to be tired.	<i>Napágal</i> . <i>Kapagalan</i> , fatigue.
Numb or "asleep," as the hands, feet, to become.	<i>Himunday</i> .
Sick; ill; to be ill.	<i>May sakit</i> . <i>Walang sakit</i> , without illness, i. e., healthy; well.
Painful.	<i>Kasakitsakit</i> (from <i>sakit</i> , idea of pain; sickness; illness).
Wounded (person); having sores.	<i>Sugatin</i> (from <i>sugat</i> , wound).
Sore-eyed.	<i>Mulá</i> . <i>Mutain</i> , sore-eyed person, etc.
Living; alive.	<i>Mabíhay</i> .
Dead.	<i>Patay</i> . <i>Patayin</i> , dead person, animal, etc. <i>Namatay</i> , to be dead.
The list of mental or moral attributes given below does not, of course, embrace all in the language, but the most usual are given:	
Omnipotent; all powerful.	<i>Makupangyarihan</i> (from <i>yari</i> , idea of finishing, etc., compounded with <i>pan</i> , <i>maka</i> , and suffix <i>han</i> ).

Brave; valiant.	<i>Matápang</i> (applied to wine, "strong," <i>matápang na alak</i> , strong wine. <i>Katapanggan</i> , bravery).
Cowardly.	<i>Duláy</i> . <i>Kaduagan</i> , cowardice.
Timid (person).	<i>Malakotin</i> (from <i>tikot</i> , idea of fear).
Abusive (person or act).	<i>Mapagtunḡayao</i> (from <i>tunḡayao</i> , insulting words).
Bashful; timid; shame-faced.	<i>Maḡgilá</i> . <i>Ang ikaḡgilá</i> , the cause or reason of timidity, etc. <i>Ang paḡḡiḡgilahan</i> , of whom or what afraid, etc.
Bashful; modest (especially in character).	<i>Mahihin</i> .
Modest-eyed.	<i>Mamasid</i> .
Modest in speech; moderate in play.	<i>Mabini</i> .
Modest; quiet.	<i>Mating</i> . Also means "high-pitched," (as a voice).
Modest; slow.	<i>Mahinahan</i> ; <i>mabandayad</i> .
Modest (in carriage); slow; deliberate.	<i>Marahan</i> (from <i>dahan</i> , idea of deliberation).
Peaceable; quiet.	<i>Malouay</i> .
Tranquil; quiet.	<i>Mabayá</i> . <i>Mabayang loob</i> , a tranquil heart.
Gentle; tame; quiet (as animals).	<i>Maamó</i> . <i>Kaamoon</i> , tameness; gentleness. <i>Ang pagkaamó</i> , the act of taming, breaking, etc. <i>Maamong loob</i> , a gentle disposition.
Quiet; pacific.	<i>Tahimik</i> . <i>Katahimikan</i> , quietness. <i>Ithimik mo ang bibig mo</i> , keep your mouth quiet (shut up!).
Quarrelsome.	<i>Palaḡuay</i> . <i>Kaḡuay</i> , an enemy. <i>Ang manḡḡ kaḡuay</i> , the enemy. <i>Maḡḡi kaḡuay</i> , enemies.
Odious; rancorous.	<i>Mapagtanim</i> (from <i>tanim</i> , idea of rancor, hate, etc., with <i>mapag</i> prefixed).
Fierce; savage; wild.	<i>Mailap</i> . <i>Kailapan</i> , fierceness.
Quiet (in sleep, or in eating).	<i>Matigil</i> .
Abstemious; moderate.	<i>Matingling</i> .
Gluttonous; voracious.	<i>Matáka</i> .
Bold; gallant; elegant.	<i>Matikas</i> .
Bold; daring; insolent.	<i>Mapaḡḡahas</i> . <i>Kapaḡḡahahasan</i> , insolence.
Vain; proud; haughty; arrogant.	<i>Palaḡ</i> . <i>Kapalalaan</i> , pride, vanity, etc.
Boastful; vainglorious.	<i>Mapamansay</i> (from <i>bansay</i> , ostentation).
Neutral; indecisive; undecided.	<i>Urong-silong</i> (from <i>urong</i> , to go back, etc.; <i>silong</i> , to go ahead; to move on).
Influential.	<i>Dakda</i> .
Famous; celebrated; noted; notorious.	<i>Mabantog</i> . <i>Kabantogan</i> , fame; notoriety.
Famous; celebrated; illustrious.	<i>Mabunḡi</i> (rare).
Famed; honored.	<i>Marunḡal</i> (from <i>dunḡal</i> , fame; honor).

Fame; noted; talked about.	<i>Baliú.</i> <i>Kabalítang táuo</i> , a noted person. <i>Magbabalibalitang táuo</i> , a newsmonger. <i>Ano ang baliú sa bayan?</i> What news in town?
Mean; vile; worthless; unfortunate.	<i>Hámak.</i> <i>Hámak na táuo</i> , a worthless person.
Mean; vile; worthless.	<i>Tumauá</i> (originally meant "freedman;" "liberated slave." Another word is <i>bulisik</i> , variation <i>bulisiksik</i> , literally "slave of a slave." <i>Kabulisikan</i> , slavery; servitude).
Loving; amorous (person).	<i>Masintahin</i> (from <i>sintá</i> , love, originally Sansk. <i>chintá</i> , thought, care, through Malay <i>chinta</i> , care, anxiety, etc.).
Affectionate.	<i>Maihiq.</i> <i>Kaihiqibig</i> , amiable. <i>Kaihiqán</i> , affection. <i>Kaihiqán</i> , friend; beloved. (Notice the difference in accent.)
Affectionate; loving.	<i>Mapagpalayaw</i> (from <i>palayaw</i> , affection, and <i>mapag</i> , prefixed). <i>Irog</i> means "great love."
Polite (person).	<i>Masagapin.</i> <i>Ang sagapin</i> , person to whom polite.
Polite; courteous; respectful.	<i>Mapagpipitagan</i> (from <i>pitagan</i> , honor, respect, and <i>mapag</i> ). <i>Ang pagpipitaganan</i> , the person honored (from <i>pitagan</i> , prefixed by <i>pag</i> , reduplicated first syllable <i>pi</i> for present tense and suffix <i>an</i> , here indicating person, but generally indicating place).
Courteous; respectful.	<i>Maalangálang.</i> <i>Ang kinaaalangalangnan</i> , the person to whom courteous (from <i>alangalang</i> , idea of courtesy, compounded with <i>ku</i> and <i>in</i> ( <i>kina</i> ) prefixed and <i>an</i> reduplicated as a suffix).
Respectful.	<i>Magálang.</i> <i>Kagalañgan</i> , respect, reverence. <i>Magalañgin</i> , courteous, respectful person.
Ironical; sarcastic.	<i>Mapanuyá.</i>
Honest; right; straight.	<i>Matuid.</i> <i>Katuiran</i> , honesty.
True; refined; perfect; pure (in body).	<i>Túnay.</i>
Patient; firm; constant (person).	<i>Matiisan.</i>
Impatient (person).	<i>Mayayamutin</i> (from <i>yamot</i> , idea of annoyance, etc.).
Changeable; inconstant.	<i>Sulabahan.</i> <i>Sulabahang lóob</i> , a changeable character.
Treasonable; treacherous; ungrateful.	<i>Malilo.</i> <i>Pinagliliuhan niyá ang inampón</i> , he is ungrateful to his benefactor.
Two-faced; double-faced; treacherous.	<i>Sukab.</i>
Giddy; thoughtless; careless.	<i>Matulig</i> , variation <i>matuling</i> .
Blundering; wild.	<i>Mahiló.</i> Partial synonym <i>dutiñgas</i> , which means "restless, unquiet" more than "blundering" or "wild."

Restless; turbulent; fidgety.	<i>Magasláo.</i> <i>Magasláo na táuo</i> , a restless person.
Restless; mischievous.	<i>Gasó.</i> <i>Ang gasohan</i> , person disturbed.
Restless; uneasy; mischievous.	<i>Magaláo.</i> Probably variation of <i>magasláo.</i> <i>Magaláo ang kamay niyá</i> , his hand is restless (said of a thief). <i>Kagalawan</i> , mischief. <i>Ang galawan</i> , the mischief. <i>Ang galawan</i> , person annoyed.
Intolerable; insufferable.	<i>Di madalitá</i> , (from <i>dalitá</i> , idea of suffering, and <i>di</i> , not).
Unspeakable; unsayable; untellable.	<i>Di masabi</i> (from <i>sabi</i> , idea of telling, and <i>di</i> not).
Untouchable.	<i>Di masalang</i> (from <i>salang</i> , idea of touching, with <i>di</i> , not). Latin, <i>noli me tangere</i> , taken by Rizal as a title to one of his works. He signed many articles "Dimas Alang".
Joyful; contented (person).	<i>Matuain</i> , (from <i>tauá</i> , pleasure; content).
Contented.	<i>Kaayaya</i> (from <i>aya</i> , variation <i>ligaya.</i> <i>Kaligayahan</i> , contentment).
Happy; lucky.	<i>Mapalad.</i> <i>Walang palad</i> , unlucky.
Laughter-causing; laughable; comic.	<i>Makatatawá</i> (from <i>tauá</i> , laughter, with <i>maka</i> , and reduplicated first syllable <i>ta</i> to indicate present tense).
Waggish; jesting; scoffing (person).	<i>Mapagbiró; palabiró.</i> <i>Tauong biró</i> , an inconsiderate person.
Sad.	<i>Mabungkot.</i>
Just; fair; upright.	<i>Marápat</i> (from <i>dápat</i> ). <i>Karapatan</i> , merit.
Barbarous; tyrannical; despotic.	<i>Mabagsik.</i> Also "power" in some cases. <i>Kabagsikan</i> , power; tyranny; etc. <i>Ang pagbagsikan</i> , the oppressed.
Cruel; rigorous; severe.	<i>Maban̄gis.</i> <i>Kaban̄gisán</i> , cruelty; severity.
Agreeable; pleasing; joyous.	<i>Masayá.</i>
Indulgent; generous; liberal.	<i>Mapagbigay.</i> Also <i>mapamigay.</i> Both words are from <i>bigay</i> , idea of giving. The second is more properly the adjective.
Charitable.	<i>Maawá.</i> <i>Maawain</i> , a charitable person. <i>Kaawaan</i> , charity, compassion.
Merciful; charitable; liberal.	<i>Mapagbigaya</i> (from <i>bigaya</i> , idea of mercy, charity. <i>Mabigayang táuo</i> , a merciful or liberal person).
Learned; wise; etc.	<i>Marúnong</i> (from <i>diunong</i> , idea of wisdom. <i>Karunóngan</i> , wisdom). <i>Marúnong kang Ingles?</i> ( <i>Castila?</i> ). Do you understand English? (Spanish?).
Discreet; able.	<i>Masikap.</i> <i>Kasikapan</i> , discretion; ability.
(1) Accomplished; (2) excellent.	(1) <i>Pakam na táuo</i> , an accomplished man. (2) <i>Maahan na álak</i> , ex-

Able; accomplished.	<i>Pantás.</i> <i>Pantás na táuo</i> , an able man. <i>Kapantasan</i> , ability.
Fine (in bearing).	<i>Busabus.</i> <i>Busabusuhus na maginóo</i> , a very fine gentleman. <i>Kabusabusan</i> , excellence, etc.
Prudent; judicious.	<i>Mabait.</i> <i>Mabait na táuo</i> , a prudent person. <i>Dalagang mabait</i> , a prudent girl.
Discreet.	<i>Tintim</i> (provincial word).
Thoughtful; grave.	<i>Mabigat.</i> Really "heavy" (from <i>bigat</i> ).
Vigilant; awake; known.	<i>Magising</i> (from <i>gising</i> , idea of awaking). Definite is in <i>nan</i> , not <i>an</i> . <i>Nagisnan ko ang lindol kagab-i</i> , I was awakened by the earthquake last night. <i>Ginisnan ko na kapag-suona ang asal na yaón</i> , I have always known of that custom.
Incomprehensible; inimitable.	<i>Tinkald.</i>
Simple; silly.	<i>Muang.</i> <i>Timang</i> , foolish; stupid. <i>Mangmang</i> , fool, dunce; also lack of memory, forgetfulness. <i>Manḡá</i> , variation <i>manḡal</i> , silly, foolish. <i>Mamanḡal</i> , to act foolishly. <i>Nag-mamanḡamanḡahan</i> , to feign stupidity. This meaning of <i>manḡá</i> must not be confused with the homonym indicating plurality, which is made up of the particles <i>ma</i> and <i>ḡá</i> .
Stupid; foolish; beast-like; cracked (as a plate).	<i>Bangáo</i> (rare). <i>Banguin</i> , a stupid person.
Foolish; stupid.	<i>Taksil.</i> <i>Taksil na táuo</i> , a stupid person. <i>Kataksilan</i> , stupidity. <i>Banday.</i> <i>Kabandayan</i> , foolishness. <i>Ang pagkabanday</i> , the error. <i>Bangakin</i> , one regarded as a fool or dunce. <i>Houag mo akong bangakan</i> , do not try to fool me (make a fool of me). Also <i>kahanḡalan</i> , foolishness, from <i>hanḡal</i> , foolish.
Useless; stupid.	<i>Tuñḡak</i> , variation <i>tuñḡag</i> .
Stupid; foolish; malicious.	<i>Hunghang.</i>
Foolish; stupid; dull; gaping.	<i>Tañḡá.</i> <i>Magtanḡátuñḡahan</i> , to feign stupidity. A rare word for "foolish" is <i>lankas</i> .
Childish; foolish.	<i>Uñḡás</i> , variation <i>oñḡá</i> .
Idiotic; simple.	<i>Baliin.</i> <i>Kabaliuan</i> , idiocy. <i>Baliuin</i> , a foolish or idiotic person. <i>Chabanyong babaliuin</i> , a foolish or runaway horse.
Crazy; insane.	<i>Ulul</i> , variation <i>olol</i> . <i>Kaubulan</i> , insanity.
Laborious; diligent; industrious.	<i>Masipag.</i> <i>Kasipagan</i> , industry, etc.
Lazy; slow.	<i>Tamad</i> ( <i>Mapagtamad</i> ). <i>Katamaran</i> , laziness.
Slow; tardy; lasting.	<i>Malouat.</i> <i>Malouat na káhoj</i> , durable wood. ( <i>Malouag</i> is "slack, loose" and <i>mahigpit</i> is "tight.")

True.	<i>Totoo.</i> <i>Tinototoo ko ang wikâ,</i> I am keeping my word. <i>Tinay</i> has more the sense of real, perfect, refined.
Lying.	<i>Buluhan.</i> <i>Mabubuluhanan na iyang salita mo,</i> you are lying in your account. <i>Sinuugaling</i> is a "liar" or "prevaricator." <i>Pinagsinuugalingan ko,</i> I told him you lie.
Fraudulent; cheating.	<i>Magdaraya</i> (from <i>dayâ,</i> fraud deceit, with <i>nag</i> and reduplicated first syllable of root). <i>Nadayaan ako nang loob ko,</i> my heart deceived me.
Evil-lived; criminal.	<i>Masiual.</i> <i>Masiual na tauo,</i> an evil doer.
Drunken.	<i>Lasing.</i> Another word is derived from <i>lawâgô.</i> <i>Kalawâgohan,</i> drunkenness. A rare word is <i>aslak.</i> <i>Naaaslakan ka yata,</i> you act as if you were drunk. Drunkenness is a rare vice among Tagalogs.
Desirous.	<i>Mapagmasa</i> (from <i>nasa</i> and <i>mapag</i> ). Another word is derived from <i>pita,</i> desire, longing. <i>Arao na kapita-pita,</i> a longed-for day. <i>Maggpita kayô sa âkin nang ibig ninyô,</i> ask me what you desire.
Importunate.	<i>Mapaghihingi</i> (from <i>hingi,</i> to ask politely, and <i>mapag</i> ).
Obedient (person).	<i>Masunurin</i> (from <i>sunod.</i> See Consecutive).
Disobedient; contradictory.	<i>Masuwag.</i> <i>Kasuwagan,</i> disobedience.
Bold; shameless.	<i>Masuail.</i>
Forgetful (person).	<i>Malimotin</i> (from <i>limot,</i> idea of forgetfulness).
Rich; prosperous.	<i>Mayaman.</i> <i>Kayamanan,</i> wealthiness.
Poor; miserable.	<i>Dukhá.</i> <i>Kadukhaan,</i> poverty.
Miserable; stingy.	<i>Marámot</i> (from <i>dámot</i> ). <i>Dámot ako nang salapi,</i> I am short of money.
Miserable.	<i>Makingking.</i> <i>Tauong makingking,</i> a miserable person.
Talkative (as a child).	<i>Mawikâ</i> (from <i>wikâ,</i> word).
Loquacious (as many persons).	<i>Matabil</i> (from <i>tabil,</i> idea of talking much).
Garrulous (as an old person).	<i>Masalitâ</i> (from <i>salitâ,</i> a story, news).
Silent; reserved; secretive.	<i>Matinip.</i> <i>Matinip na loob,</i> a secretive character.
Economical; stingy.	<i>Matipid.</i> <i>Katitipdan,</i> parsimony.
Economical; saving.	<i>Maarimohanan</i> (from <i>arimohan</i> ). <i>Arimohanin mo itong pilak,</i> save this money. Two rare words for the same idea are <i>mainpok</i> and <i>magimat.</i>
Destructive.	<i>Makasisira</i> (from <i>sira,</i> idea of destruction and <i>maha</i> with reduplicated

Traveling; peregrine.	<i>Naiñgibang báyan</i> (from <i>báyan</i> , town; town, <i>ibá</i> , other, and the reduplicated particle <i>man</i> , in the present tense, hence changed to <i>nan̄g</i> and <i>iñg</i> . Literally, "from another town").
Unbaptized; infidel; pagan.	<i>Di binyagan</i> (from <i>binyag</i> , to baptize, and <i>dí</i> , not). <i>Binyag</i> is said to have been a Bornese (Arabic?) word brought by Mohammedans to the Philippines. Its original meaning is said to have been "to pour water from above."
Belonging to; pertaining to.	<i>Nauúkol</i> (from <i>úkol</i> ). <i>Nauúkol sa Dios</i> or <i>nauúkol sa César</i> , belonging to God and belonging to César.
Abandoned.	<i>Pabayá</i> .
Guilty; culpable; sinful.	<i>Nagkakasulá</i> (from <i>sulá</i> ). <i>Walang sulá</i> , innocent, not guilty.
Fruitful; to bear fruit.	<i>Namumuñga</i> (from <i>buñga</i> , fruit, with <i>ma</i> ( <i>na</i> ) and reduplicated first syllable of root, which is here softened to <i>m</i> from <i>b</i> ). <i>Hindí namumuñga</i> , unfruitful. <i>Buñgahan</i> , a fruitful tree or plant.
Other; different; diverse; distinct.	<i>Ibá</i> .
Sole; unique; only.	<i>Nagisá</i> (from <i>isá</i> , one).
Lasting; eternal; infinite.	<i>Walang hangán</i> (lit., "without end," "endless").
Perishable.	<i>Natatapus</i> (from <i>tapus</i> , end, finish. <i>Tapus na</i> , finished now).
Immortal.	<i>Walang kamatayan</i> (lit., "without death").
Hopeful.	<i>Maasa</i> .
Hopeless.	<i>Walang asa</i> .
Public.	<i>Mahayag</i> . <i>Kahayagan</i> , publicity.
Reserved; set aside.	<i>Nagkakabukod</i> (from <i>bukod</i> , idea of reservation, setting aside, etc. <i>Bukod mo akó nang dalawá</i> , put two aside for me. <i>Kabukoran</i> , reservation, etc.).
Secret; to be secret.	<i>Malihim</i> . <i>Lihim na gawá</i> , secret work or deed.
Occupied; to be occupied.	<i>Naaabala</i> (from <i>abala</i> , idea of occupation; the particle <i>na</i> (present tense of <i>ma</i> ) and <i>a</i> , reduplicated first syllable of root for present tense). <i>Abalahin</i> or <i>Maabalahin</i> , a busy man.
Idle; without work.	<i>Walang gawá</i> .
Passionate; quick-tempered (person).	<i>Magalitan</i> (from <i>galit</i> , idea of anger).
Hasty; of a bad disposition.	<i>Gahasá</i> . <i>Kagahasuan</i> , hastiness.
Thankful; to be thankful.	<i>Sinasalámat</i> (from <i>salámat</i> , thanks; derived from Arabic, <i>salámat</i> , peace; safety).
Grateful.	<i>Nakahulugod</i> (from <i>lugod</i> , gratitude, <i>naka</i> , and the reduplicated first syllable of root).
Ungrateful.	<i>Walang lugod</i> ; also <i>malilo</i> .

Licit; legal.	<i>Matuid</i> ; also "right," "straight," etc. <i>Hindi matuid</i> , illicit, illegal, etc.
Immaterial; useless.	<i>Walang gamit</i> .
Naked.	<i>Hubad</i> .
Libidinous; sensual.	<i>Malihog</i> .
Asleep, to be; sleepy, to be.	<i>Matulog</i> . <i>Matutulog bagá kayó?</i> Are you sleepy? <i>Natutulog bagá siyá?</i> Is he asleep? <i>Patulogin mo siyá</i> , let him sleep (or tell him, or her, to go to sleep).
Aged; venerable; mature.	<i>Magulang</i> . <i>Ang matyá magulang</i> , the aged; parents; ancestors.
Tired, to be.	<i>Mapagod</i> .
Alone; unaccompanied.	<i>Nagisa</i> ; <i>walang kasamá</i> .
Companioned; chaperoned.	<i>May kasamá</i> .
Ignorant.	<i>Hindi naalam</i> .
Married.	<i>May asáua</i> .
Unmarried.	<i>Walang asáua</i> .
Taxed.	<i>Bumabáyad nang bouis</i> .
Exempt.	<i>Hindi bumabouis</i> .
Present.	<i>Narito</i> .
Absent.	<i>Wala rito</i> .
Ready, to be.	<i>Mahandi</i> .
Unready, to be.	<i>Hindi handá</i> .
Salable.	<i>May pagbibili</i> .
Unsalable.	<i>Hindi pagbibili</i> .
Valuable.	<i>Mahalagá</i> . <i>Walang halagá</i> , worthless. <i>Magkano ang halagá nito?</i> What is the value (price) of this? <i>Nagkasinghalagá</i> , of the same value, at the same price.
Clean; neat.	<i>Masana</i> .
Dirty; unclean (as the clothes).	<i>Masawa</i> . <i>Masawang damit</i> , dirty clothes.
Doubtful.	<i>Alindagan</i> .
Certain.	<i>Tanto</i> .
Lucky.	<i>Mapalad</i> . <i>Walang palad</i> , unlucky.
Original.	<i>Nauuna</i> (from <i>una</i> , first; not Sp.).
Copied (thing, etc.).	<i>Sinalin</i> (from <i>salin</i> , idea of transferring, transplanting, etc.).
Methodical (person).	<i>Maparaanin</i> . <i>Walang paraan</i> , without method.
Suitable.	<i>Naaayos</i> (from <i>ayos</i> ); <i>nauúkol</i> (from <i>úkol</i> ).
Unsuitable.	<i>Hindi ayos</i> . <i>Hindi dápat</i> , unfit.
Orderly.	<i>Maayos</i> . <i>Walang gulo</i> , without confusion.
Disorderly.	<i>Magulo</i> . <i>Kagulohan</i> , confusion, disorder.
Profitable (thing).	<i>Mapakinabangin</i> (from <i>pakinabang</i> , idea of making a profit, etc.).
Unprofitable.	<i>Walang pakinabang</i> .
Ornamented.	<i>Ganyak</i> .
Plain; clear (as a room).	<i>Alinalas</i> .
Manufactured; made up.	<i>Ginawa</i> (from <i>gawa</i> and <i>in</i> ).
Raw; crude (as material, etc.).	<i>Hindi yari</i> .
Woven.	<i>Hinabi</i> (from <i>habi</i> , idea of weaving).
Spun (also thread).	<i>Simid</i> (from <i>sild</i> , idea of spinning).
Plaited (as a mat).	<i>Satasala</i> .



Cultivated; plowed.	<i>Naaararo</i> (from Sp. <i>arado</i> , plow). <i>Hindi naaararo</i> , uncultivated; unplowed.
Open.	<i>Bukás</i> . <i>Buksán mo itong pintó</i> , open this door.
Shut; closed (thing).	<i>Pindan</i> . <i>Pindan mo ang duruñgan</i> , shut the window. Some natives say <i>sarhan mo</i> , undoubtedly a corruption of the Spanish verb <i>cerrar</i> , to close.
Spread; extended.	<i>Latag</i> . <i>Nakakálat</i> , stretched; taut.
Folded; doubled, etc.	<i>Tiniklop</i> (from <i>tiklop</i> , idea of doubling).

## COMPARISON OF ADJECTIVES.

The Tagalog adjective, like adjectives of other languages, has the three degrees of quality to be indicated—the simple form (which is generally called the positive), the comparative, and the superlative. Of course, as in English, some adjectives are excluded from comparison by their meaning, such as those for “dead,” “alive,” “entire,” and some others.

The positive adjective is that form discussed in the preceding pages, and the comparative will now be taken up. Of this there may be said to exist three varieties, the comparative of equality, that of superiority, and that of inferiority. In English the first form is expressed by “as (adjective) as (noun),” the second by “er” or “more,” and the third by “er” or “less.”

In Tagalog there are three ways by which the comparative of equality may be expressed. The first is by using the adverb *para* (variation *paris*), meaning “as,” “so,” etc. In some cases “like” expresses the Tagalog idea best. With adjectives or common nouns *para* (*paris*) takes the tie *ng*, but with names of persons, etc., and pronouns is followed by what is compared, which takes the genitive case. Ex.: *Parang mabuti* (how good), *maputi parang gatas* (as white as milk), *maitim parang úling* (as black as charcoal), *parang patay* (like a dead person), *parang háyop* (like a beast); *Akó’y para mo!* (Am I like you?) *siyá’y paris ko* (he [she] is like me), *malit paris ko* (as small as I am [small like me]), *siyá mabait para ni Juan* (he is as prudent as Juan), *ang ilog sa Naga’y malouang para nang Pasig* (the river at Naga [Nueva Caceres] is as wide as the Pasig). With the particle *ka* denoting likeness, *para* indicates equality, the particle being prefixed to the adjective in such cases. Ex.: *Para niyong mañgá títuo, kabubuti* (equally good as these people). This word *para*, which as a root denotes “equality,” “close resemblance,” etc., should not be confused with the Spanish word *para*, meaning “to,” “for,” etc., as the resemblance is purely accidental. The Tagalog word is Malayan, the Javanese word *pad’a* having substantially the same signification.

The second way of expressing equality with an adjective is by means of the particle *sing*, which denotes this idea precisely. Ex.: *Itó’y singhabà niyán* (this is as long as that), *siyá’y singlaki ko* (he is as large as I am), *singlaki si Pedro ni Juan* (Pedro is as large as Juan). It will be seen by the examples that the object or person compared takes the genitive case and the subject the nominative.

The third way of indicating equality with the adjective is by means of the consolidated particles *ka* and *sing*, i. e., *kasing*, the syntax being the same as with *sing* only. Ex.: *Itó’y kasinghabà niyán* (this is as long as that), *si Pedro’y kasingtaás ni Juan* (Pedro is as tall as Juan).

When equality is to be indicated for more than two objects it may be expressed in two ways. The first is by prefixing *sing* to the root, of which the first syllable is reduplicated. Ex.: *Singhababà* (equally long [things]), *singhubuti* (equally good [persons or objects]), *singtataás ang maginá ni Bungoy (Maria)* (Maria and her mother are the same in height). The

second is by prefixing *kasing* to the root, the particle *mag* being prefixed to *kasing*, forming *magkasing*. Ex.: *Magkasingdínong* (equally wise [learned]), *magkasingyaman* (equally wealthy [rich]), *ang maginá ni Bangoy (Maria) ay magkasingtaás* (Maria and her mother are the same in height [equally tall]), *ang mañgá cabayoat ang mañgá kalabao ay magkasingdami sa bayan itó* (there are as many horses as there are carabao in this town), *mayroón kang bagá bigás na kasingdami nang palay?* (Have you as much hulled rice as you have of the unhulled?).

Equality in quantity may also be expressed by *magkapara*, *magkaparis*, or *magkapantay*, the two objects compared taking the nominative, and the root denoting quantity having *ka* prefixed to it. Ex.: *Ang bigás ko at ang bigás niñá magkaparis karami* (he and I have the same quantity of rice). Literally "my rice and his rice is the same in quantity." Those influenced by Spanish are liable to say "his rice and my rice," but the other order is that of the Malayan languages generally.

The comparative by decrease is formed by the use of the adverb *kulang*, (less), preferably with the negative particles *di* or *hindi*, as *kulang* alone has many times the force of "not," "without," "un-," etc., but, as in every language, the context serves as the best guide. Ex.: *Itong bigás na itó'y kulang sa ákin binili* (this rice is less than the amount I brought), *ang halagá itong cabayo itó'y kulang sa halagá nang iba* (the value of this horse is less than the value of the other), *ang mañgá kalabao kulang nang dami sa mañgá cabayo sa bayan itó* (there are fewer carabao than horses in this town), *ang mañgá Tagalog ay kulang nang taás sa mañgá Americano* (Tagalogs are not as tall [literally, "less in stature"] than Americans), *ang kakulangán* (the difference in price, the balance, the difference in amount, etc.).

*Alaún* (lacking, insufficient, etc.) is sometimes used in place of *kulang*. Ex.: *Ang kayamanan ni Capitan Tino'y alaún sa kayamanan ni Capitan Luis* (the wealth of Captian Faustino is less than the wealth of Captain Luis), *alaún pa itong batá itó* (this child is not old enough yet).

There are three ways in which the comparative by increase may be expressed. The first is by the position of the words only, what exceeds being the nominative and what is exceeded the ablative with *kay* or *sa*, these two particles expressing "than." The particle *ay* is sometimes used with the nominative word.

The second method is by prefixing the adverb *lalo* (more) to the adjective, with the same construction as the foregoing.

The third way, which is only used correctly for comparing qualities, is formed by suffixing *pa* (yet, still to the adjective) either alone or in conjunction with *lalo*. Ex.: (1) *Mataás akó sa iyó*, or *akó'y mataás sa iyó*; *akó'y lalong mataás sa iyó*; (3) *mataás pa akó sa iyó*, or *lalong mataás pa sa iyó*. All the foregoing may be translated by "I am taller than you." (1) *Payat ka sa dati* (you are thinner than you were before), *si to'y masipag kay Juan* (Pedro is more industrious than Juan), *alín ang tsá, kay Pedro ni Juan?* (Which is the more alert, Pedro or Juan?); *si (Juan); si Juan ay mabait sa kaniyá*; (2) *si Juan ay lalong mabait sa á*; (3) *si Juan ay mabait pa sa kaniyá* (Juan is more prudent than he is). (1) *Ang kabanalá'y mahal sa kayamanan*; (2) *lalong mahal abanalan sa kayamanan* (worth is more precious than wealth), *itó'y magaling sa diñán* (this is better than that), *iyán ay lalong maputi sa hat* is whiter than this), *lalong marami ang mañgá cabayo sa mañgá o sa bayan itó*, *ñguní't ang mañgá taga búkid mayroón lalong kalabao mañgá taga bayan*; (3) there are more horses than carabao in this but the farmers have more carabao than the town people, *si Ciriaca pa sa ákin*, *ñguní't ang kapatid kong babay'y marikit pa sa kaniyá* (she is younger [literally, "more of a child yet"] than I am, but my is prettier than she is), *siyá'y lalo pang kayumangí sa kaniyang hit pa siyá sa ákin* (she is still darker [more brunette] than her and is shorter yet than I am).

The third form of comparison is expressed by using *pa* after the adjective, especially in asking a question. Ex.: *Hindi ma-*

(It was not reached by you; shall I?). *Hindi ko naalaman; ikao pa?* (I do not know it; do you?).

For the negative form of the comparative, as in such phrases expressed in English by "without comparison," "there is nothing like it," "there is nothing resembling it," etc., Tagalog has several expressions almost alike in meaning, which are formed by prefixing *ka* to various roots; the negative *wala*, (there is no [t]) with the tie *ng* preceding the root and its prefix. *An* is sometimes found as a suffix with these expressions. Ex.:

*Walang kahalimbáua*, without comparison;  
*Walang kahalintúlud*, without similarity (generally in speaking of objects);  
*Walang katúlud*, without similarity; unlike; both the foregoing from *túlud*;  
*Walang kahumbing*, without resemblance; synonym;  
*Walang kawaniñis*, without resemblance;  
*Walang kaholip*, without likeness (this phrase is rare);  
*Walang kamukhá*, without facial resemblance, from *muk-há*, face;  
*Walang kapanay*, without an equal; referring mainly to height, length, rank;  
*Walang katalamitan*, without resemblance (a rare expression);  
*Walang kawangka*, without resemblance (also a rare phrase).

To ask questions as to comparative equality, inferiority, or superiority is done in Tagalog with *ga* (how) prefixed to *alin* (which), or *ano* (what), in conjunction with *ka* prefixed to the root of the quality. With many adjectival roots *ga* and *ka* thus serve to show that the degree of the quality is the subject of inquiry. Ex.: *Gaalin kalayo?* (About how far is it?); *Gaanong kalaki?* (About how large is it?); *Gaanong kahabâ?* (About how long is it?); *Gaalin kaputi?* (How white is it?). The answer may be given with the same construction, prefixing *ga* to a demonstrative pronoun or a noun, as the case may be, but if an adjectival root be used, it should be prefixed by *ka*. Ex.: *Gaitô; ganitô* (like this); *ganiyân* (like that); *gagatas kaputi* (as white as milk); *ganitong kalaki* (about as large as this); *ganong kahabâ* (about as long as that). *Gaya* is a variation. *Ganga*, another form, is generally used to indicate plurality. Ex.: *Ganga nitô kalaki* (about as large as these); *ganga niyân kahabâ* (about as long as those). The noun, pronoun, or adjective compared sometimes takes the nominative and sometimes the genitive in these answers. *Ga* and its variations may be said to express likeness, and is but an offshoot of *ka*. In many cases *na* is also inserted in the sentence. Ex.: *Gaaling na gaitô kaouti?* (How small is it, like this?). The letter *n* instead of *niñ* is used in some phrases. Ex.: *Ganan ákin* (that which belongs to or affects me); *ganan inyô* (that which affects you), etc.

#### THE SUPERLATIVE.

The superlative degree of the adjective may be divided into the simple and the absolute forms. The first, usually expressed in English by the use of the adverbs "very," "extremely," "excessively," "exceedingly," "surpassingly," etc., is expressed in Tagalog by the following adverbs:

- (1) *Lubhá*, very, very much, exceedingly.
- (2) *Masákit*, extremely, exceedingly, hard (as in the phrase, "to rain hard"). Distinguished by difference in accent from *masakit*, (ill). This adverb is used more with verbs than with adjectives. In some places *sadyá* has the sense of "very;" ex., *sadyang linis* very clean.
- (3) *Dí sapala*, extremely, exceedingly, from *dí*, not, and *sapala*, humble, unworthy, the idea of the adverb being that of plenty or sufficiency.
- (4) *Dí hámak*, extremely, from *dí*, not, and *hámak*, vile, worthless, mean, the whole idea being "not paltry," "not mean."
- (5) *Dí palak*, far, widely.

- (6) *Labis*, too, too much. This adverb has sometimes a slight idea of craft, cunning, or slyness.  
 (7) *Totoó*, truly, exactly, precisely.

The adverbs formed with *di* always follow the adjective in the sentence, but the simple adverbs may either follow or precede the adjective.  
 Ex.:

He (she) is very old (extremely, etc.):

{	<i>Matandá siyá</i>	{	<i>di sapala.</i>
			<i>di hának.</i>
			<i>di palak.</i>
	<i>Matandá siyá</i>	{	<i>lubbá.</i>
		<i>labis.</i>	
		<i>totoó.</i>	

or

*Lubbá* } *siyá matandá*: He (she) is very old (too, truly, etc.).  
*Labis* }  
*Totoó* }

The following phrases will illustrate the various idiomatic uses of the adverbs with the adjective: (1) *Lubbá ang pagkapagal ko* (I am very tired; lit., "very great is my fatigue"); (2) *iyani, lalong masakit ang kay Pedro* (That's so, but Pedro is still more tired; lit., "but more excessive is [that] of Pedro"); *Inibig katang masakit* (We like you very much); *Pungsisihan silang masakit* (They are repenting deeply); (3) *Mayaman di sapala siyá* (He is exceedingly wealthy [very rich]); (5) *Ungmulán nang labis* (It rained too much); (verbalized) *Napakalabis ang kabutihan mo* (You are entirely too good [honest]); *Linabisan ang utos ko sa inyó* (You exceeded your orders; you did more than I told you to do); (6) *Tinotoó niyá ang wiká* (He is complying with his word [verbalized form of *totoó*]).

The absolute superlative degree of the adjective (in the singular number) which is made in English by the suffix "est" and by the adverb "most" is generally expressed in Tagalog by repeating the entire adjective, whether it be simple or compound, by means of the proper tie, which is determined by the ending of the adjective. Ex.: *Mabuting mabuti* (best); *masamang masamá* (worst); *banal na banal* (most virtuous); *masipag na masipag* (most diligent); *mahal na mahal* (dearest, most precious); *maputing maputi* (whitest, very white); *maitim na maitim* (blackest, very black).

The plural of such superlatives as the foregoing is formed by using the particle *mañgá* or the reduplication of the first syllable of the root with those compounded with *na*, the superlatives thus formed, either in the singular or plural, generally being printed as two words in order to avoid unnecessary length and also to distinguish more clearly from some diminutives. Ex.:

The dearest [persons or objects understood] (*ang mañgá mahal na mahal*).

The best [persons or objects understood] (*ang mañgá mabuting mabuti; ang mabubuting mabuti*).

The worst (persons or things understood), *ang mañgá masamang masamá; ang masasamang masamá*.

The bravest men (*ang mañgá matápang na matápang na lalaki; ang matatápang na matatápang na lalaki*).

The ugliest animals (*ang mañgá patyít na patyít na háyop*).

What may be called the relative superlative degree, made in English by adding the expression "of all" or a similar phrase to the superlative, is formed in Tagalog by adding the words *sa lahat* (of all), *sa kanilá*, (among them), etc. Ex.: *Sino sa kanilá'y ang lalong matápang?* (Which of those two is the braver?); *Sino sa kanilá'y ang matatápang na matatápang?* (Which of them is the bravest?); *Ang maliit sa lahat, siyá'y matápang sa lahat* (The smallest of all; he is the bravest of all).

Superlatives are also formed by prefixing *ka* and suffixing *an* (*han*) to reduplicated bisyllabic words, and in the same manner with polysyllabic words, in the latter case only the first two syllables being reduplicated.

Ex.: *Katamistamisan* (sweetest), from *tamis*; *kabanalbanalan* (most virtuous), from *banal*; *kaginhaginhawaan* (most wholesome), from *ginhawa*. The first two roots have two syllables and the last has three. This form may also be applied to abstracts formed with *ka* and *an* (*han*), and intensifies them. Ex.: *Katamisan* (sweetness); *katamistamisan* (sweetness itself); *kabanalan* (virtue); *kabanalbanalan* (virtue itself); *katamaran* (laziness); *katamartamaran* (laziness, laziness itself).

Verbs have a certain superlative form, which may be mentioned here for the sake of association. It is made by repeating the verbal root united by *nung*. Ex.: *Hiingi nang hiingi* (ask and ask over again); *lákad nang lákad* (walk and walk); "yes" *nang* "yes" *nang* *wikain mo* (say yes over and over). This form is also found with nouns, etc.

## SECTION FIVE.

### THE NUMERALS.

The numerals form a small noun-group by themselves, having the three-fold character of substantive, adjective, and adverb. While the distinction between adjective and noun is not so sharp as with some other words, yet it is clear that the cardinals in Tagalog are nouns, as they show by always preceding the noun affected that "of" must be understood. Thus *limang kalabao* literally means "five (head) of cattle," and this holds good in all cases.

In Tagalog there are four classes of numerals—cardinals, ordinals, adverbials, and distributives.

The cardinals are:

One.	<i>Isá.</i>	Seven.	<i>Pitó.</i>
Two.	<i>Dalawá.</i>	Eight.	<i>Waló.</i>
Three.	<i>Tatlo.</i>	Nine.	<i>Siyám.</i>
Four.	<i>Apat</i> (accent on first syllable).	Ten.	<i>Sangpato</i> (contr. of <i>isang poto</i> , "one ten").
Five.	<i>Limá.</i>		
Six.	<i>Anim</i> (accent on first syllable).		

As in English, decimal numeration, by tens, is that used in Tagalog and throughout the Malayan family of languages. But Tagalog uses a peculiar form in the numerals from eleven to nineteen, inclusive, which differs from the method followed in every other language of Luzon. *Labi*, meaning "adding," and a variation of *labis*, is prefixed to the digits by means of the euphonic tie *ng*: *ponó*, ten, being understood.

Eleven.	<i>Labinng isá.</i>	Sixteen.	<i>Labinng anim.</i>
Twelve.	<i>Labinng dalawá.</i>	Seventeen.	<i>Labinng pitó.</i>
Thirteen.	<i>Labinng tatlo.</i>	Eighteen.	<i>Labinng waló.</i>
Fourteen.	<i>Labinng apat.</i>	Nineteen.	<i>Labinng siyam.</i>
Fifteen.	<i>Labinng limá.</i>		

The multiples of ten below one hundred are formed by prefixing the digit used as the multiplier to the word *ponó*, united by the proper tie.

Twenty.	<i>Dalawang ponó.</i>	Sixty.	<i>Anim na ponó.</i>
Thirty.	<i>Tatlong ponó.</i>	Seventy.	<i>Pitong ponó.</i>
Forty.	<i>Apat na ponó.</i>	Eighty.	<i>Walong ponó.</i>
Fifty.	<i>Limang ponó.</i>	Ninety.	<i>Siyam na ponó.</i>

The intermediate digits, when used with the foregoing, are joined by means of *t*, a contraction of *at* (and).

Twenty-one.	<i>Dalawang ponó't isá.</i>	Fifty-five.	<i>Limang ponó't limá.</i>
Thirty-three.	<i>Tatlong ponó't tatlo.</i>	Sixty-six.	<i>Anim na ponó't anim.</i>

The word for "hundred" is *dáan*, which has a homonym meaning "road." It is always preceded by the appropriate multiplier, to which it is connected by the proper tie, *d* softening to *r* before *na*.

One hundred.	<i>Isang dáan; sang-dáan.</i>	Five hundred.	<i>Limang dáan.</i>
Two hundred.	<i>Dalawang dáan.</i>	Six hundred.	<i>Anim na ráan.</i>
Three hundred.	<i>Tatlong dáan.</i>	Seven hundred.	<i>Pitong dáan.</i>
Four hundred.	<i>Apat na ráan.</i>	Eight hundred.	<i>Walong dáan.</i>
		Nine hundred.	<i>Siyam na ráan.</i>

Numbers below twenty added to hundreds are united with *'t*, the *n* of *dáan* being dropped.

One hundred and one.	<i>Sangláu't isa.</i>
Two hundred and eighteen.	<i>Dalawang dáa't labing walo.</i>

The *n* is retained with multiples of ten.

Two hundred and fifty-three.	<i>Dalawang dáan limang pouót'tatló.</i>
Six hundred and sixty-six.	<i>Anim na ráan anim na pouót'tanim.</i>
Eight hundred and eighty-eight.	<i>Walong dáan walong pouót'twaló.</i>
Nine hundred and ninety-nine.	<i>Siyam na ráan siyam na pouót'tsiyam.</i>

The word for "thousand" is *libo*, which is found as *ribo* and *ribu* in other Philippine languages.

It is governed, like *dáan*, by multipliers and suffixed numbers. The purely Malayan numerals end with *libo*, those for higher numbers being of foreign origin. Some higher numbers are said to have Malayan names, but it is doubtful as to whether their values are definite or not. They are noted, however.

One thousand.	<i>Sanglibo.</i>
One thousand and eight.	<i>Sanglibo't walo.</i>
Nineteen hundred and five.	<i>Sanglibo siyam na raa't limá.</i>
Two thousand.	<i>Dalawang libo.</i>
Six thousand.	<i>Anim na libo.</i>

For "ten thousand" the term *laksá* is used. This is from the Sanskrit *laksha* (one hundred thousand), through the Malay *sa-laksa* (ten thousand), the latter people mistaking its value. *Lakh*, with the original value of "one hundred thousand," is used by Anglo-Indians, as in the phrase "a lakh of rupees."

For "one hundred thousand" another Sanskrit term is used, also with altered value. This is *guta*, from the Sanskrit *ayuta* (ten thousand).

"One million" is now expressed by *sangpoutong guta*, or "ten one hundred thousands." *Gatos* and *añgao-añgao* are given in old dictionaries as equivalent to "million," but the former is the word used for "hundred" in most Philippine dialects, and the latter seems to have more the idea of "uncountable," "infinite," etc.

In expressing numbers Tagalogs sometimes give a round number, less the few taken off, as "three hundred and sixty less two" for "three hundred and fifty-eight;" e. g., *kálang nang dalawá sa tatlong dáan anim na pouó.*

Cardinals may be preceded by *ang* (the), when a concrete noun is modified, as in the phrase *Ang dalawang pisos na ibinigay mo sa ákin* (the two dollars which you gave me).

*Mañgá* preceding a numeral indicates the idea of "about," "some," etc., as in the phrase *mañgá pitong tíno* (about seven men). When the exact number is indicated *mañgá* is omitted as a sign of plurality. Ex.: *Mañgá tíno* (men, people); *pitong tíno* (seven men, persons).

By reduplicating the first syllable of the cardinal the idea of "only" is brought in. Ex.: *Isá* (only one, alone, etc.); *dadalawá* (two only, only two), etc. For greater emphasis upon the idea of limitation the number may be repeated with the initial syllable reduplicated. Ex.: *Isá isá* (one only); *dadaladalawá* (only two). The adverb *limang* (only) may also be

used for this same idea, the adverb following the cardinal affected. Ex.: *Isá lámang* (only one); *dalawá lámang* (only two), etc. It will be observed that the first two syllables only of polysyllabic numerals like *dalawá* are repeated, following the general rule in Tagalog.

The question "How many?" is expressed in Tagalog by *ilán?*

Tagalog has no abstracts like "a dozen," "a score," etc., these phrases requiring roundabout means of expression. "A dozen" may be translated by *isang kapisanan nang labing dalawá*, which literally means "a joining of twelve." The same is true of English abstracts like "monad," "decade," etc.

"More," with a cardinal following, is expressed by *labis* or *higit*, which precede the numeral and are united with it by *sa*, which expresses "than." Ex.: *Labis sa limá*, or *higit sa limá* (more than five). *Labis* is the more correct, as *higit* has an idea of excess in weight rather than in number. *Kilang* (less) is used in the same way.

The indeterminate numeral "some," "a few," is expressed in Tagalog by *ilan*. With the first syllable reduplicated or with *lámang* the idea of "only" is expressed; as, *ilán* or *ilán lámang* (only a few).

"Much," "many," and similar words are expressed by *marami* (from *dami*), and "a great many" may be translated by *maraming marami*. By making an abstract of *dami* and prefixing the definite article of common nouns is expressed "the most," "the majority," etc. Ex.: *Ang karamihan*.

For the meaning of the numerals, see the work by T. H. Pardo de Tavera, entitled "Consideraciones sobre el Origen del Nombre de los Números en Tagalog," published at Manila in 1889.

#### ORDINALS.

The ordinals, which are the numerals designating the place or position of the object in some particular series, have more of the character of adjectives than have the cardinals. They answer the question *Ikailán?* (In what order?) and are formed in a very simple manner in Tagalog for all numbers except "first," which is quite irregular, *ika* being prefixed to the cardinal. It should also be noted that the first syllable of *dalawá* (two) is omitted, as well as the initial letter of *tatló* (three) and *ápat* (four) when preceded by *ika*. "Twentieth," however, is formed with *ika* and the entire cardinal.

The ordinals up to "tenth" are:

The first.	<i>Ang uná.</i>
The second.	<i>Ang ikalawá.</i>
The third.	<i>Ang ikatatló.</i>
The fourth.	<i>Ang ikápat.</i>
The fifth.	<i>Ang ikalimá.</i>
The sixth.	<i>Ang ikálim (initial letter dropped).</i>
The seventh.	<i>Ang ikapitá.</i>
The eighth.	<i>Ang ikawalá.</i>
The ninth.	<i>Ang ikasiyam.</i>
The tenth.	<i>Ang ikapundá; ang ikasangpundá.</i>

In the southern provinces *ang ikapolá* is sometimes heard, due to Bicol and Visayan influence. *Polá* and *pal-la* is also to be found in the dialects spoken to the north of the Tagalog region, and this form may be found in the north, but should be regarded as extraneous to the language.

The following synopsis of the ordinals above "tenth" will give an

'he fiftieth.	<i>Ang ikalimang pouó.</i>
'he sixtieth.	<i>Ang ikánim na pouó.</i>
'he seventieth.	<i>Ang ikapitong pouó.</i>
'he eightieth.	<i>Ang ikawalong pouó.</i>
'he ninetieth.	<i>Ang ikasiyam na pouó.</i>
'he one hundredth.	<i>Ang ikasanglúan.</i>
'he one thousandth.	<i>Ang ikasanglibo.</i>
'he one ten-thousandth.	<i>Ang ikasanglaksá.</i>

Nouns following ordinals are tied to them according to the ending of the numeral. Ex.: *Ang ikalimang táuo* (the fifth person); *ang ikatlong árao* (the third day).

In Tagalog, contrary to what obtains in Spanish, the ordinals are used on all days of the month, and thus agreeing with English. Ex.: *Ikailán raó ngayón nang buang itó?* (What day of the month [is] this?); *ang ikadawang pouó't pitó* (the twenty-seventh). *Anang árao kayá ngayón sa sang-ingo?* (What day of the week is to-day?); *Ngayo'y viernes* (to-day is Friday). *Anong taón?* (What year?); *sanglibo, siyam na ráa't limá* (nineteen hundred and five). *Anong buan ngayón nang taón?* (What month is his?); *ang buan nang enero, pó* (the month of January, sir). *Anó ang sangalan mo?* (What is your name?); *Glicerio, pó* (Glicerio, sir). *Ang ikatlong pangalan* (The second name [surname]?); *Manalo, pó* (Manalo, sir). *Taga saán ka?* (Where are you from?); *Batangas, pó* (Batangas, sir). *Uín ka nang taón?* (How old are you?); *Magroón akong dalawang pouó't imá* (I am twenty-five years old). *Saín naroon ang presidente?* (Where is the presidente [mayor]?); *Nariyón sa ikalawang bahay* (There in the second house).

Fractions are expressed by the use of *ang* (the) if the numerator is one, the denominator being the ordinal desired, and *bahagi* (a part) following the denominator either expressed or understood. Numerals may replace *ng*. Ex.: *Ang ikalawang bahagi* (the second part); *ang ikápat* (the fourth), etc. Also *isang bahagi* (one part); *tatlong bahagi* (three parts). Where the numerator is greater than one it is placed in the nominative and the denominator in the genitive, the two being connected by *nang* and the phrase followed by *bahagi*. Ex.: *Tatlo nang ápat na bahagi* (three-quarters); *dalawá nang tatlong bahagi* (two-thirds).

"Half" is expressed by *kalahati*, as *kalahating tinápáy* (half a loaf of bread). The noun "a half" is expressed by *kahati*, meaning generally a half-salapi or 25 centavos.

It should be mentioned that *unauna* means "in the first place," and when made an abstract and preceded by the definite article of common nouns, as in the phrase *ang kamaunahan*, means "the very first." In like manner, *huli* (last), when made an abstract in the same way, as *ang kahulihan* means "the very last."

## ADVERBIAL NUMERALS.

Adverbial numerals, expressed in English by "once," "twice," etc., and answering the question *Nakailán?* (past tense) and *Makailán* (present and future tenses), "How often?", "How many times?" are formed like the ordinals except that *naka* is prefixed instead of *ika* to the cardinals. The word for "once" is wholly irregular. In some districts these adverbial numerals also express the idea of "fold," as "twofold," "threefold." As with the cardinals the sense of "only" may be imparted by reduplicating either the first syllable of the prefixed particle or following the adverbial numeral with *lamang*.

Once.	<i>Minsan, var. ninsan</i> (rare).	Nine times.	<i>Makasiyam.</i>
		Ten times.	<i>Makasangpouó.</i>
Twice.	<i>Makalawá.</i>	Fourteen times.	<i>Makalabing ápat.</i>



Thrice.	<i>Makatló.</i>	Twenty times.	<i>Makadalarang pouó.</i>
Four times.	<i>Makaápat</i> , var. <i>ma-kaípat</i> (rare).	Twenty-five times.	<i>Makadalawang pouó't limá.</i>
Five times.	<i>Makalimá.</i>	One hundred times.	<i>Makasangdán.</i>
Six times.	<i>Makainim.</i>	A thousand times.	<i>Makasaanglibo; makalibo.</i>
Seven times.	<i>Makapitó.</i>		
Eight times.	<i>Makawaló.</i>		

Naturally, as in all languages, the restrictive form is not used for very high numbers.

Only once.	<i>Miminsan.</i>	Only three times.	<i>Mamakatló.</i>
Only twice.	<i>Mamakalará.</i>		

In this connection it should be remembered that *kailán?* means "when?" used interrogatively.

#### DISTRIBUTIVE NUMERALS.

These numerals, expressed in English with "by" between the numerals, as "one by one," "two by two," etc., answer the question *Ilán ilán?* (How many at a time?) and are formed in Tagalog by the simple repetition of the cardinal if bisyllabic, or the first two syllables thereof if longer, no tie being used.

One by one.	<i>Isá isá.</i>
Two by two.	<i>Daladalará.</i>
Three by three.	<i>Tatló tatló.</i>
Four by four.	<i>Apát apát.</i>
Five by five.	<i>Limá limá.</i>
Six by six.	<i>Animá nim.</i>
Seven by seven.	<i>Pitó pitó.</i>
Eight by eight.	<i>Waló waló.</i>
Nine by nine.	<i>Sigansiyam.</i>
Ten by ten.	<i>Sangposangponó.</i>
Eleven by eleven.	<i>Labilabing isá.</i>
Twelve by twelve.	<i>Labilabing dalará.</i>
Twenty by twenty.	<i>Daladalawang pouó.</i>
One hundred by one hundred.	<i>Sangdasangdán.</i>
One thousand by one thousand.	<i>Sanglisaanglibo.</i>

Nouns repeated in this manner acquire the idea of "every."

Every day; daily.	<i>Aran-aran.</i>
Weekly (also every Sunday).	<i>Lingo-lingo.</i>
Yearly; annually.	<i>Taón-taón.</i>
Hourly.	<i>Oras-oras</i> (from Sp., <i>hora</i> ).

The Tagalog word for "every" is *lawi*, which may also be used.

Distributives, answering the question *Tigítigít?* (How many to each one?) are formed by prefixing the particle *tig* to the cardinals, the first syllable of the latter being reduplicated in those greater than "four". The first syllable is dropped from *dalará* and the initial *t* from *tatló*.

One to each one.	<i>Tigítí.</i>	Six to each one.	<i>Tigaánim.</i>
Two to each one.	<i>Tigalará.</i>	Seven to each one.	<i>Tigpitó.</i>
Three to each one.	<i>Tigatló.</i>	Eight to each one.	<i>Tiguawaló.</i>
Four to each one.	<i>Tigápat.</i>	Nine to each one.	<i>Tigisiyam.</i>
Five to each one.	<i>Tiglimá.</i>	Ten to each one.	<i>Tigsasangponó.</i>

These may be also translated by "one apiece," etc.

*Tig* prefixed to cardinals may also express the stamped, coined, or fixed value of money, stamps, etc. In this case the initial syllable of those numerals above four is not reduplicated. *Na* is now more generally used

than *tig* for this purpose. Ex.: *Seyong tigulawang centavos* (a two-cent stamp); *salaping tiglimang pisos* (a five-peso bill or gold piece); *tigdalawang pouong pisos* (a twenty-peso bill or gold piece). It must be borne in mind that the Philippine peso is equal to a half dollar United States currency, and that it is the legal currency in the islands. Hence the old debates over "gold" and "mex." should be relegated to the past.

In the southern dialect *tig* is sometimes used to express the time at which something may be done or has been done, as in *tigaga* (to do something in the morning); *tighapon* (to do something in the afternoon).

The particle *man*, prefixed to nouns denoting money, weights, and measures, imparts the idea of "each," "apiece," etc. This particle causes euphonic changes with some initial letters of roots, as follows: *b* and *p* change to *m*, the final *n* dropping from the particle; initial *c* (*k*), and *q* drop out, modifying *n* to *ny*; *s* and *t* drop out; *d* drops out in most cases; initial *m*, *n*, and *ny* also drop out, and an initial vowel (*a*, *i*, *o*, and *u*) modifies the final *n* of the particle to *ny*.

The former monetary system was founded upon the *salapi*, or half peso, nominally worth 25 cents at a gold basis, and now restored to that value. *Salapi* also means money in general. The *peso* of one hundred centavos is worth two *salapi*. In the old system the *salapi* was divided into 80 cuartos, and upon these the people reckoned their market and other minor transactions. As these values and terms will linger for some time to come, especially in districts where Tagalog only is spoken, the following examples will prove of use:

A peso each or apiece.	<i>Mamisos</i> .
A half peso each or apiece.	<i>Manalapi</i> .
A half ( <i>salapi</i> ) each or apiece.	<i>Mangahati</i> (from <i>kahati</i> , 25 centavos).
A real (12½ centavos) each, etc.	<i>Manikapat</i> (from <i>sikapat</i> , a contraction of <i>sa ikapat</i> , to the fourth of a <i>salapi</i> ).
A half real (6½ centavos) each, etc.	<i>Manikolô</i> (from <i>sikolô</i> , a contraction of <i>sa ikawalô</i> , to the eighth of a <i>salapi</i> ).
A cuartillo (5 cuartos or \$0.03125, or ₱0.0625) each, etc.	<i>Manyalin</i> (from <i>alin</i> ).
A cuarto (≈0.00825, or ₱0.0125) each, etc.	<i>Manyalta</i> (from <i>cuarta</i> , a corruption of <i>cuarto</i> ).

The only measure of weight incorporated into Tagalog appears to be the *tábil* (from the Chinese *tael*, which was a very uncertain standard). By treaty the *haikwan tael* or customs *tael* of China is now 3¼ ounces avoirdupois. As a monetary unit the *haikwan tael* varies from 55 to 60 cents, but is only quoted in banking operations and is not used by Tagalogs.

The Philippine *tábil* may be regarded as slightly heavier than a troy ounce, weighing 509.75 grains, the troy and apothecaries' ounce weighing 480 grains, and the avoirdupois ounce 437½ grains.

One tábil each.	<i>Manábil</i> .
One pound Spanish each.	<i>Manlibra</i> (1.0144 United States pounds).
One kilogram each.	<i>Mankilogramo</i> (2.2046 United States pounds).
One arroba (dry) each.	<i>Manaroba</i> (25 libras or 25.36 United States pounds).
One "farlo" each.	<i>Manardo</i> (33 Sp. or 33.475 United States pounds; used in weighing tobacco).
One quintal each.	<i>Manquintal</i> (4 arrobas or 101.44 United States pounds).

Rice and grain is sold by the *caván* and its fractions, which are as follows:

One "apatán" each.	<i>Manḡapatán</i> (0.1981 of a pint, dry).
One "chupa" each.	<i>Mangatang</i> (4 <i>apatán</i> or 0.7925 of a pint).
One "ganta" each.	<i>Manalop</i> (8 <i>chupas</i> or 3.1701 United States quarts) (from <i>salop</i> ).
One "caván" each.	<i>Manḡabán</i> (25 <i>gantas</i> or 19.81 gallons).

There are 8 gallons to the United States bushel. United States dry measure is slightly different from British imperial. To reduce United States to British divide same named measures by 1.031516, and to reduce British to United States multiply by same. For common purposes use 1.032, which is close enough. *Trautwine*.

A "caván" of rice weighs 133 "libros."

One "picul" each.	<i>Mamikul</i> (137.9 United States pounds. Two piculs constitute a "bale" of hemp, <i>abaká</i> ).
-------------------	---

The metric system is now official in the Philippines, and its use is gradually spreading to all sections.

Among the native measures of length used with *man* are the following:

One inch each.	<i>Mananali</i> (from <i>sangdalí</i> , which in turn is contracted from <i>sang</i> , "one," and <i>daliri</i> , "inch").
----------------	--

The Spanish inch is 0.91 of an inch. *Daliri* also means finger or digit, and the length of a Tagalog "inch" almost exactly corresponds to the "digit" of the early Hebrews, which was 0.912 of an inch.

One "span" each.	<i>Manangeal</i> (from <i>dangeal</i> , a "palm").
------------------	--

The American "span" is 9 inches, while the Tagalog *dangeal* is one-fourth of a vara, hence 8.25 United States inches.

One "vara" each.	<i>Mamara</i> (from <i>vara</i> , a Spanish yard, equal to 33 United States inches, approximately, and actually 0.914117 of a yard).
------------------	--

One "brazá" each.	<i>Mandipá</i> (from <i>dipá</i> , a <i>brazá</i> , equal to 5 feet 5.8 inches United States, approximately 5½ feet).
-------------------	---

To express the idea of "at such a price apiece" the former monetary units were used with *in* (*hin*) suffixed to the unit, of which the initial syllable was reduplicated. The article or object of which the price was to be denoted preceded the unit of value, the two words being linked with the appropriate tie, according to the ending of the first word. Ex.: *Pipisohin* (at a peso each), *librong sasalapiin* (books at a half peso each), *tinápay na sisicapatin* (bread at a real a loaf), *tabacong aaliuhin* (cigars at a "cuartillo" apiece).

These terms will now only be found used with those people still unfamiliar with the new currency, but as these people speak only Tagalog as a rule they will naturally retain the old terms the longest.

The following dialogue fairly represents what may be said in making a purchase in the market:

- A. *Magkano bagá ang halaga nitó?* (What is the price of this?)  
 B. *Isang piso, pó* (a peso, sir).  
 A. *Mahal na toloó iyán* (that is too dear).  
 B. *Hindí pót mura* (no, sir; cheap).  
 A. *Anong mura?* (How [is it] cheap?)  
 B. *Kayó na'y tumauad* (you set a price, sir).

- A. *Tatlong pesetas ang ibibigay ko* (I will give 3 pesetas [60 centavos]).  
 B. *Hindi pong mangyayari; ápat na pesetas, pó* (I can not do it; 4 pesetas, sir).  
 A. *Mabuti* (very well [offers a peso]).  
 B. *Walá akong sukli, pó* (I have no change, sir).  
 A. *Dalá mo nŕga sa aming báhay, doón babayaran kitá* (bring it [them] to our house, we will pay [you] there).  
 B. *Malayo yata?* (Is it far?)  
 A. *Hindi, at doón lámang sa may cuartel* (no, it is there close to the barracks [quarters]).

It should be borne in mind that "magkakano" is used when pricing objects of which a part only is desired, such as eggs, bananas, etc. "Magkano" indicates that the entire quantity is priced.

The verbalized forms of the numerals will be given under the respective particles, as too lengthy explanations would be required in this place.

## SECTION SIX.

## THE ADVERB.

By the name of adverb is distinguished that class of words used to modify the sense of a verb, adjective, participle, or other adverb, and usually placed near what is modified, as he writes *well*, I *readily* admit, you speak *correctly*, *very cold*, *naturally* brave, *very generally* acknowledged, much more *clearly*. (All but one of the foregoing are from the Century Dictionary.)

Adverbs may be classified, according to the same authority, as follows: (1) Adverbs of place and motion, as *here, there, up, out*, etc. (2) Of time and succession, as *now, then, often, ever*, etc. (3) Of manner and quality, as *so, thus, well, truly, faithfully*, etc. (4) Of measure and degree, as *much, more, very, enough*, etc. (5) Of modality, as *surely, not, perhaps, therefore*, etc.

According to Earle, one of the most distinguished authorities on English, there are three kinds of adverbs, the flat, flexional, and phrasal.

(1) The flat adverb, which is a noun or adjective used in an adverbial position, is not considered as correct in books and papers, but is to be heard daily in conversation, as in *walk fast, walk slow, speak loud, speak low*, etc. In German, this form of the adverb is also literary, as *ein ganz schönes Haus* (a wholly beautiful house); *er schreibt gut* (he writes well [lit., good]). Adjectives of certain classes may be used this way in Tagalog, and especially those of manner or degree, such as *magaling* (well); *masamá* (badly); *madali* (quickly, briefly), etc., which are also adjectives. There are also flat adjectives by signification, which are explained under the section to which they belong by meaning.

(2) The flexional adverb, which is that distinguished by a termination in English and allied languages like *ward, ling, long, meal, and ly*, as in *backward, darkling, headlong, piecemeal*, and the great number in *ly*, such as *quickly, quietly, rapidly*, etc. Tagalog has no particle which thus marks out an adverb from other parts of speech.

(3) The phrasal adverb, which is also called an adverbial phrase, is greatly used in English, and is to be found in abundance in Tagalog. Among English examples may be cited *at best, at length, by all means, for good and all, on every side*, etc.

There are also both in English and Tagalog what may be styled the adverbial pronouns, such as *yes* and *no*, together with the negatives *not, nor, and neither*.

Unlike English adverbs nearly every Tagalog adverb may be made into a verb if the proper particle is used, and the border between adverbs and prepositions is very indefinite in some cases and must be determined by the aid of the context.

As the form and composition of a word is subordinate to its meaning, the Tagalog adverbs hereafter considered will be classified according to meaning, irrespective of form.

I. Adverbs of place and motion which answer the question *sáan?* "where?" are usually expressed in Tagalog by *sa* followed by a root. This root sometimes has the expulsive particle *i* prefixed.

Where.	<i>Sáan.</i>
Where?	<i>Sáan?</i>
Where indeed?	<i>Sáan n̄ga.</i>
Anywhere, wherever, somewhere.	<i>Sáan man.</i>
Everywhere.	<i>Sáansáan man. Sáan reduplicated.</i>
Nowhere.	<i>Sáan ma'y wald.</i>
From all parts, may also mean to or in all parts.	<i>Sa sáan man.</i>
Where are you from?	<i>Tagu sáan ka? Siyá "he" and silá "they" may be used in place of ka.</i>

*Sáan* may be verbalized with *um* inserted, forming *sumáan* (to be somewhere permanently), and also with *ma* (*na*), in the latter case taking the idea of to be somewhere either temporarily or permanently, as the case may be. Ex.: *Nasáan ang mababao na ilog?* (Where is the ford of the river?); *Masásáan siyá bagá?* (Where will he be?).

*Sáan* may be further verbalized by *pa*, in which case "to go" is inherent in the meaning. Ex.: *Napasáan siyá?* (Where did he go?); *Napasasáan siyá?* (Where is he going?); *Pasasáan siyá?* (Where will he go?).

*Sáan* has been corrupted to *háan* in some districts, owing to Bicol and Visayan influence, the former using *haen* and the latter *hain*.

*Sáan* has an entirely different meaning with *pa* following or even alone in some cases, expressing a negative idea similar to "not yet," etc. In Ilocano *sáan* is also the negative participle "no."

*Sáan pa?* also means "where then?" in rather a sarcastic manner. With *di* added to *sáan pa* an affirmative interrogative meaning is expressed, as *Sáan pa di tobo?* (How can it not be true?).

It must also be noted that in Manila and places where Spanish is largely spoken that some particles are used in a different manner than is the custom in rural districts. Thus, "Where are you going?" is expressed in the country by *sáan ka paroroon*, but in Manila by *sáan ka paparoon*. Other expressions of like nature are *Sáan ang paroroonan mo?* in which the definite is used, and *sáan ka nagmulá?* (Where did you start from?). Another similar question is *Sáan ka nangagaling?* (Where are you coming from?). The answer is generally given with *sa* in the sense of from: *Sa Malabón* (from Malabón); *sa Imus* (from Imus); *sa báhay ko* (from my house), etc.

There are four simple adverbs of place, which have heretofore been explained at length, and here only some idiomatic uses will be set forth. These adverbs are *dini*, *ditó*, *diyán*, and *dóon*.

*Dini*, meaning "here" (toward the speaker), is verbalized by *um*, in the sense of taking a place near the speaker, etc. Ex.: *Dumini ka* (take your place here); *dungmidini akó* (I am taking my place here); *dungmini akó* (I took my place here); *dirini akó* (I will take my place here).

With *mag* (*nag*) it is verbalized in the transitive sense, requiring an object. Ex.: *Magrini ka niyang tinápay* (put some bread here by me).

With *pa* the idea of motion toward the speaker is expressed. Ex.: *Parini ka* (come here toward me). This last form may be further compounded with the particle *pa*, definite, corresponding to *magpa*, indefinite, to express the idea of commanding, requesting, etc. Ex.: *Paparinihin mo si Carlos* (tell Carlos to come over here). "Over there" is expressed by *sa rini*.

*Ditó*, meaning "here" (equally close to both speaker and person addressed), is verbalized in the same way as *dini*. Ex.: *Dumitó ka* (take your place here); *paritó ka* (come here); *paparitohin mo si Carlos* (tell Carlos to come here); *Pmuparitó mo siyá?* (Did you tell him to come here?). The four adverbs under discussion admit the definites of *i* and *an*. That in *i* is compounded with *ka*, forming *ika*, *ikina*; and *in* may be used when united

with *pa*, the definite of *magpa*, as may be seen in the last two examples. The future is *Papariritohin mo siyá?* (Will you tell him to come here?) and the present *Pinapariritó mo siyá?* (Are you telling him to come here?). Reason or cause is expressed by *ika, ikina* prefixed to the adverb as a rule, although "why" can also be expressed by *ano?* as in *Anó ka ritó?* (Why are you here?). The more idiomatic way, however, is with *ikina*, as *Anó ang ikinaparitó mo?* (What was the reason you came here?). *Han* is used if the idea of place is to be made emphatic, as *Sino bagá ang pinaritohan mo?* (Who did you come here to see?). "Time" is generally expressed by *panahón*, which also means "weather," as *Anó't di ka napanitó sa kapanahón?* (Why didn't you come here in time?). "What" is expressed by *anó*, as *Nagaanó ka diló?* (What is your business here?); *Magaanó siyá ditó?* (What is he going to do here?); *Anón bagá?* (What of that?) or (What is there to do?); *Iuanó ka?* (What is being done to you?); *Iuanó ka?* (What was done to you?); *Hindí ka maaanó* (nothing can be done to you). *Dumitó*, with the particle *magka* and its variations, signifies "to come here for a particular reason or cause." Ex.: *Ay at nagkadumitó ka?* (For what particular reason did you come here?); *Ang ipinagkadumitó ko'y si Cabezas Tomás* (the "cabeza" Tomás is particularly responsible for my being here).

The first of these two sentences is indefinite, grammatically speaking, and the last definite. For their grammatical construction see the particle *magka*, which is used with this signification with all four of the simple adverbs of place under discussion. For a tabular conjugation of *ditó* see the tables of verbs. To express simply the time or reason for "coming here," *i* with *pa* may also be used, although *ikina* is more correct. Ex.: *Anó ang ipinaritó mo?* (Why did you come here?). The indefinite is more usual with *kailán*, "when." Ex.: *Kailán ka napanitó?* (When did you come here?); *Kahapon* (yesterday).

*Digín*, "there" (near at hand), has the same construction as the foregoing adverbs. Ex.: *Magdiyán ka nang tábig* (put some water over there).

*Dóon*, there, yonder, is perhaps more commonly used in its various modifications than the other three simple adverbs of place. It may be verbalized with *un, pa, puma*, and *magka* as they are, with the same effect upon the root. *Pa* and *magka* modify the *d* to *i*.

Ex.: *Dumóon ka* (station yourself there). *Paróon ka* (go there). *Paparoonin mo si Carlos* (tell Carlos to go there). *Pinaparóon mo siyá?* (Did you tell him to go there?) *Sínan ka pararóon?* (Where are you going?) Some localities, notably Manila, repeat the particle *pa* with the present and future of the adverbs of place; but this is irregular and incorrect. It is unknown to the early writers. *Aling bayan ang pararoonan mo?* (What town are you going to? Lit. "Which town will be your going place?") *Anó ang ikinaparóon mo sa Maynilá?* (Why are you going to Manila?) Lit. "What the cause of going there your to Manila?" *Ay at magkadumóon ka?* (For what particular reason are you going there?) *Ang ikinaparóon ko'y dalatin ang áking kapatid na babaye* (I am going there to visit my sister).

*Magka* prefixed to *dóon* alone means "to have."

Ex.: *Kung magkaróon saná akó nang maraming pilak, ay hindi akó magkakapanitó* (If I had plenty of money, I would not be in this fix). *Ang pinagkakaróonan niyá ang Bulacín* (He has considerable property in Bulacín). *Ang ipinagkakaróon niyá ang pamama sa kaniyá nang ina niyá.* (He [she] has plenty on account of the inheritance to him [her] from his [her] mother.)

The foregoing illustrates the indefinite idea of the third singular personal pronoun, which may mean either "he" or "she." In English this is confined to the plural, "they" indicating either sex, as Tagalog *silá*, while Spanish distinguishes by *ellos*, "ellas." *Man* gives the idea with *dóon*, "to be there," "to have there," *magka* indicating really "to have plenty."

Ex.: *Bigyán mo silá nang mandóon* (take one of those over there); *isang mandóon* (*sangdóon*) (one out of many things over there); *sandóngy lamítang suká* (a small bottle of vinegar); *isang mandóon* (a person who has

plenty). The word *may* prefixed to *dóon* forms the well-known and much-used indefinite *mayróon*, to have. Ex.: *Mayróon kang bagá nang tinápáy?* (Have you any bread?) *Mayróon kang paroroonan?* (Do you have to go there?) *Oó nga, mayróon akong paroroonan* (Yes, indeed, I have to go there?). *Mayróon ka nang ilang taón?* (How old are you? Lit. Have you of how many years?) *Mayróon akong dalawang poutó* (I am twenty; lit. Have I twenty.) With some suffixed particles *dóon* is modified as follows: *Dóon din* (in the same place there); *dóon sa ibá*; *dóon dáo* (in another place); *sa dóon* (over there); *sa dóon man* (anywhere over there).

Many phrasal adverbs are made by the particle *sa* which means among other things *at* and *in* when placed before a root. Among the most important phrasal adverbs of place with *sa* are:

In front; facing.	<i>Sa tapat</i> ; <i>tapat sa</i> . Ex.: <i>Itong báhay ay tapat sa silángan</i> (this house faces the east). <i>Tapat</i> has also the idea of setting out in rows, regular order, etc., such as trees, plants, etc.
In the presence of; before; opposite; to the front.	<i>Sa harap</i> . <i>Sa harap nang capítán</i> (before the captain).
Behind; back of.	<i>Sa likod</i> . Ex.: <i>Ang mañgá bahay sa likod nang cuartel</i> (the houses back of the barracks). <i>Ang likod</i> (the back).
Joined to.	<i>Sa piling</i> .
At the edge or side of.	<i>Sa tabí</i> ; synonym <i>sa sipinag</i> .
On the other side of; beyond.	<i>Sa kabilá</i> . With <i>may</i> the idea of "both" is brought in. Ex.: <i>Sa magkabilá</i> (on both sides); and by the reduplication of the first two syllables of the root the idea of "all" is expressed. Ex.: <i>Sa magkabilá</i> (on all sides). <i>Naparoón silá sa kabilá nang ilog</i> (they went over there beyond the river). <i>Sa magkabilá nang katauan</i> (on both sides of the body). <i>Kabilá</i> has also the idea of "partly" and is used idiomatically when speaking of rice. Ex.: <i>Itong kamin ay kabilá</i> (this rice is but half cooked). In speaking of anything else, with the same idea in mind, the usage is quite different. Ex.: <i>Itong sising ang kabilá'y lutót ang kabilá'y hindi</i> (this chicken is partly cook and partly not).
Outside.	<i>Sa labás</i> .
Inside; within.	<i>Sa loob</i> . This phrase is much used to express the idea of <i>the heart</i> , speaking in a moral sense. Ex.: <i>Sa tatang loob</i> (whole-heartedly; with all the heart).
Above; up.	<i>Sa itaas</i> (from <i>itaas</i> and expulsive particle <i>i</i> ).
Below; down.	<i>Sa ibaba</i> (from <i>ibaba</i> , idea of low, humble, with expulsive particle <i>i</i> ). This word should not be confused with the following.

Upon; on; above.	<i>Sa ibabao</i> (from <i>babao</i> and <i>i</i> ). Ex.: <i>Sa ibabao nang bundok</i> (upon the mountain [mountains]). <i>Babáo</i> , with accent upon the last syllable, means <i>past</i> , as <i>babáo sa hating gab-i</i> (past or after midnight). It also means "near" in some places. Ex.: <i>Babáo bayá ang bayan sa atin?</i> (Are we perchance near the town?) <i>Malápít</i> is now the ordinary word used for "near."
Under; beneath; at the bottom of.	<i>Sa ilálim</i> (from <i>lálím</i> , root of idea of <i>depth</i> and expulsive particle <i>i</i> ).
Halfway (between two points).	<i>Sa gitáa</i> . Ex.: <i>Nasagitáa tayo sa paglakad</i> (we are halfway in the march [trip or journey]).
In the middle.	<i>Sa pagitan</i> (from <i>gitáa</i> ). <i>Sa pagitan nang lansañgan</i> (in the middle of the street). Also means "term." Ex.: <i>Walang buan ang pagitan</i> (a term [period] of eight months).
Around; about; close to.	<i>Sa may</i> . Ex.: <i>Sa may cuartel</i> (close to the barracks).
As far as; up to.	<i>Hangán</i> . Ex.: <i>Sáan ang tuñgo mo?</i> (Where is your trip to?) <i>Hangán Maynilá</i> . <i>Hangán ditó</i> (up to here). Also has the meaning of "until." Ex.: <i>Hangán búkas</i> (until to-morrow).
To the right.	<i>Sa kanan</i> .
To the left.	<i>Sa kaliwá</i> .
Forward.	<i>Pahárap</i> .
Backward.	<i>Pabalikod</i> .
At home; in, to, or from the house.	<i>Sa bahay</i> .
In, to, or from town.	<i>Sa bayan</i> .
In, to, or from the country.	<i>Sa búkid</i> .
In, to, or from the mountains.	<i>Sa bundok</i> .

These adverbial phrases can be indefinitely increased by the use of *sa* with the proper root.

Toward.	<i>Dako</i> . Ex.: <i>Dako saan ang tuñgo ni Juan?</i> (Toward where is John's trip?) <i>Dakong Maynilá</i> (toward Manila). <i>Dako saan ang tuñgo mo?</i> (Toward where is your trip?) <i>Dakong bayan ko'y ang tuñgo ko</i> (my trip is toward my town). <i>Taga saan ka?</i> (Where are you from?) <i>Bosoboso, pó</i> (Bosoboso, sir). <i>Dakong kanan</i> (toward the right). <i>Dakong kaliwá</i> (toward the left).
Approaching.	<i>Dápit</i> . Ex.: <i>Dápit Maynilá</i> (approaching Manila). <i>Dápit íbabá</i> (approaching the lower country). <i>Dápit sa ígò</i> (approaching you). <i>Dápit</i> has also an idea of "beyond," "on the other side of."

II. **Adverbs of time and succession**, which generally answer the question *kailán?* (when?), are quite numerous in Tagalog, showing that the conception of time was well developed for a primitive people, only the hour and its subdivisions being unknown to the language, except as de-



When (used relatively).

times).

(1) *Kun*. Commonly used only present and future tenses, but be used with past indefinite tion is represented as custo Ex.: *Kun dápítang ang ca alamín mo akó* (when the er comes, let me know [fut: *Kun akó'y naroróm sa Ma napasasalan, eta akong m* (when I was in Manila I went to the Luneta [past time customary action]). *Kun* (whenever). *Kang minsan* (: times). *Kun* is also used preposition, "if". See under

(2) *Nang*. Used with both de and indefinite past tenses. *Nang silá'y gdióllaonipá kagabi rító silá*, (when he came to them last night, they wer here). *Nang dumating kipi káin na akó* (when he came through eating).

(3) *Noon*, *nigón*, *nigdon*. : words mean really "in days," "at that time," etc.

*Noon isang arao ay nangyay pagbabakí sa Inus* (on that the fight at Inus took pl *Noon, naritá pa sa Maynilá naripá Castila* (while the : iards were yet here in Ma Perhaps "then" in some would be the best translation

Then.

*Doon*. Ex.: *Kun kamain ka, maaabtan mo, kun anó ang* (when you eat then you will what you are to have). Wit following *doon* has an idio use. Ex.: *Batá pa'y gumá nang gawá, doon pa kun lu* (A boy yet, and doing so, will he be then when grown

Always: constantly (sometimes "whenever").

*Tuwi*. Ex.: *Tuwíng tuwi (tuwi tuwi) magrón kang gawá* (you something to do always). *Ti sumálat ka*—(whenever

- write—). As adjective *tuwi* means "every." Ex.: *tuwing arao* (every day). In some cases it means "as long as." Ex.: *Tuwing di mapou ang pagkatao* (as long as manhood is not extinct).
- Among other expressions may be mentioned *walang humpay*, without end; *walang likat*, without fail; *walang tahanan*, without stop, incessantly; *walang togot*, without rest. There are two expressions used for "eternally," formed with the prefix *magpa* to a root which is followed by *man sáan*. Ex.: *Magpatuloy man sáan*; and *magparáling (dátang) man sáan*. Another phrase is *magpakailán man*, or *magpasakailán man*, both of which signify always.
- Never. *Kailán man*—*hundi*.
- Sometimes. *Kung minsan*. *Maminsaminsan*, (from time to time; now and then). *Misandouá* (rarely). Ex.: *Misandouá lámang ang pagparitô mo* (your coming here is rare).
- Seldom. *Bihira*. Ex.: *Bihirang tungmatañgis itong batang itô* (this child seldom cries).
- Often. *Malimit*. Ex.: *Malimit akong sang-musulat* (I write often).
- Since. *Tambay*. Ex.: *Tambay kang nalis (ungmalis)* (since you left). *Mula*. Ex.: *Mula kahapon* (since yesterday). The particle *pagka* sometimes denotes "since," as in the phrase *pagkabatâ ko* (since my childhood). "From" would be an equally correct translation.
- Ago; since. *Kamaka* (from *ka* and *maka*). *Kamakailang arao* (some days ago). Before a cardinal followed by *arao*, "day," *kamaka* indicates the number of days which have elapsed. Ex.: *Kamakalawá* (day before yesterday), lit., "two days ago;" *kamakalimang arao* (five days ago). *Ka* prefixed with *pa* following a root also indicates "since." Ex.: *Kahapon pa* (since yesterday). *Ka* alone indicates past time, with some roots. Ex.: *Kahapon* (yesterday), from *hapon* (afternoon). *Kagabi* (last night), from *ka* and *gabi* (night).
- As soon as. *Sa*, used adverbially, denotes immediate action usually beginning a

	(this day).
Already.	<i>Na.</i> This particle is in constant use, and is always placed last. Ex.: <i>Naparáon na sigá</i> (he has gone already). There are many other uses of <i>na</i> in Tagalog, which will be set forth as they occur in the examples.
Yet.	<i>Pa.</i> This particle, as an adverb, is like <i>na</i> , always placed after the word modified. Ex.: <i>Isá pa</i> (one yet); <i>may rian pa?</i> (Is there anything there yet?) It is also used speaking ironically. Ex.: <i>Akó pa ang paroróon?</i> (Will I have to go there yet?). <i>Indi pa</i> (not yet).
Before; withal; as it may be.	<i>Bago.</i> Ex.: <i>Bago kang bumasa, walisin mo ang silid</i> (before you read, sweep the room).—L. <i>Bago pa</i> (a while ago). <i>Bago</i> , as an adverb of time, always precedes the verb it modifies.
Before; a while ago.	<i>Kaŕŕina</i> , variation <i>kanina</i> . <i>Kaŕŕi-nang tanghali</i> (before noon); <i>kaŕŕi-nang umaga</i> (this morning a while ago). <i>Balantain mo qatong sinabi kaŕŕina</i> (go back to what you were talking about before). [Return to the thread of your story.] <i>Kaŕŕi-kaŕŕina pa</i> (a little while ago, a short time ago). Ex.: <i>Kaŕŕi-kaŕŕina naritá silá</i> (they were here a short time ago).
Anciently.	<i>Sa una.</i> <i>Sa una pang sa una</i> (very anciently). Ex.: <i>Sa unang aráw</i> (in the days of old). <i>Muna</i> , which always follows its verb, means "first" either in time or place. Ex.: <i>Mások ka muna</i> (you enter first [polite expression]). <i>Bago Lunain ka, manhonon ka muna</i> (before you eat, wash first [i. e., your hands]).—L. <i>Garin mo muna</i> (do it first [def.]). <i>Hintay ka muna</i>

- (wait first [indef.]). *Muna*, used with a pronoun without a verb, comes first, and governs the nominative. Ex.: *Muna kayó* (you first); *muna ka na* (you ahead).
- Formerly; anciently.**  
**Afterwards.** *Su dati*.  
*Sakà*. Ex.: *Ginawá ang Pañginóon Dios ang langit, sakà ang lupa* (the Lord God made the Heavens, afterwards the earth). Bib. *Natawá siyá* (she laughed); *at sakà?* (and afterwards?) L. *Sakarít sakà* (long afterwards). *Manakanakà* (after a long delay). *Nagsasakà-sakà* (one who is dilatory in his work or duties).
- Later; presently; by and by.** *Mamayá*. Ex.: *Susálat akó mamayá* (I shall write by and by).—L. *Mamayang hapon* (later in the afternoon). *Mamayamayá* (one time or another, little by little). Ex.: *Itó'y minamayamayá ko* (I did this little by little). *Magmayá* (to do anything little by little). *Magpa* imparts the idea of waiting to this root and its combinations. Ex.: *Nagpapamayamayá akó* (I am going to wait a little while).
- At once; immediately.** *Tambing*. This word is out of use in Manila. Ex.: *Kumain ka tambing* [indef.]; *tambingin mo kumain* [def.] (eat at once). *Tambingin mong kumain* (take it at once); *ítambing mong ibigay* (give it at once).
- At once; immediately; suddenly; abruptly.** *Agad*. Ex.: *Agarin mong garin* (do it at once). Commonly used in Manila.
- Instantly; at once.** *Alipala*. Ex.: *Alipala nagálit siyá* (he became angry at once). Also means "one by one" in some places. Ex.: *Alipala'tákang kumain* (I will take them one by one).
- Instantly; like a flash.** *Kagiat*. Ex.: *Kagiat nangibulag siyá sa akíng matá* (like a flash he disappeared from my view; he was out of sight instantly). *Tagibulag*, idea of disappearing or becoming invisible.
- Suddenly; in a moment.** *Kaginsaginsa* (from *ginsa*, repetition of root and prefix *ka*). Variation *kahinsahinsa*. *Kaalamalam* sometimes means suddenly (from *alam* reduplicated, and prefix *ka*). *Karakaraka*.
- Offhand; suddenly.** (Used with verbs of doing and speaking.)  
**After beginning; upon starting, etc.** *Kapag* —. Ex.: *Kapagkain ko* (after I commenced to eat) *Ka-*

	<i>ting</i> <i>pañ</i> day ing
Late; tardy.	<i>Ng</i> in h <i>Hali,</i> late day
Yesterday.	<i>Kaba,</i> terc
Last night.	<i>Kagui</i>
To-day.	<i>Ngan</i>
To-morrow.	<i>Bakas</i> mor
Midday; noon.	<i>Tangl</i> <i>tang</i> Ex. <i>niq</i> [sh <i>ñiti</i> [an <i>Ma,</i> noo (th unt or e (wl But me:
To-morrow.	<i>Baka:</i> ing (wi Ex. <i>koo</i> pis T. I row row rea:

Morning now.	<i>Umaga na.</i>
Day now.	<i>Arao na.</i>
The sun is rising now.	<i>Sisilang na ang árao.</i>
Risen now.	<i>Sungmítang na.</i>
A little up now (the sun).	<i>Maltáastáas na.</i>
About 9 a. m.	<i>Ipaápiñillog manuk</i> (lit., "egg laying of the hen").
About 10 a. m.	<i>Masasaoli na ang árao</i> (lit., "return now of the sun").
Midday; noon.	<i>Tanghali.</i>
About half past 12.	<i>Bagong nakiling ang árao</i> (lit., "the sun inclines again").
About 1 p. m.	<i>Lampás na</i> (lit., "past now").
About 5 p. m.	<i>Hampasin tikin ang árao</i> (lit., "to be touched by the 'tiquin' or pole used by casco men").
About sun-set.	<i>Kawitin palawol</i> (lit., "to be caught by an ax").
Sun is beginning to set.	<i>Bagong susuksak ang árao.</i>
Set now.	<i>Lungmabug na.</i> Another expression is <i>lungmunod na</i> (lit., "drowned now").
Between daylight and dark.	<i>Masilim na.</i> Also <i>takip silim.</i>
Night now.	<i>Gabi na.</i>
Midnight.	<i>Kaboang gabi.</i> The usual word at present is <i>hating gabi.</i>

The following adverbs of time are also used in Tagalog:

Hourly.	<i>Oras-oras</i> (from Sp., <i>hora</i> , "hour").
Daily.	<i>Arao-árao.</i>
Weekly.	<i>Lingo-lingo</i> (from <i>lingo</i> , "week," which also means "Sunday," and is derived from Sp., <i>Domingo</i> , "Sunday").
Monthly.	<i>Buan-buan</i> (from <i>buan</i> , "month and moon").
Yearly.	<i>Taón-taón</i> (from <i>taón</i> , "year").
Continually.	<i>Parati.</i> Verbalized, this word has the idea of "perseverance," and in the phrase <i>magparating man síon</i> means "eternally." A synonym for <i>parati</i> , in the sense of "continually," is <i>palági.</i>
Some day.	<i>Balang árao.</i>

The particle *maka*, in addition to its meanings as a verbal particle, signifying power, ability, cause, etc., indicates completed verbal action with verbs of doing, saying, etc., translated by the word "after" with the verb. Ex.: *Makayari niló'y paróon ka* (after you do this, go there).

III. Adverbs of manner and quality, which generally answer the question *maano?* "how?" are numerous in Tagalog, many adverbs of manner being the corresponding adjectives used adverbially, especially those compounded with *ma*. Not all *ma* adjectives can, however, be so used, and neither can adjectives which are roots by themselves be used as adverbs. Thus adjectives like *marunong* (wise), *mabait* (prudent, etc.), *ulul* (crazy) are not used as adverbs in Tagalog.

How?	<i>Maano?</i> Ex.: <i>Maano kayó?</i> (How are you?) <i>Magaling</i> (well). <i>Maano ang amá ninyó?</i> (How is your father?)
So; thus; in this way.	<i>Ganitó</i> (from <i>ditó</i> ).

So; thus; in that way.	<i>Ganiyán</i> (from <i>diyán</i> ). <i>Gunaniyán</i> (to act in that manner).
So; thus; in that way.	<i>Ganóon</i> (from <i>dóon</i> ).
Like (requires genitive); thus.	<i>Gayón</i> (from <i>yaón</i> ). <i>Gumayón</i> (to act in that way). Ex.: <i>Gayón ni Pedro si Juan</i> (Juan is like Pedro).
Like; as; so.	<i>Gaya</i> .
How large; how much in extent?	<i>Gaalin?</i> Ex.: <i>Gaalinkalayo?</i> (How far? [about]). <i>Isang horas, pá</i> (one hour, sir.)
<p><i>Ga</i> has been quite fully explained under the comparative of adjectives, to which the reader is referred. Among some examples may be quoted <i>ga bató ang lóob mo</i> (your heart is like stone), and <i>gaitohin mo</i> (make it like this).* "Both alike" is expressed by <i>kapouá</i>, as may be seen by the examples: <i>sanaín mo kapouá silang dalawá</i> (prohibit them both alike); <i>ang kapouá mo túuo</i> (like you, a person [fig., your "neighbor"]); <i>akó wari kapouá mo, walang bat?</i> (Am I perhaps, like you, without judgment?)</p>	
Intentionally; purposely.	<i>Paksi</i> . Ex.: <i>Pínaksi nilá</i> (they did it intentionally). Syn., <i>sadiyá</i> . Another word is <i>tikis</i> . Ex.: <i>Tínakisnilá</i> (they did it purposely).
Voluntarily; willingly.	<i>Kusá</i> . Ex.: <i>Kínusá bagá niyá?</i> (Did he [she] do it willingly?) <i>Kínusá niya</i> (He [she] did it willingly). With verbs <i>kusá</i> follows the same construction as to the particles as do the verbs. Ex.: <i>Kusáin mong tuagin siyá</i> (call him purposely, i. e., do not forget to call him). <i>Ikusá mong itapon itó</i> (throw this out purposely, i. e., you should have thrown this out yourself). <i>Pagkusaan mong bigyan si Juan</i> (give it to John voluntarily). <i>Kusá</i> is intensified by reduplication. Ex.: <i>Walá kang kusakasang gumawá nang anoman</i> (you do not do anything with the least willingness).
By force.	<i>Sa pilitan</i> (from <i>pilit</i> ). Ex.: <i>Pilit na akó'y paráon</i> (I am going perforce).
Especially; only.	<i>Bukod</i> . Ex.: <i>Bukod siyang natatag</i> (he was [has been] summoned especially). <i>Bukod ka sa lahat</i> (you are the only one among all). <i>Marámi man ang ginó'y bukod matamán si Capitan Luis</i> (there are many "principales," but the only rich one is Captain Luis). <i>Tanóy</i> is sometimes used in this sense.
As well as, etc.	<i>Akbay</i> , var. <i>agbay</i> ; <i>agabay</i> ; <i>agapay</i> .
As well as; conjointly.	<i>Sabay</i> . Ex.: <i>Ang lalaki kasabay nang babaye</i> (the man as well as the woman, or the male as well as the female).—L.
Hurriedly or more quickly (said to be applied only to whipping).	<i>Sinasandopiká</i> (from <i>sandopiká</i> , idea of punishing another).

Quickly; hastily.	<i>Biglá.</i> Ex.: <i>Namatay siyang biglá</i> (he died quickly).—L. Verbalized. Ex.: <i>Biglám mo ang tutol mo</i> (hasten [abbreviate] your account [or story]).
Except; besides.	<i>Libán.</i> Ex.: <i>Libán sa iyó, walang ibang makaparoróon</i> (except you, there is no other person who can go there). <i>Libán sa iyó ang muha, ay dili ko ibibigay</i> (except that you are to be the one taking it, I should not give it).
Except; excuse me; by permission.	<i>Tabí.</i> Ex.: <i>Tabí pó, akó'y daráan</i> (excuse me [for going before you, for leaving first, etc.].) This is the shout "cocheros" use, <i>Tabí!</i> It literally means thus: "Aside." <i>Tabí</i> is also used for a polite correction or contradiction: <i>Singtabí sa iyó, hindi gayón</i> (you will pardon me, but it is not just like that). <i>Tabihan,</i> refuse heap, rubbish heap, etc.
Hardly; scarcely.	<i>Bahagá,</i> var. <i>bahagiá.</i> Ex.: <i>Bahagiá na makasiya</i> (it is hardly sufficient).—L. A synonym is <i>bulinpiá.</i>
Scarcely; hardly.	<i>Bihirá.</i> Syn. <i>ara;</i> <i>dat-ha.</i> Ex.: <i>Datha kong inabutan</i> (I scarcely reached it). <i>Bihirá</i> also means "seldom." Ex., as "hardly:" <i>Bibihirá ko na ang nagsiparitá</i> (I think scarcely anyone has come here yet). <i>Bihirang di naparóon</i> (scarcely anyone was not there); i. e., nearly everyone was there). <i>Mahina pa siyá'y bihirang makalakad</i> (she [he] is weak yet, and can hardly walk [is hardly able to walk]). <i>Bihirá</i> is verbalized with <i>mag</i> and <i>magka.</i> Ex.: <i>Pagbihirain mo ang kain</i> (change the food). <i>Nagkakabihirá silá nang pagdararamit</i> (they differ in their manner of dressing).
Nearly; almost.	<i>Hálos.</i> Ex.: <i>Hálos namatay siyá</i> (he [she] almost died).
Accordingly.	<i>Ayon.</i>
Agreeably.	<i>Alinsinod</i> (from <i>sinod</i> , to follow, obey).
Inside out.	<i>Baliklad.</i> Ex.: <i>Baliklad ka niyón</i> (indef.); <i>baliktarin mo iyan</i> (turn that inside out).
Upside down; reversed.	<i>Tomarik</i> (from <i>tuwad</i> ). Syn. <i>tuwandik.</i> Ex.: <i>Tomarik na bantá</i> (light-headed; injudicious).
Slowly; smoothly; noiselessly.	<i>Marahan</i> (from <i>dahan</i> ). <i>Marahan dahan</i> or <i>dahan dahan</i> very slow-



- Magpakarahan kang lumákad* (go very slowly [indef.]). *Pakarahanin mo ang paghila* (throw it deliberately [def.]). *Mapakarahan*, to go very smoothly; slowly, etc. Ex.: *Napakarahan mo* (it has slowed up already; it has quieted down already, etc.). There is also a definite with *an*. Ex.: *Dahanan mo iyang gawá mo* (do that work quietly, etc.). Met. adject. Ex.: *Marahan ang loob niya* (he has a magnanimous heart). *Inot inot*, very slowly; "little by little" is not much in use. *Louay louay*, little by little, is about equal to *whoa*, etc., and is used generally calling to animals.
- Well. *Mabuti*. *Mabuting mabuti*, very well. Syn. *Maigi*.
- Carefully; in an orderly manner. *Mahúsay*. *Mahúsay na mahúsay*, very carefully; in a very orderly manner. Ex.: *Itó'y gawin nangyang mahúsay* (do this carefully). *Babalin mong mahúsay* (wrap it up carefully). *Humúsay*, to put in order; to arrange; to disentangle. *Magpakahúsay*, to arrange well; to settle things with care. Adj.: "well kept," etc. Ex.: *Húsay na bahok* (well kept hair). *Ang hinúsay* (what disentangled or set in order). *Husay na usap* (a careful conversation).
- Badly. *Masamá*. *Masamang masamá*, very badly. Ex.: *Natúlogakong masamá lagabi* (I slept badly last night).
- Hard; roughly; vigorously. *Malakás*. Ex.: *Honag mo akong lakasan nang patipatipusap* (do not talk to me so much in such a rough manner). *Kalakás kang lumákad* (walk with vigor). *Binolak niya nang malakás ang bangká* (he pushed the banca [canoe] vigorously).
- Briefly; quickly. *Madali*, var. *marali*. Combined with both *um* and *mag*, an anomalous verb is formed, *magdamali*, to make haste, and in turn this is used with a noun to indicate time. Ex.: *Magdamaling árao* (a short while, or time). Examples as an adverb of *madali* are: *Gawin mong madali* (do it quickly); *sabihin mong madali* (tell it quickly).
- Strongly. *Matibay*. Ex.: *Talian mong matibay* (tie it strongly). *Walang wuwang tibay pagkasá'y halinhan* (there is no repairing stronger than to replace what is destroyed).—T. P.,

822. *Manibay*, to prop up; to support; to sustain. Ex.: *Iyang batong ang pinaninibayan nang báhay* (that stone is the prop of the house).
- Finely.** *Magaling*. *Magaling na magaling*, very finely. Ex.: *Kungmain akong magaling* (I ate finely). *Ang nagagaling*, person improving (as from an illness). *Gumaling*, to grow better (as a sick person). *Maggaling*, to prepare. *Galiugin*, what prepared. *Mangaling*, to improve greatly. *Makagaling*, to do good. Ex.: *Ang maingá gamot ay siyang ikinagagaling nang maingá may sakit* (medicines are what cause the sick to recover). *Maggapagaling*, to prosper. *Maggapakagaling*, to improve; reform, or correct one's self. Ex.: *Maggapakagaling kayó nang maingá ásal ninyo* (improve yourselves in manners). *Kagaliugan*, goodness. *Ang pinagagaling*, thing bettered (present tense).
- Frequently; often; closely.** *Malimit*. Ex.: *Malimit akong naliligò* (I bathe often). Also name of a close-woven basket made around Bosoboso, Rizal Province.
- Wisely.** Not expressed by a single word, but by phrases, the adjective *marúnong*, wise, being expressed with the subject in the nominative, and the verb in the infinitive. Ex.: *Marúnong siyang unáral* (he teaches wisely), not *unmaáral siyang marúnong*, which would be a proper construction if *marúnong* were an adverb.
- Swiftly.** *Matulin*. *Tumulin*, to do anything swiftly. *Magtulin*, to go swiftly. *Ang ipagtulin*, the cause of going swiftly. Ex.: *Papagtulin mo ang bangká* (make the banca [canoe] go swiftly). *Matuling tumakbó* to run swiftly). *Katulinan* [abst.] (swiftness).
- Judiciously; prudently.** *Sa bait*.
- Customarily; commonly.** *Sa ugali*, also with abstract, *sa kagalián*.
- Openly; publicly.** *Sa háyag*.
- Secretly.** *Sa lihim*. *Lihim na gawá*, a secret deed. *Ang gawang lihim ay nahaháyag din* (secret deeds are the very ones found out).—T. P., 515. *Ang lihim ay siyang háyag* (the hidden is what is discovered).—T. P., 414.
- Do you understand?** *Hanú?* var. "hanú?"

aintly.	bush.” <i>Sampun.</i> When followed by <i>nang</i> , <i>nió</i> , <i>naman</i> , etc., the final <i>n</i> is dropped. Syn., <i>pali</i> .
asmuch.	<i>Gaguanti</i> (from <i>anti</i> , idea of a little). Ex.: <i>Muntingtúbig</i> (a little water). <i>Kanti</i> , a little, as in speaking a language, etc.
orthwith; instantly.	<i>Sá sandali.</i> Ex.: <i>Houag kang mabalám dóm, sumandali man lamang</i> (do not delay there more than an instant). <i>Sá isang kisap matá</i> (in the twinkling of an eye).
hy not?	<i>Sían pa di?</i> var. <i>Sa di?</i> <i>Sían pa di gayón?</i> (Why not that way?)
hy?	<i>At anó?</i> <i>Ay anó?</i> (Who doubts it?) At or <i>ay</i> joined with certain particles means “why?” Ex.: <i>At di?</i> (Why not?)
would be better.	<i>Mahañga.</i> <i>Si mahañga</i> (better). <i>Kahañgahanñga</i> (admirable).
it were not.	<i>Kun dáñgan.</i> <i>Pakundañgan</i> (for the sake of).
ertainly.	<i>Tantó.</i> Verbalized <i>tantó</i> means to understand. Ex.: <i>Natatantó mo?</i> (Do you understand it?) <i>Dili ko pa natatantó</i> (I don't understand it yet).
ruly.	<i>Tótó maudin.</i> Also <i>tótó din</i> ; <i>tótó ñga</i> ; <i>totoong tótó</i> (very truly). <i>Tótó mauding tótó</i> (very truly, indeed).
ertainly; indeed.	<i>ñga</i> , var. <i>ñganit</i> . Ex.: <i>Sigá ñga ang nagpakaw</i> (he is certainly the thief).
ruly; really.	<i>Din.</i> (Changes to <i>rin</i> after some words.)

IV. Nearly all the adverbs of measure and degree have been fully explained under the comparative and superlative of the adjective. It may be noted here that the adverb is made superlative by the reduplication of the adverb, with the proper tie, in the same manner as the adjective. Any examples have been given on the foregoing pages. The only adverbs cited here will be *hinang*, “only;” *sigá na*; and *sukat na*, “enough.”

V. Adverbs of modality, such as "surely," not, "perhaps," etc., have been treated under other adverbs or will be included with the adverbial pronouns and expressions of affirmation, negation, and doubt.

Affirmative adverbs are fairly numerous in Tagalog. The principal are:

Yes.	<i>Oo.</i> <i>Opó</i> (yes, sir [or madam]). <i>Oo n̄ga</i> and <i>óo n̄ganit</i> (yes, indeed). <i>Paóo</i> (to say yes). <i>Ang ipaóo</i> (what said). <i>Ang pinaoohan</i> (person to whom yes has been said).
Indeed; without doubt.	<i>Pala.</i> <i>Siyá pala</i> (it is he, indeed). This word is used in asserting when a thing is certain. Ex.: <i>Indi pala si Pedro ang nagnakao?</i> (Is Pedro the thief without doubt?) <i>Siyá pala</i> (he is, indeed). <i>Kapala pa</i> (it is clear). Ex.: <i>Kapala pa'y paroróon akó</i> (it is clear that I am going there). <i>Kapala pa'y di paroróon akó</i> (it is clear [of course] that I am not going there).
Also; likewise; as well. Should.	<i>Numán.</i> <i>Man</i> (even). <i>Disin.</i> Ex.: <i>Kun siyá'y susúlat disin, ay paroróon sana akó</i> (if he should write, I would go there). <i>Sana.</i> Ex.: <i>Ibig ko sana'y sumúlat, n̄guni't walá akong kapanahonan</i> (I would like to write, but I have no time). <i>Akó ang paróon sana, bago ikáo'y naparitó</i> (I had to go there, before you came here).
Would; should; could (idea of compulsion).	

The principal negative adverbs are as follows:

No.	<i>Hindi.</i>
Not.	<i>Indi.</i> <i>Indi pa</i> (not yet). <i>Indi man; indi rin</i> (neither; not either). <i>Indi na</i> (not now). <i>Indi lámang</i> (not only, solely). <i>Indi iyán</i> (not that).
I don't want to.	<i>Aayáko akó.</i> <i>A'</i> [pronounced abruptly] (I don't like it). <i>Kaayauuan</i> [abst.] (dislike). <i>Ang inayauuan</i> (what disliked or refused).
Not.	<i>Di.</i> Ex.: <i>Di isa man; di man nawá</i> (in no way). <i>Di man; di pa</i> (not yet). <i>Di anhin?</i> (What matter?) <i>Di anhin daw na</i> (for it is said that —). <i>Di umano</i> (it is said). <i>Di ano pa?</i> (How can it be?) <i>Di n̄ga sabimat</i> (may it be thus). <i>Ib'y di maigi</i> (this is not good). <i>Di sino</i> (to who else). Ex.: <i>Di sino ang daiingan mo, kundi ang capitán?</i> (To who else should your complaint be made except the captain?)
Not.	<i>Dili,</i> varia. <i>dipi.</i> <i>Mapalipi,</i> to say no. <i>Ang nindipiran</i> person to

	whom "no" has been said many times (past tense). <i>Padili ka, say no. Dili rin, no indeed. At the end of a sentence dili sometimes means "or not."</i> Ex.: <i>Babáyad silá, dili?</i> (Will they pay or not?)
No (forbidding).	<i>Houag.</i> Ex.: <i>Houag na</i> (do not do it now [presupposes previous command]). <i>Houagi iyán</i> (leave that! drop that!) <i>Houagan mo iyán</i> (let that alone). <i>Houagan mong kunin</i> (do not take it). <i>Houagan mong itapon</i> (do not throw it out). <i>Houagan mong tingnan</i> (do not look at it). <i>Houag kung paróon</i> (do not go there). <i>Pahouagin mo iyang túo niyán</i> (tell that man not to do that). <i>Pahouagan mo iyán diyán sa batá</i> (forbid that to that child).

There are a few adverbs of doubt in Tagalog, as well as some phrases meaning the same. They are:

Perhaps.	<i>Bagá.</i>
Possibly.	<i>Kayá.</i> <i>Kayá nga</i> (just because, just for that reason). Used with affirmative sentences. <i>Kayá nganit</i> (as soon as). <i>Kayá nggani</i> (since). Used with negative sentences. <i>Makakayá</i> , to be able (in a physical sense). <i>Kayá</i> is also any hunting or fishing utensil or instrument.
Why? For what reason?	<i>Wari.</i> Ex.: <i>At akó wari paróon?</i> (Why do I have to go there?) With neg., <i>At di wari akó paróon?</i> (Why don't I have to go there?)
Perhaps.	<i>Upan.</i> It is never put last in a sentence.
I don't know.	<i>Auán.</i> Do not confuse with <i>áyao</i> (I don't want to).
If it could be thus.	<i>Nauá.</i> <i>Siyá nauá</i> (it may be this way). Used for "amen."

#### THE PREPOSITION.

The preposition, which serves to connect a noun to the sentence, in the same manner that the conjunction introduces or attaches sentences, is not as highly developed in Tagalog as in English, and for this reason the same preposition means what it would take several different ones to express in English. The principal Tagalog prepositions are:

In; to; from; against; at; by; on; per; between; with; of; among; for; across.	<i>Sa.</i> Ex.: (in) <i>Sa bayan</i> (in town); <i>sa bahay</i> (in the house); (to) <i>sa ah ko</i> (to my aunt); <i>sa amain ko</i> (to my uncle); <i>sa amá ko</i> (to my father); <i>sa ina ko</i> (to my mother), these also mean "for" my aunt, etc.; <i>sa bahay</i> (to the house); <i>sa iyán bahay</i> (to that house); (from) <i>sa bahay</i> (from the house);
--	--

(against) *laban sa kaaway* (against the enemy); (at) *sa bahay* (at the house); (per) *tatló sa sangdá* (8 per cent); (between) *sa magaling at masamá* (between good and bad); (with) *sama sa kaniyáng anak* (she is going with her child); (of, rare); (among, unusual); (for) *patungo ko sa America* (I am leaving for America); (across, rare). *Sa* is verbalized, the verbs thus formed being explained later.

Without.

*Walá*. Ex.: *Walá akong salapi* (I am without money). *Magwalá*, to run away; to get rid of. *Mawalá*, to lose; to miss. Ex.: *Nawalín akó nang lakás* (I lost the strength). *Makawalá*, to be able to run away. Ex.: *Hindi makawalá ngayón* (it is not possible to run away now). *Magpawalá*, to pardon, forgive. *Walá* with *in* also means to remit or cancel. Ex.: *Walín mo na ang utang ko sa iyó* (cancel the debt I owe you). *Magkawalá*, to go apart, to break away. Ex.: *Papagkawalín mo kami* (let us quit [as partners-]) (excl.). *Sinong walá?* (Who is absent?) *Walá ka kahalapon* (you were absent yesterday). *May ikinarawalá ka nang balang na?* (Is there anything you lack?) *Walang walá* (absolutely nothing). *Nawalá sa kamay ko* (it escaped from my hand). *Mawalá man isang amatang kalakian, houag ang isang salitaan* (better to lose a carabao bull than a moment of conversation.—T. P., 869. *Ibá ang may ay-ay sa walá* (it is better to have a scarecrow than to be without one).—T. P., 866. *Nagmamayróo'y walá* (they pretend to have something, but are destitute).—T. P., 867. *Mapipilit ang marámot, ang walá'y hindi* (the miser may be forced [to give something], but he who has nothing, no).—T. P., 868. *Walang masamang kaniyá, walang maigi sa ibá* (faultless what is his, good for nothing what is of another).—T. P., 870. *Walá* also means "the open sea, a gulf," etc. *Magpawalá* (to put to sea). Ex.: *Nagpawalá ang Moro nang kaniyang samsamin* (the Moro put to sea with his booty).

Of — (and family or associates).

*Kamí*. *Ang bukid kamí atí ko* (the field of my aunt and her family).

Of (genitive of <i>si</i> ).	<i>Ni</i> . Ex.: <i>Ang niogan ni Luis</i> (Louis' coconut palm grove). <i>Ang bahay ni Tomas</i> (Thomas' house).
Of (genitive of <i>ang</i> ).	<i>Nang</i> . Ex.: <i>Ang bahay nang amá ko</i> (my father's house).
To (dative, etc. of <i>si</i> ).	<i>Kay</i> . Ex.: <i>Itong tungkód ay kay Juan</i> (this cane is John's [is to John]).
Against.	<i>Láiban</i> ; <i>láiban sa</i> . Ex.: <i>Ikaò'y láiban sa ákin</i> (you against me). <i>Isang hukho láiban namán sa ibá</i> (one army against another). <i>Magláiban</i> (to resist or struggle against).
From.	<i>Báhat</i> . Ex.: <i>Sáan ha nagbáhat?</i> (Where did you come from?)
From.	<i>Mulá</i> . Ex.: <i>Mulá ngayón</i> (from now on). <i>Sa mulá</i> (from the beginning). Ex.: <i>Mulá sa lunes hangán sa viernes</i> (from Monday until Friday). <i>Mulá sa Maynilá hangán sa Santa Mesa</i> (from Manila as far as Santa Mesa). <i>Magmulá</i> (to start; to commence).

## THE CONJUNCTION.

Genuine conjunctions are rather scarce in Tagalog, but many other words may be used as a conjunction would be in English to join sentences together. The principal ones are:

And.	<i>At</i> . This loses the vowel in many cases, being pronounced with the word preceding as a final <i>t</i> , and in such cases is written <i>'t</i> . <i>Kasamá</i> (from <i>ka</i> and <i>samá</i> ). <i>Hindi lámang—kundi bagkús</i> . <i>Honang lámang</i> . <i>Sábáy</i> . <i>Kayá</i> .
Together with.	<i>Dili</i> . Also <i>man</i> .
Not only—but.	<i>Magín—magín</i> .
Unless.	<i>O</i> (Sp.)
Even; as well as.	
Or.	
Or not.	
Either—or.	
Or.	

The foregoing are called binding conjunctions as to the first four and alternative conjunctions as to the last four. The following are called adversative conjunctions. They are:

But.	<i>Ngúni</i> ; <i>kundi</i> ; <i>datapona</i> ; <i>subali</i> ; <i>alin-tana</i> . <i>Ngúni</i> never begins a principal clause, but always a subordinate one, and generally in an answer. Ex.: <i>Ibig kosa nang kumain, ngúni't hindi akó mangyayari</i> (I would like to eat, but I am not able to.—L. <i>'t</i> , from <i>at</i> , is almost invariably joined to <i>ngúni</i> . <i>Kundi</i> is used for subordinate clauses, generally when the principal one has a negative meaning. Ex.: <i>Hindi babaki, kundi babaye ang ibon</i> (the bird is not a male, but a female). <i>Datapona</i> , which generally take <i>'t</i> , means "but" still stronger than
------	--

- kundi*, denoting a sharper contrast, as between rich but miserable, etc. *Subali* means "but for," etc., as conditional. *Alintana*, which takes 't in beginning a clause, means "but for all that," etc. Verbalized the two foregoing words mean "to except." *Bago* is sometimes used in the sense of "but." Ex.: *Tanghali na, bago'y walá pa siyá* (noon already, but he is absent yet).
- But rather.** *Kundi bagkás*. These words may be used alone in this sense, and may also be joined together.
- Neither—nor.** *Man — man. Man — manhindi rin.* Ex.: *Walá kami bigás man, itlog man* (we have nothing, neither rice nor eggs).
- Although; though.** *Bagaman.* Ex.: *Bagaman dukhá si Juan, sa puri nama'y mayáman siyá* (though Juan is poor, he is rich in a good name).
- Although (more formal than above).** *Bistá't. Bistá't napopoot siyá sa akin, ay bibigyan din akó* (although he is angry at me, it will be given to me).
- Ever so much, although (giving a reason or making an excuse).** *Matayman.* Ex.: *Matayman akópnaa kaibig paritó, ay di ko makayanan*, (although I wished to come, I was not able to [I had no strength]).
- Although.** *Kahí, var. kahimat, kahingá, kahingá man, kahít.* Ex.: *Kahima 't di magag silá, paroroon din akó*, (although they do not consent, I shall go there).
- Since; whereas.** *Palibhasa* (from Sanskrit, *paribhásá*, sentence, reprimand, etc.). It is followed by 'y in sentences. As an adverb it is equal to *kayá nga*; *kayá pala*, as well as to "since" and "whereas." As a noun it means "irony." *Magpalibhasa* (to speak ironically).
- No matter if; even if.** *Sukhán.* Ex.: *Magpapakabusog muna siyá, sukdan siyá'y magkasakit* (he will gorge himself first, even if he makes himself sick).
- What; because —.** *Magapá, var. magapá't*, little heard.
- But; yet.** *Bago.* Ex.: *Silá'y ang may sala, bago akó ang pinarusahan* (they are the ones at fault, but I am the one who has been punished).
- Some conjunctions may be styled "causative." The principal ones in Tagalog are:
- Why?** *Bakin' var. bákit. Bákit di?* (Why not?) *Bákit* also means "as," "how," etc., in sentences. As a noun *bákit* means an old monkey with developed teeth. *Anó't?* also means "why?"
- Because (giving reason).** *Sa pagka't.*



A fifth group of conjunctions is generally that called "conditional." The significations of the members of this group are self-explanatory.

If; rather.	<i>Kun.</i>
Unless.	<i>Kun diri lámang; kun di lámang; liban na.</i>
As if it were.	<i>Kun sana sa.</i>
Were it not for.	<i>Kun dawgan; dawgan.</i>
Provided.	<i>Kun lámang; houag lámang.</i>
Lest.	<i>Baka, var. maká.</i>

The sixth and last group of conjunctions is that of the class called "conclusives" in some grammars and "illatives" in others. In Tagalog the principal ones of this class are:

That (relative).	<i>Nang.</i> Ex.: <i>Magpagamot ka, nang ikáo ay gumaling</i> (allow yourself to be treated, so that you may be better).—L.
That.	<i>Na.</i> Ex.: <i>Nagsabi siyá na akó'y natitilog</i> (he said that I was asleep).
Consequently; that is to say.	<i>Di gata.</i>
Therefore (consequently).	<i>Sa makatoniid</i> (lit. "in other words") Ex.: <i>Nakita ko silá kagab-i, sa makatoniid hindi silá sumnakuy</i> (I saw them last night, therefore they did not embark).
In order that.	<i>Upán.</i> It is never put last in a clause.
Inasmuch; in so far as.	<i>Yamang, var. yayamang; yayang; hayamang; hamang.</i> Ex.: <i>Mang-yayaring gawin niyá yayaman siyá'y gobernador-general</i> (he is able to do it, inasmuch as he is governor-general).

#### THE EXCLAMATION.

The exclamation, or interjection, can hardly be regarded as a part of speech, compared with verbs, nouns, adjectives, etc., but for want of a better classification they may be treated here. They are generally self-explaining, and many seem to be roots used as imperatives of the verb. The most characteristic Tagalog interjections are:

Dear me! Alas!	<i>Ahá!</i>
Ouch! Wow!	<i>Aroy! Aroy!</i>
Oh how —! (Always follows.)	<i>Ayáú!</i> (mostly used by women).
Oh how —! (Always follows.)	<i>Bapáa.</i> May be used together, <i>bapáa</i> preceding. <i>Bapáa</i> is more in use by men.
Good! Fine!	<i>Bati úja!</i>
Poor thing!	<i>Kaanáaná!</i>
Would that it may be so! Oh that —!	<i>Kahimannari! Nauá! Maaná!</i>
Quick!	<i>Dali!</i>
Be silent (to one)!	<i>Honag kang magiúgay!</i>
No talk! Silence!	<i>Honag kayong magiúgay!</i>
Lightning! (Oh, hell!)	<i>Lintik!</i>
My mother!	<i>Nakó! Naká!</i> (Contraction from <i>iná ko.</i> )
What a pity!	<i>Sayang!</i>
Move on! Go ahead!	<i>Sulong!</i>

Look out! Aside! Take care! *Tabí! Ilag!*  
 Stand back! *Urong!*  
 Look! Behold! Here it is! *Manaá!*

Tagalog cursing is rather peculiar. It has evidently been derived from native sources and not from contact with the Spaniards. Among the most usual expressions are:

May a crocodile eat you! *Kanin ka nang buaya!*  
 May the earthquake swallow you up! *Lamunin ka nang lindol!*  
 May a snake bite you! *Tukain ka nang ahas!*  
 May the lightning strike him! *Tinamaán siyá nang lintik!*

## SECTION SEVEN.

## THE VERB.

I. "The verb is distinguished from all other words by marked characteristics and a peculiar organization."—Earle. The eminent philologist speaks thus of the English tongue, but his remarks apply equally to Tagalog. He further defines a verb as "the instrument by which the mind expresses its judgments," a definition which was first enunciated by the Danish philologist Madvig, in his Latin grammar (Copenhagen, 1841, 8th ed., 1889). Madvig calls a verb *udsagnsord*, literally "out-saying-word." Other characteristics of the verb have been noted and have given names to the class, such as the German *Zeitwort* (time-word), and Ewald's *Thatwort* (deed-word). But in Tagalog the line between nouns and verbs is much less than in English, where it is still less than in Latin, Greek, and other languages of southern Europe.

II. The simplest verbal form is the imperative, which consists of the root, followed by *ka* (thou) or *kayó* (you; ye). An adverb of time is sometimes added to the phrase for emphasis. Ex.: *Lákad ka na!* (walk on, now!) *Isip ka!* (Think!) *Aral ka!* (Teach!) *Dalá mo dóon* (take it here). *Dalá mo ditó* (bring it here). As in English, many of the roots used as imperatives may be used as nouns also. *Aral*, as a noun, means "doctrine" or "teaching." Ex.: *Ang aral ni Monroe' y ang aral nang América náyayón* (the Monroe doctrine is now the doctrine of America).

III. By prefixing *ka* to the imperative, and reduplicating the first syllable of the root at the same time (sign of the present tense) the idea of quickness, intensity, care, etc., is imparted to the command. Ex.: *Kalalákad ka!* (Go quickly! [to one]). *Kalalákad kayó!* (Go quickly! [ye]). *Kaisip ka!* (Consider it well!) *Kadadalá mo dóon* (take it there carefully). As a general thing the agent takes the indefinite form, as will be seen by the examples, but the definite is used when necessary. *Ka* with the reduplicated first syllable of the root has a very different meaning with any other person than the second. With the first and third persons it has the idea of "time just past," when followed by *pa*, as will be seen by the following examples. Sometimes *pa* may be omitted. *Din* may also take the place of *pa*, as may also *lámang*. In English the time may be expressed by "has" or "had," according to the context. *Kavarátang ko pa* (I have [had] just arrived). *Kavarátang ni Gut Tomás* (Don Tomás has just arrived). *Ibig mong makakain sa ámin?* (Do you wish to eat with us?) *Salámat, ayáoakó't kákákain ko pa* (thanks, I do not care to, I have just eaten). *Kagagáling nang kapatid na babaye ko sa bayan* (my sister has just come from town). *Kahiligá ko din* (I had just lain down). *Kapapanag ko din at hapapanhik lámang nilá* (I had just gone down and they had just gone up [i. e., the house ladder]). *Kapapások lámang niyá sa bahay* (he had just entered the house). *Kapapások din náyayón ni Esteban sa bahayan* (Esteban [Stephen] has just entered the reading place [i. e., the master's place]). *Kasunulat ko* (I had just written it). *Katatapus ko* (I have just finished it). *Kalatagi ko* (I had just mended it). *Kauulas na ko* (I had already finished

it). *Kaaalis lámang niyá* (he has just gone away). *Kaaalis pa nang áking amá* (my father has just gone away). *Kaaalis din ngayón nang capitán* (the captain just now left). With roots like *áral*, which have several distinct meanings according to the verbal particle prefixed, *ka* does not require the first syllable to be repeated. Ex.: *Kapañgáral din ngayón nang paré* (the priest has just finished preaching). In this case the prefix is reduplicated, *mañgáral* meaning "to preach." *Kapagalis din ni Benigno nang damít* (Benigno just took the clothes away). *Magalis* means "to take away."

IV. *Ka* has many other functions, which will be taken up later. It is a most important particle and should be carefully studied. It should be noted that the pronouns with the imperative are mostly in the nominative, while with the first and third persons they are in the genitive.

V. All such sentences are in the definite or so-called "passive," which is by far the most usual form in Tagalog, but which would look very strange many times if translated by the English passive.

VI. The foregoing form is also used to express opposites, the words being linked by *ay*. It may be expressed in English by "now, again," or "now, then." Ex.:

Now he sleeps, then he wakes.	<i>Katutúlog ay kagigising niyá.</i>
He comes in and goes out.	<i>Kapapások ay kalalabás niyá.</i>
He is coming and going.	<i>Karartáing ay kaaalis niyá.</i>
Sometimes he walks, then he rests a little.	<i>Katalákad ay kahihintóhinto niyá.</i>
Now she laughs and then she cries.	<i>Katataua ay kaiiyak.</i>

VII. When a prefix changes the meaning of a word, it is retained in the imperative. Ex.: *Aral ku* (teach); *pagáral ku* (study); *pañgáral ku* (preach).

VIII. With the exception of the forms already cited, the verb is always accompanied by particles, which sometimes modify the root itself for euphonic reasons. Nearly every word in the language can be made a verb of some kind or another by the use of these particles, which are the striking peculiarity of the Malayo-Polynesian languages, but have been retained in the primitive tongues of the Philippines much more than in the Malay, Javanese, or other cognate dialects. There are some twenty of these verbalizing particles, of which seventeen are used as prefixes to roots, and three are the definite auxiliary particles *in*, *i*, and *an*. Of these particles, which are tabled at the end of the handbook, the most important are *in*, *i*, *an*, *um*, *mag*, and *ma*, the last three being indefinite particles. *Pag*, corresponding as a definite to *mag*, is also important. The mastery of these particles is the mastery not only of Tagalog, but of every other Philippine dialect, as well as a valuable aid in learning Malay or any similar tongue of the family.

IX. The root with any one of the indefinite particles prefixed may be translated as the infinitive, provided the particle is merely attached to give the meaning of the root so modified, but whenever a tense is expressed the particle or the root is modified, and sometimes both. Besides the imperative and infinitive, Tagalog has really but one other mode, the indicative, as the subjunctive, including those modifications known in various European languages as the optative, conditional, dubitative, potential, etc., is expressed by certain words corresponding to the English "could, should, would, may," etc.

X. Strictly speaking, there are but three tenses in Tagalog, the past, present, and future; but it is possible to render the imperfect, pluperfect, and future perfect tenses by means of auxiliary particles. The first three, however, are those in common use. The participle is also in use, corresponding literally to the English participle in some cases, and in others must be rendered by a phrase. The same remark may be made of the gerund in English, which is variously rendered in Tagalog. One tense is sometimes used for another, when the context clearly indicates the time of the event, as happens in English.

XI. As in English, Tagalog verbs may be transitive, requiring an object to complete the meaning; or intransitive, in which the meaning is complete within the verb. These do not always correspond in the two languages, and a Tagalog root may sometimes be intransitive with one prefix and transitive with another, which may reverse or modify the meaning.

XII. Within the tense the verb does not change for the person or number, and requires a noun or a pronoun to indicate the same.

XIII. The eminent Indo-Tibetan philologist Bryan H. Hodgson (1800-1894), in his *Monographs upon the Tribes of Northern Tibet*, reprinted in Part II, pages 73-76, of "The Languages, Literature, and Religion of Nepal and Tibet" (London, 1874), gives it as his opinion that the Gyarung dialect of Eastern Tibet has a very similar structure to that of Tagalog, quoting Leyden and W. von Humboldt (the latter at secondhand) in support of his views. Rockhill, the Tibetan scholar, now United States minister to China, who has a wide acquaintance with Tibetan, says that Gyarung is merely a variation of ordinary Tibetan, and this being the case there can be no possible affinity between the two languages. As Hodgson's error has been given wide publicity by its incorporation as a footnote to the article by de Lacouperie upon Tibet in the *Encyclopedia Britannica*, it should be corrected as far as possible by any student of Tagalog.

XIV. As quoted and corrected by Hodgson, the remarks of Leyden, as taken from the *Researches of the Bengal Asiatic Society*, Vol. X, page 209, upon Tagalog are as follows: "Few languages present a greater appearance of originality than the Tagala. Though a multitude of its terms agree precisely with those of the languages just enumerated (western Polynesian), yet the simple terms are so metamorphosed by a variety of the most simple contrivances that it becomes impossible (difficult—B. H. H.) for a person who understands all the original words in a sentence to recognize them individually or to comprehend the meaning of the whole. The artifices which it employs are chiefly the prefixing or postfixing (or infixing—B. H. H.) to the simple vocables (roots) of certain particles (serviles), which are again (may be) combined with others, and the complete or partial repetition of terms in this reduplication may be again combined with other particles."

XV. Hodgson notes upon the foregoing as follows: "I may add, with reference to the disputed primitiveness of Tagala, owing to its use of the 'artifices' above cited, that throughout the Himalaya and Tibet it is precisely the rudest or most primitive tongues that are distinguished by useless intricacies, such as the interminable pronouns, and all the perplexity caused by conjugation by means of them, with their duals and plurals, and inclusive and exclusive forms of the first person of both. \* \* \* The more advanced tribes, whether of the continent or of the islands, have, generally speaking, long since cast away all or most of these 'artifices.'" As has already been noted, the Tagalog pronouns do not modify the verbs, which have the same form within the tense for all persons and numbers. As compared to tongues like Fijian and other Melanesian dialects, Tagalog has made long strides toward becoming a vehicle of a much higher culture than it now enjoys.

XVI. W. von Humboldt says in his *Kawi Sprache*, Vol. II, page 347: "The construction of the Malayan verb (to speak of the entire linguistic stock) can be fully recognized from the Tagalog verb alone. The Malagasy and true Malay contain but fragments thereof, while the Polynesian languages have a more primitive scheme of the verb—fewer in forms. It therefore seems appropriate to present:

First, the Tagalog verb complete without any regard to the other languages;

Second, the Malagasy (verb), which has in itself very much of the same construction;

Third, to show what the Malay language in its discarding and grinding of grammatical forms has still retained; and

Fourth, to make a research as to how the simple but uncultivated Polynesian verbal construction stands in relation to the partially cultivated Tagalog.

#### THE DEFINITE.

I. As has been stated before, the definite form of the verb, which is really a verbal noun with tense-indicating particles, is more common than the indefinite form, which is more of a true verb in construction. One of the great difficulties to be overcome by speakers of non-Malayan tongues is the improper use of the definite and indefinite. It is as easy to begin right as wrong, and if attention is paid to the conditions existing, an idiomatic mastery of Tagalog may readily be required.

II. The true definite particles, *in* (*hin* after the final vowel with acute accent, and *nin* in a few cases for euphony), *i*, and *an* (*han* after a final vowel with acute accent), are used either alone or in combination when emphasis is to be placed upon the object or there is a special idea implied. These three particles are further combined with *pag*, the definite verbalizing particle corresponding to the indefinite *mag*; *i*, *in*, and *pag* many times commencing a definite verb with the combinations *ipag* and *ipinag*. The root begins after these combinations, subject to tense reduplications, as will be seen by the table at the end. The subject takes the genitive with the definite, the object taking the nominative case. Ex.: Root *gawd* (idea of making or doing). *Gumawd* (to make or do). *Anó ang gawd mo?* (What is your work?; i. e., What are you doing or making?). This is an indefinite question, with the verbal idea almost absent, the verb "to be" being understood. With an adverb of time, such as *kahapon* (yesterday), *ngayón* (now), or *búkas* (to-morrow) the verb could be "was," "is," or "will be." But the more usual form is with the definite particle *in* and the proper tense. *Anó ang ginawd mo?* (What did you do? [or make?]). For the past tense *in* is inserted with consonant roots between the initial consonant and the rest of the root. *Anó ang ginagawd mo ditó?* (What are you doing here?) As will be seen, the present tense is formed by the reduplication of the first syllable of the root, in which *in* is infix. *Anó ang gagawín mo?* (What are you going to do? [or make?]; what will you do?; what will you make?) The future of this verb is formed by reduplicating the first syllable of the root and suffixing *in*. *Anó ang gagawín nang amain mo niyang káhoy na iyán?* (What is your uncle going to do with that lumber?) *Amain*, from *amá*, father, with *in* as a suffix, also means "step-father," as well as "uncle." *Káhoy* also means "tree." *Isang báhay ang gagawín niyá* (He is going to put up a house). The imperative is formed by suffixing *in* to the root. Ex.: *Itó'y gawín ninyong mahúsay* (Do this carefully [in an orderly manner]).

III. *In* is the principal definite particle in Tagalog, corresponding to the same particle in Ilocano and to *on* in Bicol and Visaya, the two last mentioned also using *in* in combination with other particles.

#### WHICH DEFINITE.

IV. While it is not so very hard to lay down fairly clear rules as to when the definite and indefinite should be used (the former laying stress upon the object and the latter upon the subject or the action), it is extremely difficult in some cases to say which one of the several definite particles should be. As a general rule, *in* signifies motion toward the agent, or something by which the agent obtains control of something; *i* indicates motion away from agent, or an action by which the agent loses control of something, and *an* generally has either the idea of place or of person connected with its use. *I* joined with *ka*, resulting in *ika*, and further combined with *in* to produce *ikina*, denotes cause, etc., with roots when joined to them, either alone or with verbalizing particles. For this reason the proper definite to be used in sentences having a definite object without other modifying circumstance is determined by the nature of the action, subject to some exceptions, mainly for euphonic reasons. Such words, however, as require

*an*, for example, in place of *in* are not numerous. *I* can not be replaced by *in* or *an*, and *an* only replaces *in* as a suffix, never as a prefix or infix. The following examples will show the different use of the same verb: Root, *panhik*. *Panhik ka!* (Go up! Come up!). *Panhikin mo akó sa hagdan* (come up [to me] by the ladder). *Ipanhik mo sa báhay itong mañgá ságing* (Put these bananas up into the house). *Panhikan mo akó nitong mañgá ságing* (Put these bananas up there for me). *Pumanhik* (to ascend). *Magpanhik* (to hoist, or put something upstairs [or up a ladder]). *Ang panhikin* (the person upstairs). *Ang ipagpanhik* (what hoisted or taken up). *Ang panhikan* (the ladder [stairs or place] ascended).

V. With sentences containing but one direct object which is directly connected with the action, the prevalence of cause, instrument, or time requires *i*, and place *an*. Ex.: *Ihánap ninyó akó isang cabayong mabuti* (look out for a good horse for me). *Ang bayan ang hahanapan mo nang cabayo mo* (You will have to look around town for your horse). With *in* a proper use would be: *Hanapin mo ang cabayong nawalá* (Look for the horse which has disappeared). *Ang pinaghanapan ko ang corral nang cabayo, pó* (Where I did look for the horse was at the corral, sir). *Hinánap ko ang aking cabayo sa bayan ay ruhánap ko* (I looked for my horse in town and found him). *Humánap*, (1, to look for) (2, to claim). *Manhánap* (to scout, to reconnoiter). *Ang panhanapin* (what scouted for). *Ang paghánap* (the act of seeking). *Ang paghanapan* (the place of seeking). *Ang panhanapan* (place scouted or reconnoitered over). *Ang hinánap* (what sought for [past tense]). *Ang hinahánap* (what is being sought for). *Ang hanapin* (what is to be sought or looked for). *Ang hanapan* (person from whom something is claimed or sought). *Ang ihánap* (the means for something to be looked for). *Ang ihinánap* (the means with which something was sought). The foregoing illustrate the ease with which verbal nouns can be formed from verbs and vice versa.

VI. When a sentence has more than one indirect object, and stress is to be laid upon one or the other object, the nature of the action determines the particle to be used. The following examples, taken from Lendoyro, show this excellently: *Sulatín mo itong sulat sa lamesa nang kámay mo* ("Write this letter" yourself at the table [i. e., with your own hand]). *Isulat mo nitong sulat ang iyong kámay sa ilong lamesa* (Write this letter "with your own hand" at this table). *Sa lamesa ang sulatín mo nitong sulat nang iyong kámay* (write this letter with your own hand, using the table as a writing desk). It will be seen from the foregoing that many of the definite verbs are verbal nouns with *ang* (the) left off. Bearing this in mind the use of the definite is made much easier.

VII. Circumstantial members connected with the action should be carefully distinguished when using the definite from adverbs or adverbial expressions. Some examples of the definite with adverbs or adverbial expressions are: *Sadiyang ginawál niyá itó* (He did this willfully). *Dinalohong nilá niyá nang boong bagrik* (They assaulted him [her] with great barbarity).

VIII. *Ipag*, *ipinag*, and *ipina*, the two first being combinations with *pag* and the last of *i* with *pa*, the definite verbal particle corresponding to *magpa*, confuse the student at first, but are simple when analyzed. *Ipina*, *ipa*, when followed by a root commencing with *g*, should not be confused with *ipag* and *ipinag*, as the idea of *pa* is "to order to do" what is signified by the root. Combinations with other particles, like *magka*, are also found, forming *ipagka* (imp.), *ipagkaka* (fut.), *ipinagka* (past), and *ipinagkaka* (present). It will be noticed that the last syllable of the particle is reduplicated with *pagka* for the future and present tenses. Ex.: *Ipagabutan ninyó iyang mañgá libro* (Pass those books from hand to hand). *Ang abutan* (the person reached for or overtaken). *Sino ang ipinaglutó mo?* (Who are you cooking it for?) *Anó kayá ang ipinagulos mo sa kaniyá?* (What were your orders to him?) *Ipaghuhugás sana kitá nang itong damit nūnu? wald akong sabón* (I would wash your clothes, but I have no soap). *Kiti* is really "we two," but here means "I." *Ipaglutá mo nang sa itong ofi-*

*cial itó* (Make some tea for this officer). *Ang inilagò* (what boiled or made [as tea, coffee, etc.]). *Ang ipaglagò* (the person for whom boiled, made, etc.). *Ang bigáin* (the teapot, coffee-pot, etc.). In the foregoing examples *pag* is used because the sentence expresses the person for whom an act is performed. *Pag* is also used with *in* and *an* combined in like cases. Ex.: *Itong bahay na itó'y ang pinagawayan nilá* (This house is where they quarreled). Root, *away*.

IX. *Pag* must also be used with the definite whenever the sentence expresses plurality of acts or agents, or of feigning or reciprocal actions. The article being generally used, the idea of a verbal noun is most prominent. Ex.: *Ang ipinagsakitsakitan niya'y ang hindi dusahin* (He was malingering so as to escape punishment). Root, *sakit* (illness). (Diminutives made by repeating a bisyllabic root or the first two of a polysyllabic one, add *an* to impart a scornful or contemptuous meaning). *Ang cuartel ang pinagaurahan nilá* (They insulted each other in the barracks). *Pinagsira nang mañgá tulisán iyang mañgá bahay* (The ladrones have destroyed many of those houses). *Maraming bahay ang pinagsira nilá* (Many houses have been destroyed by them).

X. With verbal roots which have different meanings with *um* and *mag*, the definite is accompanied by *pag* when the verb formed by *mag* is used. Ex.: Root, *bili* (idea of trade, barter, etc.). *Bumili*, (to buy). *Magbili* (to sell). *Itong bahay ang ipinagbili ko*, or *Ipinagbili ko itong bahay* (I have sold this house). *Itong bahay ang binili ko*, or *Binili ko itong bahay* (I have bought this house). *Pag* (*pinag*) prefixed to *bili* with *han* suffixed indicates the purchaser; the place or the price (past tense). For the present tense the first syllable of the root is reduplicated. Ex.: *Ang pinagbibilhan* (past); *ang pagbibilhan* (pr.). *Ang áking kapatid na lalaki ang pinagbibilhan ko nitong bahay* (I sold [have sold] this house to my brother [lit., "my brother was the purchaser from me of this house?"]). Root, *utang* (debt). *Umutang* (to borrow). *Magutang* (to lend). *Magpautang* (to lend willingly). *Magkautang* (to owe). Ex.: *Pinagutang ko iyang salapi sa kaniya* (I lent him that money).

XI. The use of the particles gives a great freedom in Tagalog for the variation of sentences, which, however, have the same idea. Thus the English "Didn't I order (or tell) you to do this?" may be rendered by the following with equal accuracy: *Hindi ko ipinagutos sa iyo na gawin mo itó?* (def.). *Hindi akó nagutos sa iyang gumawá nito?* (indef., stress on action). *Hindi akó nagpagawá sa iyo nito?* (indef., stress on action). *Hindi ko pinagawá nito* (def.). *Hindi ko ipinagawá sa iyo itó?* (def.). *Di ipinagawá ko sa iyo itó?* (def.).

XII. *In* and *i* are combined with each other also. Ex.: *Anó ang itinulót mo?* (What are you cooking?) For euphony the verb with this combination is much varied, there being also found the forms *inlutulót*, *initlutót*, and even *nilitulót*.

XIII. The verbs *magroón* and *may* (to have) and *walá* (not to have) require the definite form of a verb following them in a sentence which expresses what is had or done, or vice versa. Both subject and object, however, take the nominative in such cases. Ex.: *Magroón kang gagawin?* (Have you anything to do?) *Walá pá, walá akong gagawin* (No, sir; I have nothing). *May silang ginawá?* (Have they done anything?) *Walá pá, walá silang ginawá* (No, sir; they have not done anything).

XIV. The definite is also used in sentences having a person for the object, or in which the object is modified by an attribute or attributive adjunct. Ex.: *Tawagin mo si Pedro* (Call Pedro). *Dalhin mo ritó iyang librong binasa kong kagabi* (Bring me that book I was reading last night). *Huwag mong wikain iná* (Don't say that). *Lutoin mo itong manuk* (Cook this chicken). *Dalhin mo iyang túbig* (Bring that water).

XV. Further discussion of the definite particles is reserved until the

## THE INDEFINITE.

I. The indefinite particles most in use are *um*, *mag* (*nag*), and *ma* (*na*), which will be explained in detail hereafter. These are called active particles by the Spanish grammarians, but indefinite seems to be more appropriate and correct.

II. Sentences in which the subject is emphasized have this in the nominative, the verb being expressed with the proper indefinite particle which is sometimes preceded by the article of common nouns. The imperative indefinite does not require the article in any case. Ex.: *Siyá'y babasa nitong libro* (He is going to read this book). *Ika'o nŕga nagsabi niyán* (You said that yourself). The object, it will be noted, takes the genitive. *Siyá ang magpapasá* (He is going for a walk [lit., "He will be the walker]). *Ik'io ang tumáung kay Juan* (Call Juan [be you the caller to Juan]). *Si Juan ay ang nagnákao* (Juan was the thief).

III. The indefinite is generally used in an intransitive sentence, where an object is not required to complete the meaning. Ex.: *Sungmúlat akó* (I am writing). *Sungmúlat akó* (I wrote). *Susúlat ako* (I shall write). *Nagáral kayó* (You are learning). *Magaáral kayó* (You will learn). *Kungmakain siyá* (He is eating). *Kungmain kami* (We were eating [but not you]). *Kakain tayo* (We will go eat [all of us]).

An object may be called indefinite when the idea of "a, an, some, any" is inherent, or an undetermined part of the whole is indicated, provided that there are no modifying circumstances of time, cause, purpose, instrument, or place in conjunction with the action. Ex.: (1) *Marínong ka nang wikang castila?* (Do you understand any of the Spanish language?) *Marínong akó lámang nang wikang tagálog, hindi marínong akó mangusap sa wikang castila, pó* (I understand the Tagalog language only; I do not know how to talk in Spanish). *Magsalítá ka nŕga sa wikang tagálog* (Then speak in Tagalog). (2) *Maglabas ka nang maŕga silla* (Bring out some chairs). *Magdalá ka dito nang fosforos* (Bring some matches here). *Magdalá ka dito nang tabacos* (Bring some cigars here). *Magdalá ka dito nang túbig* (Bring some water here). *Maglutó ka nang isang manuk* (Cook a chicken).

IV. The indefinite is also used with sentences having a definite object if a part and not all of the object is meant. In some cases the place-particle "an" is used for this purpose, as it does not indicate an object. In or i would be used if all the definite object were to be indicated. Ex.: *Akó'y kungmain na nitong lamangkati* (I have already eaten some of this meat). *Uminon kayó nitong túbig na maliná* (Drink some of this clear water). (1) *Magbigay ka sa ákin niyang túbig* (indef.) (1, Give me some of that water). (2) *Bigyán mo akó iyang túbig* (def.) (2, Give me that water). *Ibig niyong magbillí nitong bigás?* (Do you wish to sell some of this rice?)

V. Actions expressed by intransitive verbs which do not require an object take the indefinite unless there are modifying circumstances of cause, purpose, means, instrument, or time in conjunction with the action. Ex.: *Natíod akó* (I stumbled). *Anó't hindi ka lungmalákad nang matulin?* (Why don't you walk quicker?) *Tungmataná siyá* (He is laughing).

VI. A sentence commencing with an interrogative pronoun takes the indefinite if the subject of the inquiry is an agent, and the definite if a determinate object is asked about. Ex.: *Sino ang nagdalá nitong maŕgá káhoy?* (Who brought [was the bringer] of this lumber [timber]?) *Akó ang nagdalá, pó* (I brought it, sir [was the bringer]). *Anó't di ka nauŕmŕgásay?* (Why don't you talk?) *Nahihíná ka bagí?* (Are you ashamed to?) *Sino ang naqalítá nang sinabi mo sa ákin?* (Who related to you what you have told me?) [indef.]. *Anong ibig mo?* (What do you want?) *Anong babayo ang binilí nilá?* (Which horse did they buy?) *Anong* is a contraction for *anó ang* (def.).

VII. The indefinite is also used with complex sentences in which the subject is amplified by an adjectival clause. Ex.: *Ang lino qungmagana nang kabanala'y magkakamít nang kapalaran* (The person who does right will obtain happiness [be happy]).



VIII. It must be noted that *maka* in the sense of cause, used with roots denoting conditions, wrongs (torts) and betterments, has a different construction from all other particles, even *maka* with other meanings. In the definite, which only exists with *i*, combined with *in* in the past and present tenses, the agent takes the nominative and the object the genitive, like indefinites of other particles. In the indefinite the agent remains in the nominative, but the object takes the accusative, which is always preceded by *sa* (not by *nang*). Some other verbs have this use of *sa* also. Roots conjugated by *mag* and *man* retain the definite forms *mag* and *man* with *maka*.

IX. The Tagalog verb demands that the subject of a sentence shall be expressed, the tense being indicated by the verb or verbal noun. The subject may be omitted, however, when a number of verbs depend upon the same subject, except in the first clause, where the verb must have a subject. As will be seen by the examples, the syntax of Tagalog is very simple, but care must be taken to use the right particles and tenses. If not, some annoying errors are liable to be made in conversation.

V. For any common verb see the vocabulary (English-Tagalog). It must be borne in mind that Tagalog has many words expressing variations and modifications of the general verb as well as other languages. These will be noted in the proper place.

#### THE DEFINITE PARTICLE "IN."

I. The plain root, if capable of being verbalized, is sometimes used without a definite particle if an adverb of time or the context makes the tense clear. The definite particle may also be used with an adverb of time, but as a rule, if the tense is to be emphasized or the context is not clear, tense particles, according to the rules of the language, are used in the verbal forms. *Anó ang sabí mo kahapon?* (What did you say yesterday?) *Anó ang sabí mo ngayón?* (What do you say now?) *Anó ang sabí mo búkas?* (What will you say to-morrow? [with adverbs of time]). *Anó ang sinabí mo?* (What did you say?) *Ano ang sinasabí mo?* (What are you saying?) *Anó ang sasabihin mo?* (What will you say?) *Ang sabihin* (the person or thing mentioned). *Anó bagá ang sasabihin ko kay Ignacio?* (What shall I say to Ignacio?) *Sabihin mo sa kaniyá nu tináuag ko siyá* (You say to him that I have been calling him). *Ang sabihan* (the conversation).

II. *In* (*hin* after acute final vowel, and *nin* in some cases) is the true definite particle. *In* is prefixed, infix, or suffixed, as the case may be; *hin* and *nin* are suffixed only. *In* is prefixed to a vowel root and infix between the initial letter and the first vowel of a consonant root for the past (perfect) and present tenses. It is suffixed for the imperative and future tenses. The first syllable of the root is reduplicated in the present and future tenses. The tenses called the pluperfect and future perfect may be expressed in Tagalog in two ways. The first pluperfect is formed by adding *na* to the past tense, and the second pluperfect by prefixing *na* to the root. The first future perfect is formed by adding *na* to the future tense, and the second future perfect by prefixing *na* to the root. These tenses are little used in conversation. *Na* and *ma* correspond to the indefinite verbalizing particles *naka* and *maka* respectively.

III. The subject of a verb conjugated with a definite particle takes the genitive, except in the cases already noted. If the subject is a pronoun, it may either precede or follow the verb, the latter usage being much more common than the former. If the subject is a noun or phrase it always follows the verb.

IV. For the conjugation of a root with *in*, whether a vowel verb, or a consonant one see the type-scheme folder at the end of this handbook.

V. *In* prefixed to or infix with roots of the following classes forms words denoting a showing of the properties of the root or a resemblance thereto, as the word "like" does as a suffix in English. (1) Roots denoting flowers, fruits, or other objects imitated in gems or precious metals by jewelers,

denote ornaments or jewels of the shape or pattern of the object named, when *in* is used as above explained. Ex.: *Balingbing*, an octagonal berry; *hinalingbing*, a jewel with eight sides like the berry. *Sampaga*, Arabian jasmine; *sinampaga*, a jewel imitating the sampaga flower. (2) With roots of colored objects *in* denotes the color. Ex.: *Dumero* (Sp. romero), rosemary; *dinunero*, rosemary-colored. *Gilay*, verdure, vegetables; *ginilay*, greenish. (3) With some objects *in* denotes rice which resembles the object in the shape, taste, or smell. Ex.: *Kandá*, a lily-like flower; *kinandá*, rice, with an odor like the *kandá*. *Karáyón*, needle; *kinaráyom*, needle-shaped rice. *Kamálig*, warehouse; *Lalaúgan Kamaligan*, Ambos Camarines (province); *kinamálig*, Camarines rice. *Kastuli*, musk (from Sanskrit *kastúri*, through Malay); *kinastuli*, rice with musky odor. *Ang kató*, the carabao tick; *kinatá*, rice of a variegated appearance, resembling the *kató*. *Kastila* (Sp.), white person; *kinastila*, a white class of rice. *Alaúgilan*, a tree with fragrant flowers (*Cananga odorata*), the *ilang-ilang*; *inalaúgilan*, rice with this odor. *Bambang*, an herb; *binambang*, a class of rice which resembles the *bambang* when growing. *Ang dulong*, a very small fish; *dinulong*, rice shaped like the *dulong*. *Batad*, a kind of pea-like vegetable; *binatad*, rice so shaped. *Bulaklak*, flower; *binulaklak*, rice which opens like a flower when heated, or like pop corn. *Porak*, the flower of the *pingdan* or *sabutan*; *pinorak*, rice resembling this flower. *Sankí*, the Chinese anise; *sinangki*, rice resembling anise. *Sunbilang*, a species of sea fish without scales; *sinumbilang*, rice of this shape. *Tuma*, body louse, grayback; *tinuma*, rice shaped like a *tuma*. *Tumbaga*, copper; *tinumbaga*, rice with a metallic luster. *Tumbaga* is copper alloyed with a small amount of gold; it is from Sanskrit *úmraka* (copper), through Malay *tambaga*; *tembaga Taláhib*, common reed grass; *tináláhib*, rice which resembles *taláhib* when growing. There are many other names for different classes of rice, but the foregoing are the principal terms derived with *in* following the rule cited. (4) With names denoting relationship *in* expresses the idea of persons occupying the place of such relative to some degree. As this condition is regarded as permanent, the first syllable of the root is reduplicated to express present tense. Other nouns also follow this rule, with some exceptions. Ex.: *Ali*, aunt; *inaali*, uncle's wife. *Amá*, father; *inaamá*, godfather. *Amain*, uncle; stepfather; *inaamain*, aunt's husband. *Anak*, child (son or daughter); *inaanak*, stepson or stepdaughter, also godson or goddaughter. *Asáua*, spouse (husband or wife); *inaasáua*, lover or mistress (concubine). *Bayao*, brother-in-law; *binabayao*, husband of sister-in-law. *Bianán*, father-in-law or mother-in-law; *binibianán*, wife or husband of father-in-law or mother-in-law (not parent of wife or husband). *Manúgang*, son-in-law or daughter-in-law; *minamanúgang*, one regarded as such. *Kapatid*, brother or sister; *kinakapatid*, half brother or half sister, or foster brother or foster sister. *Hipag*, sister-in-law; *hinihipag*, wife of brother-in-law. *Bilis* is the equivalent for *binabayao* or *hinihipag*. *Nanó*, grandparent; *ninunund*, one regarded as a grandparent; *kannununan*, ancestors. *Apó*, grandchild; *inaapó*, descendant. *Apó sa tíhad*, great-grandchild; *apó sa talampakan*, great-great-grandchild. *Pamangkin*, nephew or niece; *pinapamangkin*, one regarded as such. *Pinsín*, cousin; *pinipinsín*, one regarded as a cousin. *Pinsíng boó*, first cousin; *pinsíng makalawí*, second cousin, etc. (5) With verbal roots denoting the preparing of food, etc., *in* denotes the food so prepared, provided the root is conjugated in the infinitive indefinite with *um*, although there are some exceptions. Ex.: *Maglaga*, to cook with a spit; such as camotes, etc.; *Linaga*, vegetables so cooked. *Magsigang*, to cook meat or fish with a spit; *sinigang*, meat or fish so cooked. *Lumugao*, to stew, to boil meal; *ang linugao*, the mush or stew. *Maglugao* is more usual. *Sumain*, to boil rice; *ang sinain*, the boiled rice. *Magsaing* is also more usual. *Magtambong*, to cook fish entire; *ang tinambong*, the fish so cooked. *Tumápay* or *magtipay*, to knead; *ang tindápay*, what kneaded; bread. (6) With verbal roots conjugated by *um*, the product of such action is denoted by *in*, prefixed to a vowel root or infixed

with a consonant root. Ex.: *Sumúlid*, to spin; *sinúlid*, thread, anything spun. Some *mag* roots also have the product denoted by *in*. Ex.: *Magpipig*, to press, to crack rice, etc.; *pinipig*, roasted and cracked rice. (7) With some roots in forms adjectival nouns, the first syllable of the root being reduplicated. Ex.: *Kuan*, known; *ang kinukuan*, the person known. *Mahal*, dear; *ang minamahal*, the esteemed (person). *Sinlá*, love (from Sanskrit, *chintá*, thought, through Malay); *ang sinisinlá*, the beloved (who loves in return). *Ang nasinlá* indicates a person loved without being aware of the fact.

VI. As *in* has the idea of attraction inherent within it, there are many classes of verbs, conjugated in the indefinite infinitive by *um*, which take *in* to form the direct object. (1) According to this rule verbal roots of taking, asking, and appropriating something take *in*. There are some verbs conjugated with *mag* which also admit *in*. Ex.:

To buy (general term).	<i>Bumili. Ang binili</i> , what was bought. <i>Gumutang</i> , to buy rice by the <i>gatang</i> or <i>chupa</i> . <i>Umámot</i> , to buy one thing out of many. <i>Umangkal</i> , to buy on credit. <i>Umaapin</i> , to buy fruits of the country.
To take (general term), bring or take.	<i>Kumuha. Ang kinuha</i> , what was taken or obtained.
To carry; bear, etc. (bring or send).	<i>Magdalá. Ang dinalá</i> , what brought. <i>Ang ipinadala</i> , what sent (lit., "what was ordered brought").
To scoop out, or take anything out of a hole, or insert the hand into a hole.	<i>Dumúkot. Ang dinúkot</i> , what taken out, or what hand was inserted in.
To use.	<i>Gumámit. Ang ginámit</i> , what used.
To choose (between good and bad).	<i>Pumili. Ang pinili</i> , what chosen. <i>Ang pinilian</i> , what rejected (singular). <i>Ang pinaggilian</i> , what rejected (plurality of objects).
To select (from among good things).	<i>Hunirang. Ang hinirang</i> , what selected. <i>Ang hinirañgan</i> , what left out.
To pillage; to plunder; to loot; to despoil the enemy.	<i>Sumamsam. Ang sinamsam</i> , the spoil; loot; plunder.
To seize; to snatch.	<i>Umagao. Ang inagao</i> , what seized. <i>Agao nang tamis</i> , <i>inagao nang asim</i> , somewhat of sweetness, and somewhat of sourness (said of any substance which has this taste, like some fruits) (idiom).
To pray for; to plead.	<i>Dumaláñgin. Ang dinaláñgin</i> , what prayed or asked for. <i>Ang dalañginan</i> , the deity prayed to or person pleaded with.
To complain; to entreat; to implore, to pray (as to a judge).	<i>Dumaying. Ang dinaying</i> , what relief asked. <i>Ang idaying</i> , the complaint. <i>Ang dayiñgan</i> , the person entreated, implored, or prayed to.
To request.	<i>Humiñgi. Ang hiniñgi</i> , what requested. <i>Ang hiñgan</i> , person requested.
To borrow.	<i>Umútang. Ang inutang</i> , what borrowed. Ex.: <i>Inutang ko iyang salapi ibinigay ko sa kaniyá kahapon</i> (I borrowed that money which I gave him yesterday). <i>Ang iutang</i> ,

	the cause of borrowing. <i>Ang utangan</i> , the person borrowed from the lender.
To borrow (anything except money).	<i>Humiram</i> . <i>Ang hiniram</i> , what borrowed. <i>Ang hibrán</i> , the lender.
To demand a treat (as at a celebration).	<i>Tumarahan</i> . <i>Ang tinarahan</i> , what received as a treat. Ex.: <i>Tinarahan namin itong kakanin</i> (we are getting these sweets as a treat).
To catch hold of; to catch on the wing.	<i>Dumakip</i> . <i>Ang dinakip</i> , what seized thus.
To absorb.	<i>Humithit</i> . <i>Ang hinithit</i> , what was absorbed.

VII. Under this section may be considered *in* prefixed to or infix with the personal pronouns, with which it implies the idea of possession. As a suffix with these pronouns, *in* (*hin*) expresses the sense of regarding, holding, reputing, etc., in some cases. Ex.:

Your.	<i>Inyó</i> . <i>Ang ininyó</i> , your property; your. <i>Inyohin mo</i> , consider it as your own; take it for your own.
His; her.	<i>Kaniyó</i> . <i>Ang kinakaniyó</i> , his [her] property. <i>Kaniyohin ko</i> (I will hold it as his [her's]).
Their.	<i>Kanilá</i> . <i>Ang kinakanilá</i> , their property. <i>Kaniyohin mo</i> , regard it as belonging to them.
Our (all of us).	<i>Atin</i> . <i>Ang inatin</i> , our property. <i>Inatin ninyó</i> , he regarded it as ours.
Our (you and I).	<i>Kanilá</i> . <i>Ang kinakanilá</i> , our property. <i>Kinakanilá ko</i> , I regard it as yours and mine.
Our (but not you).	<i>Amin</i> . <i>Ang inamin</i> , our property, but not yours. <i>Aminin ninyó</i> (you [plural] regard it as ours, but not yours).
My.	<i>Akin</i> . <i>Ang inaákin</i> , my property; mine. <i>Inákin ko</i> (I held it as mine). <i>Inaákin ko</i> (I am holding it as mine). <i>Aákinin ko</i> (I shall hold it as mine).

VIII. Verbs of calling, whether by voice or signs, also follow this mode of conjugation. Ex.:

To call.	<i>Tumárag</i> . <i>Ang tinárag</i> , who or what called. <i>Ang itárag</i> , the call, instrument, or cause. <i>Ang tauagan</i> , the person called in order to be given something. Ex.: <i>Sino ang tinárag mo?</i> (Who are you calling to?). <i>Tinárag ko si Pedro, pá</i> (I was calling to Pedro, sir). <i>Tauagan mo siyá nang isdá</i> (Call him to come and get some fish).
To call; also to bring; to fetch.	<i>Kumáon</i> . <i>Ang kinaon</i> , what called, or brought, etc.
To make signs for; to motion to.	<i>Kumauon</i> . <i>Ang kawayon</i> , what motioned for. <i>Uayaban</i> , what mo-

IX. Verbs of "searching for" also take *in* for the direct object. Ex.:

To look for.	<i>Hunánap.</i> <i>Ang hinánap</i> , thing sought for.
To search about.	<i>Humalihao.</i> <i>Ang hinalíhao</i> , what searched for.
To look in every corner for.	<i>Sumaliksik.</i> <i>Ang sinaliksik</i> , what looked for in this manner.
To go in search of another.	<i>Sumungdá.</i> <i>Ang sinungdá</i> , person sought by another.
To grope for (as in the dark or like a blind person).	<i>Umapóhap.</i> <i>Ang inapóhap</i> , what groped for.

X. Verbs of moving, when not due to turning away of what is moved, also take *in* for the direct object. Ex.:

To move.	<i>Kumibó.</i> <i>Ang kinibó</i> , what moved. Synonym: <i>Kumislót</i> ; <i>umibó</i> .
To move restlessly.	<i>Gumaláo.</i> <i>Ang ginaláo</i> , the mischief done through restlessness. <i>Ang galauan</i> the person disturbed thereby. <i>Magaláo ang kamay niyá</i> , his hand is restless; i. e., he is a pickpocket or thief (idiom). <i>Kagalauan</i> , mischief.
To shake (like objects badly packed) or to move (like loose teeth).	<i>Umugd.</i> <i>Ang inugd</i> , what moved thus).
To move anything.	<i>Tumugoy.</i> <i>Ang tinugoy</i> , what moved. Synonyms: <i>Umugoy</i> ; <i>umugd</i> (sometimes). <i>Umugoy</i> also means to stagger, to totter.
To shake (as something in a sieve); also to rock or dandle (as a child).	<i>Umugug.</i> <i>Ang inugug</i> , what shaken or rocked.
To shake a basket or measure so it will hold more.	<i>Umulog.</i> <i>Ang inulog</i> , what shaken down.
To shake the head in negation.	<i>Umiling.</i> <i>Ang iniling</i> , what denied.
To shake anything, as a tree to gather the fruit.	<i>Lumuglug.</i> <i>Ang linuglug</i> , what shaken, as a tree.
To wave the hands while dancing.	<i>Kumunday.</i> <i>Ang kinunday</i> , the waving thus. Ex.: <i>Kinunday niyá</i> (she waved her hands while she was dancing).

XI. *In* is also used to express the result of the action of verbs which signify carrying, cutting, measuring, or weighing, when the result is considered on the side of the agent or ended therein. *Im* is generally the indefinite, but *mag* and other verbalizing particles are to be found. When the result of a verb necessarily falls upon a person, *in* is used to signify the person. Ex.:

To carry (general idea).	<i>Magdalá.</i> See under verbs of bringing, taking, etc.
To drag along.	<i>Humilá.</i> <i>Ang hinilá</i> , what dragged along. Means also "to arrest." <i>Ang hinilá</i> , the person arrested; the prisoner.
To carry on the shoulder.	<i>Pumasán.</i> <i>Ang pinasán</i> , what carried on the shoulder. <i>Ang pamanan</i> , the person who carried anything on the shoulder.
To carry a child on or suspended from the shoulder.	<i>Magsabi.</i> <i>Ang sinabi</i> or <i>ang sabihin</i> , the child carried thus. The cloth by which the child was supported is denoted by <i>ang isabi</i> .

- To carry on the head.** *Magsunong.* *Ang sunongin*, what carried thus; the burden.
- To carry in the arms.** *Magpangko.* *Ang pinangko*, what carried in the arms. *Pangkohin mo itó* (carry this in your arms).
- To carry a child in the arms.** *Kumalong.* *Ang kinalong*, the child. *Kalóngin mo siyá* (carry him in your arms). *Ang kalóngan*, the mother, nurse, or bearer.
- To carry under the arm.** *Magkilik.* *Ang kinilik*, what carried thus. (With accent on last syllable), *magkilik*, to carry much thus.
- To carry anything in the lap.** *Magcandong.* *Ang kinandong*, what carried in the lap. *Kinakandong niyá* (she is carrying it in her lap).
- To carry by the mouth (as a dog, cat, bird, etc., carry food).** *Magtanggay.* *Ang tinanggay*, what carried thus.
- To carry in or by the hands (as a basket, jar, etc.).** *Magsapo.* *Ang sinapo*, what carried thus. *Sapohin mo iyán* (carry that in your hands).
- To carry hanging from the hand (as a pail, etc., by means of the handle).** *Magbitbit.* *Ang binibit*, what carried thus, i. e., the pail.
- To carry anything along (by or in the hand).** *Magtaglay.* *Ang tinaglay*, what carried along. *¿Anó ang tataglayin mo?* What will you carry along?
- To carry on a pole (palanca).** *Umusong.* *Magusong*, to carry on a palanca between two. *Ang inusong*, what carried thus, as a pig, bundle, etc. Synonym of *magusong*; *magtuang.* *Ang tinuang*, what carried thus. *Usóngin (tuóngin) niyó itó* (carry this on a pole between you).
- To cut (general term).** *Magpútol.* *Mamútol*, to cut up (as cloth, etc.) *Ang pimútol*, what cut or cut up, as the cloth, etc. Ex.: *Putlin mo itó nang pahabá* (Cut this lengthwise).
- To cut clothes (as a tailor).** *Tunab's.* *Magtabás*, to cut much. *Ang tinabás*, what cut out, i. e., the cloth or suit, etc. *Ang tinabasan*, what left over, also place. *Ang pinagtabatan*, the cuttings, clippings, remnants, or places of cutting out.
- To tear.** *Gumisi.* *Ang ginisi*, what torn, i. e., the cloth or clothes.
- To chop, to hew, to cut with an ax.** *Tunegá.* *Ang tinagá*, what chopped, e. g., the tree, etc.
- To cut down; to fell (as a tree).** *Sumapol.* *Magsapol*, to fell much. *Ang sinapol*, what felled or cut down. *Ang isapol*, the means of cutting down, e. g., the axe. *Ang pinagsapolan*, what remained, e. g., the stump.
- To cut into pieces (as sugar cane).** *Unirid.* *Ang unirid*, the sugar cane thus cut up. *Kairid*, a piece of the cut-up cane.
- To cut the tuba palm (to obtain the sap).** *Unarad.* *Ang araran*, the palm thus cut

- To cut into pieces. *Magpalas.* *Ang pinalas*, what cut up thus. *Mañgá palaspalas na taluki*, pieces of pure silk. *Ang ipalas*, tool used for cutting up.
- To cut into equal pieces.  
To cut up into equal lengths (as sugar cane, etc.). *Umalas.* *Ang inolas*, what cut thus. *Puminlid.* *Magpinlid*, to cut much in this way. *Ang pininlid*, what cut into equal lengths thus. *Ang pinagpinlid*, the large amount cut thus. *Ang ipinlid*, the utensil used. *Ang ipagpinlid*, the utensil used much.
- To cut poles or bamboo into pieces; also to cut at a distance. *Pumidpid.* *Ang pinidpid* (1) what cut up thus; (2) who cut thus. *Ang ipidpid*, the tool or weapon used. *Ang pidpiran*, the place.
- To cut into pieces (as a log). *Gumiling.* *Ang giniling*, the wood thus cut up. *Ang igiling*, the tool used. *Ang mangigiling*, the wood cutter.
- To cut water grass in order to catch the fish. *Magtalás.* *Ang tinalás*, what cut thus. *Ang pinagtalás*, the large amount cut thus. *Ang italás*, the tool by which cutting was done. *Ang ipa; talás*, the tool by which much cutting was done. *Ang pinagtalan*, the place where much cutting was done.
- To cut, as with scissors; to snip off, applied generally to cutting hair, metals, etc. *Gumipit.* *Maggupit*, to cut one's own hair. *Ang ginupit*, what cut, i. e., the hair or metal. *Ang ginupitan*, the person whose hair has been cut; or object from which something has been cut off.
- To split open (as bamboo); to cut against the grain; to peel off, as shavings; to go against the current; (fig.) to oppose. *Sumaluñgat.* *Ang sinaluñgat*, what split open or peeled off thus. *Sibuñgatin mo itong kauayan*, split this bamboo.
- To cut or break a rope, cord, or similar object. *Magpatid.* *Ang pinatid*, what cut thus. *Patarin (Paldan) mo iyang lubid*, cut that rope. *Mapatid*, to part; to break in two; to cease (fig.). *Napatid ang kaniyang hinuñgá*, he exhaled his last breath; he ceased to breathe. *Magkapatid-patid*, to break up completely (as a cord or rope); or into several pieces.
- To cut off the ears or nose. *Pumoiñgos*, variation *Pumiñgas.* *Ang puiñgos*, what cut off, as the severed ear or nose. *Pingas* has the same idea, but is generally applied to cutting inanimate objects.
- To measure (either grains or liquids). *Tumákal.* *Ang tinákal*, what measured. *Takalin mo itong bigás*, measure this rice. *Ang takalan*, the measure.
- To gauge; to measure liquids by means of a rod. *Tumárol.* *Ang tindrol*, what gauged. *Ang itárol*, the gauge.
- To measure by palms (8.22 inches). *Dumangkal.* *Ang dinangkal*, what measured thus.

- To compare measures. *Sumúbok* or *magnúbok*. *Ang sinúbok*, (1) one of the measures thus compared. (2) Also to observe closely; to "shadow." Ex.: *Subukan mo siyá* (watch him closely). *Ang pinagsúbok*, the two measures thus compared. *Kasúbok*, equal to another thing. Ex.: *Kasúbok túo ang túbig* (the water is the depth of a man). *Magkasúbok*, to have an understanding. Ex.: *Nugkasúbok silá ang bait* (they have an understanding with each other).
- To weigh. *Tumimbang*. *Ang tinimbang*, what weighed thus. *Ang timbañgan*, the scales or counterweight. *Katimbang*, equal in weight. *Akó'y katimbang mo* (I am of the same weight as you are).
- To balance, to consider (f). *Tumalarò*. *Ang tinalarò*, what balanced or considered.
- To verify a weight. *Tumaya*. *Ang tinaya*, what verified (obs.).

XII. Verbs which signify destruction, or change or transformation of the object as a result of the action, take *in* to express the result of such action, if no modifying circumstances, such as of cause, instrument, etc., are implied.

- To destroy. *Sumirà*. *Ang sinirà*, what was destroyed.
- To tear down; to raze. *Gumibà*. *Ang ginibà*, what razed.
- To kill; extinguish. *Pumatay*. *Ang pinatay* (1) person or animal killed; (2) What extinguished. *Ang ipatay* or *pinagpatay*, the weapon or means of killing. *Ang pinagpatayan*, the place where a murder was committed. *Siyá pinatay niyá*, he killed him. *Ang ipinatay niyá sa kaniyá ang baril*, the gun was what he killed him with. *Pinatay niyá siyá nang baril*, he killed him with a gun. *Mamatay*, to die. *Ang kinamatayan*, death (abstr.). *Ang kinamatayán*, the place of death (past time). *Ang ikinamatay*, the cause of death (past time). Ex.: *Putay na siyá* (he is dead now). *Namatayán akó nang amá* (I have been bereaved of my father by death). *Aling bahay ang kinamatayán niyá?* (In which house did he die?) *Anó ang ikinamatay niya?* (What was the cause of his death?) *Nahirinan siyá nang tinik* (he was choked by a fish bone). *Magpatay*, to sentence to death; to have another put to death. *Mamatay*, to kill habitually. *Tigapagpatay*, butcher or executioner. *Manhimatay*, to faint away. *Magpaka-*



To set fire to.	<i>matay</i> (1) to allow one's self to be killed; (2) to commit suicide.
To rip; to unseam; to undo.	<i>Sinánog.</i> <i>Ang sinánog</i> , what burned. <i>Tinastás.</i> <i>Ang tinastás</i> , what ripped up, undone, etc.
To exchange; to barter.	<i>Pinalit.</i> <i>Ang pinalit</i> , what exchanged or bartered.
To arrange; to disentangle.	<i>Humásay.</i> <i>Ang humásay</i> , what disentangled or set in order. <i>Magpakahásay</i> , to arrange well, to settle things with care; also to behave well.
To blacken.	<i>Magitim.</i> <i>Ang itim</i> , what blackened. <i>Ang itim</i> , the blackener. <i>Kaitiman</i> , blackness. <i>Umitim</i> , to become black.

XIII. Verbs of receiving take *in* for the object of the action; some taking *in* for the thing affected and *an* for the person affected, as will be seen from the examples.

To accept; to receive.	<i>Tumanggap.</i> <i>Ang tinanggap</i> , what received or accepted. <i>Ang tangapán</i> , the person from whom accepted or received; also the place. <i>Ang itanggap</i> , the cause of receiving, etc.
To go out to meet anyone; to welcome by meeting.	<i>Sinabalóng.</i> <i>Ang sinabalóng</i> , the person met or welcomed thus. <i>Magsisabalóng</i> , to be received by many, as a governor, etc. <i>Magkasabalóng</i> , to meet accidentally. Ex.: <i>Nagkasabalóng ang dalawang magkapatid na babaye sa Maynilá</i> , (the two sisters met accidentally [by chance] in Manila).

XIV. *In* also denotes the object of verbs of "inviting," etc.

To invite.	<i>Umákit.</i> <i>Ang inákit</i> , who invited. <i>Umangayá.</i> <i>Ang anayahan</i> , the person invited. <i>Pumánging.</i> <i>Ang pinánging</i> , the person invited. <i>Magpánging.</i> <i>Ang pinánging</i> , the person invited. <i>Maghíno.</i> <i>Ang hináno</i> , the person invited. <i>Tanóhin mo siyá</i> , invite him. <i>Tanólahin mo ang pagkakanin</i> , divide the food for each one of the guests (i. e., put it on plates).
To invite a person to eat.	<i>Umalok.</i> <i>Ang inalok</i> , the person so invited.

XV. *In* generally denotes the person affected by the action of a verb, with those verbs which necessarily have a person for the object, on account of their nature and meaning.

To prevail upon; to persuade with blandishments.	<i>Magarogá.</i> <i>Ang inarogá</i> , the person so prevailed upon.
To wait for.	<i>Humintay.</i> <i>Ang hinintay</i> , the person waited for. <i>Hintin mo silá</i> , wait for them. <i>Maghintay</i> (1) to wait and guard something for an-

- other; (2) to delay. Ex.: *Houag mong ihintay sa bukas ang pagpa-roon mo* (do not delay your going until to-morrow).
- To carry in the arms, (as a child); (2) to aid, to succor, to protect (rare in Manila). *Sumaklulú. Ang sinaklulú* (1) child, etc., carried thus; (2) person aided, etc.
- To reprehend; to reprimand; to find fault with. *Sumalá. Ang sinalá*, the person reprimanded or found fault with. Ex.: *Salahin mo siyá nang kaniyang ginagawá* (reprimand him for what he is doing) [*ginawá*, what he has done]. *Magsalá*, to find much fault, or for many to find fault, etc. *Magkasalá*, to err, to commit a fault, to sin. Ex.: *Houag mong ipagkasalá itó* (do not commit this error [sin]). *Ipinagsasalá ko ang pakikipagaway sa inyó*, (I am doing wrong in quarreling with you). *Ipinagsalá niyá ang pakikipagaway sa inyó* (he did wrong in quarreling with you). *Ipagkasasalá nila ang pakikipagaway sa kaniyá* (they will err in quarreling with him). *Magkakasalá*, with reduplication of last syllable of particle, means "to forbid."
- To ask; to inquire. *Tumanong. Ang tinanong*, what asked; the question. *Magtanong*, to ask about. *Ang itinanong*, what has been asked, or the reason for asking. *Ang mapagtanong*, person fond of questioning. *Ang matanongin*, the questioner. *Ang tinanongin*, the person questioned.
- XVI. *In* generally denotes the catch, result, or quarry with verbs of hunting and fishing. A few other verbs also follow this rule.
- To hunt (in general). *Umákad. Ang inákad*, what hunted.
- To hunt with dogs or hounds. *Manḡaso* (from *aso*, dog). *Ang inaso*, the chase, the game caught. *Ang ipinanḡaso*, the dog used thus. *Ang manḡanḡaso*, the hunter with dogs.
- To hunt with a "hating" or net (generally for deer). *Binating. Ang binating*, the deer or game thus caught. Ex.: *Ang binating ko ang bundok* (I was net hunting in the mountains). *Ang binatingan*, the place of "net hunting."
- To hunt with a shotgun; to use a shotgun. *Mamamaril* (from *baril*, shotgun). *Ang mamamaril*, the hunter with a shotgun. *Ang pinamaril*, what shot thus.
- To catch birds by means of a bird-call, or by a snare, or with another bird. *Manḡati; magpanḡati* (from *kati*. *Ang pinanḡati*, what has been caught thus.
- To fish with a hook. *Maminuit. Ang bininuit*, what caught. *Ang ibinuit*, the hook. *Ang mamiminuit*, the fisherman. *Ang*

- pinamiminuitan*, the canoe or place from which such fishing is being done.
- To fish with the seine or net, called "lambat." *Maulambat* (from *lambat*.) *Ang linambat*, the catch; the haul. *Ang ipinlambat*, the means for fishing thus, i. e., the seine or net.
- To fish using a light (as also to hunt with a flare). *Mañgilao*. *Ang pinañgilauan*, the place where such fishing or hunting was done. *Ang pinañgilao*, what caught thus.
- To fish (in general). *Mañgisdá* (from *isdá* fish). *Ang pinañgisdá*, the fish which have been caught. *Ang mañgisingisdá*, the fisherman.
- To sweep. *Magwalis*. *Ang inwalis*, the sweepings; what was or has been swept up (from *walis*, broom).
- XVII. *In* is also used to denote the object with verbs of eating, drinking, swallowing, and analogous acts.
- To eat. *Kumain*. *Ang kinain*, what was eaten. Ex.: *Kinain ang kapatid na lalaki mo ang tinápay*, your brother ate the bread. *Kamin*, food (cooked rice). *Kakanin*, delicacies. *Ang kakanán*, the eating place. *Ang kakanán*, the dining room; or platter. *Magkain*, to eat much or by many.
- To drink. *Uminum*. *Ang ininum*, what was or has been drunk. *Inumin*, drink. *Ang inuman*, the drinking place; trough; cup (drinking vessel). *Maginum*, to drink much or by many. *Magpainum*, to give another something to drink; (2) to water animals or fowl. Ex.: (1) *Painumin ko siyá nang túbig?* (Shall I give him some water?) *Houag, painumin mo siyá nang alak* (No, give him some wine.) (2) *Pinainum ninyó bagá ang mañgá cabayo?* (Did you water [give drink to] the horses?) *Opo,* (Yes, sir). *Papainum ka kay Tomás* (Ask Tomás to give you something to drink). [indef.]
- To swallow (food) greedily. *Lumamon*. *Ang linamon*, what was or has been swallowed thus. Var. *Lumonlon*.
- To swallow (gulp) liquids. *Lumagok*. *Ang linagok*, what gulped down.
- To sip (as soup). *Humiñop*. *Ang hinigop*, what sipped.
- To suck at (as sugar-cane). *Pumangós*. *Ang pinangós*, what sucked at.
- To bite. *Kumagat*. *Ang kinagat*, what bitten. *Magkagatan*, to bite mutually (as two dogs.) *Magkagatgagan*, to pretend to bite mutually. *Nagkagatgagat ang dalawang aso* (the

- two dogs are only pretending to bite each other). *Mañgagat*, to run around biting, as an animal in a rage.
- To snap at. *Suninghal*. *Ang sininghal*, who or what snapped at.
- To bite (as a pig at people). *Kumabkab*. *Ang kinabkab*, who or what bitten by a pig thus.
- To chew. *Ngumoyd*. *Ang ñginoyd*, what chewed.
- XVIII. Acts of the senses, either general or modified, admit *in* to express the definite results of such acts, with two exceptions. These are *tumîngin* (to look at) and *tumimtim* (to taste liquor) which take *an* as a suffix for reasons of euphony.
- To see; to look at. *Kumitâ*. *Ang kinitâ*, what seen or looked at.
- To look at. *Tumîngin*. *Ang tîngân*; *ang tiniñg-nân*, what looked at.
- To watch for; look out for; to sight. *Tumanáo*. *Ang tumanáo*, what sighted. *Tanauan*, watchtower; lookout-place. *Mananáo*, watchman; lookout.
- To look attentively, turning the eyes or head. *Lumîngón*. *Ang lîniñgón*, what looked at thus. Ex.: *Di mo akó lîniñgón* (you did not turn your head to look at me).
- To look much at things, noting and considering them; to inspect. *Umamináo*. *Ang inamináo*, what inspected.
- To look sideways. *Sumuliyap*. *Ang sinuliyap*, what looked at sideways.
- To behold; to view. *Panóod*. *Ang pinanóod*, what beheld.
- To hear. *Dumîngig*. *Ang dinîngig*, what heard. *Ang dîngán*, person listened to.
- To hear. *Magkinyig*. *Ang kininyig*, what heard.
- To listen to; to pay attention to. *Bumatyag*. *Ang binatyag*, what listened to. Var., *kinamatyag* and *matyag*.
- To smell. *Umamoy*. *Ang inamoy*, what smelled, i. e., odor. *Amoyin mo itó* (smell this).
- To scent; to perceive a strong odor. *Sumanghod*. *Ang sinanghod*, what scented.
- To taste. *Lumasap*. *Ang linasap*, what tasted.
- To relish; to like a taste. *Numannam*. *Ang ninannam*, what relished.
- To sample; to try; etc. *Tumikin*. *Ang tikmân*, what sampled.
- To taste without swallowing. *Tumiping* (r.). *Ang tipîngan*, what tasted thus.
- To taste liquor without swallowing it. *Tumimtim*. *Ang tintiman*, what tasted.
- To feel; to touch (general). *Humipò*. *Ang hinipò*, what felt or touched. Ex.: *Walang mahihipòsa kaniyang bahay*. [idiom] (there is nothing to touch in his house, i. e., he is very poor).

- To press down; also to close or seal a letter. *Magdiit. Ang diitan, what pressed or closed. Pandiit; seal; wax; gum.*
- To touch lightly. *Tumangkò (r.). Ang tinangkò, what touched Syn. Tumangkil. Humipik (rare). Ang hipikan, person touched. Syn. taghió (also rare).*
- To touch any part of the body lightly but suddenly. *Dumantik (rare). Ang dantikan, the person thus touched.*
- To touch suddenly. *Magpararonron, var. magparorong. Ang pinagpararonron, what touched. Ang ipinagpararonron, the cause of having touched thus.*
- To run into; to collide with. *Sumagi, var. Sumagoy (latter rare).*
- To touch carelessly and affectedly. *Gumumil (rare). Variations of this root are gumil, gobil, and gombil.*
- To touch with the lips. *Magdúnyil (rare). This is not the verb "to kiss," which is humalik.*
- To feel for in the dark. *Humikap. Ang hinikap, what felt for thus.*
- To pinch; to soften. *Pumisil. Ang pinisil, what rubbed, etc. Pistin mo ió nang kamay mo (rub this with your hand).*
- To rub; to soften; to anoint. *Humilot. Ang hinilot, what rubbed, etc. Ang hilotan, the person rubbed, etc. Hilot (n.), midwife; manhihilot, masseur.*
- To pick (as a guitar); to pluck at (as a sleeve). *Magkalabit, var. magkalbit. Ang pinagkalabit, what plucked at or picked thus, i. e., the sleeve or the strings. Ang ipinagkalabit, the instrument or means, i. e., the fingers or plectrum (pick). Ang pañgalibit, the instrument played upon thus.*
- To play any instrument or ring a bell (by strokes). *Tumugtug.*
- XIX. *In* also expresses acts of the will or mind.
- To remember. *Umalaala, to remember (purposely). Makualaala, to remember (casually). Ang inalaala, what is remembered purposely.*
- To calculate; to consider. *Magbúlay. Ang pinagbubúlay, what is being calculated, i. e., the result.*
- To desire; to like. *Umibig. Ang imibig, the person who is liked (and reciprocates the liking); (2) what is liked; also ang ibigin.*
- (To caress.) *Umítrog. Ang imítrog, the person being caressed.*
- To love. *Sumintá. Ang sinisintá, the person who is loved and who loves in return. Ang nasisintá, the person who is loved, but who is unaware of the fact or does not return it. Magsintahan, to love mutually.*
- To think. *Magisip. Ang inisip, what is being thought of. Ang isipin, what was thought of. Ang iisipin, what will be thought of. Magisipisip, to*

- think deeply; profoundly. *Ang pagkaisip*, the opinion (act). *Kaisipan* (abst.), opinion, thought.
- To esteem; to love. *Lumiyag* (rare). *Ang linitiyag*, what or who esteemed or loved. *Sintá* is more common, but is a Sanskrit word derived through Malay.
- To think. *Pawimdim*. *Ang pinapanimdim*, what is thought.
- To explain. *Magsalaysay*, var. *magsaysay*. *Ang sinasalaysay*, what is being explained. *Salaysayin mo itó* (explain this).
- To inquire; to assure one's self; to verify. *Umulusithá* (r.). *Ang inuulusithá*, what is being inquired, etc., var. *alositá*, idea of verifying, etc., also.
- To verify, etc. *Umusisá*. *Ang inuusisá*, what is being verified. *Tauong walang usisá*, a person without carefulness; a careless person.

XX. The making of something from raw or crude material is expressed by using the finished product verbally or as a verbal noun with *in*, the material used taking the nominative, if there are no limitations of cause, time, place, etc., connected with the action.

- To put up a house. *Magbáhay* (from *báhay*, house). This word has been given as derived from Malay *balei*, hall; court, from Sanskrit *valaya*, an inclosure, but it would seem rather to be a Malayan name, as in Ngela (Florida or Anudha) Island of the Solomon Group the word is *vale* and far away in Hawaii is *hale*. There may be said to exist intermediate words throughout. Ex.: *Bahayin mo itong kahoy* (Put up a house with this lumber). *Magbáhaybáhayin* (dim.), (to play at building houses [as children do]). *Nagbáhaybáhayin ang mangá batá* (the children were playing at building houses).
- To roll one's self up in a cloak or "balábal." *Magbalábal* *Balabalin mo itong kayo itó* (make a cloak out of this cloth; or wrap yourself in this cloth).
- To put a shirt on; to wear a shirt (occasionally), from *barò*, a cloth used to make shirts, and also meaning a shirt itself. *Magbarò*. *Itong kayong itó'y babaroin niyá* (he [she] will make a shirt out of this cloth). *In* indicates a person as the object of the action. Ex.: *Baroan mo ipang batá iyán* (put a shirt on that child). *Mamaro*, to wear a shirt habitually.
- To wear trousers. *Magsalawal*, from *salawal*, trousers (Arabic, *Schwarz*). *Itong kayong itó'y sasalawalin ko*, I will make trousers out of this cloth.
- To wear shoes (occasionally); to put a pair of shoes on. *Magsapin* (from *sapin*, a shoe or sandal). *Itong balat na itó'y sasapinin nilá* (they will make this leather

- into shoes). *Manapín*, to wear shoes habitually.
- To put an apron (*tapis*) on; to wear a *tapis* occasionally. *Magtapis*. *Iyang kayong iyán ay tapisin niyá* (let her make an apron out of that cloth). *Manapis*, to wear a *tapis* habitually.
- To carry a cane, or *tungkod*. *Magtungkod*. *Ilong káhog na itó'y tinutungkod ko* (I am making a cane out of this wood).

XXI. *In*, used with the name of a destructive agent, denotes the present or past result of the destructive action. It is prefixed to vowel nouns and infixed with those beginning with a consonant (*w* is counted as a vowel).

- White ant (termite). *Anay*. *Inánay ang manṅá libro* (the books were destroyed by the white-ants [were white-anted]).
- Locust. *Bátang*. *Binabátang ang pálay* (the rice is being destroyed by the locusts).
- Rat. *Dagdá*. *Ḍinadagdá ang bigás* (the rice [hulled] is being destroyed by the rats [lit. is being "ratted"]). *Mandaragdá*, rat-catcher.
- Crow. *Uak*. *Inuak ang suging* (the bananas are being destroyed by the crows [being "crowed"]).

XXII. *In*, prefixed or infixed, used with words denoting parts of the body indicates past or present pain or suffering in the part named. The first syllable of the root is reduplicated to indicate the present tense.

- Head. *Ulo*. *Inulo akó* (I had a headache). *Inuulo niyá* (she [he] has a headache). *Masakit ang ulo ko* (my head aches).
- Chest. *Dibdib*. *Dinibdib niyá* (he had a pain in the chest).
- Stomach. *Sikmura*. *Sinisikmura ka?* (Does your stomach pain you?) *Ópó, sinisikmura akó* (yes, sir; I have a pain in the stomach).
- Abdomen. *Tiyán*. *Tiniyán akó* (my abdomen pained me). *Tinitiyán akó* (my abdomen pains me).

XXIII. In like manner, *in*, prefixed to or inserted with roots signifying diseases may denote the past or present state of the disease. The first syllable of the root is reduplicated to indicate the present tense. If a chronic state of the disease is to be expressed, the patient is denoted by the suffixing of *in* (*hin*) to the root. (The future tense, it must be remembered, reduplicates the first syllable of the root.) The suffix *in* may also denote a physical defect or the result of a disease.

- Smallpox. *Bulutong*. *Ang binutulutong*, the person who is having smallpox. *Ang binulútong*, the person who has had smallpox. *Ang bulutongín*, the marks of smallpox. *Magbulútong*, to become marked by smallpox. *Magkabalútong*, to have an epidemic of smallpox.
- Asthma. *Hiká*. *Hikain*, asthmatic person.
- Gout. *Piyó*. *Piyohin*, gouty person.
- Abdomen. *Tiyán*. *Tyanin*, corpulent person.

## "IN (HIN; NIN)" SUFFIXED.

XXIV. *In* (*hin*) suffixed to names of birds denotes gamecocks of the general color of the bird named. Some words change the accent of the root, while others retain the original accent. Ex.:

Hawk (several species).	<i>Lawin. Lalawinin</i> , game cock of a brown color, like a hawk.
Crow.	<i>Uak. Uuakin</i> , black game cock. It will be seen that the first syllable of the root is reduplicated.

XXV. *In* (*hin*) denotes the completed action or result of a verb which requires an object if suffixed to a verbal root of this nature; provided the root admits *in* for the direct object. Ex.:

To drink.	<i>Uminum. Inumin</i> , drink.
To eat.	<i>Kumain. Kanin</i> , food. <i>Kakamin; kakain</i> , refreshments, sweets, nuts. These last words formed with <i>ka</i> mean "food-resembling."
To sew (occasionally).	<i>Tumahi. Tahin</i> , anything sewed; tailor work. <i>Magtahi</i> , to sew in company (many) or to sew much. <i>Mawahi</i> , to sew for a living. <i>Mau-anahi</i> , tailor; tailoress; seamstress, needlewoman (dressmaker). <i>Mag-patahi</i> , to order to sew. Ex.: <i>Itó ang patahi níyá sa ákin</i> (this is what she told me to sew).
To graze.	<i>Sunabsab. Angsabsabin</i> , what grazed, i. e., the grass. <i>Ang sabsaban</i> , the grazing place; pasture, etc.

XXVI. *In* used with verbal roots capable of expressing qualities which may be acquired or extended to persons, animals, etc., indicates the object of the action. Ex.:

To look out (as from a window).	<i>Dinuuñgao. Ang duñgawin</i> , what seen by looking out. This and similar forms contain no tense idea. <i>Ang dinuuñgao</i> , what was or has been looked at thus. <i>Ang dinuruñgao</i> , what is being looked at thus. <i>Ang duruñgawain</i> , the window. <i>Mau-ñgao</i> , to look by many thus or sometimes to appear at the window (also idea of habit thus). Ex.: <i>Honag kang mauñgao sa duruñgawain</i> (do not look out of [or appear at] the window). <i>Maruñgao</i> , to be at the window. <i>Maruruñgao sigá</i> , he is at the window. <i>Makaruñgao</i> , to look out of a window casually. <i>Magpaduñgao</i> , to order to look out. <i>Makiduñgao</i> , to join another in thus looking out. <i>Magkapaduñgao</i> , to look out suddenly, moving quickly in order to do so.
To swim.	<i>Lumauñgoy. Magl auñgoy</i> , to swim carrying something. <i>Ang lauñgoyin</i> , what gained by swimming, or object swam for. <i>Ang ilauñgoy</i> , what carried while swimming, e. g., the clothes; also by what means.



- Langoyan*, a buoy. *Langoyán*, a place for swimming; where swimming may be done. *Pinaglangoyan*, place where swimming was done while carrying something. Ex.: *Marinong kang lumañgoy?* *Hindi pò.* (Do you know how to swim? No, sir.) *Ano! Tagalog ka't lindi marinong kang lumañgoy?* (What! You a Tagalog and don't know how to swim?) *Taga saan ka?* (Where are you from?) *Taga bundok, pò* (I live in the mountains, sir). *Palá* (I did not know it).
- To fly. *Lamipad*. *Ang liparin*, the object of the flight. *Ang ilipad*, the wings, or instrument of flight. *Ang liparan*, place of flight. *Maglipad*, to fly much, or to and fro. *Magpalipad*, to cause or teach to fly. *Ang pinalipad*, what set or taught to fly.
- To dive for; to dive (occasionally). *Sumisid*. *Ang sisirin*, what dove for. The reason for diving or the body submerged, *ang isisid*. *Ang sisiran*, the diving place. *Magsisid*, to dive much. *Ang pinagsisid*, what dove for much. *Manisid*, to dive professionally (for a living). *Mannisid*, diver.
- To run. *Tumakbó*. *Ang takbohin*, what may be run for. *Takbohin*, runaway. *Magtakbó*, to run much. *Ang itakbó*, the cause for running or what is carried while running. *Ang takbohan* (1) the place of running; (2) the person run away from; (3) the person for whom something may be carried. *Tumakbótakbó*, to rove about; to run around; to gadabout. *Makatakbó*, to be able to run.
- XXVII. *In* used with *ma* adjectives which have an attributive sense imparts the idea of holding, considering, reputed, etc., according to the meaning of the adjective. This has been fully explained under the adjective (q. v.).
- XXVIII. *In* suffixed also expresses the act of causing emotion or sensation in others when used with roots which require no object, and form the class of verbs called neuters, which are generally expressed in English by "to be" followed by an adjective. It may also be prefixed.
- To be hungry. *Magítum*. Ex.: *Nagugítum ang cabayo* (the horse is hungry). *Huwag mong gutumin ang cabayo* (don't let the horse go hungry). *Kagutuman*, hunger.
- To be thirsty. *Manhao*. *Huwag mong inuhao ang aso* (don't let the dog remain thirsty, or be suffering from thirst). Ex.: *Nagugítum bagú*

- kayó?* (Are you hungry?) *Hindí't nauúhaw lámang akó* (No, I am only thirsty).
- To be afraid. *Matákok. Natatákok ka?* (Are you afraid?) *Opó űga, akó'y natatákok* (yes, sir, I am afraid). *Makatákok*, to cause fear. *Ang ikatákok*, the cause of fright. *Ang katákokan*, the person feared, also thing feared. Ex.: *Anó ang kinatatakotan mo?* (What are you afraid of?) *Ang kinatatakotan kó'y ang maűgá tulisín* (I was afraid of the lardrones [bandits]). *Tunákok*, to frighten or scare another. *Ang takotín*, the person frightened. *Takotín mo siyá*, frighten (scare) him.

XXIX. It will be seen from the foregoing that *in* is not used with roots conjugated with *ma*, except in certain senses, as shown by the above examples.

XXX. *In* suffixed to terms for money forms words denoting an object or material costing the amount represented by the money quoted. The first syllable of the root is duplicated, but the accent does not change. Ex.:

Half peso (25 cents U. S. currency). *Salapí. Sasalapiín*, a half-peso's worth.

Peso (50 cents U. S. currency). *Pisos. Pipisósín*, a peso's worth.

XXXI. *In* suffixed to some nouns when paying compliments, etc., indicates that the party addressed resembles or partakes of the qualities expressed by the word used.

The Candá (which has a sweet odor). *Kandá. Kandahín*, a sweet person.  
Honey. *Pulot. Pulotín*, honey (term of endearment).

XXXII. Suffixed to roots capable of being expressed with the idea of plurality, *in* denotes something to have taken place many times. The accent of the root changes invariably. Ex.:

Idea of whipping. *Hampás. Hampasín*, whipped many times.

To lose; to miss. *Mawalá. Walaín*, to lose many times.

To sue another; to litigate. *Magísap. Usapín*, a suit tried many times. *Palansap*, barrator (one who is continually engaging in causeless litigation).

XXXIII. *Nin*, when prefixed to class names of human beings signifies a resemblance to the class named. Ex.:

Woman; female. *Babaya. Babayín*, effeminate man.  
*Binabaya*, has almost same meaning.

Man; male. *Lalaki. Lalakinín*, masculine or manly woman or girl.

XXXIV. The object to obtain possession of which an intransitive action is performed sometimes takes *in*, if not otherwise expressed. Ex.:

To go or come out; to take out. *Lumabás. Ang labasín*, who or what sought thus: object for which action performed. *Maglabás*, to take out. *Ang labasín*, what may be

	taken out, (as food from the ing pot), or what may flow the body (as blood, etc.). <i>Labsin mo akó nang kanin</i> some rice out for me). <i>Mag</i> <i>labis</i> , to go out and come in.
To jump.	<i>Lumoksó</i> . <i>Ang loksóhin</i> , what ju for. <i>Ang loksóhan</i> , the pl jumping. <i>Magloksó</i> , to jump or by many. <i>Magloksóhan</i> jump by many in competitio
To leap or jump down; (2) to alight.	<i>Lumásong</i> . <i>Ang lusóngin</i> , c leaped down for or alighted <i>Ang lusóngan</i> , the place of ligl Idiom. <i>Lásong na palad</i> , z (stroke) of luck. <i>Maglason</i> throw down or push down.
To go or come down (the stairs or a ladder, etc.).	<i>Pumanaog</i> . <i>Ang panaogin</i> , the for which action may be formed. <i>Ang panaogan</i> , the or person for whom action n performed. Ex.: <i>Panaogan</i> <i>nang tibig</i> (bring me some down here). <i>Magpanaog</i> , to something down thus, or to come down much.

XXXV. Some transitive (requiring an object) verbs *do not*, and intransitive verbs *do*, admit *in*.

IN-AN.

XXXVI. *In* prefixed to or infixd with a root to which *an* is suffi: the same time is used to express the result of an action when the said is a concrete object. Ex:

To embroider mats (petates).	<i>Magsábat</i> . <i>Sinabatán</i> , an embroi mat (petate).
To do fine needlework; to do fine sewing.	<i>Sinúlam</i> . <i>Sinulamán</i> , fine ne work, as a handkerchief or article of fine sewing.

XXXVII. The same construction is also used to express the follo  
(1) Things prepared for food from the raw material. (2) Acts done  
the object expressed by the root. (3) The refuse caused by some ac  
Plurality with the last is expressed by the use of the definite prefix *z*  
connection with *in* (*pinang*). Ex.:

Egg.	<i>Iilog</i> . <i>Inillogán</i> , anything made eggs, as cake or an omelet, e
Honey.	<i>Palot</i> . <i>Pinalótán</i> , anything with honey in it. <i>Pulótán</i> , s made from honey. <i>Pulot</i> honey and cocoanut milk.
To peel rattans (bejuco).	<i>Kanagás</i> . <i>Kinagásan</i> , the pe (sing.). <i>Ang pinagkagásan</i> peelings (plur.).
To thresh.	<i>Gumáik</i> . <i>Ginúikán</i> , straw. <i>gúikan</i> , much straw. <i>Magí</i> thresh much.
To saw.	<i>Lumagari</i> . <i>Pinaglagarian</i> , saw <i>Ang mandalagari</i> , the sawyer.
To sort cotton or silk; to cull; to	<i>Pumili</i> . <i>Ang pinilihan</i> , the r

## MA—IN (HIN).

XXXVIII. *In* (*hin*) *suffixed* and *ma* *prefixed* to roots signifying mental emotions, passions, and involuntary actions form adjectival nouns which generally require to be expressed in English by an adjective and a noun.

XXXIX. If the root admits of contraction, begins with *l*, or an intensive degree is to be expressed, the first syllable of the root may be reduplicated. These words have the accent on the last syllable as a rule. For examples see under *ma*.

XL. It may be repeated here that acquisition or assimilation is generally denoted by *in*; the instrument, if allowable, and the reason for the carrying out of the action by *i*; and the place, or the person from whom, by *an*. Additional examples:

To reach; to overtake; (2) to conclude (as a meeting). *Umábut*. *Ang abutin*, what reached, etc. *Anginábut*, what was reached, etc. *Ang abutan*, the person overtaken or thing reached for. *Unabut*, to reach for one's self. *Magábut*, to reach for another. *Ang pagábut*, the act of reaching. *Magabutan*, to reach for each other mutually. *Magabutabutan*, to reach many things or pass things from hand to hand in numbers. *Makábut*, to take; to be able to reach. *Makiábut*, to ask another to reach for something. Ex.: *Nakiábut ak' kay Juan nang tábig* (I asked Juan to reach me [get for me] some water).  
 To buy. *Bumili*. *Ang bilhin* or *ang nabili*, what bought. *Una ibili* the purchasing

To sell.	go). <i>Magbili.</i> <i>Ang ipagbili</i> , what sold. <i>Ang ipinagbili</i> , what was or has been sold. <i>Ang pinagbilhin</i> , the person to whom sold (past tense); the place, or the price. <i>Ang napagbili</i> , what has been sold by error. <i>Ang napagbilhin</i> , the money realized from what has been sold. <i>Ang pagbibili</i> , the act of selling. (The act of buying is <i>ang pagbili</i> .) <i>Magbibili</i> , to sell by wholesale.
To snatch; to pull up by the roots; to take by force.	<i>Kumamkam.</i> <i>Ang kinamkam</i> , what snatched, etc., thus (past tense). <i>Ang kumkam</i> , what snatched, pulled up, etc. (no tense idea). <i>Manamkam</i> , to go about pulling up things (as a gardener pulls up weeds).
To take.	<i>Kumuha.</i> <i>Ang kinuha</i> , what was or has been taken. <i>Ang ikuha</i> , the means for taking (no tense idea). <i>Ang kunin</i> , what taken (no tense idea). <i>Ang ikinuha</i> , the means by which something was or has been taken. <i>Ang kuman</i> , the place or person from whom taken.
To request; to ask for.	<i>Humingi.</i> <i>Ang hiniingi</i> , what asked for. <i>Ang nahingi</i> , what obtained by asking. <i>Ang hiniingin</i> , what asked for (no tense idea).
To close the hand.	<i>Kumimkim.</i> <i>Magkimkim</i> , to grasp; to close the hand upon. <i>Ang kimkimin</i> , what grasped. <i>Ang kimimkim</i> , what was or has been grasped. <i>Ang ikimkim</i> , the grasping instrument; e. g., the hand.

#### THE PARTICLE I.

I. The definite particle *i*, which is almost invariably a prefix and found as an infix with a very few words for strictly euphonic reasons, is used with sentences or phrases by which the subject is represented as losing control of something, expulsion, cause, means, instrument, time (not tense), and verbs of adjusting, copying into, transferring, translating, transplanting, etc., in the latter case indicating the object of the verb.

II. Sentences or phrases including a verb with *i* have the agent in the genitive, the direct object in the accusative (if there is a direct object), and the word denoting the instrument, time, or cause in the nominative. The nominative word is emphasized by being placed at the beginning of the sentence or phrase.

To pinion; to tie the hands.	<i>Gumápos.</i> <i>Ang igapos</i> , the means—i. e., the rope. Ex.: <i>Igapos mo sa bilangain itong pantali</i> (Pinion the prisoner with this rope). Emphatic: <i>Itong pantali igapos mo sa bilangain</i> (with this rope pinion
------------------------------	--

III. *I*, meaning cause, is generally combined with *ka*, the definite form of *maka*, forming *ika*; and further with *in* for the past and present tenses, *ikina*.

To come here.

*Pumarito.* *Ang ipinarito*, the reason or time of coming here. *Ang ikinaparito*, the reason or time thus (past tense). Ex.: *Anó ang ikinaparito mo?* (What did you come here for?) *Si Juan ang ikinaparito ko* (Juan was the cause of my having come here). *Sino ang pinaritohan mo?* (Who did you come to see here?) *Si Juan* (Juan).

IV. Some verbal roots have the idea of going away, leaving, etc., inherent in themselves, and therefore have the definite in either *in* or *i*. Ex.:

To go away; to leave.

*Umalis.* *Ang inalis*, the leaving (pref. to *ang ialis*). *Kahapon, ang inalis ko* (yesterday, I left). *Ang pagalis*, the act of leaving. *Magalís*, to take something away. *Ang pagaaalis*, the action of taking something away. *Kapagaalis ko nitó ngayón* (I have just finished taking this away). *Makaalis*, to be able to go away. *Makapagalís*, to be able to take away.

V. An indirect object following a preposition takes the genitive with a sentence or phrase using *i*, but the construction of the rest of the sentence or phrase is unchanged. Ex.:

To buy.

*Bumili.* *Ibili mo ang batò nang kakanin* (Buy some sweets for the child).

To carry; to accompany.

*Humatid.* *Ihatid mo akó sa bahay nang amá mo* (Accompany me to your father's house [to the house of your father]). *Maghatid*, to send; to remit. *Maghatidhatiran*, to send to each other mutually.

To look for.

*Humánap.* *Ihánap mo akó nang isang mahuting cabayo* (Look for a good horse for me). *Ihánap mo ako nang mawági itlog* (Look for some eggs for me).

VI. The person for whom some act is done and the indirect object of an action benefiting or performed for the benefit of another, take the nominative; the verb being used with *i* and the proper tense forms. The foregoing sentences are also examples of this, as well as the following examples:

To cook; to make by cooking or like process.

*Maglutò.* Ex.: *Ipaglutò mo ang capitán nang sicolate* (Make some chocolate for the captain). *Ipaglutò mo akó nang kamin* (Cook me some rice).

To build a house.

*Magbáhay.* *Ipagbáhay mo akó* (Build me a house).

VII. *I* generally replaces *in* with verbs which admit both direct and indirect objects, *i* being used to express the direct object (accusative) and an expressing the indirect object (dative, etc.). Ex.:

- To recommend. *Magbilin.* *Ang ipagbilin*, the recommendation. *Ang ipinagbilin*, what was or has been recommended. *Ang pagbilinan*, the person recommended (no tense idea). *Ang pinagbilinan*, the person who was or has been recommended.
- To make a gift; to present with. *Magbiyaya.* *Ang ipinagbiyaya*, what was or has been given, i. e., the gift. *Ang pinagbiyayaán*, the person to whom something was or has been given. *Mabiyayang túno*, a liberal person.
- To advise. *Maghátol.* This verb also means in some cases to procure women. *Ang ihátol*, the advice. *Ang ihinátol*, what was or has been advised. *Ang hatolan*, the person advised. *Ang hinatolan*, the person who was or has been advised. *Ang ipughátol*, the woman procured. *Mapaghátol na lalaki*, procurer; panderer. *Mapaghátol na babaye*, procuress.
- To give back; to restore. *Magsaoli.* This verb also means to go back, to return to the place of starting. *Ang isaoli*, what was or has been restored. *Ang sinaolian*, the person to whom something was or has been restored. *Ang pagsaolin*, the place returned to.
- To tell; to narrate; to report. *Magsalita.* *Ang salitin*, what told or reported (no tense idea). *Ang sinalita*; *ang isinalita*, what was or has been told, etc. *Ang sinusalita*; *ang isinasalita*, what is being told, etc. *Ang sasalitin*; *ang isasalita*, what will be told or reported. *Ang pagsalitaín*, the person told or reported to (no tense idea). *Ang pinagsalitaín*, the person told, etc. (past tense). *Ang pinagpagsalitaín*, the person being told or reported to (present tense). *Ang pagsasalitaín*, the person to be told or reported to (future tense). *Ang ipinagsalita*, what was told and the reason for telling. *Ang nagsalita*, the teller (past tense). *Ang nagsasalita*, the narrator (present tense). *Ang magsasalita*, the teller (future tense). *Ang kasalitaan*, the companion in telling; the coreporter. *Masalita*, garrulous, like an aged person.
- To talk; to speak. *Sumabi.* *Ang sabihin*, what said or the person or thing mentioned. *Magsabi*, to converse; to say.

*Ang isabi*, the reason or cause of the conversation. *Ang isinabi*, what was or has been said. *Ang ipinagsabi*, what was or has been said and the reason or cause. *Ang sabihan*, the conversation or story. *Ang pinagsabihan*, what said to a certain person or said at a certain place.

To signal.

*Tunurò*. *Magturò*, to point out; to show; (f.) to teach. *Ang itinurò*, what signaled, pointed out or taught. *Ang tinuroan*, person shown (taught) or signaled to.

Other verbs which have two objects like the foregoing are *umáral*, "to teach;" *magbalítá*, "to report;" *magbigay*, "to give;" and *magbili*, "to sell," which have been or will be explained in other places.

VIII. In the majority of cases *i* expresses the means or instrument by which an action is brought about. It is *prefixed* directly to the root for those conjugated with *um* in any manner, and to the verbalizing particle in the other conjugations. This applies to all tenses. The first syllable of the root or the last syllable of the particle, as the case may be, reduplicate in the present and future tenses. In the second pluperfect and second future perfect tenses the particle *i* is inserted between the particle *na* or *na* and the root, whether the latter be simple or compound. (See tables.)

IX. The root denoting an instrument, if capable of conjugation, may denote the indirect object, if there is no nominal direct object in the sentence. Ex.: *Anó ang ipinatay niyá?* (What was he killed with?) *Ibináril niyá* (he was killed with a gun). With *in* the sentence would be: *pinatay niyá nang báril* (he was killed with a gun). In the last example the nominal subject *báril* is expressed. (See tables for the conjugation of an instrument with *i*, and with means for accomplishment of an action.)

X. *I* is also used, as has been stated, to express the means for the accomplishment of an action. Ex.: *Wahí siyang íbali nitong báhay* (he is without the means to buy this house). *Magroón akó íbabagad sa iyó* (I have the means to pay you).

XI. *I* combined with *in* may express the direct object (accusative) of actions performed for the benefit of others, which may also be expressed by *in* alone; *an* expresses place in general with such verbs; and *i* combined with *pag* and *pinag* according to the tense, expresses the person who is, was, has been, or will be the beneficiary of the action.

To roast (meat); to bake or fry (fish or meat). *Magihao*. *Ang inihao*, what is being fried or roasted. *Ang ipinagihao*, the person for whom something is being roasted, etc. *Ang ihaan*, the frying pan or roaster. *Ang pinagihaan*, the place of roasting.

To scald or make, as tea; to boil (as potatoes, etc.). *Maglagá*. *Ang inilagá*, what boiled or made thus. *Ang ipaglagá*, the person for whom to be made. *Ang laguán*, the cooking pot, teapot, etc. Ex.: *Ipaglagá mo akó nang sa* (make me some tea).

To cook. *Maglutó*. *Ang lutuin*, what cooked. *Ang inilutó*, what cooked (see next paragraph). *Ang lutuin*, the cooking utensil. *Ang paglutuin*, the cooking place.

XII. When roots beginning with *h*, *l*, or a vowel (including *w*) are conjugated with *in* and instrumental *i*, etc., the Tagalog reverses the particle



*in* to *ni* or changes it to *na*, in order to avoid the harsh sounds of the double *i*, especially with roots commencing with *i*. Ex.:

To throw down.

*Maghúlog.* *Ang ihúlog*, what dashed to ground or thrown down (no tense idea). *Ang ihinúlog* or *ang inahúlog*, what was or has been thrown down, etc. *Ang ihinuhúlog* or *ang inahuhúlog*, what is being thrown down, etc. *Ang ihuhúlog*, what will be thrown down, etc. (See tables for these.)

To place; to put.

*Maglagay.* *Ang ilagay*, what placed. *Ang ilinagay*; *ang inilagay* or *ang inalagay*, what was or has been placed.

To get rid of; to disappear.

*Magwala.* *Ang iniwala*, what was or has been gotten rid of, etc.

XIII. With certain classes of verbs such as (1) those requiring two complements, e. g., *magsalita*, "to tell;" *magitung*, "to lend;" *magbigay*, "to give," etc., and (2) with those expressing expulsive or dispersive action, e. g., *magtapon*, "to throw away;" *magsibog*, "to scatter seed, etc.," *i* forms a true passive, which may be so expressed in English.

XIV. With verbal roots not included in the foregoing classes *i* forms an expression peculiar to Tagalog and allied languages by denoting either the instrument, cause, or time of the action. In these cases the cause, reason, instrument, or time becomes the subject of the sentence in the nominative case, especially if the sentence should include an indirect complement expressive of such instrument, cause, time, etc., in addition to a direct object. Ex.:

(1) To give.

*Magbigay.* *Ang ibinigay*, what was or has been given. Ex.: *Ibinigay ni Juan iyang salapi* (that money was the gift of Juan).

(2) To throw away.

*Magtapon.* *Tumapon*, to cast (as a net). Ex. with *magtapon*: *Itapou ko ang salit* (I threw the letter away). *Anó ang gagawin ko nitong isda?* (What shall I do with this fish?) *Itapou mo* (throw it away). Ex. with *tumapon*: *Minsang itapon wala ko itong isda* (I caught this fish with one throw [of the net]). *Ang taponan*, the fish line; also, where anything may be thrown; the scrap hole or heap.

To plant; to sow.

*Magtanim.* (2) Also to bear hate or rancor toward another. *Aking itatanim itong palay* (I am planting this rice). *Ang tannin*, the place of planting. As will be seen, besides being contracted, there is a transposition with *m* and *n* with this word with suffixed *an*.

(See tables for conjugation of *sumáhog*, to sow, with *i*.)

XV. If the instrument is expressed in full with a verb using the expulsive *i*, the instrument takes the proper preposition in the genitive. Ex.: *Itapou niya ang bahagi na mag pahakay* (he threw the sand away with a bowl).

XVI. (1) Roots which take *mag* for the primary idea in the indefinite generally have *i* for the corresponding definite, combined with *in* for the past and present tenses. *Um* roots generally take *in* only for the simple definite (direct object). (2) Roots which vary in meaning according to the verbalizing prefix or infix *um*, *mag*, etc., generally retain the definite form of *muy*, *magka*, etc., with *i*, forming *ipag*, *ipinag*, *ipa*, *ipina*, etc., as prefixes to the root. (See tables for conjugation of *kumálat*, to spread, to propagate (of its own accord); *magkálát*, to spread widely (by outside agency). Ex.:

- (1) To sun; to put in the sunshine. *Magbilad*. *Ang ibinilad*, what was or has been put in the sunlight, as clothes to dry. *Ang bilasin*, the place. *Ang bilaran*, the rope by which suspended, etc. *Ang ibilad*, what sunned, dried in the sun, etc.
- To pour out. *Magbuhos*. *Ang ibuhos*, what poured out. *Ang ibinuhos*, what has been poured out. *Mamuhos*, to spill out; (2) fig. to spread out or run to, as a road. Ex.: *Si an numuhos itong daan?* (Where does this road run to?) *Nunuhos sa bayan* (it goes to town). *Magkabuhos*, to run together (as two roads). *Nagkakabuhos ang dalawang daan*, the two roads run together. *Kabuhos dugó*, of the same blood, as children of the same mother.
- To scatter. *Magbulagsak*, var. *magbulaksak*. *Ang ibulagsak*, what scattered. *Ang ibinulagsak*, what was or has been scattered. *Ang ibinubulagsak*, what is being scattered. *Ang ibubulagsak*, what will be scattered.
- To add. *Magdagdag*. *Ang idagdag*, what added. *Ang idinagdag*, what was added. *Ang dagdagan*, what has been added to. *Ang mandaragdag*, the adder.
- To heap up; to lay in layers. *Magpátong*. *Ang ipátong*, what heaped up or laid in layers. Also used for generations. Ex.: *Ilan ang pátong ang nagmula sa Lakan-dola?* (How many generations have there been since Lacadola?)
- (2) To spread; to propagate (of its own accord). *Kumálat*. *Ang ikálat*, what may spread. *Ang ikinálat*, what has spread.
- To spread widely (by outside agency). *Magkálát*. *Ang ipagkálát*, what may be spread thus. *Ang ipinagkálát*, what was or has been so spread. Ex. (indef.): *Nagkakálat si kuan nang wikang nakasasama sa kapuna tauw* (what's his name has been spreading bad reports all over about his neighbor). *Kálatkálát ang dilà niyá* (he has a most tattling tongue).
- To borrow (money only). *Umütang*. *Ang utángin*, the loan. *Ang utángan*, the person from whom borrowed. *Ang iütang*, the

To lend (money only).

To lend willingly.

*Magūtang.* (Also to borrow ...

*Ang ipinagūtang,* the loan.

*Magpaūtang.* *Ang ipaūtang,* the loan made thus. *Ang pawatāgin,* the person lent to thus. Ex.: *Pawatāgin mo akó nang pìso* (lend me a peso). *Isang salapì lamang ang ipaūtang ko sa iyó* (I will only lend you a half peso). *Ipaūtang ko sa iyó ang salapì ko* (I have lent my money to you). *Bikit hindi mo akó pinawātang nang salapì?* (Why won't you lend me some money?) *Sá pagka't walá,* (because I have none). *Paūtang,* credit. *Kawatāgan,* debt.

XVII. This is also shown by *bumili*, "to buy;" and *magbili*, "to sell," already explained.

To buy by retail (on a small scale). *Umatay.* *Ang inatay,* what was bought thus.

To sell on a small scale. *Magutay.* *Ang ipinagutay,* what was sold thus.

XVIII (1) *Ika (ikina)* for past and present tenses) is generally used to express cause or reason, and also time (for the latter see under *má*).

To destroy.

*Sunira.* *Magpira,* to destroy much.

*Makasira,* to be able to destroy.

Ex.: *Ang ikinasira nang kaniyang ari ang pagsusugal* (gambling was the cause by which he lost his property).

To be sad.

*Mahápis.* *Makahápis,* to cause sadness. *Ang ikahápis,* the cause of sadness (no tense idea). Ex.: *Ikahápis ko ang pagkamatay niya* (I was saddened by his dying [death]). *Ikahahápis ko ang pagkamatay niya* (I am saddened by his death). *Ikahápis mo ang pagkamatay ni Gat Juan* (You will be saddened by the death of Don Juan). *Kahápsan,* sadness (abstr.). *Kahápisápis,* sad or sorrowful object or spectacle; also great sorrow.

(2) *Ika (ikina)* also expresses well-perfected acts resulting from a slow process or development.

To become better.

*Gumaling.* *Maggaling,* to adorn.

*Ang galángin,* what adorned.

*Magaling,* to be better; also

"good," "clever." *Mangaling,* to

become much better. *Makagaling,*

to do good. *Ang ikagaling,* the

cause of betterment. Ex.: *Ang*

*manápi gamot ay siyang ikinagaga-*

*ling nang manápi may sakit* (medi-

cines are what cause the recovery

of those who are ill). *Ang pana-*

*háy ang ikinagaling niya* (the

weather caused his improvement). *Ang pagmum nitong gamot ang ikinagaling nilá* (the taking of this medicine was what caused them to recover). *Magpagaling*, to prosper. *Ang pinagagaling*, person or thing prospering. *Ang nagagaling*, person improving. *Magpakagaling*, to improve one's self; to correct one's self. Ex.: *Magpakagaling kayó nang maigá asal ninyó* (Improve yourselves in your customs [or manners]). *Kagalingan*, goodness; improvement.

(3) *Ika*, as well as *i* alone, prefixed to intransitive verbs indicate time as well as cause or reason. Ex.:

To repent.

*Magsisi*. *Ang ipinagsisi*, the time, cause, or reason of repentance (past tense). *Sumisi*, to quarrel with openly. *Ang isisi*, the cause. *Magpakasisi*, to repent deeply.

To be asleep or sleepy.

*Matúlog*. *Natúlog bagá kayó?* (Are you sleepy?) *Oó; ibig ko sama nŷá matúlog* (Yes; I would like to go to sleep). *Makátúlog*, to fall asleep. *Ang ikatúlog*, the time or cause of falling asleep.

XIX. *I* is generally used alone to express cause or reason with verbs which do not require an object to complete the meaning (intransitives):

To obey; to follow.

*Sumunod*. *Ang isunod*, the cause of obedience or following. Ex.: *Anó ang isinunod nang maigá sundalo sa kanilang punó?* (Why do soldiers obey [follow] their commanding officer [chief]?). *Ang panunumpa 't pitagan ay ang isinunod nilá* (Their obedience is on account of their oath and also their respect).

To weep (purposely).

*Tumataŷis*. *Magtataŷis*, to weep much or by many. *Matataŷis*, to weep (invol.). *Ang itataŷis*, the cause or reason of weeping. *Magpataŷis*, to weep excessively. *Makitataŷis*, to join another in weeping. Ex.: *Bákit nanatataŷis paong babaye?* (Why is that woman weeping [crying]?). *Ang itinataŷis nŷá 'y ang kamatayan nang anak* (Her crying is caused by the death of [her] child).

To remain behind (letting others go ahead).

*Tatirá*. *Magtirá*, to allow something to remain. *Ang itirá*, what was or has been left behind; also the remaining behind. Ex.: *Ikaó ang itirá ko dito* (I have remained here on your account). *Matirá*, to be left behind. *Walang natirá*, not one remained.

XX. In like manner intransitive verbs also express time (not tense). If the expression for the time is definite, it may either precede or follow the verb, but if the time is indefinite it should always precede. Verbs which require *ika* (*ikina*) for cause or reason likewise have the same combination to express time:

- To arrive. *Dumáting.* *Ang idáting,* the time of arrival. Ex.: *Anó ang oras ang idináting niyá?* (What time [hour] did he [she] come?). *Ang idináting niyá ang tanghali* (He [she] came at noon). *Anó ang arao na idarátting nilá?* (What day will they come?). *Ang ikalimang arao nang bouan* (The fifth [day] of the month).
- To embark or travel (also to mount). *Sumakay.* *Ang sakayin,* what embarked on or mounted. *Ang isinakay,* the reason or time (past tense) of embarking, mounting, etc. Ex.: *Ang taong isinakay ko sa Filipinas* (The year [in which] I embarked for the Philippines).
- To eat. *Kumain.* *Ang ikinain,* the reason or time of eating (past tense). Ex.: *Di ikinain ang buwáng hitao kailan man* (green fruit should never be eaten).
- To die. *Mamatay.* *Ang oras na ikinamatay niyá,* the hour at which he died.

XXI. *I* is also used with verbs of adjusting, conforming, copying into, transferring, translating, transplanting, etc., to indicate what has been thus transferred, translated, etc.

- To conform; to make suitable; to get ready. *Magbágay.* *Ang ibinágay,* what was or has been made suitable. Ex.: *Ibágay itó doon* (Make [do] this like that). *Magbágay ka nang mabárá bata magsasayáto* (Get the children ready for the party). *Mabágay,* to be proper or suitable; also to be proportioned. Ex. (1) *Nababágay bagá sa isang dalaga ang lumálad na nagisá sa mabárá lamsáyan?* (Is it proper, then, for a young woman to go alone about the streets?) *Mababagáyan nang hirap ang laki nang kasalanan* (The punishment will be suitable for the gravity of the offense). [The punishment will fit the crime.] (2) *Dili nababágay siyá sa kanilang katausan* (He [she] is not proportioned to his [her] height). The act of making suitable, *ang pagkabágay.* Ex.: *Anó ang pagkabágay nitó doon?* (What has this to do with that?) As a noun, *bágay* means "thing, matter, subject, size, proportion, appearance." Ex.: *Anó bagá ang bágay?* (What, then, is the matter?) *Apedn akó*

- (I don't know.) *Anó ang bágay niyá, Americano kung Castila?* (What does he look like, an American or a Spaniard?) *Americano pó* (an American, sir.) *Bágay sa,* "as for," "as to." Ex.: *Bágay sa ákin* (as for me). *Bagay sa kaniyá* (as for him [her]). *Bagay sa ibang bágay* (as to other matters), etc. *Bágaybágay*, different things (in class; species, etc.). *Magkabá-gaybágay*, to differ much. Ex.: *Nagkabágaybágay silá sa pagdaramit* (They differ much in their manner of dress)
- To compare.** *Maghalimbawá.* *Ang ipinaghalimbawá*, what was or has been compared. *Humulimbawá*, to imitate another. *Ang halimbawáan*, the person imitated. *Kahalimbawá*, like, alike (object). *Kahalimbawáan*, resemblance.
- To equalize.** *Magpará.* *Ang ipinará*, what was or has been equalized.
- To (1) transfer; (2) translate; (3) transplant; (4) copy out, and (5) to change from one vessel to another; to empty.** *Magsalin.* *Ang isinalin*, what has been or was transferred, translated, etc. (2) *Isalin mo ito sa wikang Tagalog* (translate this into Tagalog). (5) *Isalin mo ang lamaning pitong bustó* (empty out the contents of this basket).

## THE PARTICLE AN (HAN).

I. *An* (*han* after acute final vowel), sometimes *nan*, is suffixed with all tenses of the verb. The particle *in*, either alone or in combination with *pag* (*pinag*), etc., is retained in the past and present tenses. For the conjugation of roots with *an* and *han* see the tables at end of book.

II. *An* usually represents place, or expresses the case called *locative* in many European languages, replacing an adverb of place or the preposition which would be employed with another form of conjugation. Thus, if a sentence with a verb other than those which admit a person or place as the direct object, or those requiring *an* for euphonic reasons, includes an indirect complement of place relating to the action, the use of *an* with the verb expresses the relation of case expressed in English by a preposition.

- To gather; to pluck (as flowers); to break off.** *Punítás.* Ex.: *Anó ang pinipítás mo diyán?* (What are you gathering there?) *Akó'y punnupítás nang bulaklak* (I am gathering some flowers). *Ang halamana'y ang lugar (Sp.) na pinipítasan ni Ambrosia nang maníng bulaklak* (Ambrosia is gathering the flowers in the garden); lit., "the garden is the place where are being gathered by Ambrosia the flowers.")
- To die.** *Mamatáy.* *Ang kamatayán*, the place of death, distinguished by the final accent from *kamatáyan*, death (abstract). Ex.: *Itong bahay na itó ang kinamatayán ni amá* (father

died in this house); lit., "this house was the dying place of (my) father."

III. If a verbal action admits of a place for its direct object, the latter is generally expressed by *an*.

To (1) open; (2) uncover.

*Magbukás*. *Ang bukasin*, what opened or uncovered. *Ang ipagbukás*, the means by which opened or uncovered. *Ang bukasán*, the place opened or uncovered; also the person or object uncovered. Contracted many times to *bukásin*, especially for the imperative. Ex.: *Bukásin mo ang pinto* (open the door).

To sprinkle from the mouth (as Chinamen do clothes); also to bubble up (as water from a fountain or spring).

*Magbugá*. *Ang bughán*, the place of such sprinkling, or the object so treated. Ex.: *Hindi bughán mo ang mangá damit* (don't sprinkle the clothes from the mouth). There is also an idiom: *Bughán mo natin ibong bago mong damit* (treat us on account of your new clothes); "wet down your new stripes."

To fill; to make up.

*Magpuñò*. *Ang puñán*, the place of filling, or making up. Ex.: *Magpuñò ka nang labing dalawá* (make up twelve [a dozen]). *Puñán mo ang mangá tasa* (fill the cups). *Pupuñán ko bagá ang mangá caso?* (Shall I fill the glasses?) *Magpuñò*, with grave accent, stress on next to last syllable means to begin; to govern; to head; to lead; to pre-  
side. *Mamuñò*, to go ahead or in front.

To line.

*Magsapín*. *Ang sapinán*, the place of lining, etc., also the imperative. *Ang isapín*, the material. *Sapín*, shoe or sandal. *Kasapín*, a leaf (of a book) or sheet (of paper). *Sapinsapín*, many leaves, sheets, or folds of lining.

To plant; to sow.

*Magtanim* (2) also to bear hate or rancor toward another. *Ang tanim*, the place or manner of planting. Ex.: *Tinamnan ni Tomás ang kaniyang bakid nang makina* (*máquina*) (Thomas planted his field by machinery). As has been noted before, besides a contraction, there is a transposition between *n* and *m* with this definite.

To cover.

*Tumakip*. *Magtakip* (1) to cover up; (2) to fish from many canoes, getting the fish in between. *Ang takpán*, what covered or the place. *Takpán mo ang tapayan* (cover the

IV. *An* is generally used to indicate the person affected by an action with verbs which require a person as the direct object.

- To menace; to threaten. *Magbala*. *Ang pagbalaan*, the person menaced or threatened.
- To frighten by rushing out from hiding and shouting. *Bumalagá*. *Magbalagá*, to frighten much. *Ang balaghín* or *ang balaghín*, the person thus frightened. *Kabalalaghang gawá*, a marvelous work. *Kabalabalagá itong gawang itó* (this [is] a most wonderful work).
- To diminish (of itself). *Bumauas*. *Magbauas*, to diminish by outside agency. *Ang bauasin*, what diminished. *Ang bauasan*, the place (corresp. to *um*). *Ang pagbauasan*, place (corresp. to *mag*), the person to whom something is given thus. *Mabauas*, to diminish (inan. action). *Ang mabauas*, what taken from. *Makabauas*, to cause to diminish. *Magpabauas*, to order or request to diminish. Ex.: *Bauasan mo ipang mañgá tapayan* (take something out of those jars). *Magbauas ka nang halaga*, reduce the price. *Hindi mabauas ko sa limang piso*, I can not let it fall below ₱5. *Nabauas na ang hangin* (the wind has diminished now).
- To give. *Magbigay*. *Ang ibigay*, the gift. *Ang ibinigay*, what was or has been given. *Ang bigyán*, the person receiving a gift. *Ang binigyan*, the person to whom something was or has been given. *Mapagbigay*, generous; liberal; indulgent. *Mamigay*, to give much; to lavish. Ex. *Anó ang ibinigay mo?* (What did you give?) *Bigyan mo akó nang kaunting makakain*, give me a little refreshment [to eat]. *Bigyan mo akó nang itlog kun mayroon* (give me some eggs if there are any). *Si Juan ang binigyang ko* (I gave it to Juan). *Si Tomás ang bibigyang ko* (I will give it to Tomás). *Ang ipamigay*, what lavished. Ex.: *Ipinamigay niya itong lahat* (he has lavished all this). *Ipinamimigay nila itong lahat* (they are lavishing all this). *Ipinamigay niyo itong lahat?* (You will lavish all this?)
- To trade or sell rice. *Magbigás*. *Ang pagbigasan*, the seller or dealer in rice. *Iyang pilak ang pinagbigasan niya* (he made that money selling (trading) rice). *Makibigás*, to ask for a little rice (see particle *maki*).



To guard; watch; look out.

*Magbantay*. Also means to make a bird snare from bamboo. *Mamantay*, to catch birds with a "bantay." *Ang namanantay*, what caught. *Ang binabantay* or *ang pinapagbabantay*, the person standing guard, watching or looking out. *Ang bantayan*, the sentry box, post; watchtower; look out place. Also *Ang pagbantayan*. *Ang bantayán* (1), thing or person guarded or watched; also imperative without art. Ex.: *Bantayán mo itong bahay itó* (watch this house). *Binantayán ko ang cuartel* (I was on guard at the barracks). *Binabantayán niyá ang cuartel* (he is on guard at the barracks). (2) arms or scales or correctness of the balance. (3) A bamboo bed for sick persons under which a fire may be made. *Magbantayán*, to make such a bed. *Ang bantayanin*, the material; *ang bantayanan*, the place of such a bed.

To charge against (as a debtor).

*Magbintang*. (2) To bear false testimony against another. *Ang pagbintanngan* (1), the person charged; (2) the person sworn against falsely. *Ang ipagbintang*, what so sworn, i. e., the testimony. Ex.: (1) *Pinagbintanngan akó nang sampoung pesos* (I was charged up with ten pesos). (2) *Pinagbintanngan niyá akó* (he bore false testimony against me). *Ang pagbintang*, the act of swearing falsely. *Ang bintanngan, ang mabintanngin, ang mapagbintang*, the person who habitually swears falsely; perjurer.

To dress one's self.

*Dumamit*. *Daramtín*, clothes (present tense). *Ang damtán*, the person dressed or clothed. *Mugdमित*, to dress or clothe another. *Ang pagdaramit*, the act of dressing (present tense). *Magparamit*, to cause or order to be clothed. Ex.: *Paramitín mo ang walang damit* (clothe those who are without clothes). *Bákit hindi mo pinadaramtín ang anak mo?* (Why don't you clothe your child?) *Sapagka't wald akong maibili nang damit* (because I have nothing to buy clothes with).

To deceive.

*Magdayá*. *Ang pagdayaan*, the person deceived. *Ang pagdarayá*, the act of deceiving. *Magparayá*, to permit deception. *Magparayá ka*, permit the deception. *Parayá*, to consent or allow one's self to be deceived. *Magdarayá*, fraudulent; cheating (adj.).

- To kiss. *Humalik.* *Ang hagkán*, the person kissed. *Maghalik*, to kiss each other (dual). *Ang manḡá pinaghagkán* (the two who have kissed each other.) *Pahalik*, to request to kiss. Ex.: *Pahalik pó kayó sa kamay* (permit me to kiss your hand). (Sp. Q. B. S. M.)
- To be sorry. *Mahináyang* (from *siyang*, idea of sorrow). *Angkinahinayanḡan*, the person for whom sorry, or for what reason sorrow is felt. Ex.: *Kinahinayanḡan ko siyá* (I feel sorry for him—lit., he is the person I am sorry for.) *Manhinayang*, to be very sorry. *Ang pahunayanḡan*, the person for whom felt, or the cause of much sorrow. *Magpahinayang*, to regret a loss of any kind.
- To steal. *Magpákao.* *Ang pinagnákao*, what was or has been stolen. *Ang magnanákao*, the thief. *Ang pag-uakauan*, the person robbed. Ex.: *Sino ang magnanákao?* (Who is the thief?) *Sino ang pinagnakauan mo?* (Who did you steal from?)
- To listen to. *Pakinig.* *Ang pakingán*, the person listening. Ex.: *Pakingán ninyó ang áral* (listen [ye] to what is taught).
- To teach. *Unáral.* *Ang aralan*, the person taught. *Ang úral*, what taught—i. e., the lesson. *Ang ináral*, what was or has been taught. *Ang ungnáral*, the teacher. *Ang pagáral*, the act of teaching. *Magáral*, to study; to learn. *Ang pagaralán*, the source of learning—i. e., the teacher or the book, etc. *Ang magáral*, what learned. *Ang pagáral*, the act of studying. (Note that the "act of teaching" is expressed without reduplication of the initial syllable of the root.) *Aral* is said to be from Sansk. *áchara*, custom; habit; rule; by Kern, but Pardo de Tavera thinks it doubtful. *Ajar* is Malay, "to teach or to learn" from Javanese. *Asal*, custom; habit; is more likely to be from Sansk. *áchara*. For further modifications of *aral* with particles, see under *man*.
- To be charitable. *Maanà*, also compassionate; charitable (adj.). *Maanain; mapagkamuà*, a humane or charitable person. *Ang awan*, the recipient of compassion or charity. *Ang pagkamuà*, the act of charity or compassion. *Kaauaan*, (abst.) charity,

compassion. Ex.: *Kaauan mo siya* (have charity [or compassion] for him). *Ang kinaawaan*, what given in charity or extended in compassion. *Ang ikinaaad*, the cause of giving in charity or extending compassion. *Makaaad*, to move to compassion. *Magmakaaad*, to be able to move to compassion. (*Aad*, is generally reduplicated. Ex.: *Nagmamakaadaad akó itong dukhá* (this poor [person] moves me to compassion). *Ang ipinagmakaad*, the cause of being able to move to compassion. *Paad*, to ask for charity; to plead or beg for mercy, etc. Ex.: *Napaad siya sa ákin* (he begged me for mercy).

To hear (casually).

*Marinígig*. *Duminígig*, to hear purposely. *Ang narinígig*, what heard casually. *Ang dinígín*, what heard purposely, as conversation directed to person. *Ang dinígán*, the person listened to. *An* indicates person, in the thing, with this verb and the following one, also others which will be seen in other places. *Makarínígig*, to be able to hear. *Magkarínígig*, to be deceived by the hearing. *Magparínígig*, to force another to listen. Ex.: *Wala akong dinígig* (I heard nothing); lit., "I (was) without hearing." *Narinígig mo ang sinabi ko?* (Did you hear what I told you?) *Hindi ko narinígig* (I did not hear); "I was not able to hear." *Nakadirínígig ka bagá?* (Did you hear?) Lit.: "Are you hearing?" *Nagkarínígán akó* (my hearing deceived me).

(1) To untie; to loosen; (fig.) to set free; (2) to absolve. *Kumalag*. *Ang kalgín*, what untied or loosened. *Ang kalgín*, person set at liberty or absolved. *Ang kalagpangao*, the jailor's fees in former times, when set free.

V. In actions by which the subject tries to draw something to himself, *an* stands for the person from whom that something is drawn.

To ask for; to request.

*Humínígig*. *Makahínígig*, to obtain by requesting. *Makihinígig*, to thank for. *Ang hinígín*, what asked for. *Ang hinígín*, what was or has been asked for. *Ang hinígán*, the person from whom asked. Ex.: *Akó'y humínígig nang mañgá buñga'y nakahínígig akó* (I asked for some fruit and got it for the asking). *Mapaghínígig*, an importunate person. See also *magbill*, to sell; *kumuha*, to take; *dumaing*, to entreat; *humánap*, to look for; and

*tumanggap*, to accept or receive which, among others, use these same forms.

VI. Roots which express the ideas of coming or going, when verbalized, take *an* for the person affected by the action, and *i* or *ika* (*ikina*) for the reason or time of such action. Ex.:

To come here.

*Pumarito. Parito*, come here. *Ang ipinarito*, the reason or time of coming here (past tense). Also *ang ikinaparito. Ang pinaritoan*, the person (or the place) who was the object of the action. Ex.: *Anó ang ikinaparito mo sa Pasig?* (Why did you come here to Pasig?) *Aling bahay ang pinaritoan mo?* (Which house did you come to?) (*Pumarito* has been discussed previously. *Pumaróon* follows the same rule as *pumarito* and has also been explained.)

VI. *An* is rare as an ending to the direct object of a verb. Some verbs, however, which would naturally take *in* for the direct object substitute *an* therefor on account of euphony, as the words are contracted.

To salt; (2) to make salt.

*Magasin. Ang asinán*, what salted; *inasinán*, what was or has been salted. *Ang palaasinan*, the salt pan; also the saltcellar. *Ang magasin*, the person who eats salt on rice or food. *Makiasin*, to ask for a little salt.

To pay for.

*Magbayad. Ang bayaran*, what paid for; the obligation. This verb also has the idea of covering up, and originally meant "to buy or sell slaves." Ex.: *Iyong bayaran ang utang mo* (your obligation is to pay your debt [pay what you owe]).

To note; to experience; to perceive.

*Magmasid. Ang pagmasdán; ang masdán* (def.); *ang namasid* (indef.) what noted, etc. *Magpamasid*, to order to note. *Ang papagmasdán*, the person ordered to note. *Ang papagmasdán*, what ordered to be noted. *Mapagmasid*, one who notes, perceives or experiences a great deal.

To pierce.

*Tumalab. Ang talabín*, what pierced. *Tumalab* is also "to become dull" (as a knife). *Magtalab*, (1) to penetrate deeply; (2) to dye with the *talab* root. *Ang pagtalaban*, what pierced deeply. *Ang talabín*, what dyed. *Ang alatab*, the instrument.

To grasp; to hold.

*Magtanggán. Ang tangán* or *ang tangáanon*, what grasped or held. *Ang*

	used to grasp or hold with. Syn.: <i>Maghawak</i> , which means generally to hold or grasp by two. Ex.: <i>May hauak akó ngayón</i> (I am busy now [or to-day]).
(1) To try; (2) to sample; (3) to understand a person well.	<i>Tumikín. Ang tikmán</i> , what sampled. (Admits <i>in</i> combined with <i>pa</i> .) Ex.: <i>Patikmin mo n̄ga akó nilong alak</i> (allow me to try this wine). <i>Tikmán mo</i> (taste it; sample it).
To look at; to view.	<i>Tumit̄ngin</i> , (2) <i>Magtīngin</i> , to look at much or by many. <i>Magtīnginan</i> , to look at each other. <i>Magtīngin-tit̄nginan</i> , to look at each other closely. <i>Ang tit̄ngin</i> , what was or has been looked at. <i>Angtinit̄ngin</i> , what is being looked at. <i>Ang tīngnan</i> , what looked at; alone imperative. <i>Ang pagtīngnán</i> , what looked at much or by many. <i>Ang it̄ngin</i> , the cause or with what, i. e., the eye. <i>Ang ipag-(ip̄nag)-tīngin</i> , the cause of much looking or by many; also the eyes of many, etc.
To learn.	<i>Magáral. Ang pagaralan</i> , what is learned. <i>Ang pagaralan</i> , the source of learning, i. e., the teacher or book, etc.

VII. Some roots used with *in* with *um*, *may*, etc., take *an* when conjugated with *magpa*.

To treat well; to prosper.	<i>Magpagaling. Ex.: Galingan mosiyá</i> , (treat him [her] well).
----------------------------	--

VIII. *An* sometimes replaces the preposition *sa* when the latter means "to," as *an* implies that the subject parts with something, in the following examples. Acquisition with the same construction ("for") is expressed by *i*. Ex.: *Binigyan nilá takónitong bigás* (they gave me this rice). Also expressed: *akó'y ang binigyan nilá nitong bigás*. It will be clearly seen that the definite is a verbal noun. *Sino baqi ang pinagbilhán niyá nang iyong cabayo* (to whom has he sold [did he sell] your horse?) *Pinagbilhán niyá ang kamigang kaibigan* (his purchaser was a friend of his). Also expressed: *Ang kaibigan niyá ang pinagbilhán niyá*.

IX. *In* with certain noun or verbal roots indicates place. The first syllable of the root is reduplicated for roots admitting contraction or beginning with *l*.

Buyo-leaf (piper betel).	<i>Itmó. Itmohan</i> , buyo-leaf garden.
Bamboo (bamusa).	<i>Kawayan. Kawayanaw</i> , bamboo grove or thicket. <i>May kawayan?</i> (Have [you, or is there] any bamboo?) <i>Kumawayan</i> , to throw bamboo weapons at another. <i>Ang kawayanin</i> , the object or person. <i>Mawawayan</i> , to cut bamboo. <i>Ang patayawayan</i> , the instrument, i. e., the bolo or hatchet, etc.
Cocoanut palm:	<i>Niog. Niogan</i> , cocoanut grove. <i>Kaniugan</i> , place of many cocoanut palms. <i>Kapanong niog</i> , a single tree. <i>Kaboong niog</i> , a cocoanut.

- Numiog*, to throw a cocoanut at another. *Ang niogin*, the person or object thrown at. *Ang iniog*, the nut thrown. *Magniogán*, to throw cocoanuts at each other. There are many names for cocoanut, according to its age and condition.
- Pasture; grazing place. *Sabsaban*. *Ang sabsabin*, the grass eaten (no tense idea), or what eaten as animals eat (by the mouth). *Sumabsab*, to graze, eat (as animals). *Magsabsab*, to eat much. *Magsisabsab*, to graze in herds, flocks, etc. *Pasabsab*, to allow to graze. Ex.: *Pasabsabin mo itong cabayo; may sabsabin diyan sa harapán* (Let this horse graze; there is grass there in the yard). *Sungmasabsab ang cabayo, pó* (The horse is grazing, sir). *Parang* is a large pasture. *Sabsaban* is more a grazing or eating place for animals.
- Banana. (*Musa par.* and others, both the tree and fruit.) *Saging*. *Sagingán*, banana grove. *Kasagingán*, large banana grove or place where there are many bananas. *Magságing*, to eat bananas.
- Sugar cane. *Tubó*. *Tubohán*, cane field. *Tubohanán*, sugar-cane land. *Magtubó*, to plant sugar cane. There is no Tagalog name for sugar, *asúkal*, from Sp. *azúcar*, being used. The Malay uses *shakar* and *gula*, the latter from Sansk. *guda*.
- Stone; rock. *Bató*. *Batohan*, quarry. *Kabatohan*, place of stones; rocky ground. *Mabatong búkid*, a stony field. *Bató* also means rice which does not open when toasted; and kidney. *Magbató*, (1) to cut stone; (2) to lay stone; (3) to build out of stone. Ex.: (3) *Nagbató si Juan nang kaninyang báhay* (Juan is building his house out of stone). *Maginbató*, to turn into stone. Ex.: *Ang asáwa ni Lot ay naginbatong asín* (Lot's wife became a pillar [rock] of salt).
- Water. *Tábig*. *Tabigan*, irrigated land. *Katubigan*, place where water may be had. *Magtábig*, (1) to put water into anything; (2) to water an animal, etc. *Manábig*, to go for water in a canoe or on an animal. (To go for water with a pitcher is *manipib*). *Ang panabigín*, the place. *Panibig*, to make water. *Makítibig*, to ask for water. *Si Juan ay*

- nakikatúbig sa ákin* (Juan asked me to help him get water). *Patubigin mo akó* (Give me some water). *Túbig na hihilamosin*, wash water.
- Church.** *Simbahan*. *Sumimbá*, to worship.
- Cockpit.** *Sabonġan*. *Sumabong*, to fight (one gamecock against another). *Mag-sabong*, to fight against each other; also to play one against the other. *Ang susabonġin*, the game (cock-fighting). *Ang i-(ipag)-sabong*, the gamecock (s). *Palasabong*, cockfighter by occupation.
- Head.** *Uló*. *Uluhán*, head of the bed; also a large-headed person. *Uluán*, the head place (pillow). *Unan* is the word for pillow itself. Ex.: *Umuló ka rini* (Put your head here). *Uluhin mo yari* (Put your head here toward me). *Uluhán mo itó* (Put your head on this).
- Foot.** *Paá* (from Sansk. *padu*, foot). The English is also from the same Sansk. word. The English *paw* does not seem to be from Sansk., but to be of Teutonic origin, but remotely may be the same. *Paa-hán*, the foot of a bed; place of the feet. *Magpaá*, to set the foot down; to step in or on.
- Stern; last part.** *Ang huli*. *Humulí*, (1) to steer; (2) to remain behind purposely. *Mahulí*, to be left behind. *Ang hulihán*, the last or hinder part. *Kahulihán*, tardiness. *Ang kahulihulihán*, the very last. *Humulí* is to catch, etc. (note the difference in accent).
- Bow; first part.** *Uná*. *Umuná*, to lead. *Houag kang muná*, do not go ahead. *Ang unahán*, the fore part or place. *Kaunahanán*, priority. *Unáuná*, firstly. *Ang kaunáunahanán*, the very first. *Sa uná*, anciently. *Sa uná pang sa uná*, very anciently. *Sa unang arao*, in the days of old. *Mang-uná*, to precede; to guide (in person); to lead, as a guide.
- To make port (as a vessel).** *Dumbóng*. *Ang idióng*, the vessel put into port. *Ang doongan*, the place. *Lalauigan* is another name for port. *Magkapadóng*, to make port suddenly. *Madóng*, to bein port.
- To bathe; to take a bath.** *Paligò*. *Ang paliguan*, the bathing place. *Ang ligoin*; *ang paligoin*, the water for bathing. *Magligò*; *magpaligò*, to bathe another. (See the phrases on p. 24 for use of these words). *Pambo* is a rare synonym.

- To make a mudhole under the house. *Magpusali*. "The place," *ang kapusalian*. *Pusalian*, "mudhole."
- To wound. *Sumiugat*. *Ang sugatin*, the wounded person or animal, etc. *Ang ikasiugat*, the cause. *Ang sugatan*, the place or what part wounded. Ex.: *Sinusiugatan niya sa kamay* (he is wounded in the arm [hand]). There is no separate word for *arm* and *hand* in Tagalog. *Baraso*, from Sp. *brazo*, is sometimes used. *Paá*, foot, is also a foreign word. Russian has exactly the same peculiarity, *rúka* meaning both hand and arm, and *noga* both foot and leg. *Magsiugat*, to wound much; *makasiugat*, to cause to be wounded. *Sugat* (note the accent) is another root, with the idea of trading at retail. *Sunungat*, to buy at retail, or go to a retail market. *Magsugat*, to sell at retail. *Ang sugatán*, the place, i. e., the market. *Tiangi*, a Spanish-Aztec word, is the usual name for a market.
- To scratch or scrape the ground with the hands, claws, feet, etc. *Kinotkot*. *Magkotkot*, to make a ditch or trench. *Ang kotkotin*, the earth scratched up, or (2) thrown out of a ditch. Ex.: (2) *Kinotkot nang manñgá sundalo ang lupa nang kamay* (the soldiers threw the earth out with their hands). *Ang ikotkot*, the means, i. e., the hands, claws, etc. Ex.: *Ang kamay ang ikinotkot nang manñgá sundalo nang lupa* (with their hands the soldiers threw out the earth [or dug the trench]). *Ang kotkotan*, the place. Ex.: *Itó ang kinotkotan nang manñgá sundalo* (this was where the soldiers dug the trench). *Panñgotkot*, the instrument used for digging, as a spade, shovel, etc.
- To enter a room. *Sumilid*, from *silid*, a room. *Ang silidán* (c), the room entered (no tense idea). *Ang sisidlán*, the room. *Magsilid*, to put into a room or to enter much. *Masilid*, to be in a room. *Ang pagsisidlán*, the room entered much. Syn. *linñob*, from *lob*, within; inside.
- To lie down; (2) to go to bed. *Humiñgá*. *Ang hiñgán* (c), the place; the bed. *Mahiñgá*, to be lying down, or in bed. Ex.: *Sino kayá nang mahiñgá?* (who is that lying down there?).

X. Verbs in which the idea of expulsion is inherent do not admit of *in* as an ending for the direct object, which is replaced by *an*, *han*, etc.

To place. *Maglagáy* (*l* root). *Ang lalagáyán*,



To sow (as rice, corn, etc.).	<p>soldiers are leaving the town).  <i>Sinábog.</i> <i>Ang isábog</i>, what sown, i. e., the grain. <i>Ang sabugan</i>, the place, the field, rice paddy. Ex. as verbs: <i>Isábog mo itó</i> (sow this). <i>Isábog mo itó sa iyong búkid</i> (sow this in your field). <i>Sabugan mo nitó ang iyong búkid</i>, or <i>ang iyong búkid, sabugan mo nitó</i>, same translation as with <i>i</i>, except in the first the emphasis is on the act, and on the place in the second. <i>Magsábog</i>, to sow much. <i>Ang ipagsábog</i>, what sown thus. (See tables for conjugation of <i>sibog</i>.)</p>
To use or make soap.	<p><i>Magsabón</i>, from Sp. <i>jabón</i>, soap. Ex.: <i>Anó ang sinasabón mo?</i> (what are you washing with soap?). <i>Sabonan mo ang damit</i> (use soap with the clothes). <i>Walá akong sabón</i> (I have no soap). <i>Mili ka nang sabón</i> (buy some soap). It will be seen that assimilated foreign words follow the same rules as native ones in all respects.</p>
To throw away.	<p><i>Magtapon.</i> <i>Ang itapon</i>, what thrown away. Ex.: <i>Itapon mo itó</i> (throw this away). <i>Itapon mo itó sa túbig; taponan mo ang túbig nitó; or ang túbig ang taponan mo nitó</i> (throw this into the water [in order to get rid of it]).</p>
To erect; to set up.	<p><i>Magtayo.</i> <i>Ang i(pag)tayo</i>, what set up thus. <i>Ang pagtayoan</i>, the place. Ex.: (i) <i>Itayo mo itong mángá haligi</i> (set these posts [pillars] upright). <i>Itong loobang itó'y siyá kong pagtayoan nang áking báhay</i> (I am going to put up my house in this yard). <i>Tumayo</i>, to stand erect (animate being). Ex.: <i>Ang sundalo tungmatayo sa harap nang kanigang punò</i> (the soldier is standing [stands] erect in front of [before] his commander). <i>Matayo</i>, to be erect (inanimate object). <i>Ang mángá haligi nang ák ng báhay natatayo</i> (the posts of my house stand [are] upright). <i>Matovid</i> also means upright, but generally in a moral sense.</p>
To pay a salary or wages.	<p><i>Umipa.</i> <i>Ang ipa</i>, the wage or pay. <i>Ang upahan</i>, person paid or what paid for, as a rented house, etc.</p>

*Ang pagupahan*, the place. Ex.: *Magkano ang pagupahan sa Maynilá?* (how much is being paid in Manila?).

XI. With some nouns denoting parts of the body *an* expresses personal adjectives with an idea of augmentation.

Shoulder.

*Balikat*. *Balikatán*, broad-shouldered. Ex., verbalized: *Balikatin mo itong kauayan* (carry this bamboo on your shoulder). *Isabalikat mo itong panyó* (spread this handkerchief over your shoulders). *Balikatan mo siyá* (catch him by the shoulders).

Mouth.

*Bibig*. *Bibigán*, large-mouthed, also great or reckless talker. Ex.: *Pinaibibigán niyá akó* (he talked a lot about me).

Nose.

*Ilong*. *Ilongán*, large-nosed.

For places expressed with *pag—án* and *ka—án*, see under *pag* and *ka*.

#### CONSTRUCTION.

XII. With *an* the direct object takes the accusative and the agent the genitive. Ex.: *Hinahagán nang anak* (agt.) *ang kaniyang ina* (dir. object) (the child is kissing his [her] mother). Lit., "Is being kissed by the child the his [her] mother." *Tukuran mo iyang kahoy* (prop up that tree). Lit., "Let be propped up by you that tree."

XIII. If an indirect object expressing place is included in a sentence, however, it takes the accusative case, and the direct object the genitive or other oblique case, the agent remaining in the genitive, as explained in the preceding paragraph. Ex.: *Tinatamán ni amá nang sarisaring kahoy ang halamanan* (Father is planting different kinds of trees in the orchard [garden])—lit., "The garden (acc.) is being planted with different kinds (abl.) of trees (gen.) by father (ins.)." *Pinaaghanapan mo bagá sa cabayo itong daang úto?* (Did you look for the horse on this road?)—lit., "Was-looking-place your perhaps (gen.) for horse (dat.) this road? (nom. as trans., same form as acc.)."

XIV. If *an* is used modifying a place or person in which *to*, *for*, *from*, *by*, *on*, *in*, etc., precedes the place or person when translated into English, the place or person should be expressed. In these cases the agent, as usual, takes the genitive and the direct object the accusative. The indirect object may either precede or follow the verb, except interrogative pronouns or adverbs of place, which always precede. The person or place is emphasized by being placed before the verb in the sentence. Ex.: *Isinulat niyá ang áking sulat* (He wrote my letter for me)—lit., "Was written by him (her) the my letter." *Sinusulatan ko itong papel* (I am writing on this paper)—lit., "Is-the-writing-place my this paper." *Pagsusulatan ko itong papel úto* (I will write on this paper). Same construction as foregoing, with future tense; *Sino ang pinaaghanapan mo nitong cabayo?* (To whom have you sold this horse?)—lit., "Who (was) the purchaser your of this horse?" *Ang anak nang kapidbâhay ko* (To the son of my neighbor) "The son of the neighbor my."

#### THE INDEFINITE PARTICLE "UM."

I. *Um* is called the first verbalizing particle by the Spanish writers on Tagalog, and is generally used to verbalize roots when the action is primary or expressed as the act of the subject without special reference to the object. *Um* also has the idea of action toward another person. Some roots differ

radically in their meaning with *um* and *mag*, or rather in opposite ways from a neutral point. With other roots *mag* expresses intensity of what is expressed primarily with *um*. *Um*, which is found in the so-called indefinite, changes to *ungm* in the past and present tenses, and drops out in the future tense. There are also pluperfect and future-perfect tenses, but they are not generally used. For the conjugation of a root with *um* see the tables. There are some irregularities with some roots which are noted in the proper place. In the mechanical structure of the language *um* is prefixed to roots beginning with a vowel and infixes between the first letter and the following vowel of a consonant root.

II. The philologist Keane gave G. W. Parker, author of the Grammar of the Malagasy Language (London, 1883), the following information as to the use and origin of infixes, which applies to Tagalog as well:

"The infix syllable *um* (*um*, *am*, *om*) is a feature which Malagasy has in common with Khmèr (Cambodian), Javanese, Malay, Tagala (sic) (Philippine Archipelago), and no doubt other members of the Malayo-Polynesian family.

"Khmèr: *Slap*, dead; *samlap*, to kill. Javanese: *Hurub*, flame; *lumurub*, to inflame. Malay: *Pilih*, to choose; *pambilihan*, choice. Tagala: *Basa*, to read (idea of reading); *lumasa*, to make use of reading (to read).

"Originally a prefix, as it still is in Samoan (Ex.: *Moto*, unripe; *momoto*, to die young), this particle seems to have worked its way into the body of the word by a process of metathesis analogous to the transposition common to most languages (compare Anglo-Saxon *thirdla* with third)."

III. As has been stated, *um* is generally used to express the simple unreciprocated act of the agent, either toward himself or others, provided the action is not modified by conditions of time (not tense), manner, instrument, number (plurality), or otherwise carried away from its simplest sense. Many roots admit both *um* and *mag* with little difference in meaning, and hence it is often difficult to decide upon a choice between them, but it is generally safe to use *um*. Again, many roots differ widely with the two particles. *Um* refers more to subject and his action, *mag* to the object and the action of the verb upon it.

#### CLASSES OF "UM" ROOTS.

For convenience of reference the roots conjugated by *um* have been arranged into numbered paragraphs, those following the regular conjugation being given in Par. I-XVII, and those having irregularities coming under Par. XVIII-XXI. Diminutives are treated in Par. XXII.

I. Roots which denote qualities capable of being slowly assimilated by the agent form the first class. There are some adverbs which are verbalized by *um* in certain cases.

To grow dark.

*Dumilim*. *Magdilim*, to grow very dark. *Ang diliman*, what is obscured by darkness. (*Ang diliman*, the osier with which fish corrals are tied. *Diliman* is also the name of a village near Manila). Ex. with *um*: *Dungmidilim ang gabí* (The night is growing dark). *Ang pagdililim nang araw*, the eclipse of the sun. *Madilim*, to be overtaken by darkness; also adj. dark, obscure. Ex.: *Nadiliman kami* (excl.) *sa daán* (We were overtaken by darkness on the road). *Madilim na* (It is dark already). *Madilim pa* (It is dark yet). *Mandilim*, to travel in darkness. Ex.: *Ibmag ipandilim iyang cabayo* (Do

- not travel in the dark with that horse). *Makadilim*, to become dark (not limited to a slow process, as with *um*.) *Tagdilim*, time or season of darkness. Twilight, *takipsilim*.
- To grow up; to become large, etc. *Lumakí*. Ex.: *Lungmakí akó sa Maynilá* (I grew up in Manila). *Mag'akí*, to increase; to make something larger. *Ang laláin*, what made larger. *Ang naglalakí*, the agent. *Makalakí*, to cause or to be able to grow larger. *Ang ikalakí*, the cause. *Ang pakalakihin*, what is to be made larger. *Kalakihin*, (abs.) size. *Ang kalakilakihan*, the very largest. *Mapakalakí*, to grow greatly; or too large. *Magpalakí*, to rear (as a child); to educate. Ex.: *Sino ang nagpapalakí sa iyó?* (Who reared you?) *Ang áking nuno'y siyang nagpalakí sa ákin* (My grandparent was the one who reared me). *Malakí* (adj.), big; large.
- To grow cool or cold (as food or drink). *Lumamig*. Ex.: *Lalamig ang sa* (The tea will become cold). *Ang nakalamig* (indef.), *ang ikalamig* (def.), the cause. *Maglamig*, to cool anything. *Ang lamigan*, what cooled. *Ang pakalamigin*, what put to cool. *Magpalamig*, to put out to cool. *Malamig* (adj.), cold; (fig.) *Malamig na banta* or *na loob*, cold-hearted.
- To grow white; to bleach out. *Pumutí*. Ex.: *Puigmuputí ang lalalak* (The flower is growing white). *Ang putin*, what bleached. *Magputí*, to whiten anything. *Ang iputí*, the means or the whitening material. *Ang putian*, what whitened, as the wall, etc. *Ang pagkaputin*, what whitened greatly. *Ang kaputian nang itlog*, the white of the egg. *Kaputian*, whiteness (abs.).
- To increase, etc. *Lumubhá*, from *lubhá*, very (adverb). Ex.: *Anó ang lagay nang amá mo?* (How is your father?) *Lungmubhá ang kaniyang sakit* (His illness is increasing). *Nalubhá na siya* (He is near death's door)—lit. "He is exceedingly ill." *Maglubhá*, to increase much; (fig.) to be impudent. *Naglubhá ka sa ákin* (You are too forward with me; you are impudent to me).

II. *Um* is used to indicate intentional acts of destruction, damage, etc., by the agency of an animate being. If caused by an inanimate agency, such destruction or damage is expressed by *maka* (*waka*). Ex.: *Ang lina-*

*dol ay nakasirà sa báhay* (the earthquake destroyed the house). Examples in this class with *um*:

To kill; (2) to extinguish; to put out (as a light). *Pumatay*. Ex.: *Akó bagá ang papatay itong ilao?* (Shall I put this light out? (*Hindi, akó n̄ga ang papatay* (no, I will put it out myself).

To destroy.

*Sumirà*. *Ang sirain*, what destroyed. Ex.: *Anó ang sumirà nang mañgá halaman?* (What has destroyed the plants?) *Ang mañgá balang ang siyang lungnipol nang lakat* (the locusts have wiped out everything). (*Lunipol*, to devastate; exterminate; wipe out; lay waste; destroy). *Ang isirà*, the cause of destruction. *Magisirà*, to destroy much. *Ang pagsirain*, what thus destroyed. Ex.: *Pinagsirà nang mañgá babuy itong mañgá halaman* (the pigs have destroyed these plants greatly). *Maraming halaman ang pinagsisirà nilá* (many plants are being destroyed [by them]; or they are doing much damage to the plants). *Masirà*, to be destroyed; to spoil. *Sirá*, spoiled. *Sirá na ang matamis* (the preserves are spoiled already). *Makasisirà*, to cause to destroy. *Makasisirà*, destructive. *Ang ikasisirà*, the cause of spoiling (*ang ikumasisirà*, present tense). *Manirà*, to destroy irreparably; completely; or (2) by many. (Idiom.) *Manirang pari*, to destroy the honor of another; to dishonor. *Magkasisirà*, to be destroyed completely. Ex.: *Ang pinagkasisiraran nang mañgá baya'y ang pagbabaká* (war destroys towns [fig., countries] completely).

To set fire to.

*Suminog*. *Sino bagá ang suminog nitong báhay na itó?* (Who burned this house?) *Aywan akó, pó* (I don't know, sir). *Ang sininog* (what was or has been set fire to). *Magsinog*, to burn up (intentionally). *Ang pinagsinog*, what burned up thus. *Masinog*, to burn up; to be burned. Ex.: *Nagsinog siya ang áming báhay* (he burned our house). *Nasinog ang áming bahay* (our house burned down). *Makasinog*, to cause to set fire to; also to be burned, as from another house, etc. *Magkasinog*, to suffer (many) from a conflagration. *Sunog*, conflagration (note accent).

III. As a general rule, *um* verbs have a corresponding definite with *in*. The reverse is not always true, as the acts of causing emotion in others,

expressed by *in* with definite sentences, take the indefinite with *ma* (*na*). Certain other roots used with *magpa* (*nagpa*) in the indefinite take the definite in *an*. These will be noticed in the proper places.

IV. *Um*, with roots denoting weapons, tools, and instruments, expresses the use of such objects.

Dagger.

*Iwà*. *Umìwà*, to stab. *Ang iraan*, the person stabbed. *Magìwà*, to wear a dagger. *Mañgìwà*, to use a dagger on one's self. *Magpa-pañgìwà*, to wound each other with daggers (as in a mêlée).

Spear.

*Sibal* (syn., *tandos*). *Sumìbat*, to spear or to throw a spear. *Ang sibalin*, the object. *Ang isibat*, the spear thrown. *Maqsibat*, to carry a spear. *Ang pagsibatun*, the place.

Adze.

*Darás*. *Dumarás*, to use an adze. *Ang pandarás*, the adze itself. *Ang mandaparás*, the user. Ex.: *Darasin mo itó* (plane this off).

Scissors.

*Gunting*. *Gumuntng*, to cut with scissors; to shear. *Ang guntinñin*, what cut off. *Ang guntinñan*, from what. *Magunting*, to use the scissors on one's hair, etc. *Magupit* is the better word for this last.

Plane.

*Katam*. *Kumatam*, to plane. *Mañg-añgatam*, planer.

Drum.

*Gimbal*. *Gumimbal*, to drum. *Mañgigimbal*, drummer.

V. *Um* is used with roots denoting postures to express such postures or positions when taken voluntarily.

To stand up; to go to the defense of another; (3) to go to get married. *Tumindig*. *Ang tindigan*, the person before whom standing; the place or (3) the woman to be married.

To kneel.

To lean upon; to recline.	<i>Humilig.</i> <i>Ang ihilig</i> , what part of the body leaned upon. <i>Ang hili-gan</i> , the place; couch, etc. ( <i>Hu-miligis</i> "to weave." Note accent.)
To lie down.	<i>Humigã.</i> (Previously explained in detail.)
To lie face downward.	<i>Tumaob.</i> <i>Magtaob</i> , to place another face downward.
To prostrate one's self.	<i>Dumapã.</i> <i>Marapã</i> , to fall prostrate (accidentally).
To lie on the side (action); to place one's self on one's side.	<i>Tumagilid.</i> <i>Magtagilid</i> , to be lying on the side (state). <i>Ang patagilid</i> , the position of lying on the side. <i>Gilid</i> is side; also entrance to a house.
To lie on the back (action); to place one's self on the back.	<i>Tumihayã.</i> <i>Matihayã</i> , to be lying on the back (state). Ex.: <i>Bãkit ka natihayã?</i> (Why are you lying on your back?) <i>Mapatihayã</i> , to fall on the back. <i>Ang patihayã</i> , the position of being on the back.
To crouch on hands and feet (not bending knees).	<i>Tumnaad.</i> <i>Magpataad</i> , to stand on all four feet (as an animal).
To sit down; to take a seat.	<i>Umupô</i> (one). <i>Magupô</i> (more). <i>Maupô</i> , to be seated (state). Ex.: <i>Ang paupô</i> , the sitting position. Ex.: <i>Itô'y gagawin mong nang paupô</i> (This will have to be done by you while sitting down).
To sit down to rest (briefly).	<i>Maglikmô.</i> <i>Ang likmuan</i> , the resting place.

VI. *Um* is used to express voluntarily or involuntarily (but consciously) performed life-supporting actions and organic functions of the body, except some which are used with *mag*, and a few with *man*. Some actions of inanimate objects also follow this rule.

**To eat.**

*Kumain.* (Partly explained before.)  
*Magkain*, to eat much; or by many.  
*Magkainkainan*, to nibble (dim.).  
 Ex.: *Nagkainkainan siyã*, he is nibbling (pretending to eat).  
*Manigain*, to eat continually; to devour. *Makain*, edible (adj.). *Makakain*, able to be eaten. *Magpakain*, to give food to another person or animal. *Ang pakain*, who or what fed. *Ang ipakain*, the food given. *Ang pakaninan*, the place.  
 Ex.: *Papakain ka kay Juan* (ask Juan to give you something to eat).  
*Ipakain mo sa "cocinero" itong babã* (Tell the cook to give this boy (child) something to eat). *Bãkit hindi mo pinakain itong manigã tãno?* (Why aren't you feeding these people.) *Pakanin mo ngã silã*, feed them. *Anô ang ipinakain mo sa kanilã?* (What are you giving them [to eat]?) *Pinakain ko silã nang kain, pô.* (I have given them



To swallow food.	<i>Lumamon.</i> (Already explained.)
To swallow pits or seeds of fruit.	<i>Lumanok.</i> <i>Ang lunokin</i> , what swallowed.
To drink.	<i>Uminum.</i> <i>Maginum</i> , to drink much or by many. (Partly explained before.) <i>Ang pinainum</i> , who or what given a drink. <i>Ang ipainum</i> , the drink given. <i>Palainum</i> , habitual drinker. <i>Uminum</i> has an irregular form of conjugation like <i>umalis</i> .
To swallow liquids.	<i>Lumagok.</i> <i>Kalagok</i> , a swallow. <i>Kakalagok</i> , only one swallow.
(b.)	
To show the teeth: to grin.	<i>Ngumisi.</i> Also <i>magngisi</i> and <i>ngngisi</i> . <i>Ang ngisi</i> or <i>ang ipangisi</i> , the cause of showing the teeth, or the mouth and teeth. <i>Ang nginngisihan</i> , the person or animal the teeth shown to. Syn., <i>Ngumisngis</i> . The wild hog is called <i>Ngisi</i> when the tusks begin to show.
To smile bashfully.	<i>Ngumiti.</i> <i>Ang ngiti</i> , the smile or the mouth. <i>Ang ngitian</i> , the person or object smiled at thus.
To laugh (voluntarily).	<i>Tatawa.</i> <i>Magtatawa</i> , to laugh much, or by a few. <i>Maangatawa</i> , to laugh (by many). <i>Tatawa nang tatawa</i> , to laugh and laugh over again. <i>Magtawanan</i> , to laugh at each other. <i>Angtawanan</i> , what laughed at by one or a few. <i>Ang pagtawanan</i> , what laughed at by many. <i>Ang itawa</i> , the cause (one or few). <i>Ang ipagtawa</i> , the cause of many laughing. <i>Matawa</i> , to laugh involuntarily; to giggle. <i>Bakit ka natatawa?</i> (Why are you giggling so?) <i>Makatawa</i> or <i>magpatawa</i> , to cause laughter. <i>Ang katawa</i> , the companion in laughter. <i>Matawanin</i> , laughing person.
To sob.	<i>Humbik.</i> Also <i>hibikhibik</i> . <i>Ang hibik</i> or <i>ang ikahibik</i> , the cause. A variation is <i>humimbik</i> or <i>himbikhibik</i> .
To shed tears: to cry quietly.	<i>Lumuhâ.</i> <i>Ang naglutuhâ</i> , the eyes shedding tears. <i>Ang luhâ</i> , the tears. <i>Ang tinuluhâan</i> , the person before whom tears are shed, etc. <i>Maglutuhâ</i> , to shed tears unconsciously. <i>Lungmalagostós ang luhâ</i> , the tears are trickling.
To weep.	<i>Tumanngis.</i> (Already explained.)
To snore.	<i>Humalik.</i> <i>Ang halik</i> , the snorer. Also <i>Humikab</i> , var. <i>Humigab</i> . These last words also mean "to yawn." <i>Maghalik</i> , to snore much. <i>Ang paghalik</i> , the great snorer.

- Also *maghikab*. Ex.: *Naghihikab ang makakatúlog* (the sleeper is snoring a great deal). *Hihikabhi-kab*, to breathe with great difficulty, as a dying man.
- To spit; to expectorate.** *Lumurá*. To perform the same act as a sign of disgust at anyone, *man-lurá*. *Lulurín*, spittoon; cuspidor.
- To bite.** *Kumagat*. (Already explained.)
- To scratch another.** *Kumámot*. *Magkámot*, to scratch one's self. *Ang panágámot*, the scratcher (instrument).
- To blow the nose.** *Sumiḡá*.
- To sneeze.** *Bumahín*. *Palabahín* or *mapagahín*, a person who sneezes much.
- To make water (voluntarily).** *Umihí*. *Panúbig* is a more polite term.
- To stool.** *Tumae*. *Saán ang kumón?* (Where is the water-closet?)
- To drip; to run through a pipe (as water and other liquids).** *Tumulo*.
- To trickle; to run in a small stream.** *Lumagaslós*. (Idiom)
- VII. Roots which express objects which may be produced by slow self-sustaining processes generally take *um* to indicate the process, although some important ones take *man* (q. v.), the latter usually commencing with *b*.
- To come up, to grow up (as plants); to bear (to give birth to), as animals.** *Mañganak* is "to bear a child."
- To put forth shoots.** *Tumubò*. *Tuboan*, plant already sprouted (usually applied to cocoa palm). *Magtubò*, to gain; to win. *Katutubò*, of the same age; born at the same time (no relationship idea). *Magpatubò*, to invest; to put out at interest. Ex.: *Bákít hindi mo siyá pinawítang nang salapi?* (Why don't you lend him some money?) *Sá pagka't wald, at ang áking salapi ay pinatuboan ko* (Because I have none [to lend], and my money has been invested). *Sa limang piso na inítang ko kay Juan, ay pinatutubò akó niyá sa isang salapi* (for five pesos which I have borrowed from Juan he is now asking me a half peso as interest). *Anó?* (What?) *Isang salapi ang ipinatutubò ni Juan sa áking sa limang piso na inítang ko sa kaniyá* (A half peso is the interest asked me by Juan on five pesos which I borrowed from him). Ex.: "To come up." *Tungmutubò baḡá ang manḡá silí?* (Are the peppers [chiles] coming up?)
- Sumbol*. *Sungmisisbol na ang manḡá halaman sa halamanan*, the plants in the garden are already putting out shoots. (2) Also applied to the growth of the beard and other actions of like nature. *Masibol*, to

	well out, as water from a well or spring. <i>Ang sibokán</i> , the months during which the rice sprouts, etc.
To bud.	<i>Umusbong</i> , from <i>usbong</i> , bud. <i>Magusbong</i> , to have buds. Syn., <i>usbóis</i> and <i>ugbús</i> . <i>Umugbús</i> , to bud, to sprout. Ex. with <i>usbong</i> : <i>Ungmusbong na ang marápi kálahoy</i> (the trees are budding out now).
To sprout (especially of tubers, like the <i>gabi</i> and the <i>camote</i> ).	<i>Sumólol</i> , from <i>súlol</i> , a sprout.
To sprout (as suckers from the trunk of or at the foot of a tree).	<i>Sumupling</i> . <i>Ang suplíngan</i> , the tree.
VIII. <i>Um</i> expresses (1) meteorological phenomena, provided the root does not commence with <i>b</i> ; and (2) astronomical transitions, if the change is represented as occurring and the phenomena are not otherwise expressed.	
Ex. (1):	
To rain; to be raining.	<i>Umabán</i> . <i>Umulanabán</i> , to drizzle. <i>Magabán</i> , to sow seed or to do anything in the rainy season. <i>Ang tagabán</i> , the rainy season. <i>Panagabán</i> , land which is planted in the rainy season. <i>Ang abán</i> , the rain. <i>Mabán</i> , to have many rains; also to be caught in the rain. Ex.: <i>Nagbabákal kami'y nauanan</i> (We were walking along and were caught in the rain).
To blow; to be blowing; to be windy.	<i>Huunabájin</i> (from <i>habájin</i> , wind). <i>Maghabájin</i> , to blow continuously or much. <i>Magpahanájin</i> , to wait until the wind changes; also to put anything out in the wind. <i>Magpahanájin</i> , to place one's self where the wind is blowing. (Note accent.)
To lighten; to be lightening.	<i>Kumálat</i> (from <i>kílat</i> , a flash of lightning). <i>Magkílat</i> , to lighten much. Old form, <i>kírat</i> . Syn., <i>kílat</i> (rare).
To be struck by lightning.	<i>Lumátik</i> (from <i>lítik</i> . The "thunderbolt.")
To thunder.	<i>Kumabog</i> . <i>Magkubog</i> , to thunder a great deal.
Ex. (2):	
To dawn.	<i>Umagá</i> (from <i>agá</i> morning). (2) to rise early. <i>Magagá</i> , to rise early (many), as a regiment, etc.; (3) to eat early. <i>Ang agawan</i> , what eaten thus, i. e., the breakfast. <i>Paagá</i> to come early. <i>Naagá siyá</i> , he came early. <i>Ang ipaagá</i> , what is to be done early.
To shine (as the sun); to be sunny (2) to grow light.	<i>Umáraw</i> (from <i>áraw</i> . (1) Sun; (2) day; (3) weather.) <i>Magáraw</i> , to be very sunny. <i>Mááraw</i> , to be overheated by the sun. <i>Houag kang malis ngáyo'y maaarawán ka't mai-álan</i> (Don't go out now, because the sun will be out and you will

- get overheated). *Mañgárao*, to use daily. *Ang pañgáraoárao*, what is used daily or something for daily use. *Magpaárao*, to wait until the sun shines; (2) to wait for day; (3) to sun one's self; (4) to put an object in the sunshine. Ex.: (3) *Houag kang magpaárao* (Do not sun yourself). (4) *Máppaárao ka nang damit* (Sun the clothes). *Magpakaárao*, to continue at a thing until daylight. Ex.: *Nagpakaárao siyang magáral* (He studied until daylight).
- To become late.** *Hunapon* (from *hapon*, the time between noon and dark; afternoon (Northern United States); evening (Southern United States)). (2) To go to roost, as chickens. *Maghapon*, all day. *Kahapon*, yesterday. *K. nang umaga*, yesterday morning. *K. nang hapon*, yesterday afternoon (evening). *K. sa gabí*, last night. *Mamayang hapon*, later in the afternoon (evening). *Mahapon*, to eat supper. *Ang haponan*, the meal. *Mamighapon* (from *tighapon*), to do something in the afternoon or evening (generally applied to looking after plants, etc.).
- To become night; to do anything at night; to be overtaken by night.** *Ginabí* (from *gabí*), night. Ex.: *Magmadali ka't gagabihin sa gábat* (Make haste or you will be overtaken by night in the timber). *Nagabihan siya sa daon* (Night overtook him on the road). *Magpakagabí*, to continue at a thing until night. Ex.: *Nagpakagabí silang magáral* (They studied until night).
- To grow dark.** *Dumilim*. (Already explained.)
- To grow cloudy; dark.** *Lumilim* (from *limim*). *Malimim*, to be cloudy, etc. *Lumilim* also means to cluck, as a hen when she lays an egg. *Ang limilimlan*, the egg laid. *Magpalimim*, to set eggs.
- To grow dark; to become twilight.** *Sumilim*. Ex.: *Pasiliminta muna bago lumakal* (Let us wait for dusk before we march). Lit. "Walk on". (2) To penetrate (as the cold). (2) *Sinisilim ako nang lamig* (I am chilled through by the cold).
- To eclipse (lit. "to be dragoned").** *Lumatho*. *Lumamon*, "to swallow," and *lumain* "to eat" are also

- To rise; to shine out. *Sumilang.* *Sungmítang na ang árao* (The sun has already risen). *Susílang ang bouang madali* (The moon will rise quickly). *Sungmísílang ang mañgá bituin* (the stars are shining). *Ang silaítang,* the East. *Ang silaítang,* what was lit up by the rise of the sun or the moon, or the shining out of the stars. *Maggasílang,* to wait until one of above-mentioned bodies rise. Ex.: *Bákit hindi mo pinasísílang muna ang árao?* (Why don't you wait until sunrise?) *Pasílaítang la muna ang árao* (Let us wait until the sun rises).
- To come out; to rise; as the sun, moon, or stars. (2) To fill up with people; as a church, house, etc. *Sumíkat.* Ex.: (1) *Sisíkat na ang árao (houan)* (the sun [moon] will rise soon). (2) *Sumísíkat (nasisíkatán) ang bahay nang túo* (The house is filling [filled] with people). *Maggasíkat,* to wait until rising of sun, moon, etc., takes place. Ex.: *Pasíkatín mo ang árao* (Wait until the sun rises).
- To set (as the sun); primary meaning, "to drown." Application as to sun from fact that sun sets in the sea to Tagalogs. *Lumánod.* *Ang kalunoran,* the West; lit. "the drowning place." Ex.: *Lumánod ang árao* (The sun has set). *Lumánod ang túo* (The man is drowning himself). *Mabánod,* to be drowned. With *um* volition may be understood, and with *ma* accident.
- To dive; to plunge into; to go to the bottom. (2) To set, lit. "to dive," as the sun. *Lumábobog.* *Lumábobog ang árao* (The sun has set). Lit. "dived." *Magábobog,* to plunge another or an object under the water.
- IX. *Um* is used with roots when attraction toward the agent is expressed, or when the agent gains control of something. The opposite idea of losing control, etc., is sometimes expressed with the same root, and in other cases with different roots, the particle *mag* being then the verbalizer.
- To buy. *Bumili.* *Magbili,* to sell. (Both of these have already been explained.)
- To borrow. *Umítang.* *Magítang,* to lend. (Both partly explained before.) Ex.: *Utáitang ko si Tomás nang limang piso* (I will borrow 5 pesos from Tomás). *Kantáitang,* (abs.) debt. *Pantang,* credit.
- To exchange; to barter. *Pumalit.* *Ang pinalit,* what exchanged or bartered.
- To take. *Kumuha.* *Ang pagkuha,* the act of taking. (Forms with *in, i, ika, ikina,* and *an* have been explained heretofore.)
- To redeem; to ransom. *Sumákop.* *Magsákop,* to redeem much. *Masákop,* to be dominated.

- Ang sákop*, the vassel or follower.  
*Makasákop*, to be able to dominate.  
*Nasasákopan niyá ang bayan* (The village [town] is under his rule).  
 Lit.: "The town is ruled by him."
- To encounter; to strike. *Samumpung.*  
 To purloin; to fileh; to steal. *Umumit.* *Ang umitin*, what purloined. *Maumitin* or *mapagumit*, purloiner.
- To catch; to seize; etc. *Humuli.* Ex.: *Ihá ang pogong hullá na, sa hulluhin pa* (Better the quail caught already than that which has yet to be caught).—T. P.  
*Manhuli*, to live by robbery.
- Among other words coming under this class may be mentioned *tumangap*, "to accept or receive;" *dumákip*, "to seize or catch hold of;" *umábut*, "to overtake; to reach;" and *sumalibong*, "to go out to meet anyone;" all of which have been explained before.
- X. *Un* expresses voluntary acts of agents upon others when mutuality, duality, or plurality is not denoted. The latter are expressed by *mag*, *an* being generally suffixed for mutuality. Examples:
- To accompany. *Sumama.* *Magsama*, to accompany each other (two or more). *Ang kasama*, the companion (servant). *Ang kasamahan*, the person accompanying another. *Makisama*, to thrust one's self into the company of another. *Magkasama*, together, as a crowd. *Sumamá* is "to go into partnership," and *Sumamá* is "to become bad or evil." These examples show the great importance of accent in Tagalog.
- To leave another. *Humiwalay.* *Ang hiwalayan*, the person left. *Maghiwalay*, to separate mutually. *Mahiwalay*, to part accidentally or casually, etc. Syn. *tiralag*, with the same combinations and meanings as above. Both probably from *walá*, without; not to have, etc. *Tiralag* is often used in the sense of divide, but *watak* is better. *Magkawatakwatak*, to be divided into many parts.
- To join with; to unite with. *Pumisan.* *Maggpisan* or *magkapisan*, to associate together. Ex.: *Ang pinagkakapisanan nang manḡá karunungan*, the uniting place of the sciences (knowledge, *dúnong*), i. e., scientific society, university, etc. *Pisan* as an adjective means "merely; purely." There is a noun *pisan* meaning "sudden death." *Makapisan*, to kill another suddenly.
- To talk to; (2) to sue another or bring suit. *Umásap.* *Ang usapin*, the person sued. *Ang kausap*, the companion in conversation. *Magásap*, to converse (two or more); (2) to sue

one another; to litigate. *Mañgísap*, to talk much; to talk to an audience. Ex.: *Houag mo akong lakasan nang pañgusísap* (don't talk to me so much in such a rough way). (As the variations of the idea "to sue" are derived, they will be omitted). *Makipagúsap*, to converse with another; (2) to thrust one's self into a conversation. Ex.: *Ibig mong makipagúsap sa ákin?* (do you wish to have a talk with me?). *Opó* (yes, sir). *Ngayó'y hindi mangyayari*, it is not possible just now). *Makipakiúsap*, to rush uninvited into a conversation between others. *Paláúsap*, a barrator or perpetual bringer of groundless suits. *Maginpaláúsap*, to become a barrator. Ex.: *Naginpaláúsap siyá't nagingmalalango-hin* (he has become a barrator and common drunkard). The first vice, barratry, is very prevalent with Tagalogs; the second is very rare. It would be unusual to find the combination set forth above, but grammatically it is an excellent example with *magin*.

To reprove.

*Umáuy*. *Magáuy*, to quarrel with. *Kadáuy*, antagonist; enemy. *Ang ipagáuy*, the cause of quarrel. Ex.: *Ang ipinagáuy nang mañgá kapidbáhay namin ay ang aso ni Feliciano, pó* (a dog of Feliciano was the cause for the quarrel of our neighbors). *Itong báhay na itó ang pinagáuyan nilá* (this house is where they have been quarrelling [or where they quarreled]). *Makipagáuy*, to pick a quarrel or to interfere in a quarrel. *Magkaáuy*, to quarrel (two or more). *Nagkaáuy ang dalawang magasawa sa tiangí* (the husband and wife quarrelled in the market place).

XI. *Um* also expresses movement in itself; movement from an outside agency being expressed by *mag*, except for the root *hañgo*, which takes *um*. Ex.:

To walk; to pass on; to march; to travel (on foot).

*Lumákad*. *Ang lakarin*, what walked for, i. e., the object of walking. Ex.: *Anó't hindi ka lungmalákad nang matulin?* (why don't you walk more quickly?). *Maglákad*, to walk much or quickly; to carry something while walking. *Ang ilákad*, the means of walking, as the foot, or the object carried

- along. *Ang lakaran*, the person walked to, or the place walked to. *Ang paglalarán*, the route, path, or road, etc., walked over. *Ang maglalákad*, the walker; traveler. *Maglakullákad* (dim.), to stroll. *Ang paglakadlalarán*, the ground strolled over. *Magpalákad*, to order or cause to walk up or go ahead. *Makalákad*, to be able to walk. Ex.: *Palakarin mo nga iyang cabayo ipín* (make that horse walk up). *Hindi makalákad siyá't ipáy, pò* (he is not able to travel; he is lame, sir). *Nakalalákad akó* (I am able to walk). *Nakalalákad siyá sana* (he may be able to walk). *Lumakbay* is "to go a long ways on foot;" "to make a hike." It has the same changes and variations as *lákad*. There are several other variations of the idea, all rare.
- To run.** *Tumakbó*. Already explained.
- To jump.** *Lumoksó*. Already explained.
- To leap down.** *Tumalóm*. *Ang talonan*, the place. Ex.: *Tumalóm ka sa túbig* (jump into the water).
- To leap or jump down; to alight.** *Lumausog*. Already explained.
- To swim.** *Lumaiñoy*. Already explained.
- To dive.** *Lumuhog*. Already explained; syn., *sisid*.
- To stop.** *Tumahán*. *Magtahán*, to stop another; *Magtahanán*, to stop each other (two). *Nagtahan* street in Manila means "stopping place," as it ends at the bank of the Pasig River.
- To cease; to end, etc.** *Humumpay*. *Walang humpay*, endless.
- To run away.** *Tumanan*.
- To hide (from fear).** *Tumakas*. *Ang magtatakas, matakasín*, or *palatakas*, the hider (person hiding).
- To pull out; to take out; to draw out.** *Humaiño*. This form originally meant to redeem another from slavery, and *um* has been retained while the meaning has changed. *Maghaino* (now out of use) meant to redeem one's self from the same condition.
- To crawl; to walk on all fours.** *Gumámpag*. *Ang batà ay nakagagá-pang* (the child is able to crawl).
- XII. *Um* is used with voluntary actions upon or against another. Actions affecting the subject are expressed with *mag*. *Um* is not used with involuntary actions, as *matisol*, "to stumble." Ex.:
- To wash the face of another.** *Humilamos*, evidently from *damos*; *um*'s idea of dirtiness of the face



- Túbig na hihilamosin*, wash water. *Maghilamos*, to wash one's face (occasionally). *Manhilamos*, to wash one's face (habitually). *Ang ipanhilamos*, the means, i. e., hands, sponge, wash rag, water used, etc. *Ang panhilamosan*, the place, i. e., the wash basin, etc.
- To comb the hair of another. *Sumuklay*. *Magsuklay*, to comb one's hair. *Ang suklayin*, what combed, i. e., the hair. *Ang pagsuklayin*, what combed much. *Ang pagsuklayan*, what combed upon. *Ang isuklay*, the means, etc. *Ang suklay*, the comb. *Magpasuklay*, to order to comb; also to allow one's hair to be combed.
- To shave another. *Umáhit*. *Magáhit*, to shave oneself. *Ang pagáhit*, the act of shaving (another). *Ang pagáhit*, the act of shaving oneself. *Manáhit*, to shave (as an occupation). *Ang manaáhit*, the barber. *Ang panáhit*, the means, i. e., the razor. *Magpaáhit*, to order to shave; also to get shaved. Ex.: *Magpaáhit ka kay Juan* (Tell Juan to shave you). *Magpaáhit kay Juan si Pedro* (Tell Juan to shave Pedro). *Ang pinagaahitan*, the place of being shaved, i. e., the barber shop. *Ang ahitan*, the person shaved. (See phrases also.)
- To cut hair. *Gumupit*. *Maggupit*, to cut one's own hair. *Ang ginupit*, what has been cut, or the person whose hair has been cut. *Gumupit* also means to cut metal. The use of shears is implied in all cases. (See the phrases for examples.)
- To cure another. *Gumamot*. *Maggamot*, to cure oneself. *Mangamot*, to cure professionally, i. e., to practice medicine. *Kagamotan* (abs.), medicine. *Ang mangagamot*, the physician. *Ang pangamotin*, the person cured. *Magamot*, to have much medicine, or to have many kinds of medicine. (Idiom:) *Walang gamot ang limot*, there is no cure for the forgetful. Ex.: *Bago dumating ang sakit, lagyan nang gamot* (Before illness comes, apply the remedy).—T. P. 362. This seems to be an adaptation from the Spanish.
- To scratch another.  
To whip another. *Kumámot*. (Already explained.) *Humampás*. *Maghampás*, to whip oneself (as in penance). *Ang hampasin*, the person whipped. *Ang hampás sa kalabao'y sa cabayo*

*ang látay* (the lash to the carabao and the welt to the horse).—T. P. 376.

To cane or club another.

*Pumaldò. Magpaloan*, to cudgel each other. *Ang pamaldò*, the garrote.

XIII. *Um* is also used to express voluntary acts of the senses, except with those roots which commence with *b*. Ex.:

To look for; to see by so looking.

*Kumitá. Magkitá*, to look at each other (two or more). *Magkitá*, to look at intently, or at many things. *Makitá*, to be seen. *Makakitá*, to see (casually). Ex.: *Akó'y nakakikitá* (I am able to see). *Akó'y nakakitá nang isang táuo diyán* (I saw a person there). *Nakitá mo bagá siyá?* (Did you see him [her]?) *Hindi, nájun't makikitá ko sana*, (no but I may be able to [see]). *Magkakitá*, to be deceived by the sight. Ex.: *Nagkakakini kitá akó?* (Do I see visions?) *Nagkakakinikitaan akó* (My sight deceives me). *Nagkakinitaan akó* (My sight deceived me).

To hear (by listening).

*Duningig*. (Already explained.)

To feel; to touch.

*Humipò. Maghipò*, to touch much. *Ang hipòin*, what touched.

To smell of.

*Umamoy*. Ex.: *Amoyin mo itó* (smell this). *Muamoy*, to smell casually. Ex.: *Naaamoy mo bagá ang bauṅoy isinasambilat nang maṅṅá bulaklak?* (Do you smell the fragrance shed by the flowers?) *Makaamoy*, to be able to smell something. *Nakaamoy ka?* (Can you smell anything?) *Asó*, smoke. *Lumaisap. Ang lasapin*, what tasted. *Makalaspap*, to taste (casually); also to cause a relish.

To taste; to relish (purposely).

XIV. Some roots denoting passions and emotions of a certain kind are conjugated by *um*, when the idea of voluntary action is expressed. Other roots of this nature are conjugated by *mag*. When casual, ideas of emotions, etc., are expressed with *ma*. Ex.:

To love.

*Sumintá*. (Already explained.) Of Sansk. origin, through Malay. *Lumitṅay* is a synonym, now rare.

To care for; to desire; to wish.

*Umibig. Magibig*, to long for. *Magibig*, to like each other (two)

- the fact. *Maibigín*, an amorous man; a flirt. *Makaibig*, to care for naturally. *Kaibigán* (abst.), love, desire. *Ang kaibigan* (note accent), the friend. *Ang kinaibigan*, what loved. *Kaibigibig* (adj.), amiable; loving. Absolute, *ibig*. *Anó ang ibig mo?* (What do you wish?) *Ibig mong sumama sa ákin?* (Do you wish to go with me?) *Mañibig*, (1) to like many; (2) to flirt habitually; (3) to care first for one thing and then another. Ex. with *ibig*, T. P.: *Ang tinay na pagibig hangán sa lodi matamis* (True love is sweet to the end).—446. *Kung tapat ang pagibig, mapait man ay matamis* (When love is real even bitter is sweet).—447.
- To caress; to fondle. *Umirog*. *Ang irogin*, the person caressed. *Mairogin*, an affectionate person. *Ang biyaya't irog sinang wakalalamáy* (gifts and caresses gain over what can not otherwise be gained).—T. P. 144.
- To like; (2) to desire. *Pumita*. *Mapitahin*, a desirous person. *Ay ang pita nang Uob ko* (It is the desire of my heart). *Magpita ka sa kaniya nang anómang ibig mo* (Ask him for anything you wish). *Pithaya* is a rather rare synonym. *Pumithaya*, to like; to desire.

XV. *Um* used with *sa*, "at," "in," denotes permanency in any place. Ex.: *Ang mañipá Amerikano sangmasa sangkapuhan* (The Americans are settling permanently in the archipelago).

XVI. *Um* is also used in some places to express the idea that what may be signified by the root is taking place here, there, and everywhere; the idea of confusion being inherent. Ex.: *Umáway (or anáway) doin* (all is quarreling there). *Umasina (asatin) dito* (everyone is getting married here).

*Um* is also used for the imperative in Manila, the tenses being distinguished by adverbs of time, but this is probably due to the fact that the speakers of Tagalog in Manila generally have some knowledge of Spanish, which confuses their grasp of the nice distinction of tense in pure Tagalog.

XVII. *Um*, used with some roots indicating certain actions means to be occupied in a matter, although perhaps not actually performing the act indicated. Ex.: *Sumusulat si Juan* (Juan is busy with writing).

#### IRREGULARITIES.

XVIII. In some parts of the Tagalog region the present tense of the indefinite with the primary idea (besides the regular formation with *unghu* and the reduplications of the first syllable of the root), is sometimes expressed by the particle *na* prefixed to the root. Ex.:

To read.

*Bumasa*, from Sansk. *wáchā* "word," "discourse." There are three forms of the present indef. with primary idea. Ex.: *Akó'y nabasa* (I am [or was] reading). *Akó'y*

*nabasa'y nakatúlog akó* (I was reading and fell asleep). *Namasa akó* (I am reading). *Bungmabasa akó* (I am reading). (See tables for other tenses.) *Ang basahin*, what read. *Ang basahán*, the person read to. *Basahán*, professor, lecturer. *Magbasá*, to read much, or by many. *Ang pagbasa*, the act of reading. *Mababasa*, anything legible. Ex.: *Nabasa mo na ang librong ipinahiram ko sa iyó?* (Had you [have you already] read the book I lent you?) *Hindi ko pa nabasa* (I have not finished reading it yet). *Magpabasa*, to order to read. Ex.: *Nagpabasa ang manṅáral sa manṅá batà* (the teacher is ordering the children to read). *Mabasahin*; *mamamasa* or *palabasa*, reader. *Tagabasa*, reader by occupation. *Basa* is also applied to a gravestone. *Bumasá* (from *basá*), is "to wet, to moisten." This last is evidently a Malayan word; Malay, *basahku*, to wet or moisten. *Basa* (from Sansk. *wáchá*) means language, speech, in Malay, while *bacha* has been selected to represent the idea of reading.

To write.

*Sumúlat* (from Arabic *s'urat*, a chapter of the Koran, through Malay)

- siyang susulatan niyá* (this paper is for him to write upon [fut.]). *Magsulat*, to write much or by many. *Magsulatsulatan* (dim.), to write a little; to scribble. Ex.: *Nagsulatsulatan akó* (I am writing a little; I am scribbling). *Manúlat*, to write as an occupation. *Ang manunúlat*, the clerk; writer. *Ang panúlat*, the pen, stylus, brush, etc. (See also under *maka*, *magpa*, and *maki*). *Mapagsúlat*, a person who writes much.
- To eat. *Kumain*. (Already explained.) Ex. with na: *Nukain siyá* (he is eating). *Kungmakain siyá* (he is eating [regular form]).
- To buy. *Bumili*. (Already explained.) Ex.: *Nabili akó nang damit* (I am buying some clothes). Also *tungmibili akó nang damit*.
- To obey; to follow. *Sumunod*. *Nasunod siyá*, he is obeying or obeys. *Ang sundalong sumunod*, *sunorin siyá kun oficial* (the obedient soldier will be obeyed when an officer himself). *Magsunoran*, to follow each other. *Magsunodsunod*, to follow in rapid succession (many). *Magsumunod*, to follow closely, also two children born in succession. *Magkasumunod*, to follow wherever another may go, or to obey implicitly. Ex.: *Nagkakasumunod ang sundalo sa punong niyá* (the soldier follows his officer wherever he goes). *Sino ang pinagkasumundán mo?* (Who are you obeying so implicitly?) *Ang punong ko* (my commander). *Ano ang ipinagkakasumunod mo [ninyó] sa kaniyá?* (Why do you [ye] obey him so implicitly?) *Akó'y sundalo, pó* (I am a soldier, sir).
- To resist; disobey; contradict; contend with. *Sumitay*. *Nasúay siyá*, he is disobeying. *Magsúay*, to disobey, etc. (much). *Masúay*, disobedient; contradictory. *Magsuayan*, to contradict each other. *Magsisúay*, to disobey (many). *Kasuayan*, disobedience.
- To show anger; (2) to turn aside from. *Tumibog*. Ex.: *Natábog siyá* (he shows anger; he is turning aside).
- To stand up; to rise to the feet. *Tumindig*. *Natindig siyá* (he is rising to his feet). Verb has already been explained.
- To sit down. *Umupó*. *Naupó silá* (they are sitting down). Verb has already been explained.
- To look at. *Tumingin*. *Natingin akó* (I am looking). Verb has already been explained.

XIX. Bisyllabic (two-syllabled) roots commencing with *b*, *k*, *p*, *t*, or a vowel, generally admit of a similar irregularity in the imperative, past, and present tenses; *n* being prefixed to vowel roots for the past and present tenses and *m* for the imperative, while the initial letter of *b*, *k*, *p*, and *t* roots changes to *n* for the past and present tenses, and to *m* for the imperative.

To read.

*Bumasa*. Ex.: (Irreg.) *Masa ka*; (Reg.) *Bumasa ka* (read). (I.) *Nasa akó*; (R.) *Bungmasa akó* (I read [past tense]). (I.) *Nanasa akó*; (R.) *Bungmabasa akó* (I am reading). The other tenses are regular. Ex.: *Nakabasa akó* (I had read). *Babasa akó* (I shall read). *Makabasa akó* (I shall have read). *Ang pagbasa*, the act of reading.

To capture.

*Bumihag*. *Kabihagan*, captivity. Same as foregoing.

To take.

*Kumuha* (partly explained before). Imp., *Maha ka*; *kumuha ka*; *kuha ka* (take). Past, *Nuha akó*; *kungmuha akó* (I took). Pr., *Nimuha akó*; *kungmakuha akó* (I am taking). Plp., *Nakakuha akó* (I had taken). F., *Kukuha akó* (I shall take). F. P., *Makakuha akó* (I shall have taken). *Mañguha*, to take habitually. *Ang pangunin*, what taken habitually. (Note that the *n* is all that remains of *kuha*.) *Makakuha*, to be able to take. Ex.: *Nakuha nilá iyang mañgá buñga* (they were able to take that fruit [pl.]).

To go for; to bring; to call.

*Kumáon*. Conj. like *kumuha*. (Already explained.)

To enter; to come in; to go in (voluntarily).

*Pumások*. *Mások ka*; *pumások ka* (come in). *Nások siyá*; *pungmá-sok siyá* (he went in). *Nanások*

- To pluck; to gather, as flowers. *mū* (Juan told Pedro to get into his clothes). *Nagpapások si Pedro nang damū* (Pedro put on the clothes). *Makapagpapások*, to be able to order another to go in. *Pumitás*. (Already explained.)  
 Conj. like *pumások*.
- To tempt; to try. *Tumuksó*. Imp., *Muksó*; *tumuksó* (tempt, try). Past, *Nuksó*; *tungmuksó* (tried). Pr., *Nunukso*; *tungmutuksó* (trying). Plp., *Nakatuksó* (had tried). F., *Tutuksó* (shall, will try). F. P., *Mukatuksó* (shall, will have tried). *Ang pagpagtuksó*, the trying, tempting. *Magtuksó*, to tempt much or many. *Ang tuksóhin*, the person tempted. *Ang pagtuksóhin*, the person greatly or many times tempted. *Ang ituksó*, the cause or means of temptation. *Ang ipagtuksó*, the cause or means of great or repeated temptation. *Ang tuksóhan*, the place of temptation. *Ang pagtuksóhan*, the place of much or repeated temptation. *Magtukso-tuksóhan* (dim.), to tempt a little, or in mockery. *Manuksó*, to tempt habitually. *Ang manunuksó*, the tempter; temptress. *Magpanuksó*, to tempt frequently and a great deal. *Ang ipanuksó*, the cause or means of the foregoing. *Ang panuksóhan*, the place corresponding to foregoing. *Magpakatuksó*, to tempt strongly. Ex.: *Anó ang ipinagpakatuksóhan (ipinakagpagtuksóhan) nilá?* (Why were they so strongly tempted?)
- To peck (as a bird). *Tumukd*. Conj. like *tumuksó*. Apparently applied to bite of snake. Ex.: *Siyá'y tinukd nang ahas* (he was bitten by the snake).
- To leave; to go away. *Umalis*. Imp., (I.) *Malis ka*; (R.) *umalis ka*. Past, *Nalis akó* (I.); *Ungmalis akó* (R.) (I left, went away, etc.) Pres., *Nanalis akó* (I.); *ungmaalis akó* (R.) (I am going away, leaving, etc.). Plp., *Nakalis akó* (I had left). Fut., *Aalis akó* (I shall leave). F. P., *Makaalis akó* (I shall have left). *Ang pagalis*, the leaving. (This root has already been partly explained.)
- The following roots are conjugated like *alis*:
- To ascend. *Umakyat*. *Ang inakyat*, what ascended or the person ascending. *Ang iakyat*, the cause. *Ang akyatán*, the place.

- Not to wish. *Umayao*. Ex.: *Paayao ka* (say you do not wish to). *Bakit siyá napaayao?* (Why did she say she did not wish to?)
- To go for water with a pitcher.  
To drink. *Uinigib*.  
*Uminum*. Imp., *Minum ka*, drink. Malay *minum* means "to drink." (This verb has already been explained.)
- To turn back; to go back; to fall back; to retreat. *Umirong*.
- To return; to come back. *Umuu*.
- To lead; to go ahead. *Umuná*. (Already explained.)
- XX. Some polysyllabic (of more than two syllables) roots beginning with *b*, *k*, *p*, *t*, or a vowel, are conjugated with the particle *man* (q. v.).
- XXI. Some sixty-six polysyllabic verbal roots commencing with *pa* replace the first syllable with *na* in the past and present and with *ma* in the imperative and future. In the present and future tenses the *second* syllable of the root is reduplicated and *not* the first. This conjugation resembles but is not identical with *man*. There are also some euphonic vowel modifications. (See tables for synopsis of conjugation.)
- The verbal roots, which are conjugated in this manner, are the following:  
To verbalize these roots, change initial *p* to *n* or *m* as required for tense of indefinite.
- To rise early. *Paagá*, from *agá*, "morning."
- To profit; to make (in business). *Pakinábang*. Probably from a lost root *tábang*, which still exists in Bicol and Visayan, with the meaning "to aid; help; succor;" and the prefix *paki*, def. of *maki*.
- To listen to (with attention). *Pakinig*. To listen to much, *maggapakinig*.
- To solicit or urge (for good or evil). *Pakiisap*, from *isap* and *paki*, def. of *maki*.
- To bathe one's self; to take a bath. *Paligò*. *Magligò*, to bathe another; also *maggpaligò*. Syn. *pambo* (rare). *Maligòka* (take a bath). *Paliguan mo ang cabayo* (wash the horse).
- To swell. *Pamagá*, from *bagá*, "a tumor, abscess," and *pan*.
- To dwell; to live in a house. *Pamáhay*, from *báhay*, "house," and *pan*.
- To swell up (as a sting); also to swell badly. *Pamanghid*, from *panghid*, "to swell" (the nerves), and *pan*.
- To supplicate; (2) to ascend into a house for important reasons. *Pamanhik*, from *panhik* and *pan*.
- To wag the tail (as a dog). *Pamáppoy* (rare). Seiple thinks may be from lost root *payppoy*, variation of *paypay*, "fan." *Mamáppay*, to fan one's self or another. Usual word "to wave" is *pumaspis*. *Paspasin mo ang bandila* (wave the flag).
- To incite; to provoke. *Pamongkati*. Ex.: *Pinamongkathian tayo nasa presidente municipal sa*



	a variation of <i>pongká</i> , "to incite to a quarrel," and <i>pan</i> . This root is said to be of Chinese origin.
To offer; to dedicate.	<i>Panagano</i> . Seiple says from Vis. part. <i>panag</i> and <i>ano</i> , "what."
To envy.	<i>Panaghili</i> . Seiple also gives this as from <i>panag</i> and <i>hili</i> , "envy." Ex.: <i>Houag kang managhili sa kapua mo tauo</i> (Do not envy your neighbor). Syn. <i>panjimbolo</i> (rare).
To sigh; (2) to whistle.	<i>Panaghoy</i> , from <i>taghoy</i> , "to pant, to breathe hard," and <i>pan</i> .
To dream.	<i>Panaginip</i> , from <i>ginip</i> and <i>pana</i> , a combination found by Seiple in but four words of polysyllabic structure. Ex.: <i>Nananaginip ka bagá?</i> (Are you dreaming?) Syn. <i>Banapantilog</i> , from <i>tilog</i> , "sleep."
To put one's self under the control of another.	<i>Panagisyò</i> , from <i>tagisyò</i> and <i>pan</i> . The ultimate root is <i>syò</i> with the same general meaning.
To pray.	<i>Panalanjin</i> , from <i>dalanjin</i> and <i>pan</i> .
To trust; to confide.	<i>Panaliq</i> , from <i>salig</i> . Ex.: <i>Siyá ang sinasaligan ko, kaya akó matipang</i> (I trust in him, and am brave for that reason). <i>Pinapanaligan mo</i> ( <i>panaliganin mo</i> ) <i>ang Dios</i> (let your trust be in God [trust in God]).
To vanquish; gain; conquer; win.	<i>Panalo</i> , from <i>talo</i> and <i>pan</i> . <i>Sino ang nanalo?</i> (Who was the winner?) <i>Tumalo</i> , to dispute (one). <i>Magtalo</i> , to argue (two, etc.). <i>Manalo</i> , indef. of <i>panalo</i> . <i>Magpatalo</i> , to allow one's self to be conquered. <i>Patalo</i> , to consent to be vanquished. <i>Makitalo</i> , to interfere in a dispute. <i>Ang mananalo</i> , the winner; conqueror. <i>Ang talonan</i> , the vanquished.
To sing funeral songs.	<i>Panambitan</i> , from <i>sambit</i> , "funeral song," <i>an</i> suffixed and <i>pan</i> .
To descend by stairs or ladder; (2) to spend; to use up.	<i>Panángog</i> . Seiple gives a Panay-Visayan root <i>naog</i> , but the Samar-Leyte dialect seems to lack this word. Ex.: (Tag.) <i>Pumanángog</i> , to descend a ladder (also, to go or come down stairs). <i>Magpanángog</i> , to do the above much. <i>Magpapanángog</i> , to order the above to be done; to use up; to spend. Ex.: <i>Nagpapanángog nang ari ang narurukhá</i> (The property has been used upon account of poverty). <i>Napanapanángog akó nang limang pìsos</i> (I have spent five pesos). Also with <i>na</i> . Ex.: <i>Ang napanángog sa ákin ay limang pìsos</i> (The amount of my spending was five pesos). <i>Magpanángog</i> also means to bring some-

- thing down stairs or by means of a ladder. *Ang ipanalog*, what brought down. *Magpapagpang*, to order something to be brought down thus.
- To sit down (with the feet crossed and knees apart). *Panasilâ*, from *silâ*, with same meaning with *mag* and *pan*. Seiple thinks *pana* a root, but it may also be from the indef. *Ang pinanasibaan*, the person sat down before, or the place.
- To promise; to resolve. *Panata*. *Ang panatahin*, what promised. *Ang panatahan*, the person promised. Syns. *Panjakò*; *Tumandang*. The roots *talagâ* and *panatan* have somewhat similar meanings.
- To persevere; to persist; to last. *Panatili*, from *tili*, idea of propping up; and *pana*.
- To penetrate (as water). *Panitim* (from *itim*? and *pan*). Seiple gives *tiyim* as the root, meaning "to ooze into; to leak." Noceda gives *panayitim* as the word. Ex. *Mapanayitim sa liob ang masamang asal* (The evil habit penetrates the heart).
- To be able to do. *Pangyari* (from *yari* and *pan*). *Kapangyarihan*, powerful; omnipotent. *Kapangyarihan*, power; faculty; authority. Ex. *Mayroon siyangkapangyarihan* (he has power [or authority]). *Wala siyang k.* (He is without a). *Wala akong k.* (I am without a). *Mangyari*, to be possible. Ex. *Hindi mangyari* (It can not be). *Hindi mangyaring di ako pumaroon* (I can not possibly keep from going there). *Mangyari bagang di ako pumaroon?* (Is it not possible for me to keep from going there?) *Ano't di mangyari?* (Why should it not be so?) *May mangyari doon sa bahay niya* (Something has happened in his house overthere). *Sikat mangyari* (Suppose it may happen?) *Di sikat mangyari* (It should not happen). *Mangyari na* (It will indeed be possible). *Yari* alone means done; finished; completed. Ex.: *Yari na ang salot* (The letter is already finished).
- To kneel down; to kneel. *Paniklahod*. (Already explained). Syn. *Lumuhod*.
- To prop with the hand. *Panin*. *Ang pinanin*, what propped thus. *Magpinin*, to put out the hands in order to rise; (2) also to stamp or print. *Tinan mo ang papel*, stamp or print it on the

- paper. Root *tiin* and *pan*. *Tiin* means "to prop oneself with hands and feet in order to rise."
- To think; also "to regret." *Panimdim* (from *dimdim* and *pan*). This root is *domdom* in Bicol.
- To squat. *Paninkayad* (from *inkayad* and *pan*). Also *tumingkayad*, with same meaning.
- To believe; to confide in; to trust. *Paniwala* (from *tiwala* and *pan*). *Ang katiwala*, the confidant; bosom friend.
- To guide; to lead. *Panógot*.
- To accomplish the will. *Panolos* (from a lost root, *tolos*, suggests Seiple, who cites the Javanese word "*tulus*, sincere; faithful; loyal, etc." and adopted in Malay). Ex.: *Hindi akó manolos kumain, at ang nasasakít akó nang lagnat* (I can not force myself to eat, because I am sick with fever).
- To view (as a spectacle); to gaze at; to sight; to behold; to look at from far off; to view with astonishment. *Panóbod* (from *nóbod* and *pan*). *Manóbod*, to look at what contents and gives pleasure. *Ang pinanóbod*, what beheld.
- To make water. *Panúbig* (from *túbig* and *pan*).
- To lodge. *Panuluyan* (from *túloy* and *pan*). *Ang panuluyanan*, the lodging place; also *ang tuloyan*. *Ang ipanuluyan*, the cause or person for whom lodging is looked for. *Magpapanuluyan*, to give another lodging. *Ang papanuluyanin*, the person given lodging. *Tumúloy* to lodge. *Magtúloy*, to lodge many or much. *Ang tuluyan*, the lodging place. *Ang pagtuluyan*, the lodging place of many or much. *Ang itúloy*, the cause. *Ang ipagtúloy*, the cause of many or much. *Magpatúloy*, to give lodging. *Ang patuluyin*, the person given lodging. *Ang patuluyan*, the place where given lodging. *Ang papagpatuluyin*, the person given much lodging. *Ang maná papagpatuluyin*, the persons given lodging. *Ang pinagpatuluyan*, the lodging houses. Ex.: *Sino ang nanunuluyan sa báhay mo?* (Who is the lodger at your house?) *Isang mahirap na pinatúloy ko sa áking báhay* (a poor man whom I have allowed to lodge at my house).
- To wait upon the pleasure of another; to flatter; (2) to serve. *Panuyò* (from *suyò* and *pan*). See *panagisuyò*.
- To promise. *Panṅakò* (def.); *manṅakò* (indef.). Syn., *panala*. From *áko*, "security," and *pan*.
- To dare; to venture. *Panṅahás*; *manṅahas* (probably from *dahás*, "idea of bravery," and *pan*). Seiple points out that the

- regular formation should be *panahás*. In Bicol, *dahás* means violence; force.
- To become tired from much standing or being in the same position a long time. *Pan̄gálay*. Ex.: *Nangangálay ka na?* (Are you tired already?) *Hindi pò* (no, sir). The roots *ngálay*, *hingálay*, *ngálo*, and *ngimi* have about the same meaning.
- To become thin; emaciated. *Pan̄galírang* (greater than *yayat*). Syn., *pan̄gatigang*. Root, *ngalírang* and *pan*.
- To become numb (as the arm or leg from inaction); to "go to sleep." *Pan̄galo* (from *ngálo*, "idea of pain from fatigue"). Syn., *ngimi*.
- To fold the arms. *Pan̄galokípkip* (from *halokípkip*, to cross the arms). Var., *pan̄halokípkip*. Ult. root, *kipkip*. Ex.: *Kumípkip*, to lay the arm or leg upon anything. *Bákit ka nan̄gan̄galokípkip?* (Why are you folding your arms?) Sciple shows that *halo* often prefixes roots composed of two identical syllables.
- To rest the face upon the hand; to bury face in hands. *Pan̄galumbabà* (from *ngalumbabà* and *pan*). Var., *ngayumbabà*. *Tauong mapan̄galumbabà*, a melancholy person.
- To apprehend; to dread. *Pan̄gamba* (less than *pan̄gámb* or *tákot*). From *gamba*, "idea of dread," and *pan*.
- To bear a child; to lie in. *Pan̄ganak* (from *anak*, "child," and *pan*).
- To be with child for the first time. *Pan̄gánay*.
- To dread. *Pan̄gánib* (from *gánib*, "idea of being in danger"). (Greater degree than *pan̄gamba*.)
- To look in mirror or other reflecting surface. *Pan̄ganinó* (from *aino*, "image, shadow," and *pan*).
- To hurt; to damage; to malign; to make ashamed. *Pan̄ganyaya* (from *anyaya* and *pan*). *Makapan̄ganyaya*, to cause damage. *Pan̄ganyayang táuo*, a person who destroys property, maligns, etc. *Anyang táuo*, a lazy person. *Makapan̄ganyaya* (adj.), harmful; hurtful; slanderous.
- To talk in sleep; to dream. *Pan̄gírap* (from *árap*, "idea of dreaming," and *pan*).
- To humble or abase oneself. *Pan̄ganyapapà* (from *nganyapapà* and *pan*).
- To make love; to woo. *Pan̄gíbig* (from *ibig* and *pan*). See *ibig*.
- To be jealous. *Pan̄gibaghá* (from *baghá*, "idea of jealousy;" still found in *panibaghá*, "jealousy").
- To tremble; to shudder. *Pan̄gílibot* (from *kilábot*, "idea of trembling").
- To warn; to guard oneself; to sneak away. *Pan̄gílag* (def.); *man̄gílag* (indef.); both from *ilag*. *Umilag*, to flee. *Magílag*, to draw aside; to avoid. *Pan̄gílagan mo ang man̄gá táuon̄g walang pinagaralan* (avoid men without education [breeding]).

To be scornful.	<i>Pañgilap</i> . Seiple thinks may be from <i>silap</i> , "idea of a wordy quarrel," and <i>pan</i> .
To keep holidays.	<i>Pañgilitn</i> (from <i>ñgiling</i> , "idea of observing holidays [fiestas], etc.," and <i>pan</i> ). Seiple observes that the final <i>g</i> of the root has been dropped, but this may be accidental.
To become numb (as the arm or leg from inaction); to "go to sleep."	<i>Pañgimi</i> (from <i>ñgimi</i> ). Syn. <i>pañgalo</i> .
To tremble (much with cold or fear).	<i>Pañginig</i> (from <i>kinig</i> , really <i>kingig</i> ). <i>Kuminig</i> , to tremble with cold or fear. <i>Magkinig</i> , to tremble much thus. <i>Makinig</i> , to be trembling thus [state]. <i>Mañginig</i> , indef. of <i>pañginig</i> . <i>Makapañginig</i> , to cause to tremble with cold or fear.
To feel a tingling pain in the teeth.	<i>Pañgñgiló</i> (from <i>pañgiló</i> , itself from <i>ñgiló</i> , a tingling pain in the teeth).
To shake (as from the ague).	<i>Pañgiki</i> (from <i>ñgiki</i> ). <i>Akó'y nañgñgiki</i> (I am shaking).
To precede (as in room or street); to commence; to start or begin.	<i>Pañgma</i> (from <i>una</i> , "first," and <i>pan</i> ).
To lose in trade, business, or barter.	<i>Pañgulagi</i> (from <i>ñgulagi</i> , a loss in business, and <i>pan</i> ).
To talk.	<i>Pañgásap</i> (from <i>ásap</i> and <i>pan</i> ). Ex.: <i>Hindi ka makapañgásap?</i> (Can't you talk?) (See <i>ásap</i> , already partly explained).

#### DIMINUTIVES IN "UM."

*Um* verbs are made diminutive by the repetition of the root if bisyllabic, or the first two syllables if longer. Ex.:

To run.	<i>Tumakbó</i> . <i>Tumakbo-takbó</i> , to ramble; to run a little.
To rain.	<i>Umulan</i> . <i>Umulan-ulán</i> , to drizzle. In ordinary composition the hyphens are generally omitted.

#### THE VERBALIZING PARTICLE "MAG."

The particle *mag* is used to verbalize roots, as a general rule, either when a definite object is held in view or else when the verb does not require an object to express intensity (sometimes plurality) with roots which are verbalized in the simplest sense with *um*. *Mag* has also a reciprocal (mutual) idea, *an (nan)* being usually suffixed.

*Mag*, which is always a prefix, changes to *nag* in the present and past tenses. The first syllable of the root is reduplicated for the present and future tenses. *Maka* and *naka*, which are used to indicate the second future perfect and pluperfect, respectively, retain *mag*, the definite of *mag*, with the root, as they are also independent particles when used alone. In this respect, and also in the retention of the particle in front of the reduplicated initial syllable of the root in the future tense, all particles differ from *um*. (See the table for conjugation of *mag* roots.)

1. *Mag*, prefixed to roots which admit *um* and which do not change the meaning with *mag*, signifies plurality either of persons or acts, this being the general meaning imparted by this particle. *Mag (nag)* sometimes throws the accent upon the last syllable of a root. Ex.:

To guard; watch for.

*Tumanod.* *Magtanod*, to guard much or by many. *Ang tanoran*, what guarded. *Ang pagtanoran*, what guarded much or by many. *Ang itanod*, the cause of guarding. *Ang ipagtanod*, the cause of guarding much or by many; also the person for whom guarded, if there be a person concerned.

To sit down.

*Umupó.* *Magupó*, to sit down (many).

Among other verbs may be mentioned *magbasá*, to read much or by many (*bumasa*); *magkain*, to eat much, etc. (*kumain*); *maggiik*, to thresh (*gumiik*); *maginum*, to drink much, etc. (*uminum*); *maglakad*, to walk much, etc. (*lumákad*); *magsulat*, to write much or by many (*sumúlat*); *magtakkó*, to run much or by many (*tumakkó*); *magtañgís*, to weep much or by many (*tumañgís*), and *magtuksó*, to weep much (*tumuksó*); all of which verbs have been heretofore explained.

II. Those roots which do not admit *um* as a verbalizing particle are not pluralized by *mag*, but simply verbalized in the primary sense. Besides others, all roots beginning with *m* fall in this class on account of cacophony (harshness) with *um*.

To grind (as grain).

*Magbayó.* *Ang bayín*, what ground. *Ang bayohan*, the grinding place.

To enhance.

*Magmahal.* *Ang minamahal*, the esteemed, etc., person. Ex.: *Ang banal na táuo ay minamahal* (the just person is esteemed). *Mamahal*, to rise in value. Ex.: *Namamahal ang lakó* (the merchandise is rising in value). *Maçpakamahal*, to esteem highly. Ex.: *Pinagpakamahal ko sa kaniyá* (I do esteem him highly). Also with *maka* alone. Ex.: *Pinakamahahal ko sa kaniyá*. *Makimahal*, to act like a noble person. *Mapakimahal*, to arrive at a state of being esteemed. *Kamahalan*, dearness; nobility, etc.

To think with care.

*Magmahang.*

To see well (purposely).

*Magmalas.* To see well, casually, *makamalas*.

To inherit.

*Magmana.* *Ang pagmanahin*, what inherited. *Ang magkamana*, to leave property. *Ang ipamana*, the estate. *Ang pamana*, the inheritance (verbal noun). Ex.: *Itó ang pamana sa ákin nang amá ko* (This was my inheritance from my father). *Ang pagmanahan*, the heir. *Makimana*, to ask for an inheritance.

To note; to experience.

*Magmasid.* *Ang mapagmasid*, the person who notes or experiences.

To start; to commence.

*Magmuld.* *Mulán mo itó*, commence this. Used only thus in imperative and past indicative. As "proceed" it is used in past and present.

	<i>Ang pinagmumulán</i> , the point from which proceeding. <i>Mulá</i> as prep. means "from; since."
To recall to memory.	<i>Magmuli</i> . Also means to open the eyes widely; and to look at well.
To cheapen; insult; dishonor.	<i>Magmura</i> . <i>Mamura</i> , to lower in value. <i>Ang murahín</i> , what cheapened, or who insulted, dishonored, etc. <i>Magpakamuramura</i> , to despise intensely. <i>Magmurahan</i> , to insult mutually. <i>Ang hokoman ang pinagmurahan nilá</i> , they insulted each other in the court room.

There are comparatively few verbal roots beginning with *m* in the Tagalog. The foregoing are nearly all that are in common use. A few others are to be found, which will be noted later, used with other particles.

III. Roots which change the meaning with *am* and *mag* are pluralized in two ways with *mag*. If the final syllable of the root is accented normally the first syllable of the root is added *extra* in all tenses, but if the accent is not normally upon the last syllable of the root, plurality is expressed by changing the accent to the final syllable. It should also be noted that the meaning *changes back*.

To buy.	<i>Bumili</i> . <i>Magbili</i> , to sell. <i>Nagbibili akó</i> , I am selling. <i>Nagbibibili akó</i> , I am buying much. This form is now rare, <i>man</i> (q. v.) being generally used. Ex.: <i>Namimili akó</i> (I am buying much).
To teach (as a doctrine).	<i>Umáral</i> . <i>Magáral</i> , to learn; to study. <i>Magaral</i> , to teach much; to preach. Now generally replaced by <i>man</i> . Ex.: <i>Manáral</i> , to preach.

The reduplication of a bisyllabic root or the first two syllables of a polysyllabic root intensifies plurality with *mag* roots. This same construction with *am* roots indicates diminutives. *Mag* roots add *an* (*han*) to express diminutives or reciprocal verbal actions, which have to be distinguished by the context, meaning, etc. Ex.:

To think.	<i>Magisip</i> . <i>Magisipisip</i> , to think deeply; profoundly.
To meditate.	<i>Magnilay</i> . <i>Magnilaynilay</i> , to meditate profoundly. <i>Manilay na táno</i> , a considerate person. <i>Manilay</i> , also means to fish. <i>Panuilayan</i> , a fishing canoe.
To follow; to obey.	<i>Sunmuod</i> . <i>Magsunodsunod</i> , to follow in rapid sequence (many).

IV (a). Roots which may admit the idea of more or less take an additional repetition of the first syllable to signify intent or plurality. If the entire root be repeated the plurality is intensified. Roots of three or more syllables repeat only the two first, according to the general rule in Tagalog. Ex.: *Nagsasampá akó sa kapiñbahay ko* (I have cursed my neighbor many times). *Nagsasampasampá akó sa kapiñbahay ko* (I have cursed [slandered] my neighbor times without number).

(b) *Mag* and the doubled root in certain cases signify the performance of an act and its opposite. Verbs expressing an unsteady motion or quick change of position are also formed in a similar manner. (c) In the present

- tense *nag* may be dropped, being replaced by the reduplicated initial syllable of the primitive root. Some *um* verbs have this form also. Ex. (b):
- To pass. *Dumaan. Magdaan*, to pass many times or by many. *Magdaandaan*, to pass and repass many times. *Daanán*, a made road. *Di madaanan*, impassible. *Makaraan*, to be able to pass. *Magparaan*, to allow to pass. Ex.: *Paraanin mo akó* (let me pass). *Hindi ko pararamin hangan di mo akó bibigyan nang kaunting tubig* (I will not let you pass until you give me a little water). *Daan* also means "hundred.
- To go or come out. *Lunabás. Maglabás*, to take out. *Maglabastabás*, to go out or come in (many times).
- To turn over. *Magbaligtad. Magbalibaligtad*, to turn over. Ex. (c): *Babalibaligtad ang may sakit sa hihigán* (the sick man is turning over and over in bed).
- To stagger; to reel. *Magbalingbaling. Babalingbaling* *yaong táo*, that man yonder is reeling. *Magpapagbalingbaling*, to be staggering from walking, etc. Ex.: *Pinapagbabalingbaling mo akó nang paghánap sa iyó* (I am ready to fall from looking for you. Syn. *Magpatingpating*.
- To shift about; to change continually; to turn over continually. *Magbilingbiling*. Ex.: *Bibilingbiling mandín siya* (he is shifting about). *Bibilingbiling ang loob ko* (I have my doubts). *Bibilingbiling ang may sakit sa hihigán* (the sick man is twisting and turning in bed).
- To wander about aimlessly. (*um*). *Sumalingaling. Susalingaling siya* (he is wandering about aimlessly).
- To stagger. *Magsuraysuray. Susuraysuray siya?* (Is he staggering?) *Opó, ang lasing ay susuraysuray kung lumákad* (yes sir, a drunken man staggers when he walks).
- To tiptoe about; to walk on tiptoes. *Tumáad. Magtiadtad*, to tiptoe about much. *Titiadtad akó* (I am walking about on my tiptoes).
- To bend over. *Umákod. Magákod*, to bend over much. *Maukod*, to be bent over. *Magukodukod*, to walk bent over or waveringly. *Ukoduákod siya* (he walks bent over). *Ukoduákod yaong matanda* (that old person walks haltingly).
- To move (*c*). *Kumába. Magkibokibó*, to move much.
- To walk with the head on one side (*c*). *Magkilingkiling. Iyang batà'y kiki-*  
*lankilankil* (That child



To wobble (c). *Kumunday. Magkindaykinday, to wobble much. Syn. Magkindingkinding.*

V. *Mag* is also used to express personal actions which may be dual or plural in character, reciprocity or mutuality being implied. If the plurality is to be intensified, the root is repeated, subject to the general rule for polysyllabic roots. Ex.:

To quarrel; to fight. *Magbabag. Ang pagbabag, the act of quarreling. Mapagbabag, quarrelsome person. Ang babagin, the person quarreled with.*

To assemble (purposely.) *Maggpulong. Ex.: Nagpupulong ang mgañá maginoo sa bayan (the "principales" of the town are assembling). Aná ang pinagpulongan kanila? (Why have they met?) Ang ipinagpulong niláy nang pagusapan ang pagdátang nang gobernador-general (The purpose of their meeting was to talk over the coming of the governor-general).*

To assemble; to meet (purposely). *Maglipon. Tumipon, to join (one). Magkatipon, to meet or assemble by chance (as a street crowd). Ex.: Nagkatipon ang mgañá táuo sa bahayko (Some people have happened to meet in my house). Ang katipunan, the assembly. Also the popular name of the well-known revolutionary society, the K. K. K. Ex.: Ang pinagkakatiipunan nang mgañá mararúmong (The meeting-place of the learned people—i. e., of learned societies, etc). Howag kang sumana't hindi nababagay sa isang dalayang pumaroon sa pinagkakatiipunan nang maraming lalaki (Do not accompany [him, her, or them] because it is not proper for a girl to go where there is a meeting of many men).*

Other verbs of this nature, all of which have been mentioned before, are *maghicadag, to separate mutually; magpisao, to associate; magkitá, to see each other; magsama, to accompany each other; magtalo, to argue; and magpálap, to converse; to litigate.*

VI. The distinction between plurality, intensity, etc., and mutuality, reciprocity, etc., is sometimes made by a change of accent. Ex.:

To approach (one). *Lumápit. Maglápít, to draw near. Maglapít, to approach mutually. Malápit, near. Malápit siyá sa ákin (He is a relative of mine).*

To look at. *Kumitá. Magkitá, to look at each other. Magkitá, to look at many things; or to look at intently.*

VII. *Mag* verbalizes reciprocal actions of a nature admitting competition or rivalry, provided that no special emphasis is placed upon the conten-

- To become reconciled (two). *Magball* (also to speak in a friendly way). *Magpabali*, to become reconciled (many).
- To stir, mixing at same time; to shake. *Humald*. *Ang haloan*, what shaken; stirred. *Maghuld*, to mix two (or more) things together. *Ang ihald*, what mixed. *Ang haloan*, the mixing place, etc. *Ang hinald*, what shaken (past). *Ang ihinald*, what mixed (past).

VIII. Voluntary reciprocal actions of certain classes are also conjugated with *mag* prefixed to the root and *an* (*han*) (*nan*) suffixed. Ex.:

- To mock; jeer at. *Magbiró*. *Magbiroan*, to mock each other. *Makipagbiroan*, to mock greatly; to jeer at another viciously. *Birobiró*, *mapagbiró*, *palabiró*, all stand for degrees of being a jester, etc. *Magpalabiró*, to jest with a good deal. *Táuong biró*, an inconsiderate person.
- To suffer; to endure. *Dumalítá*. *Magdalitaan*, to suffer for each other, or mutually. *Magpakaalidalítá*, to suffer intensely. *Mapagdalítá*, sufferer. *Kadalítan*, suffering. *Di madalítá*, intolerable; insufferable.
- To kick. *Sumikad*. *Magsikad*, to kick much. *Magsikuran*, to kick each other. *Manikad*, to kick habitually. Also *magsumikad*, to work with rapidity. Synonyms for kicking: *Tumadyak*, *magtadyak*, *magtadyakan*, *tumindak*, *magtindak*, *magtindukan*.
- To curse. *Sumumpá*. *Ang sumpain*, who or what cursed. *Ang isumpá*, the reason or cause of cursing. *Magsumpá*, to curse much; also many at same time. *Ang pagsumpain*, who or what cursed thus. *Ang ipagsumpá*, the cause or reason for cursing thus. *Magsumpaán*, to curse each other. *Manumpá*, to curse habitually; also to take an oath. *Ang palasumpá*, the habitual curser; also the witness. *Ang panunumpá*, habitual cursing, or the oath taken. *Ang panumpaán*, the person administering the oath; also the place. *Ang ipanumpá*, the testimony given; also what sworn habitually.
- To help; to aid (another). *Tumúlong*. *Magtulong*, to help another much. *Magtuloŋgan*, to help each other. *Manúlong*, to help another often. *Manuloŋgan*; *magpanuloŋgan*, to help each other much or often. *Ang katúlong*, the aid; assistant; helper.

To use insulting or indecent language; *Magtuñgayao*. *Magtuñgayawan*, to abuse each other thus. *Manuñgayao*, to abuse or insult thus continually or habitually. *Mapagtuñgayao*, abuser; insulter.

Among other verbs of this description may be cited *magakatan*, to bite each other; *magbihagan*, to like each other; *maggabaan*, to cudgel each other; *magsintahon*, to love each other; *magsunoran*, to follow each other; and *magtawanan*, to laugh at each other. All of these have been mentioned before.

IX. In the use of *mag* to verbalize actions admitting reciprocity, care is necessary in noting their nature and the intent and purpose for which the actions may be executed, as there are local differences in this respect. Reciprocal verbs require an object which returns the action. (A) Thus, *mag* prefixed and *an* suffixed with a root which admits competition expresses rivalry. (B) If the action requires an object and rivalry is to be expressed, the suffix *an* should be repeated.

To jump. *Lumokó*. *Magloksó*, to jump much or by many. *Magloksohan*, to jump in competition. (This verb has already been explained.)

To look. *Tamúyín*. *Magtúyín*, to look at much or by many. *Magtúyinan*, to look at each other. (Heretofore explained.)

To push; to shove off (as a boat). *Tumúlak*. *Magtúlak*, to push hard or by many. *Magtúlakón*, to push against each other. *Magtúlakanan*, to push in rivalry or competition.

X. *Mag* and the reduplicated root form intensive reciprocal verbs which can only be distinguished from diminutives, verbs of feigning, mockery, imitation, etc., by the context. As usual, polysyllabic roots repeat the first two syllables only. Ex.:

To embrace. *Yamákap*. *Maggákap*, to embrace each other; to tie up to a post. *Maggakapákapan*, to embrace each other warmly; also means "to embrace a little, to pretend to embrace, to imitate embracing," etc.

Other verbs already cited are *magabatábatan*, to reach many things; to pass many things from hand to hand, etc.; *maghatáhatiran*, to send to each other, etc.; and *magtúñgintúñgiman*, to look at each other closely; to pretend to look, etc.

XI. *Ngá* may also be infixed with *mag*, forming *manñag*, the particle thus made imparting the idea of great plurality when prefixed to a root. Ex.:

To converse. *Vagásap*. *Manñagásap*, to converse (as a great crowd).

XII. Roots with *mag* may be used both with and without an object, the meaning varying more or less in such cases. Ex.:

To divide into equal parts. *Bamahági*. *Magbahági kayó!* Disperse! *Magbahági kayó nitong salapi* (divide this money).

XIII. Movement caused by an outside agency is expressed by *mag*. As will be remembered, self-movement is expressed by *um* (Par. XI, *um*). *Humañgo*, to pull out, take out, etc., is an exception to the rule. Ex.:

To fell trees; to blow trees down (as the wind).	<i>Magbual.</i> <i>Angbualin</i> , the tree felled. <i>Ang ibual</i> , the person felling, or wind. <i>Angbualan</i> , the place. <i>Ang pamual</i> , the instrument, i. e., ax.
To part from another; to go to a distance.	<i>Lamayô.</i> <i>Lumayô</i> , to remain left far away (by another). <i>Maglayô</i> , to part (two); also to remove anything to a distance. <i>Malayô</i> , distant; far.
To rise (voluntarily, as a bird).	<i>Tumâas.</i> <i>Magâas</i> , to raise; to lift up. <i>Mabâas</i> , high; tall; noted. <i>Kataasan</i> , height. <i>Kataastasan</i> , extreme height.

Among other verbs of like nature, which have already been explained, are *magalâs*, to take away; *maglâpôt*, to draw something near; *magpanôog*, to take or let anything down stairs or a ladder; *magpapak*, to take anything upstairs or up a ladder, etc.; *magsilâl*, to put anything in or into; *maglayô*, to set up; and *maglindig*, to stand anything upright.

XIV. Bodily voluntary actions affecting one's self only, or those permitted to be done, are expressed with *mag*. Those actions of like nature performed upon another take *um* (Par. XII, *um*). Ex.:

To whip one's self (as in penance).	<i>Maghampâs.</i> <i>Humampâs</i> , to whip another. <i>Magpahampâs</i> , to allow one's self to be whipped, etc. <i>Pahampâs</i> , to consent to be whipped. Ex.: <i>Huwag kang pahampâs sa sinoman</i> (don't let anyone whip you).
-------------------------------------	---

Other verbs following this rule are fully explained in Par. XII under *um*.

XV. As has been noted *mag* expresses for the indefinite the idea of losing control, as *um* expresses the idea of acquiring the same. What is lost control of is expressed in the definite with *i*, combined with *in* for the past and other tenses where necessary. For the aid of the memory it may be said that verbs of throwing away, throwing at, etc., sowing, scattering, pouring out, mixing, placing, putting, giving, and selling follow this rule. Ex.:

To throw away.	<i>Magtapon.</i> (Already explained.)
To throw or dash down.	<i>Maghulog.</i> (Already explained.)
To throw at (as with a rock).	<i>Magpukol.</i> <i>Ang pukol</i> , what thrown at, or stoned. <i>Ang ipukol</i> , what thrown.
To throw at; to pelt.	<i>Maghagis.</i> Ex.: <i>Naghagis akó nang batí</i> (I threw a stone).
To throw up (much).	<i>Magsakâ.</i> <i>Sumuka</i> , to throw up.
To scatter rice seed.	<i>Maghasik.</i> <i>Manhasik</i> , to sow much rice thus or by many working together.
To scatter in the air; to emit.	<i>Magsambûlat.</i> <i>Ang isambûlat</i> , what scattered, as grain, etc. <i>Sumambûlat</i> , to scatter, disperse, as a crowd of its own volition. <i>Manambûlat</i> , to scatter much, either by inside or outside agency.
To scatter seed.	<i>Magsibog.</i> (Already explained.) Syn., <i>magwâlat.</i> <i>Magkâlat</i> , already set forth; means to spread, propagate.
To transplant.	<i>Magpanûlâ.</i> <i>Magtanim</i> , to plant, to set out (already explained).

To scatter.	<i>Magbulagsak.</i> (Already explained.)
To break up; scatter (as parts of a house torn down).	<i>Magwasak.</i>
To pour out.	<i>Magbobô.</i> <i>Ang bobô</i> , what poured into. <i>Ang ibobô</i> , what poured out. Syn., <i>magbuhos</i> (already explained).
To pour out; shake out (not liquids).	<i>Maghohô.</i> <i>Ang ihohô</i> , what poured or shaken out, as grain, etc.
To saturate with water.	<i>Maghisk.</i> var. <i>magbaysak.</i>
To mix.	<i>Maghalô.</i> (Already explained.) Syns., <i>magkahog</i> ; <i>maglahok.</i> <i>Lumahok</i> , to join.
To stew; to boil meal, etc.	<i>Maglúgao.</i> <i>Ang ilúgao</i> , the material. <i>Ang limúgao</i> , the mush; stew. <i>Ang lugawan</i> , the stewpan, etc.
To put wood on the fire.	<i>Maggátong</i> , also to stir up the fire. <i>Maggayátong</i> , to ask that the fire be stirred up. <i>Makigátong</i> , to ask for a few coals to start a fire. <i>Ang igátong</i> , the poker, etc. <i>Ang gatongin</i> , what burned. <i>Ang gatongan</i> , the place.
To place.	<i>Maglagay.</i> (Already explained.)
To put in the sun.	<i>Maghilad.</i> (Already explained.)
To place in layers, etc.	<i>Maggátong.</i> (Already explained.)
To give.	<i>Magbigay.</i> (Already explained.)
To present with; to make a gift.	<i>Magbiyaya.</i> (Already explained.)
To grant; to give.	<i>Magkalôb.</i> <i>Ang ipagkalôb</i> , the grant.
To give; primarily, to hand to another by reaching out the arm.	<i>Maggánuad.</i> <i>Gumánuad</i> , to stretch out the arm in order to reach something. <i>Ang gauarin</i> , what reached. <i>Ang gánuad</i> , what given or handed over. <i>Ang iginánuad</i> , what was or has been given, etc.
To sell.	<i>Magbili.</i> (Already explained.)
To sell goods.	<i>Maglakô.</i> <i>Maglakô</i> , to peddle from town to town. <i>Ang ilakô</i> , what sold. <i>Ang ilakô</i> , what peddled from place to place.
To trade on a small scale; to sell at retail.	<i>Magutay.</i> (Already explained.)
To sell at cost.	<i>Magámot.</i> <i>Ang ipagámot</i> , what sold at cost.
Verbs of "permitting, sending, restoring," etc., also follow the <i>mag</i> and <i>i</i> conjugation. Ex.:	
To permit.	<i>Magtúlot.</i> <i>Ang itúlot</i> , what permitted.
To send; to remit.	<i>Maghatid.</i> (Already explained.)
To restore.	<i>Magsaoli.</i> (Already explained.)
XVI. Being of like nature, verbs of "speaking, relating, telling," etc., are conjugated by <i>mag</i> in the indefinite and <i>i</i> in the definite. A few, however, have <i>um</i> with <i>i</i> for the object. Ex.:	
To tell; narrate; report.	<i>Magsalít.</i> (Definites, already explained.)
To report; to announce; to tell the news.	<i>Magbalít.</i> <i>Ang ipinagbalít</i> , the news announced or reported; also the cause or means (past tense).

- Ang pinagbalitaan*, the person to whom told, etc. (past tense).  
*Makimalitâ*, to ask for news.
- To converse (two). *Magsabi*. To talk (one), *sumabi*. To talk much, *magsabi*. (This verb has already been explained.)
- To converse (two or more). *Magúsap*. (Already explained.)  
*Magúsap*, to talk. Ex.: *Makapagúsap ka?* (Can you talk?)  
*Hindi ka makapagúsap?* (Can't you talk?)
- To speak; pronounce. *Magwikâ*. *Hindi ko mawikâ* (I can not pronounce it).
- To explain. *Magsalaysay*. (Already explained.)  
 Another word is *magsaysay*, which with *um* has also the meaning of to arrange, as the hair of another, and with *mag* to arrange something for one's self, as the hair, etc. Ex. with *um*: *Hindi ko magsaysay* (I can not explain it).
- To speak in a low tone; also to mutter; grumble; talk about another in absence, etc. *Magbulong*. Ex.: *May ibubulong akó sa iyó* (I have something for your ear only).
- To ask; to inquire. *Tanung*. *Magtanong*, to ask about, or concerning. *Ang tanongin*, the person questioned. Ex.: *Sino ang itanong mo?* (Whom did you ask, or of whom did you inquire?)  
*Ang itanong*, what asked. *Anó ang itanong mo* (what did you inquire).
- To speak gently. *Maganis*. Ex.: *Ianis mo* (tell it gently).
- To tattle. *Magsumbong*. *Mapagsumbong*, tattler.
- To say something; accuse, denounce, notify. *Magbahi*. *Ang ibalâ*, what said. *Mabala ka* (say something). *Bababalin mo ang manggá'tíno nító* (notify the people of this). It should be noted that the definite here takes an extra *ba*.
- To forbid. *Magbawal*. *Ang ibawal*, what forbidden. *Ang bawalán*, the person to whom something may be forbidden. *Ang pagbabawal*, the act of forbidding (present tense). *Bawalang bawal*, forbidden fruit.
- XVII. *Mag* prefixed to roots signifying nations, races, conditions, etc., means to behave to some degree as the root signifies, but if a complete assimilation is to be implied, the particle *maki* (*paki*) is used. Ex.:
- To be somewhat Americanized. *Magamericano*. Ex.: *Nagamericano siyá nang damit* (he [she] is quite Americanized in dress).
- To be quite Hispanicized; to be like a Spaniard in some ways. *Magcastila*. *Nagacastila silá nang ásal* (they are quite Spanish in custom).

XVIII. (*a*) *Mag*, with natural objects, signifies to produce them; (*b*) with artificial objects, to make them; (*c*) with articles of barter, to trade

or sell them; (*d*) with edible things, etc., to eat them; (*e*) with property, to possess it; (*f*) with names of relatives, to know how to act toward them; and (*g*) with the possessive pronouns, to have:

- Ex. (*a*):  
To put forth leaves (as a tree, etc.). *Maglahon*. Also means to put the food on leaves, as when out of doors. *Ang tagapagdahon*, the cook. *Ang dahonan*, the eating place thus.
- Ex. (*b*):  
To build a house. *Magbihay*. (Already explained.)  
To make soap. *Magsabón*. (Already explained.)
- Ex. (*c*):  
To sell or trade rice. *Magbigás*. (Already explained.)  
To sell or trade unhulled rice. *Magpálay*. Ex.: *Magpálay ka nang pulot* (trade palay for some honey).
- Ex. (*d*):  
To sell or eat pickled fish. *Magbagoon*.  
To eat fruit or to sell it. *Magbun̄ga*. Ex.: *Nagbubun̄ga siyá* (she is selling fruit).  
To eat or sell fish. *Magisádd*. Ex.: *Nagisádd silá* (they are selling fish). *Umisádd*, to have fish once more in a river or creek, etc. *Umisádd ngayón sa ilog* (there are fish now in the river).  
To eat or sell eggs. *Magillog*. Ex.: *Nagillog siyá* (she is selling eggs).  
To eat bananas or to sell them. *Magising*. (Already explained.)  
To drink chocolate. *Magniculate* (from Mex.-Sp., *chocolate*; from Nahua (Aztec), *chocolatl*, *choco*, cacao; and *lull*, water).  
To use tobacco. *Magtabaco* (from Sp. and originally a West Indian word).
- Ex. (*e*):  
To have property. *Maguri*. *Maari*, landowner. *Ariarian*, small farm; also household furniture.  
To have anything of one's own. *Magarili*.
- Ex. (*f*):  
To know how to treat a father. *Magamá*. Ex.: *Si Juan ay maalam magamá* (Juan knows how to treat a father [i. e., how to be a good son]). *Magamá* also means father and child.  
To know how to treat a child, i. e., how to be a good parent. *Maganak*. Ex.: *Si Juan ay marinong maganak* (Juan knows how to treat a child [i. e., how to be a good parent]). Also child and parent.
- Ex. (*g*):  
To have as yours. *Magiyó*.  
To have as theirs. *Magkanilá*.  
To have as mine. *Magakin*.

XIX. Words signifying articles of wearing apparel may be verbalized with *mag* to express the wearing of the same. Ex.:

- Mirror; (2) spectacles; glasses. *Salamin*. *Magsalamin*, to look in the mirror; (2) to wear glasses or spectacles. *Ang salaminan*, what seen in the mirror.
- Trousers. *Salawal*. *Magsalawal*, to wear trousers.

Hat.	<i>Sambalilo</i> (from Span. <i>sombrero</i> ). <i>Magsambalilo</i> , to wear a hat (occasionally). <i>Manambalilo</i> , to wear a hat habitually.
Shoe, sandal.	<i>Sapín</i> . <i>Magsapín</i> , to wear shoes; also to line.
Apron.	<i>Tapis</i> . <i>Magtapis</i> , to put on or wear an apron.

XX. *Mag* generally governs all Spanish, English, and other foreign words not incorporated into the language. Ex.:

To play baseball.	<i>Magbesbol</i> . Ex.: <i>Nagbesbol ang mga batà</i> (the boys [children] are playing baseball.)
To gamble.	<i>Maghugal</i> (from Span. <i>jugar</i> ). <i>Sugal</i> is the usual term. <i>Laró</i> is the native word and means, like the Spanish, either to play or to gamble.

XXI. Roots denoting officials may take *mag* to express the discharge of duties pertaining to the office named. Ex.:

To be governor.	<i>Maggobernador</i> .
To be mayor (presidente).	<i>Magpresidente</i> .
To be a councilman.	<i>Magconsejal</i> .
To be secretary.	<i>Magsecretario</i> .
To be treasurer.	<i>Magtesorero</i> .
To be prosecuting attorney.	<i>Magfiscal</i> .

XXII. *Mag*, prefixed to abstracts beginning with *ka* and ending in *an*, signifies to do what is expressed by the abstract. Such words are used only in the infinitive, and should be clearly distinguished from those roots prefixed by the particle *magka*, which lack the suffixed *an* with the indefinite infinitive. Ex.:

To do deeds of virtue or justice.	<i>Magbatalan</i> (from <i>kabatalan</i> , virtue, justice).
To do right.	<i>Magkatuiran</i> (from <i>katuiran</i> , right, justice). Ex.: <i>Hatolan mo silà nang katuiran</i> (Advise them what is right).
To act chastely or in a cleanly manner.	<i>Magkalinisan</i> (from <i>kalinisan</i> , cleanliness).
To behave obscenely.	<i>Magkahalayan</i> (from <i>kahalayan</i> , obscenity).

XXIII. With adjectives formed by prefixing *ma* to the root, *mag* signifies to assume or boast of what is expressed by the adjective, if the meaning permits such assumption or boasting. In some cases *mag* means to regard as signified by the adjective. Ex.:

To boast of good judgment.	<i>Magmabait</i> . Ex.: <i>Nagmamabait si Juan</i> (Juan boasts of his good judgment [or prudence]). <i>Mabait</i> , judicious, prudent.
To boast of knowledge.	<i>Magmarinong</i> . Ex.: <i>Nagmamarinong si Andrés</i> (Andrés boasts of his knowledge). <i>Marinong</i> , wise, learned (from <i>dinong</i> ). <i>Karunungan</i> , wisdom, knowledge.
To boast of beauty.	<i>Magmarikit</i> . Ex.: <i>Nagmamarikit si Biangoy</i> (Maria boasts of her beauty). <i>Marikit</i> , pretty (from <i>dikit</i> ). <i>Dumikit</i> , to grow pretty. <i>Maudikit</i> , to beautify.



- To boast of elegance, beauty. *Magmaganda*. Ex.: *Nagmamaganda si Loleng*, Dolores (Lola) boasts of her elegance; beauty. *Maganda*, elegant, beautiful. *Kagandahan*, elegance, beauty.
- To boast of bravery; to swagger. *Magmatipang*. Ex.: *Nagmatipang si Faustino* (Faustino boasted of his bravery; or Faustino swaggered). *Matipang*, brave. *Katipangan*, bravery.

XXIV. If an action does not admit of boasting, *mag* used with a *ma* adjective denotes becoming, growing, etc., what may be signified by the adjective. The definite particle *in* is generally suffixed to the roots in these cases. Ex.:

- To become forgetful. *Magmalimotin*. *Lumimot*, to try to forget. *Makalimot*, to forget. *Malimot*, forgetful. *Ang nalimotan*, what forgotten. *Malilimotin*, a forgetful person. *Kalimotan*, forgetfulness.
- To grow infirm. *Magmasaktin*. Ex.: *Nagmasaktin siya* (He is growing infirm). *Mag sakit*, to be ill. *Masasaktin*, an infirm, sickly person. *Sumakit*, to feel pain anywhere. *Ang sakitan*, the seat of pain. (See Par. XXVI).

XXV. Verbs with *mag* are made diminutives by repeating a bisyllabic root or the first two of a longer one, and suffixing *an*, *han*, or *nan*, as required. Ex.:

- To write a little; to scribble. *Magsulatsulatan* (from *sulat*). (Already used).
- To cry a little; to snivel. *Magiyakiyakan* (from *iyak*). Ex.: *Nagiyakiyakan iyang batang iyan*, that child is sniveling.
- To nibble. *Magkainkainan*. (Already used.)

XXVI. The same form as the above also signifies feigning, imitation, mockery, playing at, etc. Both these and those mentioned in Par. XXV can only be distinguished by the context from intensive reciprocal verbs formed in the same way. (See Par. X).

- To affect virtue, i. e., to play the hypocrite. *Magbanaibananan* (from *bawal*). Ex.: *Nagbanaibananan siya* (He is a hypocrite).
- To play at building houses (as children). *Magbalyabalyapan* (from *bahay*). (Already used.)
- To play at biting (as dogs). *Magkagatkagatan* (from *kagat*). (Already used.)
- To malingering; feign illness. *Magsakitsakitan* (from *sakit*). Ex.: *Nagsakitsakitan ka* (you are malingering).
- To tempt a little or to pretend to tempt. *Magtaksotaksohan* (from *taksó*). (Used before.)
- To sham insanity. *Magalalululan* (from *ulul*). *Umulul*, to drive another crazy. *Maulul*, to become insane. *Ang ikaulul*, the cause of insanity. *Kaululan*, insanity.
- To feign deafness. *Magbibibigbihigihan* (from *bigig*). Ex.: *Honay kang magbibigbihigihan* (Don't try to sham deafness).

XXVII. Some *um* verbs admit prefixed *mag*, the combination denoting the action to be executed with earnestness, endeavor, enterprise, etc. (*b*) Some roots with *maka* also take the prefix *mag*, with the same signification. The infinitive form of the root with *um* or *maka* is always retained.

Ex. (*a*):

- To make haste. *Magdumali* (from *dumali*, to do quickly). *Madali*, quickly. *Magmadali*, to do something quickly. (Idiom.) *Magdumaling arao*, a short while.
- To force, oblige, compel. *Magpilit*. In Manila, *pumilit*. *Magpumilit*, to endeavor.
- To exert one's self; to work efficiently. *Magsákit*. *Sumákit*, to oblige another to work; to use force toward another. *Magsumákit*, to exert greatly for the carrying out of an object. Ex.: *Ang tauong nagsusumákit matutu nang mabubáting kaasalan, ay igagálang nang lahat* (the man who exerts himself greatly to learn good manners will be respected by everyone). (*Sumákit* regarded as a new root.)
- To follow closely, etc. *Magsumnuod*. (Already explained.)
- To be able to move to compassion. (*b*) *Magmakamuá*. (Already used.) See *amuá*.
- To be able to shame greatly. (*b*) *Magmakahiyá* (from *makahiyá*, to make ashamed). Ex.: *Bákit mo ipinagmamakahiyá ang manáya magítang?* (What is the reason you cause so much shame to your parents?) *Walang hiyá*, without shame, shameless. (See Par. VI, under *ma*.)
- To be able to placate another; to supplicate. (*b*) *Magmakamuamò* (from *amuò*, idea of placating). Ex.: *Nagmamakamuamò ang tauong itó sa inyó* (This man is supplicating you). *Amò* is generally reduplicated, and it will be seen that *makamuamò* is regarded as a new root, the *ma* of *maka* being reduplicated for the present tense.

XXVIII. *Mag* also forms nouns indicating plurality, totality, and agency, which have been used many times heretofore. The article is usually prefixed to the compound word. *Mag* is the antithesis (or opposite in meaning) of *ka*, which limits the idea to unity.

XXIX. *Mag* prefixed to noun roots which are generally used with the dual sense denotes such duality without the use of *manáya* or other particles, which rather indicate plurality. Ex.:

- The married couple, the husband and wife. *Ang magasáua*. *Magasáua*, to marry. (See also Par. XV, under *man*.)
- The brothers-in-law (two). *Ang magbáyáo*.
- The two enemies. *Ang magáway*. *Magáway*, to quarrel with each other.
- The parents; ancestors. *Ang magítang*, from *gítang*. *Kagulanáan*, ancestry, descent. *Gumítang*, to grow old.

XXXI. If plurality is to be indicated with words sometimes used in the dual sense, *ka* is reduplicated. Ex.:

The friends (several). *Ang magkakaibigan.*  
The companions (several). *Ang magkakasama.*

XXXII. Correlative nouns are expressed with *mag* prefixed to the root of the principal word. (See also Par. XVIII.) Ex.:

Father and child. *Magamá.*  
Mother and child. *Maginá.*  
Father (or mother) -in-law and son  
(or daughter) -in-law. *Maghiamán.*  
Master and man. *Magpapatnginon.*

XXXIII. If the second correlative is expressed, especially by a proper noun, jointly with the first, the particle is prefixed to the principal, the subordinate taking the genitive case. Ex.:

John and his father. *Magamá ni Juan.*  
José and his father-in-law. *Maghiawin ni José.*  
Lola and her mother. *Maginá ni Lola.*

XXXIV. *Mag* denotes totality with some roots of time. Ex.:

The whole night; all night. *Magdamag.* Ex.: *Magdamag akong  
natilog* (I slept all night). *Gabi* is  
the usual word for night.  
The whole day; all day. *Maghapon.* *Hapon* alone means the  
time from noon until dark.

XXXV. *Mag* prefixed to roots conjugated with *um* and *mag* forms verbal nouns signifying the agent. The first syllable of the root is reduplicated and the article generally used. Ex.:

The thief. *Ang magpanáka.* (Already used.)  
The laborer. *Ang magsasaka.* *Magsaka*, to work  
in the fields.

XXXVI. *Mag* retains *pag* with the definite in certain cases, but with these exceptions, which have been pointed out from time to time, the definite of *mag* roots follows the same rule as the definite of *um*. (See Par. II, under *pag*.)

#### THE DEFINITE PARTICLE "PAG."

I. As true auxiliary verbs are not found in Tagalog, the participle assumes as many forms as there are tenses, the imperative excepted. By prefixing the article of common nouns, *ang*, "the," or a demonstrative pronoun to the proper tense of a verb a particle is formed which may be translated in several ways, even by a clause in English.

*Pag* and *pagka-* are commonly used in Tagalog where the idea would be expressed in English by the indefinite particle, but the best way to obtain a clear understanding of the variations to which Tagalog verbal nouns may be subjected is to make a close study of the examples following or referred to. Ex.:

To die. *Mamatay.* *Ang pagkamatay*, the act  
of dying.

To fall.	<i>Mahúlog.</i> <i>Ang pagkahúlog</i> , the act of falling.
To eat.	<i>Kumain.</i> <i>Ang pagkain</i> , the act of eating.

II. *Pag* (definite) corresponds to *mag* (definite) in certain cases. As a rule verbs with *mag* have the same definites as *um*, except as noted. When *pag* is prefixed, *in* is inserted for the present and past tenses, forming *pinag*. *Pag* only is prefixed for the imperative and future tenses, *in* being suffixed at the same time. The first syllable of the root is reduplicated for the present and future tenses. (See the tables.)

III. *Pag* sometimes expresses place in combination with suffixed *an*, where *an* alone is used to express the person who may be the object of the action. (See *hanapan* and *paghanapan*, Par. V, the definite.)

(b) This rule also applies where the object takes *an* instead of *in*.

To collect; to dun.	<i>Sumiñgil.</i> <i>Ang siñgilan</i> , the unpaid debt. <i>Ang pagsiñgilan</i> , the place of asking for a debt. <i>Mamiñgil</i> , to collect or dun as an occupation or habitually.
---------------------	--

IV. The particle *pag* is also used with the definite when place is directly expressed in the sentence, but not when implied or metaphorically (figuratively). This use of *pag*, however, is only with those verbal roots which admit *an* for the person or object of the action of the verb, and with other verbal roots *pag* is not used in this sense, even if place be expressed. Ex.:

To bury; inter.	<i>Magbain.</i> <i>Ang pagbaoman</i> , the burial place. Ex.: <i>Itang pinagbaoman nang sundalo</i> (This was the burial place of the soldier).
To endure hardships.	<i>Maghirap.</i> <i>Ang paghirapan</i> , the hardships. Ex.: <i>Ang bayan pinaghirapan nila</i> (The town in which they endured the hardships).
To place.	<i>Maglagay.</i> Ex.: <i>Lagyan mo nang tubig itong botilya</i> (Put some water in this vase). <i>Wala akong paglalagyan nitong salamin</i> (There will be no place for me to put this mirror).
To embark or travel.	<i>Sumakay.</i> <i>Ang sakayan</i> or <i>sakayan</i> , boat or vessel of any kind. Ex.: <i>Itay ang bangkang pinagsasakyan nang marami</i> (This is the canoe in which many have embarked).

(b) See also *magpulong*, "to assemble," and *magtayo*, "to erect, set up."

V. *Pag* is also combined with *i* definite, forming *ipag*, *ipinag*, as a prefix, when the person for whom an act is performed is mentioned. (See Par. VIII, the definite.)

VI. Whenever the sentence expresses plurality of acts or agents, or of feigning or reciprocal actions, *pag* (and *ipag* when required) must be used with the definite. The article *ang* being generally used, gives the compound the idea of a verbal noun in the majority of cases. For examples see Par. IX under the definite.

VII. *Pag* is retained with the definite of the *nang* form when roots which differ in meaning with *um* and *mag* are used. See Par. X, the definite for examples.

VIII. The participle is formed from *um* verbs or roots by prefixing *pag* to the root, the compound preceded by the article or its equivalent. The

To teach.	<i>Umáral.</i> <i>Ang pagáral</i> , the teaching.
To study.	<i>Magáral.</i> <i>Ang pagaáral</i> , the studying.
To descend; to fasten upon.	<i>Humálog.</i> <i>Ang paghúlog</i> , the descending; fastening upon.
To throw or dash down.	<i>Maghúlog.</i> <i>Ang paghukúlog</i> , the dashing down or throwing down.

IX. *Pag* sometimes indicates the present tense. Ex.: *Pagsabi ko sa kanáyá* (as soon as I told him).

X. There is occasionally a tone of menace in its use. Ex.: *Paghindi siyá punarrito'y hindi ko siyá babayaran* (if he does not come here, I shall not pay him). "If" is generally understood, the idea being a future condition.

XI. *Pag*, with verbal roots of some kinds, indicates action as transpiring. Ex.:

Light; clearness.	<i>Liwánag.</i> <i>Ang pagliwánag</i> , the growing light (of the day, etc.). <i>Ang liwánag nang árao</i> , the light of day or of the sun.
-------------------	--

XII. For verbal changes, see tables:

#### THE INDEFINITE PARTICLE "MA."

I. The indefinite verbalizing particle *ma* is used with roots which do not require an object when verbalized, or with those verbs expressing involuntary action. *Ma* changes to *na* for the past and present tenses. The first syllable of the root is reduplicated for the present and future tenses. *Ma* generally expresses a state or condition of being, but there is also a possessive idea of "to have," and hence many roots are made adjectives when prefixed by this particle, as is already familiar to the reader.

II. Such adjectives in *ma* must express intrinsic states or conditions, and states or conditions which may or can be attained by the voluntary effort of an agent can not be expressed with *ma*.

III. Actions which require an object when conjugated with other particles may be conjugated with *ma* if they take place unconsciously or by chance on the part of the agent.

IV. The conjugation of roots with *ma* (*na*) has *naka* and *naka* of the pluperfect and future perfect respectively replaced by *na* and *ma*. *Na* is also repeated after the verb in both these tenses. Some roots beginning with *p* soften it to *m* after *ma*. (See tables for examples.)

V. *Nga* added to *ma* forms the particles *manḡá* and *manḡá* used to express plurality when prefixed to a verbal root. *Manḡá*, as has been seen, is the usual indication of plurality when used as a separate word before nouns, etc. Ex.:

To be hungry.	<i>Magátum.</i> Ex.: <i>Marami nḡa ang manḡagátum</i> (many were hungry). <i>Marami nḡa ang nanḡagagátum</i> (many are hungry). <i>Marami nḡa ang manḡagagátum</i> (many will be hungry). The root is <i>gatum</i> , the idea of being hungry.
---------------	--

VI. *Ma* is used to express actions of an involuntary nature or beyond the control of the subject. A few anomalous words also take *ma*. Ex.:

To fall.	<i>Mahúlog.</i> <i>Ang nahulogan</i> , the person or object on whom anything
----------	--

	falls accidentally. <i>Nahúlog siyá</i> , he fell. <i>Ang kahulogan</i> , the place of falling. <i>Ang kahulogán</i> , the meaning (range of expression). <i>Ang kinahulogan</i> , the place where something fell or has fallen. <i>Ang kinahuhulogan</i> , the place where something is falling. <i>Ang kahuhulogan</i> , the place where something will fall. (See index for <i>húlog</i> with other particles.)
To fall on the face.	<i>Madapá</i> . (Already used.)
To stumble.	<i>Matísod</i> . Ex.: <i>Natísod siyá't nadapá</i> (he stumbled and fell on his face). <i>Saan natísod siyá't?</i> (Where did he stumble?) <i>Iyang batong iyán ang kinatísuran niyá</i> (that stone was where he stumbled, or over which he stumbled).
To slip; to slide (invol.); (adj.) slippery; slimy.	<i>Madulís; marulás</i> . Ex.: <i>Palakarin mo siyáng marahan maká marulás</i> (tell him to go slowly lest he slip).
To stick in the throat; to choke.	<i>Mahirín</i> . Ex.: <i>Nahirinan siyá nang tinik</i> , (she [he] was choked by a fish bone).
To lose one's way.	<i>Maligáo</i> . <i>Ang kaligaoan</i> , the place of being lost.
To go astray.	<i>Malihís</i> . <i>Lumihís</i> , to be away purposely. <i>Palihís daan</i> , to go out of the road for any reason.
To loose; to miss; to lack.	<i>Mawald</i> . <i>Nawalán akó nang lakás</i> (I lost [or lacked] the strength). <i>Nawalán siyá nang loob</i> (he lost heart [or the spirit]). <i>Magwald</i> , to get rid of; to flee; to put out of sight; to conceal anything.
To die.	<i>Mamatáy</i> . <i>Ang pagkamatáy</i> , the act of dying. <i>Ang mamatáyán</i> , the mourner; the bereaved. (See Par. XII, <i>in</i> .)
To be proper or appropriate.	<i>Mabígay</i> . (See index for examples.) This verb is rather anomalous.
VII. (a) Uncontrollable states are generally conjugated with <i>ma</i> . These forms are also adjectives in the majority of cases. (b) Acts which are more or less controllable take the particle most suitable to express the degree. If uncontrollable, <i>ma</i> is used. Ex.:	
To be angry.	<i>Magálit</i> . (See index.)
To be cold; chilly.	<i>Magináo</i> . Also adj. <i>Maginawín</i> , a chilly, cold person.
To be terrified.	<i>Magalangtang</i> . <i>Ang ikagalangtang</i> , the cause of being terrified.
To be afraid.	<i>Matákol</i> . Ex.: <i>Natatákol ka?</i> (Are you afraid?) <i>Matakolín</i> , a faint-hearted person. (See index.)
To be astonished.	<i>Magúlat</i> . Ex.: <i>Nagúlat siyá?</i> (Was he astonished?)
To be hungry.	<i>Magútum</i> . <i>Magugutumín</i> , a very hungry or starved person. (See

To be ashamed.	<i>Mahiyá. Mahihiyín</i> , a bashful person. (See Par. XV, <i>ma</i> .) For <i>hiyá</i> with other particles, see index.
To be pleased.	<i>Malugod. Lumugod</i> , to please; to recreate. <i>Kalugoran</i> , friend; companion in recreation.
To be sad.	<i>Malumbay. Ex.: Tila nahulumbay kayó</i> , you seem to be sad. (See index.)
To be glad; amused.	<i>Matuà. Ang katuaan</i> , the person or object over whom or which one is pleased or amused. (See index.)
To be asleep.	<i>Matúlog. Angtulogan</i> , sleeping place. <i>Matulogin</i> , a great sleeper; also <i>mapagtuúlog. Tumúlog</i> , to go to sleep; to sleep (little used). <i>Magtuúlog</i> , to sleep a great deal. (See index.)
To be thirsty.	<i>Mauhao</i> . (Already used.)
To cry; to weep (uncontrollably).	<i>Matanngis; mananngis</i> . (Already used.)
To giggle; to laugh uncontrollably.	<i>Mataua. Tumaua</i> , to laugh. <i>Magtaua</i> , to laugh (two or three). <i>Manngagtaua</i> , to laugh (many). <i>Magtauá</i> , to laugh much. <i>Makataua</i> or <i>magpataua</i> , to cause to laugh. <i>Maluanin</i> , a laughing, smiling person.

VIII. Unconscious or uncontrollable states of the mind are expressed with *ma*. Conscious or controllable states are expressed with *um* or *mag*.  
Ex.:

To forget.	<i>Malimot</i> . (Already used.)
To forget to do.	<i>Malisan. Lumisan</i> , to omit to do (on purpose).

IX. (*a*) *Ma* (*na*) is used to express accidental or internal acts of a destructive nature, or when reference is made to an actual state of destruction. Deliberate acts of destruction take *um* or *mag*.

To break up; to split up.	<i>Mabali. Ex.: Nabali ang tungkod</i> (the cane broke). <i>Nabalian siyá nang paá</i> (he dislocated his foot). <i>Magbali</i> , to break up, to split, as wood, cane, etc. Ex.: <i>Balin mo iyang tubò't akó'y balian nang muntí</i> (break up that piece of sugar cane and break me off a little).
To break up (from internal causes or accidentally).	<i>Mabásag. Ex.: Nabásag ang vaso</i> (the glass was broken). <i>Magbásag</i> , to shatter; break up, as glass, crockery, etc. <i>Nagbásag siyá nang maraming vaso</i> (he broke many glasses [purposely]).
To spoil; to become putrid.	<i>Mabulak. Ex.: Bulok na ang isda</i> (the fish is spoiled now). (See <i>magpa</i> .)
To break (int. or acc.).	<i>Malagot. Ex.: Malalagot itong sinúlid</i> (this thread will break). <i>Nalagot ang sinúlid</i> (the thread broke). <i>Maglagot</i> , to break, as thread; to tear up, as vegetables, etc.
To part; to break in two.	<i>Mapatiid</i> . (Already used.)

To spoil; to be destroyed.	<i>Masirà.</i> (Already used.)
To burn up.	<i>Masínog.</i> (Already explained.)
To dry out.	<i>Matuyó.</i> (See index.)

(b) *Na* following the root with verbs of destruction gives the adjectival idea with "already" or "now." Other actual states are also expressed with the root and *na* if the context clearly indicates an actual state of being. (See under *básag*, *bulok*, *sirà*, *patay*, *tipus*, *tuyó*, and *yari* for examples.)

X. With verbs expressing situation of posture *ma* (*na*) indicates the actual state of being in such posture or position, or else the involuntary or unconscious taking of such position. Ex.:

To be lying down; to be in bed.	<i>Mahigà.</i> (Already used; see index.)
To be on the knees; to kneel involuntarily.	<i>Mahihod.</i> (Already used; see index.)
To be lying on the back.	<i>Matihayà.</i> (Already used; see index.)
To be on one's feet.	<i>Matindig.</i> (Already used; see index.)
To be seated.	<i>Maupó.</i> (Already used; see index.)

XI. Conditions or states reached by slow transition in most cases or a return thereto are expressed by *ma* (*na*).

To be deaf.	<i>Mabinngi.</i> Ex.: <i>Nabibinngi siyá</i> he is deaf). (See under <i>magin</i> .)
To be stuttering.	<i>Magaril.</i> Ex.: <i>Nagagaril siyá</i> (he is beginning to stutter again). <i>Magaril</i> , to stutter; to stammer. <i>Garilin</i> , stuttering; stammering.
To be insane; crazy.	<i>Maulul.</i> Ex.: <i>Naulul siyá</i> (he went crazy). <i>Naulul siyá</i> (he is crazy). <i>Maulul siyá</i> (he will go crazy). <i>Nagaulululan siyá</i> (he was shamming insanity).
To lose the mind (lit., to become turbid).	<i>Malabò.</i> Also adj. turbid; muddy; bleared (eyes); thick (speech). Ex.: <i>Nalaboon siyá nang pagisip</i> (his mind became clouded).

XII. The use of *ma* is sometimes governed by reason of the rationality or irrationality of the agent. Ex.:

To be upright.	<i>Matayó.</i> (Already used; see index.)
----------------	---

XIII. *Maka* (*naka*) is sometimes used in place of *ma* (*na*), these particles having many analogies. (See *maka*, Par. XIX.)

XIV. Other uses of *ma* have been explained under the adjective, q. v.

XV. *Ma* prefixed and *in* (*hin*, *nin*) suffixed to roots signifying mental emotions, passions, and involuntary actions form adjectival nouns, which generally require to be expressed in English by an adjective and a noun. Ex.:

A humane person.	<i>Mauuain</i> (from <i>auá</i> ). (See index.)
An irascible person.	<i>Magalitin</i> (from <i>galit</i> , wrath; ire).
A loving person.	<i>Maibigin</i> (from <i>ibig</i> ). (See index.)
An affectionate person.	<i>Mairogin</i> (from <i>irog</i> , affection; caressing).
A loving person.	<i>Masintahin</i> (from <i>sintah</i> , love).
An obedient person.	<i>Masunorin</i> (from <i>sunod</i> ).
A weeper; a weeping person.	<i>Mataungisin</i> (from <i>taungis</i> ).
A smiling person.	<i>Matuuain</i> (from <i>tuua</i> ).
A sleepy person.	<i>Matulogin</i> (from <i>tilog</i> ).
An affectionate person.	<i>Mawilihin</i> (from <i>wili</i> , affection).



XVI. If the root admits of contraction, begins with *l*, or an intensive degree is expressed, the first syllable of the root may be reduplicated. Ex.:

A bashful person.	<i>Mahihín</i> (from <i>hiyá</i> ). (Root contracts.)
A feverish person.	<i>Malalagnatín</i> (from <i>lagnat</i> , fever). (L. root.)
A forgetful person.	<i>Malilimotín</i> (from <i>limot</i> , forgetfulness). (L. root.)
A joyful person.	<i>Mahubugdín</i> (from <i>lugod</i> , joy; pleasure). (L. root.)
An infirm, sick person.	<i>Masasaktín</i> (from <i>sakit</i> ). (Contracted root.)
A faint-hearted person.	<i>Matatakotín</i> (from <i>tákot</i> ). (Intensive degree.)

THE DEFINITE PARTICLES "MA" AND "KA."

I. From the fact that *ma* verbs do not generally require an object, there is little use for some forms of the definite. Every action, however, may have a reason, time, or place, and thus *i* definite and *an* definite are to be found, *ma* being replaced by *ka* as a rule, and always with *i* definite. *Ka...an*, as has been seen, forms abstracts and places, as well as standing for persons and objects of the action. Ex.:

To be glad; amused.	<i>Matuà</i> . <i>Ang katuaan</i> , the person or object over which one is glad, etc. <i>Ang ikatuà</i> , the cause of gladness or amusement. Ex.: <i>Katuaan mo ang manḡgá batà</i> (amuse yourself with the children). <i>Kinatuaan niḡá ang manḡgá batà</i> (she amused herself with the children). <i>Kinatutuaan nilà ang manḡgá batà</i> (they are amusing themselves with the children). <i>Katutuaan ko ang manḡgá batà</i> (I will amuse myself with the children).
To die.	<i>Mamatay</i> . (See index.)
To be afraid.	<i>Matákok</i> . (See index.)
To stumble.	<i>Matisod</i> . (See index.)
To be deaf.	<i>Mabiḡḡi</i> . <i>Ang ikabiḡḡi</i> , the cause of deafness. <i>Kabiḡḡihan</i> , deafness.
To be blind.	<i>Mabulag</i> . Ex.: <i>Nabulagan siḡá nang gálit</i> (he was blinded by wrath). <i>Kabulagan</i> , blindness.
To be poor.	<i>Madukhá</i> . <i>Ang ikadukhá</i> , the cause of poverty. <i>Kadukhaan</i> , poverty. <i>Dumukhá</i> , to become poor. <i>Ang dukhaan</i> , the person becoming poor thus. (See index.)
To be ruined (as in business).	<i>Mabuḡi</i> . <i>Ang ikabuḡi</i> , the cause of being ruined. <i>Lumabuḡi</i> , to decline (as from age or natural causes).
To be lame.	<i>Mapilay</i> . <i>Ang ikapilay</i> , the cause of lameness. <i>Kapilayan</i> , lameness.
To faint away; to swoon.	<i>Mahilò</i> . Ex.: <i>Nahilò siḡá</i> (she fainted away). <i>Nahilò siḡá</i> (she is fainting away). <i>Ang kahiloan</i> , the place.
To drop off; to drop something accidentally.	<i>Malaglag</i> . <i>Ang kalaglagan</i> , the place of dropping. <i>Ang ikalaglag</i> , the

- cause. *Maglaglag*, to drop something purposely. *Ang ilaglag*, what dropped. *Ang laglagan*, the place or the person to whom dropped. *Lumaglag*, to drop down purposely. *Ang laglagin*, the person thus dropping down.
- To be drowned. *Malinod*. *Ang kalunoran*, the drowning place; hence the west, "the drowning place of the sun."
- To be tired out. *Mapágod*. *Ang ikapágod*, the cause. Ex.: *Anó ang ikinapapágod mo?* (Why are you tired out? [Lit., "What is the cause of your being tired out?"]). Syn. *pakang*. The word *ógod* means great weakness, and looks as if it were a variation.
- To be included; to be contained. *Masakláo*. *Ang kakaklauan*, the place where contained. Ex.: *Ang manñá utos nang hokbo'y kinasasaklauan nitong librong itó* (the orders [regulations] of the army are contained in this book).
- To be finished; also concluded and extinguished. *Mautás*. Var. *lutás*. *Maglutás*, to finish or conclude anything. *Magkalutáslutás*, to finish completely. *Ang kalutasan*, the place.

II. *Ka* is omitted with *an* when the person affected is meant, and not the place or deliberate act. See *mahirin*, *mamatay*, and *manalá* for examples.

III. *Pagka* is generally used to form verbal nouns for roots conjugated by *ma*, although *pag* may be used with some roots and *pagkaka* is occasionally found. Ex.: *Ang pagkatúlog* or *ang pagtúlog*, the act of sleeping. (See *túlog*.)

#### THE INDEFINITE VERBALIZING PARTICLE "MAN."

I. This particle, known as the third to Spanish writers on Tagalog, has *pan* for the definite and is one of the most important of the modifying verbal particles. It admits *in*, *i*, and *an* with the definite.

II. The great attention paid by Tagalog to euphony or smoothness in sounds is well illustrated by the changes demanded of the initial letter of a root when *man* (*pan*) is prefixed. This grammatical peculiarity is found most fully developed in western languages, in Irish and Scottish Gaelic, in which it is known as "ellipsis." English has this tendency to a slight degree, as shown by *a*, *an*, according to a following vowel or consonant sound.

III. When preceded by *man* the following changes take place in initial letters of roots, the final *n* of the particle being either dropped or modified.

*B* and *P* to *M*.

*K* (and hard *C* or *Q*) to *Ng*.

*S*, *T*, and *D* (generally) to *N*.

*M*, *N*, and *Ng* cause final *n* to drop out.

*A*, *I*, *O*, *U* modify *n* to *ñg*.

IV. *Man* has *nan* for the present and past tenses, the first syllable of the root being reduplicated for the present and future tenses. There is a I and a II pluperfect tense, the former adding *na* to the past tense and the latter prefixing *naka* to the root. The future perfect has also two forms, the first formed by adding *na* to the future tense, and the second by prefixing *maka* to the root. The present participle (verbal infinitive) is formed

by prefixing *pan* to the root, the first syllable of which is reduplicated. The use of the definite particles *in*, *i*, and *an* follows the general rule.

To ridicule; mock; scoff; hoax; abuse, etc.	<i>Manlibak</i> . <i>Ang libakin</i> , what or whom ridiculed, abused, etc. <i>Ang libakan</i> ; also <i>ang mapaglibak</i> , the scoffer, hoaxer, mocker, etc. For indef. with <i>man</i> see tables. Ex.: <i>Bákit ka nanlibak sa kaibigan mo?</i> (Why are you ridiculing your friend?) Syns. <i>Uroy; uyam, uyao, and tiyao</i> .
To give much; to lavish.	<i>Mamigay</i> (from <i>bigay</i> ). For definite with <i>i</i> see index, also the tables.
To buy much.	<i>Mamili</i> (from <i>bili</i> ). For definite with <i>in</i> see tables.
To be nauseated or disgusted.	<i>Mandiri</i> . For definite with <i>han</i> see tables.

V. *Man* is used to express plurality of acts rather than of persons with those roots which denote the simple action with *um* or *mag*. With some roots of colors *man* denotes intensity, and with some other roots indicates continuousness. It is essential for these ideas that the meaning shall not be changed by *man* from what it is with *um* or *mag*.

Ex. (B roots):

To divide up among others.	<i>Mamahagi</i> (from <i>bahagi</i> ). Ex.: <i>Anó kaya ang ipinamamahagi mo?</i> (What are you dividing up?) <i>Ang ipinamamahagi ko'y naualaman nang maigá pinamama haginán ko</i> (What I am dividing up is known to those for whom I am dividing).
To habituate; to accustom.	<i>Mamihasa</i> (from <i>bihasa</i> ). Ex.: <i>Houag kang mamihásang mamintás sa maigá kapidbáhay mo</i> (Do not accustom yourself to complaining about your neighbors).
To pull up continually or continuously.	<i>Maminot</i> (from <i>búnot</i> ). <i>Bumínót</i> , to pull up. <i>Magbúnot</i> , to pull up much.
Ex. (D root):	
To pray constantly.	<i>Manalánġin</i> (from <i>dalanġin</i> ). See index.

Ex. (G roots):

To imitate much or habitually.	<i>Mangagad</i> . <i>Gumagad</i> , to imitate. <i>Maggagad</i> , to imitate (many).
To mix habitually (as a druggist).	<i>Mangamáo</i> . <i>Ang pangamauin</i> , what so mixed. <i>Ang ipangumáo</i> , what used to mix with thus. <i>Ang pangamauin</i> , the place of habitual mixing. <i>Gumamáo</i> , to mix. <i>Ang gamauin</i> , what mixed. <i>Ang igamáo</i> , what added or the instrument used to mix with. <i>Ang gamauin</i> , the place; the mortar; dish, etc. <i>Maggamáo</i> , to mix much. <i>Ang paggamauin</i> , what mixed much. <i>Ang ipaggamáo</i> , the instrument thus. <i>Ang paggamauin</i> , the place of much mixing.
To clear off (as land).	<i>Gumamas</i> . <i>Ang gamasin</i> , what cleared off. <i>Ang gamasan</i> , the

- land cleared off. *Maggamáas*, to clear off (by many). *Mangamas*, to clear off much. *Ang pangamasan*, the land thus cleared.
- To reap; to cut rice.** *Gunapas*. *Ang gapasin*, what reaped. *Ang gapasan*, the field. *Ang ginapasan*, the stubble left. *Maggapás*, to cut or reap much. *Mangapas*, to cut or reap (many). *Ang pangapas*, the sickle. *Ang mangagapas*, the reaper, harvester (person).
- To quarrel with; to reprimand loudly.** *Gumasá*. *Ang gasaan*, the person so quarreled with or reprimanded. *Maggasá*, to quarrel with much, or to reprimand much or many. *Mangasá*, to quarrel with or to reprimand habitually.
- To cut down underbrush; to clear off land; also to speak freely.** *Gumasak*. *Ang gasakín*, what cleared, i. e., the underbrush. *Ang gasakan*, the place. *Ang gasakín* is also the person spoken to freely. *Mangasak*, same actions as foregoing by many.
- To thresh (by many).** *Mangúik*. (See index: *gúk*.)
- Ex. (H roots):**
- To scout.** *Manhánap*. (See index: *hánap*.)
- To sow much rice; or by many.** *Manhasik*. (See index: *hasik*.)
- To wash one's face (habitually).** *Manhilamos*. (See index: *hilamos*.)
- To predict habitually.** *Manhulá*. *Ang manhuhulá*, the prophet; soothsayer. *Humulá*, to predict; foretell. *Ang huláin*, what foretold. *Ang huláin*, the person to whom told.
- Ex. (I roots):**
- To like (many); also to flirt.** *Manḡibig*. (See *ibig*.)
- To avoid entirely.** *Manḡilag*. (See *ilag*.)
- Ex. (K roots):**
- To devour; to eat continually.** *Manḡain*. (See *kain*.)
- To take habitually.** *Manḡaha*. (See *kaha*.)
- To cling to with hands and feet (as a monkey does).** *Manḡayápit* (from *kuyápit*). *Ang paḡyayápitán*, what clung to, i. e., tree, etc. *Kumayápit*, to grasp thus. *Ang ikuyápit*, what with, i. e., the hands, feet, etc. No old-world monkeys have a tail which can be used for grasping, the Philippine Islands species included.
- To nibble much; to bite with the front teeth.** *Manḡibít* (from *kibít*). *Kumibít*, to nibble.
- To tremble much or frequently with cold or fear.** *Manḡinyig* (from *kinig*). See index.
- To break off (as flowers or fruit) as an occupation.** *Manḡitil* (from *kitil*). *Kumitil*, the simple action. *Magkitil*, to break off thus much. Syn.: *Pati*; and see also *pátol*.
- Ex. (P roots):**
- To pluck or break off much; or by many.** *Manmítás* (from *pitás*). See index.

- To break off (by many); to gather habitually (as flowers or fruit). *Mamuti* (from *puti*). *Pumuti*, to break off. *Magputi*, to break off much. *Mañgagputi*, to break off (by many). Syn.: *Kitil*; and see *pútol*. *Ang putihin*, what broken off. *Ang pagputihan*, the branch from which much is broken off.
- To whiten intensely.  
To grow very pale. *Mamutl* (from *putl*). See index. *Mamutld* (from *putld*). See adjective. *Pumutld*, to grow pale. *Pullain*, a person who is always pale; pallid. *Maputld*, a person who may become pale or pallid. *Kaputlaan*, pallor. *Makaputld*, to cause pallor.
- To cut up (as cloth). *Mamutol* (already used.) See index. *Pútol*.
- Ex. (S roots):
- To disperse; also to scatter much in the air. *Manambulat* (from *sambulat*). See index.
- To bite much (as a mosquito). *Manigid*. *Ang sigdin*, the person, etc., bitten. *Ang pagsigdin*, the place. *Sumigid*, to bite (as one mosquito). *Masigid*, to be bitten. Ex.: *Naninigid ang mañgá lamok* (the mosquitoes are biting hard [in plenty]).
- To destroy completely.  
To curse habitually. *Manirá* (from *sirá*). See index. *Manumpá* (from *sumpá*). See index.
- Ex. (T roots):
- To peck much (as a bird).  
To tempt habitually. *Manuká* (from *tuká*). See index. *Manuksó* (from *tuksó*). See index.
- VI. With roots which admit of the idea of making a living by exercising the acts denoted by the roots, *man* expresses the idea of an occupation, trade, or profession. Ex.:
- To preach. *Mañgaral* (from *áral*). *Ang mañgaral*, the preacher, but *ang mañgaral*, the master or teacher (of a doctrine, etc.). *Ang ipañgaral*, what preached. *Ang ipinañgaral*, what is being preached; the subject of the sermon. *Ang pinañgaralín*, the persons being preached to (the congregation) or the pulpit. (See index for *áral*.)
- To care for. *Mamahala* (from *bahala*). This word is from Sansk. *bhara*, the root of the English "to bear," Lat. *ferre*. *Kayó bahala*, *pó* (you take care, sir [i. e., pay what you like]). *Sino ang namamahala sa bahay?* (Who is taking care of the house?) *Si Juan* (Juan).
- To practice medicine.  
To milk (as occupation). *Mangamol* (from *gamol*). See index. *Mangatas* (from *gatas*). *Ang nanga-gatas*, the milkman (or maid). *Gumatas*, to milk (occasionally).

- To cook or do anything habitually. *Magawá*. (See index; *gawá*.)  
 To live by robbery. *Manhuli* (from *huli*). See index.  
 To sew nipa (for a living). *Manáuid* (from *pauid*). Ex.: *Anó ang ginagawá ninyó diyán?* (What are you doing there?) *Kamí'y namamáuid* (we are stitching nipa [thatch]).  
 To collect bills (as an occupation). *Maniñgil* (from *siñgil*). See index.  
 To dive (as an occupation). *Manísid* (from *sisid*). See index.  
 To write (as an occupation). *Manúlat* (from *sílat*). See index.  
 To spin (as an occupation). *Manúlid* (from *súlid*). *Ang manu-núlid*, the spinner. *Simúlid*, thread; anything spun. *Sumúlid*, to spin (simple act).  
 To sew (as a tailor). *Manahi* (from *tahi*). See index.  
 To go first; to guide. *Maniyuna* (from *una*). See index.

VII. Some roots with *man* have the idea of running around doing the act expressed by the verbalized root; going about in a certain manner, etc. Ex.:

- To advance, clinging to something. *Maniñápít* (from *kápít*). This verb would be used if bamboo rail, etc., was clung to crossing a bridge, etc. *Kumápít*, to cling to; to support; to hold up from falling.  
 To run around biting (as a vicious dog). *Maniyagat* (from *kagat*). See index.  
 To go about sadly and mournfully. *Maniñpulila* (from *ulila*, an orphan).

VIII. *Man*, with roots denoting animals or birds, expresses their chase; with roots meaning fish, etc., their seeking, and with other animal or vegetable names, the gathering of what is denoted by the root. The idea is generally that of an occupation or habitual engagement in such hunting, fishing, gathering, etc. Ex.:

- To gather the rattan called "báging." *Maniñging*. This is a species of ivy.  
 To hunt or catch birds. *Maniñibon* (from *ibon*). *Ebon* is "egg" in Pampangan.  
 To catch fish; to fish for a living. *Maniñisá*. (See index *isá*.)  
 To cut or gather wood. *Maniñáhoy* (from *káhoy*). *Kakahoyan*, woodland. *Giábat* is "forest; timber, etc."  
 To gather tortoise shell. *Maniñkala* (from *kala*). *Maniñgáñgala*, tortoise-shell hunter. *Magkala*, to sell tortoise shell.  
 To gather naere or "kapis" (the shells used in windows). *Maniñkapis* (from *kapis*). *Magkapis*, to sell naere. *Ang kapisin*, the naere. *Ang kapisan*, the place used, i. e., the window.  
 To gather rattans (bejuco). *Maniñway* (from *way*).  
 To hunt tortoises. *Maniñpang* (from *pangang*).  
 To gather "pajos" (a kind of mango). *Mamahò*. *Magpahò*, to deal in "pajos."  
 To hunt frogs. *Mamalaká* (from *palaká*, frog; syn: *Kakabá*).  
 To gather the rattan called "palasan." *Mamabasan*. *Kapalasanan*, place where the palasan is found.  
 To gather palm leaves. *Mamalaspis* (from *palaspis*, "palm leaf"). *Mamalaspin*, to gather

To fish for eels.	<i>Mamaliís</i> (from <i>palós</i> , eel).
To hunt sea turtles.	<i>Mamawikan</i> (from <i>pawikan</i> , sea turtle).
To gather or hunt for honey.	<i>Mamulot</i> (from <i>pulot</i> , honey). <i>Mam-pulot</i> , to buy honey. <i>Magpulot</i> (1) to make honey; (2) to deal in honey. <i>Ang pulotín</i> , the honey made. <i>Pinulotín</i> , what has been made from honey (from <i>pulotín</i> , sweets made of honey). <i>Pulotín</i> is also a term of endearment. Ex. with <i>aw</i> : <i>Honag mo akong pulotan</i> (Don't flatter (honey) me). <i>Pulot-gatá</i> , honey and cocoanut milk.
To gather oysters.	<i>Manalabá</i> (from <i>talabá</i> ). <i>Katalaba-lan</i> , oyster bed.
To hunt deer.	<i>Manṅusa</i> (from <i>usa</i> , deer).
IX. Similarly any instrument, weapon, utensil, or animal which can be so used is verbalized with the idea of hunting, fishing for, or catching by <i>man</i> . Ex.:	
To hunt with dogs or hounds.	<i>Manṅaso</i> (from <i>aso</i> , dog). See index.
To hunt with or to use a gun.	<i>Mamawil</i> (from <i>baril</i> , a shotgun). Malay, <i>bad'íl</i> . <i>Ang mamawil</i> , the hunter.
To fish with a hook.	<i>Mamimuit</i> (from <i>biuit</i> ). See index.
To fish with a small hook.	<i>Mamimwas</i> (from <i>biwas</i> ). This means to use a rod and line. <i>Bumimwas</i> , to lift the hook by the line. <i>Mag-bimwas</i> , to do this much. <i>Aká'y mamimimwas</i> (I am going fishing with a rod and line).
To fish or hunt with a light.	<i>Manṅilao</i> (from <i>ilao</i> , a light). Ex.: <i>Manṅinṅilao ka bagá?</i> (Are you going fishing with a light?) <i>Oó</i> (Yes). <i>Aling bákid ang pinanṅinṅilawan mo?</i> (In which field are you going to fish with a light?) <i>Iyang bákid iyang malayo sa manṅinṅilawan?</i> (In that field over there far away from the houses). <i>Unilao</i> , to light up. <i>Magilao</i> , to carry a light. <i>Ang ilawan</i> , the lamp or place of light.
To use or hunt with a spear called "kaláwit."	<i>Manṅaláwit</i> .
To fish with the hook.	<i>Manlambang</i> (from <i>lambang</i> , a hook).
To fish with a seine.	<i>Manlambat</i> . See index: <i>lambat</i> .
To fish with anything that may be used to catch fish.	<i>Mamalakaya</i> (from <i>palakaya</i> ). <i>Pu-malakaya</i> , to fish occasionally.
To seine with the large net called "pangtí."	<i>Mamangtí</i> .
To seine with the net called "púkot."	<i>Mamúkot</i> .
To fish with rod, line, and hook.	<i>Mamúit</i> (from <i>sít</i> , a thorn or hook). <i>Magsít</i> , to make anything out of thorns or hooks; to make abbatis. Syn., <i>tinik</i> . <i>Tinik</i> also means fish

X. With roots denoting arms, tools, or instruments *man* indicates the habitual use or wearing of the arms and the constant use of tools or instruments. Ex.:

To use a dagger.	<i>Manḡjira</i> (from <i>iwa</i> ). See index.
To use a sickle.	<i>Manlilik</i> (from <i>lilik</i> , sickle).
To use an axe.	<i>Mamatokol</i> (from <i>palakol</i> , axe).
	<i>Maggalakol</i> , to have an axe.
To use arms.	<i>Manandata</i> (from <i>sandata</i> , arm, weapon). <i>Magsandata</i> , to bear arms. <i>Ang sandatahan</i> , armed forces; levy en masse.
To use a syringe.	<i>Manumpit</i> (from <i>sumpit</i> ).
To use a knife.	<i>Manundang</i> (from <i>sundang</i> , knife).
	<i>Magsundang</i> , to carry a knife.
To use a "war bolo" (tabak).	<i>Manabak</i> . <i>Magtabak</i> , to wear a war bolo. <i>Tanabak</i> , to cut off with a war bolo.

XI. With roots denoting certain places *man* indicates the living in such places, earning the living from the products thereof, or traveling in such locality. Ex.:

To live (general idea).	<i>Mamuhay</i> (from <i>buhay</i> ). Idea is to reside, etc. <i>Magbuhay</i> , to live. <i>Bumuhay</i> , to give life to. <i>Buhay</i> , alive; living.
To dwell in a house.	<i>Mamuhay</i> (from <i>buhay</i> ). See index. Ex.: <i>Saan kayô namamayan?</i> (Where do you live?) <i>Ang buhay ko, pô, dito sa bayang itô</i> (My house, sir, is here in this town).
To live in town.	<i>Mamayan</i> (from <i>bayan</i> ). <i>Kubayanan</i> , fellow-townsmen, also countryman. <i>Magbayan</i> , (1) to look for a town site; (2) to found or build a town; (3) to apportion by towns and not by inhabitants. <i>Bayan</i> also means space between earth and sky, day (rare), and weather (rare).
To live in the mountains; to wander there; to gain a living from the products thereof.	<i>Mamundok</i> (from <i>bundok</i> ). This word may also mean to travel in the mountains. <i>Taga bundok</i> , mountaineer; sometimes used insultingly, as "baysced," in English.
To live in the open country.	<i>Mamukid</i> (from <i>bukid</i> , "field").
To lead a seafaring life; to be a deep-sea fisher.	<i>Manágat</i> (from <i>dágat</i> , "sea"). <i>Mananágat</i> , sailor or deep-sea fisher. Also <i>taga rayat</i> ; <i>tauang dumágat</i> . <i>Magdágat</i> , to travel by sea. <i>Dumágat</i> , to flood the land.
To live in the timber; to lay the timber waste; to wander in the woods; to live by wood chopping, etc.	<i>Mangubat</i> (from <i>gubat</i> , "timber; forest"). <i>Ang ipangubat</i> , what carried in the timber; or the cause of wandering, etc. <i>Ang pangubatan</i> , the place of working, devastating, wandering, etc., in the forest. <i>Gumubat</i> , to become a forest. <i>Gubatan</i> , timber land or forested country.
To travel or live on the bank of a river or the seacoast.	<i>Manlambay</i> (from <i>lambay</i> ). <i>Maglambay</i> , to carry anything to coast



or bank. *Lumambay*, to go to or along the bank or coast (single act).

XII. With roots denoting certain articles of wearing apparel *man* indicates their habitual use or wearing. Ex.:

To wear a shirt habitually. *Mamaro* (from *baro*). See index. See also *sambalilo*, hat; *sapin*, shoe; and *tapis*, apron.

XIII. With roots denoting vehicles, boats, or other means of artificial locomotion, *man* signifies to travel by what is denoted by the root. Ex.:

To travel by canoe. *Mamangká*. Ex.; *Ilang árao bangkain mula dito hangan Maynilá* (How many days by banka [canoe] from here to Manila?) *Maghapon kayang bangkain* (Perhaps all of one day by banka).

To travel on horseback. *Manḡabayo* (from *cabayo*, "horse").  
To travel by "quilez." *Manḡiles* (from *kiles*, a vehicle named from Guillermo Quilez, of Vigan, Ilocos Sur, who suggested it to his carriage maker, a native of Vigan).

XIV. *Man* also denotes self-supporting and slowly developing actions from within such as the growth of flowers, fruit, etc. Many roots commencing with *b*, which would otherwise be conjugated with *um*, take *man* for euphonic reasons. (See *um*, Par. VII.) Ex.:

To sprout; to put forth shoots (as the bamboo). *Manlabong* (from *labong*). Also *lumabong*. *Maglabong*, to have shoots.

To open (as a flower). *Mamukadkad* (from *bukadkad*). *Visayan, bukad*.

To bloom; to blossom (as a flower). *Mamulaklak* (from *bulaklak*, flower). *Visayan, burak*; also applied to the *ilangilang*. Ex.: *Namumulaklak ang maḡá halaman* (the plants are blooming).

To bear fruit. *Mamuḡa* (from *buḡa*, fruit). Ex.: *Namumuḡa na ang maḡá káhoy* (the trees are already bearing fruit).

To bear fruit; to be full of fruit. *Mamusaksak* (from *busaksak*). Ex.: *Namumusaksak itong punonglukban* (this lukban tree is full of fruit).

XV. Some roots have differing meanings with *um*, *mag*, and *man*. In some cases the variation is great, but in others little or none. *Man*, however, looks to the effect or result more than to the simple action, which is expressed by *um* or *mag*. The examples will best show these differences and resemblances. Ex.:

Words differing in each case:

To teach. *Umáral. Magáral*, to study. *Manḡáral*, to preach. (See index: *áral*; also *talo* and *salamin*.)

Words agreeing with *um* (if used) and *man*; but differing with *mag*:

To intrude or steal in. *Dumikit; manikit. Magdikit*, to fasten; to paste together.

To throw a lasso or rope. *Sumild. Manild*, to lasso; to rope; to ensnare. *Magsild*, to make a lasso or snare.

Words agreeing with *um* and *man*, *mag* being little used:

To admire; to wonder at.	<i>Gumilalás; mangilalás.</i> Ex.: <i>Aking pinangigilalasan ang karikitan nang mangá bituin sa langit</i> (I admire [my admiration is] the beauty of the stars in the sky).
To drag along; to arrest.	<i>Humilá; manhilá.</i> (See index: <i>hilá</i> .)
To shake (as a tree to get the fruit).	<i>Lumoglog; manloglog.</i> (See also index for <i>libak</i> , idea of ridiculing, etc.)

Words differing with *um* and *man*, *mag* being little used:

To afflict.	<i>Dumaig</i> (from <i>daig</i> ). <i>Manaig</i> , to overcome; to surpass; to vanquish.
To kill.	<i>Pumatay. Mamatay</i> , to die. (See index: <i>patay</i> .)

XVI. Some few words which do not admit of frequency have the simple idea with *man*. Others are generally used with the particle in a seemingly arbitrary manner. Ex.:

To bear a child.	<i>Mañganak</i>
To die.	<i>Mamatay.</i>

The following are arbitrary:

To allow light to pass (as glass or anything transparent).	<i>Mañganinag. Maaninag</i> , transparent (from <i>aninag</i> ).
To feel nauseated.	<i>Mandiri</i> (from <i>diri</i> ).
To have; to possess.	<i>Mandoon</i> (from <i>doon</i> ). (See index).
To originate from; to come from; to descend from; to arise.	<i>Mangaling. Ang pinangalingan</i> , the place or source of rising; origin; etc. <i>Ang galing na araw</i> , the sunrise. <i>Galing</i> is the idea of doing good. (See index.)
To look at wrathfully.	<i>Manlisik.</i> Ex.: <i>Nanlisik ang mata nang pool narilat</i> (fixing the eyes wide with anger).
To find fault with; to complain of.	<i>Mamintás</i> (from <i>pintás</i> ). Ex.: <i>Hindi mo bagá alam na mahálay ang pamintás sa iba?</i> (Don't you know the dishonesty of complaining about others?) <i>Ang pintasin; ang pintasin; ang mapamintás</i> , the critic; the fault-finder; complainer. <i>Ang pamintasín</i> , who or what found fault with. <i>Ang pagpintasín</i> , who or what found much fault with. (See also index: <i>tilawa</i> , to confide in.)

XVII. Although *pan*, the definite corresponding to *man*, generally has a verbal meaning, there are several instances in which *pan*, prefixed to a root, signifies an instrument, utensil, or article. These roots then admit, although they do not always require, the euphonic changes, as have already been explained in Par. III. Ex.:

The razor.	<i>Ang panñgáhit</i> (from <i>mañgáhit</i> ). (See index: <i>áhit</i> .)
The auger.	<i>Ang panmútas</i> (from <i>bútas</i> ). <i>Magbútas</i> , to bore; to make a hole in.
The mop.	<i>Ang panñpuskus</i> (from <i>kuskus</i> ). <i>Kumuskus</i> , to mop up.

The sickle.	<i>Ang pangapas</i> (from <i>gapas</i> ). (See index: <i>gapas</i> .)
The spade.	<i>Ang panhukay</i> (from <i>hukay</i> ). (See index.)
The brush, ruler, etc.	<i>Ang pangúhit</i> (from <i>gúhit</i> ). <i>Gumúhit</i> , to line, mark, or paint.
The pocket handkerchief, napkin, towel, etc.	<i>Ang pamáhid</i> (from <i>panáhid</i> , to rub; to clean).
The hammer.	<i>Ang pamukpuk</i> (from <i>punukpuk</i> or <i>maggpukpuk</i> , to strike).
The pen, pencil, etc.	<i>Ang pamúlat</i> (from <i>manúlat</i> , to write, [for a living]). (See index: <i>súlat</i> .)
The string, cord, rope, etc.	<i>Ang pamali</i> (from <i>tali</i> ). <i>Magtali</i> , to tie, fasten, bind.

XVIII. With names of the days and nouns like "árao" (day) *pan* denotes something used daily or on the day named. Ex.:

Something for daily use.	<i>Ang pangáraoárao</i> . (Noun reduplicated.)
Something for use on Mondays.	<i>Ang panlunes</i> .

XIX. In like manner, *man*, with the reduplicated initial syllable of the root, indicates the habitual agent with those roots capable of denoting occupation, trade, or profession. It may also be used with some other roots. In some cases the particles are repeated with occasional euphonic changes. Ex.:

The following have a simple reduplication:

Barber.	<i>Manáhit</i> (from <i>áhit</i> ), usually <i>Manjáhit</i> in Manila.
Hunter (with gun).	<i>Manamartil</i> (from <i>baril</i> ).
Sailor.	<i>Mananigat</i> (from <i>dígat</i> ).
Physician.	<i>Mangagamat</i> (from <i>gamot</i> ).
Reaper.	<i>Mangagapas</i> (from <i>gapas</i> ).
Weaver.	<i>Manhababi</i> (from <i>habi</i> ). <i>Humabi</i> , to weave.
Tinsmith, plumber, etc.	<i>Manhíhílang</i> (from <i>hílang</i> ). <i>Híming</i> , to solder.
Sawyer.	<i>Manlabugari</i> (from <i>lugari</i> ). (See index.)
Writer; clerk.	<i>Manmúlat</i> (from <i>súlat</i> ).
Spinner.	<i>Manmúlid</i> (from <i>súlid</i> ).
Tailor; seamstress.	<i>Manamahi</i> (from <i>tahi</i> ).
Winner; conqueror.	<i>Manamabo</i> (from <i>talo</i> ).
Rescuer; redeemer.	<i>Manmubós</i> (from <i>tubós</i> ). <i>Tumubós</i> , to rescue, to redeem (simple act).
Tempter.	<i>Manmuskó</i> (from <i>tuskó</i> ).

In the following examples the root as conjugated with *man* has the initial syllable of the new word inserted between the *ma* and the *ng* of the particle. Ex.:

Preacher.	<i>Manngáral</i> (from <i>manngáral</i> , to preach).
Hunter with dogs or hounds.	<i>Manngasog</i> (from <i>manngaso</i> , to hunt with dogs).
Fisherman.	<i>Manngisá</i> (from <i>manngisá</i> , to fish for a living).

XX. With weights, measures, and similar nouns, *man* prefixed signifies "to each," or "apiece," amounts as may be denoted by the noun. (See under the numerals.)

XXI. With many roots *man* signifies a resemblance to what may be denoted by the root which is substantiated. Ex.:

Hurricane; typhoon.	<i>Bagyó.</i> Ex.: <i>Manbagyóbagyó ñong hanñin</i> (This wind seems like a typhoon). <i>Naglalayag silá'y binagyó silá sa dágal</i> (They were coasting and were caught at sea by a typhoon).
Anger.	<i>Gálit.</i> Ex.: <i>Mangálitgálit yaong panñunñisap</i> (That way of talking resembles anger).

## THE INDEFINITE PARTICLE "MAKA."

I. This particle (*naka* in the past and present) has two distinct meanings, the first being that of cause and the second that of power, ability, etc. For this reason there are two definites, that corresponding to the idea of cause being *ka*, and that to the idea of power being *na* (*na*).

In both cases the true pluperfect and future perfect tenses are formed by *na* following the verb as existing in the past and future tenses, respectively.

The idea of cause is indicated by *naka* with roots denoting conditions, torts (wrongs), and betterments, which have only one definite; that with *i*, which has *in* with the past and present tenses, forming *ika*, *ikina*. *Ika* and *ikina* also indicate time (not tense) in certain cases. (See index.)

II. The difference in syntax between these *naka* verbs in the sense of cause and all others must be noted. In the definite these verbs have the agent in the nominative and the recipient or object of the action in the genitive. In the indefinite the agent is in the usual nominative also, but the recipient or object takes the accusative, which is invariably preceded by *sa* (never by *nang*). This use of *sa* is also found with some other verbs.

III. *Mag* and *man* roots retain the definite forms *pag* and *pan* when conjugated with *naka*, as will be seen from examples.

To be able to learn or study.	<i>Makapagáral.</i> Ex.: <i>Nakapagáral akó</i> (I was able to study). <i>Nakapagáral siyá</i> (He [she] is able to study). <i>Makapagáral silá</i> (They will be able to study). <i>Hindí akó makapagáral</i> (I shall not be able to study). <i>Napagáral ko ang úral</i> (I was able to learn the lesson). <i>Napagáral niyá ang úral</i> (He [she] is able to learn the lesson). <i>Mapagáral nilá ang úral</i> (They will be able to learn the lesson).
To be able to teach.	<i>Makaáral.</i> Ex.: <i>Nakaáral akó</i> (I was able to teach). The other tenses, both of the indefinite and the definite are formed in the same way.
To be able to preach.	<i>Makapanñgáral.</i> <i>Nakapanñgáral akó</i> (I was able to preach). <i>Nakapanñgáral siyá</i> (He is able to preach). <i>Makapanñgáral siyá</i> (He will be able to preach). The definite is formed in the same way as with <i>pagáral</i> .

IV. Roots verbalized by *naka* reduplicate the first syllable of the root in the present and future tenses. In some districts the second syllable of the particle is reduplicated, but this is a provincialism. Ex.:

To cause damage.	<i>Makapanñganñyá</i> (from <i>anyayá</i> and <i>pan</i> ). See index.
To cause anguish.	<i>Makabalisa.</i>

- To cause satiety. *Makabusog.* *Búsog* is a bow (weapon).
- To beautify or adorn. *Makabuti.* *Bumuti*, to grow handsome. (See *buti* in index.)
- To cause disgust. *Makadimárim* or *makarimárim.* *Mandimárim*, to disgust. Ex.: *Nandimárim akó sa pagkain niyá* (His manner of eating disgusted me).
- To do good. *Makagaling.* (See index: *galing.*)
- To hinder. *Makagambalâ.*
- To adorn; to embellish. *Makagandâ.* Ex.: *Ang kahinhina'y nakagagandâ sa mañga dalaga* (Modesty is a beauty in girls). (Def.): *Ang kahinhinán ay siyang ikinagagandâ nang mañgá dalaga.*
- To cause relief. *Makaginháua.* Ex.: *Makaginháua sa inyó ang gamot* (Let the medicine relieve you). *Nakaginháua sa akin ang gamot* (I was relieved by the medicine). *Nakaginháua sa kaniyá ang gamot* (He is being relieved by the medicine). *Makaginháua sa inyó ang gamot* (You will be relieved by the medicine). *Ang pagkaginháua*, the relief (act).
- To cause sadness. *Makuhápis.* (See index: *hápis.*)
- To hinder. *Makalibang.* (See index: *libang.*)
- To cause another to tremble with fear. *Makapañgilábot* (from *kilábot* and *pan*). *Kakilakilábot*, horrible.
- To cause to tremble with cold or fear. *Makapañginyig.* (See index: *kinyig.*)
- To cause or do evil. *Makasamá.* *Makasasamá*, noxious; malignant. Also future tense. Ex.: *Houag mong kanin itong buñgá't makasasamá sa iyó* (Don't eat this fruit, because it will injure you [be noxious to you, indef.]). *Ang ikinasasamá nang áking loob ay ang kaniyang pagmumúrang walang tigil* (What puts me in bad humor is his everlasting slandering [lit., The cause of my bad humor is his slandering without cessation, def.]). *Sumamá*, to become bad or evil. (See index: *samá.*)
- To cause disgust; weariness; annoyance. *Makasauá.*
- To dazzle (as the sun or lightning). *Makasilao.* (Syn: *pulag.*)
- To cause anxiety. *Makasúkal.*
- To cause nausea. *Makasúklam.*
- To wound (lit., to cause to be wounded). *Makasúgat.* (See index: *sugat.*)
- To cause to be set afire. *Makasúnog.* (See index: *súnog.*)
- To cause loathing (as food). *Makasúyá.* (Syn. *sunok.*)
- To cause fear. *Makatákot.* (See index: *tákot.*)
- To cause laughter. *Makataua.* (See *tawa*: index.)
- To cause pleasure. *Makatuá.* (See index: *tuá.*)

V. The indefinite forms will be clearly seen by the conjugation of *makaqinháua* in the preceding paragraph, there being no irregularities and there is but one definite with *ka*, forming *ika* as a prefix to the root for the infinitive and future and *ikina* for the past and present tenses, *in* being incorporated in the latter cases. For the conjugation of this definite see *hapis* in index.

VI. Prefixed to roots denoting actions *maka* signifies power or ability to perform what may be denoted by the root. Roots which are conjugated in the simple idea by *mag* or *man* retain *pag* or *pan* before the root in all tenses.

VII. *Ma* is the corresponding definite to *maka* potential, and when used with the idea of attraction toward, etc., suppresses *in* completely. *Ma* becomes *na* for the past, pluperfect, and present tenses. *Pag* and *pan* are retained with those roots requiring it to preserve the meaning, as explained in the preceding paragraph. The definites with *i* and *an* also exist. The particle *i* is inserted between the particle *ma* (*na*) and the root, contrary to its use with *ka*, where it is prefixed to the latter particle. Ex.:

To be able to go away.

*Makaalis. Makapagalis*, to be able to take away.

To be able to teach.

*Makaáral. Makapagáral*, to be able to learn or study. Ex.: *Napagáral ko ang iáral* (I was able to learn the lesson). *Napagáral na ko ang iáral* (I had been able to learn the lesson). *Napagáral ko ang iáral* (I am able to learn the lesson). *Magagáral ko ang iáral* (I shall be able to learn the lesson). (See *áral* in index.) To be able to preach, *makaipagáral*.

To be able to do or make.

*Makagawá.* (See index: *gawá*.)

To be able to take.

*Makakuha.* With idea of attraction toward, *in* is suppressed. Ex.: *Nakuha ko iyang buñga* (I was able to take that fruit). *Nakukuha niya iyang buñga* (He [she] is able to take that fruit). *Makukuha ko iyang buñga* (I shall be able to take that fruit). (See also index: *kuha*.)

To be able to go or come out.

*Makalabás. Makapaglabás*, to be able to take out. (See index: *labás*.)

To be able to walk; march; etc.

*Makalákad.* (See index: *lákad*.) Ex. with *maka* (indef.): *Nakalákad ako* (I was able to walk). *Nakalákad siya* (He is able to walk). *Makalalákad silá* (They will be able to walk).

To be able to write.

*Makasúlat.* With *i* inserted between *ma* (*na*) and root with definite. Ex.: *Naisúlat ko itong panílat* (I was able to write with this pen). *Naisusúlat ko itong panílat* (I am able to write [can write] with this pen). *Maisusúlat ko itong panílat* (I will be able to write with this pen). *Bukas maisusúlat ang súlat na ipadadalá mó sa iyong amá sa Maynilá* (To-morrow I will be able to write the letter which you will

have to send to your father in Manila). *Aalis akó nang maisúlat na niya ang inutos ko sa kaniya* (I will go when he writes down the orders I have given him). (See index: *súlat*.)

To be able to run away.

*Makatakób*. (See index: *takób*).

VIII. With negative particles the imperative is largely used instead of the present tense, although the meaning is the same as that of the latter, i. e., *hindi akóng nakasúlat*, I can not write; I am not able to write; instead of *hindi akong nakasusúlat*. The definite is sometimes used in the same way with the negative, and even with the affirmative. Examples: *Hindi akong makapagáral* (I can not [am not able to] study [or learn]). *Hindi mo madampot?* (Can't you pick it up [grasp it]?) *Hindi ko maipaháyag* (from *hárag, ma, i, and pa*) (I can not reveal it [make it public]). *Hindi akó makaluás sa Maynilá't akó'y may sakit* (I can not go down to Manila, because I am ill). With *um* this may be expressed *hindi akó mangyaring lumuás sa Maynilá't akó may sakit*. *Hindi kayó makapanígusap?* (Can't you talk?) *Hindi ko mawiká* (I can not pronounce it). *Hindi ko masaysay* (I can not explain it). *Hindi ko masabi* (I can not tell it).

IX. *Maka* (*naka*) with the indefinite and *ma* (*na*) with the definite signify to do what is denoted by the root mechanically, casually, involuntarily, or suddenly (occasionally), especially acts of the mind and physical senses. Ex.:

To smell.

*Makuamoy*. *Nakaaamoy kayó?* (Do you smell anything?) *Naaamoy ninyó bagá ang banóng isinasambúlat nang maná bulaklak?* (Do you smell the fragrance shed by the flowers?)

To feel.

*Makarandam*, from *damdam*. *Narandamán mo?* (Did you feel it?) *Oó, nadaramdamán ko pa* (Yes, I feel it yet).

To hear.

*Makarinig* (from *dinig*). See index: *dinig*.

To taste.

*Makalasp*. (See index: *lasap*.)

To see.

*Makakita*. Ex.: *Akó'y nakakita nang isang tauong diyán* (I saw a person there). *Nakita bagá silá?* (Did you see them?) *Hindi nguni't makikita ko sina* (No, but I may be able to see [them]).

Acts of the mind:

To know (something).

*Makáalam*. *Walang nakaáalam* (No one knows). *Hindi ko naaalaman* (I do not know it.)

To think.

*Makaisip*. *Hindi maisip*, incomprehensible. Ex.: *Anó ang isip mo* or *Naisip mo* or *Naisipan mo?* (What do you think about it?) *Kaisipan*, opinion. *Ang pagkaisip*, the act of thinking.

To comprehend somewhat; to feel; to understand.

*Makamalay*.

To understand (naturally).

*Makatalastás*. Ex.: *Natatalastás ninyó bagá?* (Do you understand it?) *Walang nakatatalastás* (No one understands). *Tumalastás*, to understand (by an act of volition).

To remember (casually, etc.).	<i>Makaaalaala.</i> (See index: <i>alaala.</i> )
To forget.	<i>Makalimot.</i> (See index: <i>limot.</i> )
Miscellaneous:	
To like (naturally).	<i>Makaibig.</i> (See index: <i>ibig.</i> )
To ascend or go up (cas.).	<i>Makapanhik.</i> Ex.: <i>Napanhikan ko ang bahay nang kaibigan natin</i> (I went up by chance into the house of our friend).
To enter (casually).	<i>Makapások.</i> (See index: <i>pások.</i> )
To fall asleep.	<i>Makatúlog.</i> Ex.: <i>Bungmasa akó'y nakatúlog akó</i> (I was reading and fell asleep). <i>Ang ikatúlog,</i> the cause or time of sleeping. <i>Ang pagtúlog,</i> the cause or time of sleeping a great deal.

X. *Ma* (*na*) is used in connection with *an* (sometimes *in*) to express being overtaken by wind, weather, night, etc., and also to express the casual advent of a season, date, etc.

Some phrases of this nature are used with *in* only.

The definite only is found.

To be caught out in the sun.	<i>Maárao.</i> (See index: <i>árao and inít</i> for exs.)
To be overtaken by night.	<i>Maapabi.</i> Ex.: <i>Gagabihin ka sa daan</i> (You will be overtaken by night on the road).
To be caught in the rain.	<i>Maulán.</i> (See index: <i>ulán.</i> )
To be blinded.	<i>Mabulag.</i> (See index: <i>bulag.</i> )
To be hot (warm).	<i>Maimit.</i> Ex.: <i>Naimitan akó</i> (I am warm). <i>Uminit,</i> to become hot. <i>Maginit,</i> to heat. <i>Magpaimit,</i> to allow to become hot.
To be clouded; turbid.	<i>Mababò.</i> (See index: <i>labò.</i> )
To be overtaken by July.	<i>Majulio.</i> Ex.: <i>Kami'y najulohan sa Tulae</i> (July found us in Tulae). (Any month may be used in this manner.)
To be found at Easter.	<i>Mapasaca; mapaskó.</i> Ex.: <i>Napasakan akó sa Maynilà</i> (Easter found me in Manila).

XI. *Maka* also signifies the possible accomplishment of a purpose with the indefinite; *ma* being used with the definite. (*Naka; na.*) The accomplishment of the end sought is always expressed in the past tense.

To be able to lift.	<i>Makabúhat. Makabubúhat,</i> liftable. Ex.: <i>Babuhatin ko itong bayong kung mabúhat</i> (I will lift this sack if it be liftable).
To be able to overtake by running.	<i>Makahábol. Humábol,</i> to run after another in order to overtake him (her). Ex.: <i>Hiníbol ko siya'y hindi nahábol</i> (I ran after him [her] but could not overtake him [her]).
To be able to find.	<i>Makahánap.</i> (See <i>hánap:</i> index.)
To get by asking.	<i>Makahingí.</i> (See <i>hingí:</i> index.)
To be able to catch fish.	<i>Makapañgisdá.</i> Ex.: <i>Akó'y mañg-iñgisdá kung makapañgisdá</i> (I am going to fish if it is possible to catch any fish).
To be able to pass an examination.	<i>Makasúlit.</i> Ex.: <i>Sinúlit siya nang superintendente ay (hindi) nakasúlit</i>



To be able to hit with arrows.

to give an account of.

*Makapaná. Pumaná*, to shoot at with bow and arrow. Ex.: *Pungmaná siyá sa manáyá ibon, úguni't hindi makapaná siyá* (He shot at the birds with bow and arrow, but was not able to hit them).

XII. *Maka*, correctly used, expresses physical power or ability as a general rule, *sákat* and *manyyari* being used to express moral power or ability. By the uneducated, these words are used almost indiscriminately. (See *sáka* and *manyyari*: index.)

XIII. *Maka* is also used to verbalize *kayá*; "perhaps, may be," etc., which is conjugated as in the following examples:

*Dili ko makapánang dalhin* (I do not know if I will be able to carry it). *Dili akó makakayá ibigay itó sa kanáyá* (I do not know if I will be able to give this to him). *Walá akong ikakayá* (I have no way to do it). *Makakayá ka bagá bumili nitó?* (Will you be able then to buy this?) *Di ko makapánang labanan kayá* (I am not able to fight against you [plural]). *Tinuman ko, kuu makayaman ko* (I will drink it, if I can).

*Bagá*, "perhaps, by chance," etc., has a stronger meaning than *kayá*.

XIV. *Maka* (*ma*) is sometimes used in reluctantly admitting a fact or in avoiding too direct an injury to the feelings of another. Ex.: (Indef.) *Nakapagnakao siyá* (he may have stolen); (Def.) *napagnakao niyá itó* (he may have stolen this).

XV. *Maka* is also used colloquially in conversation as follows: *Makatanong kayá?* (Is there anything more to be asked about it?) *Makakita bagá?* (Is there anything more to be seen?)

A more usual form is made with *lalo*, "more," and the root with *in*, viz: *Lumalo sa tanongin?* (Is there anything more to ask about it?) *Lumalo sa kitain?* (Is there anything more to be seen?)

XVI. *Maka* forms certain adjectives in Tagalog, which have the inherent idea of potentiality. These adjectives, which in English are generally formed by the suffixes *able* and *ible* or by *ful*, have three distinct forms in Tagalog.

XVII. (a) Roots expressing qualities which may be felt by the mind are made adjectives by prefixing *ka*, the casual definite of *maka*, to the root, which is reduplicated to the second syllable. Ex.: *Kaayaaya* (*aya*) "delightful"; *kaginahagaháua* (*ginháua*), "wholesome; salubrious;" *kaibigibig* (*ibig*), "amiable;" *kakilakilábot* (*kilábot*), "horrible;" *katakottákot* (*tákot*) "fearful; dreadful."

(b) Adjectives of similar meaning are also formed by *maka* with the future indefinite. Ex.:

*Makahihigí* (*higí*), "bashful;" *makamamatay* (*matay*), "mortal" (death-causing); *makasisirá* (*sirá*), "destructive;" *makatatawá* (*tawá*), "laughable;" *makatutuá* (*tuá*), "pleasant, agreeable."

(c) When the roots may express aptitude or inaptitude or facility or difficulty in doing anything; if affirmative the adjective is formed with the future definite of the potential particle *ma*, and if negative with the imperative *ma* (without reduplication of the first syllable of the root), which is generally preceded by the negative particle *di*, "not." Ex.:

*Makakain*, "edible;" *di makain*, "inedible, uneatable;" *magagawá*, "practicable;" *di magawá*, "impracticable;" *matinum*, "potable, drinkable;" *di matinum*, "undrinkable;" *makikita*, "visible;" *di makita*, "invisible;" *masasabi*, "tellable;" *di masabi*, "untellable, unspeakable;" *manyyari*, "possible;" *di manyyari*, "impossible;" *di nabata*, "intolerable;" *di makalag*, "indissoluble;" *di magamit*, *di malapitan*, "inaccessible;" *di matitis*, "insufferable;" *di malingkala*, "incomprehensible;" *di masalang*, "unfavorable."

(d) Adjectives of the classes above described take the "tie" *ng* when united to a following noun or verb if ending in a vowel, but remain unchanged if ending in a consonant. The following verbs take the definite imperative, which is best translated into English by the infinitive with "to." Ex.: *Kagalanggalang amá* "respected father;" *kadumaldú-mal tigán*, "disgusting to see;" *kaayaayang paktíngán*, "delightful to listen to;" *madaling gawín*, "easy to do or make;" *maliwag sabihin*, "difficult to say;" *mahirap kamitán*, "hard to accomplish."

XVIII. *Maka* may be compounded with *mag*, resulting in *magmaka*, denoting the idea of a great or excessive degree of what may be indicated by the root, which is generally reduplicated. (See par. 27, *mag*.)

Ex.: *Magmakaauauá (auá)* "to be able to move to compassion;" *magmaka-galítgalít (galít)*, "to be able to move to anger;" *magmamakagalítgalít akó iyang tauo*, "that man will be able to anger me;" *makagalít*, "to cause anger;" *magmakahiya*, "to be able to shame greatly" (see par. 27, *mag*); *magmakalumbaylumbay (lumbay)*, "to be able to move to grief;" *nagmakalumbaylumbay akó ang balitá*, "the notice was enough to move me to grief;" *makalumbay*, "to cause sadness; to make melancholy;" *bákit mo itinalulumbay ang masasamang balitá?* or *Anó't nakalulumbay sa iyó ang masasamang balitá?* "Why does the bad news sadden you?"

XIX. *Maka (naka)* is sometimes used in the place of *na (na)* indefinite, the two particles having many analogies. Ex.: *Nakabukás ang pintó*, "the door is open;" *nakalimot siyá*, "he forgot;" *nakatayó siyá*, "he is standing up;" *nakaupo siyá*, "he is sitting down."

XX. *Maká* and its synonym *baká* express fear or apprehension of possible danger, hurt, or injury. They are written as separate words and not as prefixes. *Baká* is more common. These two words may be best rendered into English by "lest," "for fear that," etc. Ex.: *Akó'y nagdalang tákot, baká maringig* (I was afraid lest I should be heard.) *Houag mong gawín iyan, maká mapahámak ka* (do not do that, because you may lose). *Houag kang magdaan sa bundok, maká haraúyin ka nang maingá tulisán* (do not travel in the mountains, because you might be stopped by the "ladrones"). *Humarang, to stop another on the highway. Maká may tauo diyán* (lest there be people there).

(b) *Maká* also denotes partial resemblance, as in comparing speech, fruit, flowers, etc. Ex.: *Maká Tagálog ang capitán nang paingúngúsap* (the captain is like a Tagalog in his speech). *Maká bulaklak sa América ilóng bulaklak nang amoy* (this flower is like an American flower in odor).

XXI. In addition to the meanings of *maka* as a verbal particle, it indicates completed verbal action, best translated by the adverb "after" and a verb. Ex.: *Makamisa nang paré* (after he had said mass the priest —). *Makayari nitó'y paroon ka sa* — (after you do this go there to —).

It is also used idiomatically. Ex.: *Makasakáling may dungmating, bumili ka nang kakanin* (in case anyone should arrive, go buy something [for him] to eat).

#### THE INDEFINITE PARTICLE "MAGPA."

I. This particle, signifying the ordering to do or make or permitting to be done what is denoted by the root, reduplicates the *last* syllable of the *particle* for the present and future indefinite tenses. The definite, *pa*, being a monosyllable, causes the *first* syllable of the root to be reduplicated for the same tenses. The definite has all three forms of *in*, *i*, and *an*.

*Mag* and *man* roots retain this between *magpa* and the root. *Pag* sometimes precedes *magpa* in the definite form (*pagpa*).

*Sa* is generally used before the person commanded. Ex.:

To order to teach.

*Magpaáral. Magpaáral ka kay Pedro*, order Pedro to teach. *Magpapagáral*, to order to study. *Magpapagáral ka kay Juan*, order Juan to study. *Papagáralin mo*

- ang iyong anak* (order your child to study). *Pinapagáral pa akó nang áking iná* (my mother ordered me to keep on studying). *Magpapinigáral* (1) to order to preach; (2) to request to preach (if not competent to order).
- To order to read. *Magpabasa. Nagpabasa ang maestro sa manḡá batà* (the teacher is ordering the children to read).
- To order to do or make. *Magpagawá. Nagpagawá akó* (I ordered [something] done or made). *Nagpapagawá siyá* (he [she] is ordering [something] to be done or made). *Nakapagpagawá akó* (I was able to order [something] to be done or made). *Magpapagawá akó* (I will order [something] to be done or made). *Makapagpagawá akó* (I shall have ordered [something] to be done or made). The definite with *i* is: *Ipagawá mo itó sa kaniyá* (order him to do [make] this). *Ipinagawá ko sa iyó itó* (I ordered you to do [make] this). *Ipinagagawá niyá sa iyó itó* (he orders you to do this). *Ipagagawá ko sa iyó itó* (I shall order you to do [make] this). (See index: *gawá*.)
- To order to come or go out; (2) to order to take or bring out. *Magpalabás. Magpalabás ku kay Juan* (order Juan to get out). *Magpalabás ka kay Juan nang damit* (order Juan to get the clothes out). *Palabasin mo itong aso* (have this dog put out).
- To order to ascend. *Magpapanhik. Papanhikin mo ang manḡá batà* (tell the muchachos to come up). *Makapagpapanhik*, to be able to order to ascend. *Nakapagpapanhik akó* (I was able to order to ascend). *Nakapagpapanhik akó* (I am able to order to ascend). *Makapagpapanhik akó* (I will be able to order to ascend). *Magpapagpanhik*, to order something brought upstairs, hoisted, etc. *Papagpanhikin mo ang manḡá batà nang túbig* (tell [order] the muchachos to bring up some water). (See index: *panhik*.)
- To order to go or come down; to order to descend. *Magpapanáog. Also means to spend; to use up. Magpapagpanáog*, to order something to be brought down. (See index: *panáog*.)
- To order to get into or enter. *Magpapások. (For examples see index: pások.)*
- To order to write. *Magpasiulat. Ang manḡáral ay nagpasiulat sa iyó* (indef.); *pinasiulat ka nang manḡáral* (def.) (the teacher ordered you to write). The definite

with *in* is: *Pasulatín mo siyá nitong súlat* (order him to write this letter). The dual (two) is used in the following examples, but they are translated as usual into English. *Pinasúlat kitá nitong súlat* (I ordered you to write this letter). *Pinasúsúlat katá nitong súlat* (I am ordering you to write this letter). *Pasúsulatín katá nitong súlat* (I will order you to write this letter). (See index: *súlat*.)

To order to lock.

*Maggapasúsi*. To lock; *magsusi*. *Susian mo itó* (lock this). *Huwag mo susian itó* (don't lock this). *Itó hindi nakasusi* (this is not locked). *Alisin mo ang pakasusi nitó* (unlock this [lit., "release this condition of being locked"]). *Susian mo ang pintó* (lock the door). *Ang isusi*, the key. *Ang susian*, what locked. *Ang patasusi*, what locked much, or the act of locking. *Ang ipapasusi*; what used to lock much with. *Susi*, derived from Chinese, is distinct from *susi*, meaning clear, pure, or neat, which comes from the Sanskrit, *cuchi*.

To order to sew.

*Maggatahi*. *Itó ang tatahi niyá sa ákin* (this is what she told me to sew). (See index: *tahi*.)

II. *Magpa* reverses the meaning in sentences where an inferior addresses a superior, or in which the subject has no power to command, the particle then meaning "to request, ask," etc. Ex.: *Magpagawá ka nitó sa inyong amá* "ask your father to do this," not "order your father to do this." *Magpaáral kayó pa sa inyong anak sa esculahan* (indef.) or *Papagarálin niyó pa ang anak niyó sa esculahan* (def.) (let your child study for a while yet at school).

III. The indefinite form will be seen by the conjugation of *magpagawá* "to order to do or make;" there being but one irregularity of note, viz: In the pluperfect and future perfect tenses *maka* and *maku*, with *pagpa* prefixed to the root and *na* following, express these tenses, respectively. (See tables for conjugation.)

IV. *Pa*, the corresponding definite verbal participle to *magpa*, and formed by dropping the first syllable of the latter, forms the three definites regularly. The examples given in the tables are *maggasúlat* (*súlat*), "to order to write" (*in*); *magpagawá* (*gawá*), "to order to do or make" (*i*); and *magpatanim* (*tanim*), "to order to sow" (*an*).

V. *Magpa* may be preceded by *maka*, forming *makapagpa*, the compound giving the idea "to be able to order to." (See under *magpapantihik* in Par. I, *magpa*.)

VI. *Magpa* also denotes what is suffered willingly or what is done without restraint by others upon the subject; to allow or permit, with those roots which admit such ideas. The context serves generally as a guide to distinguish the idea of "to order to" from "to permit to." Ex.:

To allow deception; cheating. *Magpapayá* (from *dayá*). (See index: *dayá*.)  
 To allow oneself to be crucified. *Magpapiripá* (from *dipá*). (See index: *dipá*.)  
 To allow oneself to be whipped. *Magpahampás*. (See index: *hampás*.)

- To allow oneself to be flatly con- *Magpasuat.*  
 tradicted.  
 To allow one's hair to be combed. *Magpasuklay.* Also "to order to  
 comb." (See index: *suklay.*)  
 To allow oneself to be slapped. *Magpatampal.* *Tumampal*, to slap.  
*Magtampal*, to slap much.

VII. *Magpa*, with a root denoting a state or condition resulting from gradual intrinsic action, indicates the purpose of the subject either to accelerate or allow the transition.

- To allow to become putrid. *Magpabulok.* *Honag mong kabulokin*  
*ang manîgá sîging* (don't let the  
 bananas rot).  
 To order to throw down; raze; (2) *Magpagibâ.* *Gumibâ*, to do away  
 to allow to fall into ruin. with; to level; to throw one's self  
 down. *Anggibâ*, (1) what thrown  
 down or leveled; (2) what done  
 away with. *Maggibâ*, to throw  
 down many things.  
 To allow to become hot. *Magpaitit* (from *init*). *Magpapaginit*,  
 to order something to be heated.  
 (See index: *init*.)  
 To allow to become cool; to cool any- *Magpalamig.* *Palamigin natin ang*  
 thing. *araw* (let us wait until the day is  
 cooler). *Magpalamig ka nang tûbig*  
 (let some water cool [i. e., put some  
 water out to cool]). *Ipalamig mo*  
*ang tûbig* (put the water some-  
 where to cool). *Bâkit hindi ka*  
*nagpapalamig nang tûbig?* (Why  
 don't you cool some water?) *Saan*  
*akô nagpapalamig nang tûbig?*  
 (Where shall I put the water to  
 cool?) *Iyang batalang iyân ang*  
*paggapalamigin mo nang tûbig* (let  
 the water cool out there on that  
 porch). *Kahapon ay ang ibang silid*  
*ang pinagpalamigin ko nang tûbig*  
 (yesterday I let the water cool  
 in the other room). *Magpapalaminig*,  
 to order something to be cooled).  
 To allow to dry up or out; to put out *Magpatuyô.* *Honag mong patuyoin*  
 to dry. *ang manîgá halaman* (don't let the  
 plants dry up). *Tuyô na pô* (they  
 are dried up already, sir). *Hindî*  
*ko nîpa pinatuyô* (indeed, I am not  
 letting them dry up). *Patuyoin mo*  
*iyân*, dry that or let it dry.

VIII. *Magpa* is also used to express acts of the Creator; of nature, and of persons beyond the control of the speaker, mainly with the idea of cause. Ex.:

- To cause waves. *Magpaálon.* *Anô ang nagpapaálon sa*  
*dagat?* (What causes the waves  
 at sea?) *Ang hangin* (the wind).  
 To cause the flowers to bloom. *Magpabalaklak.*  
 To cause it to thunder. *Magpakulog.*  
 To rear; bring up (as a child). *Magpalaki.* (See index: *laki*.)

IX. *Magpa*, used with reference to the effect of such actions as the foregoing, which are beyond the power of a human agent, signifies "to expose to;" "to put in," etc. Ex.:

To expose to the sun; to sun oneself.	<i>Magpaaráo</i> (accent on the last syllable). (See index: <i>árao</i> .)
To expose to the wind or air.	<i>Magpahangin</i> . (See index: <i>hangin</i> .)
To expose to the rain.	<i>Magpaulán</i> . (See index: <i>ulán</i> .)

X. *Magpa* coupled with meteorological phenomena and astronomical occurrences, connected with a human agency, denotes a waiting on the part of such agent until the condition has changed or the event taken place. The context generally serves to give the correct idea. Ex.:

To wait until the typhoon ceases.	<i>Magpahagpá</i> .
To wait for a change of wind.	<i>Magpahangin</i> .
To wait for the day to become cooler.	<i>Magpalamig nang árao</i> . (See Par. VII.)

To wait until the sun (or moon) rises.	<i>Magpasilang</i> . (See index: <i>silang</i> .)
To wait for a change (as in bad weather).	<i>Magpatilá</i> . <i>Patilain mo muna ang ulán</i> (wait until the rain ceases). The root is <i>tilá</i> , which alone means "to seem." <i>Tilá-táno</i> or <i>anaki táno</i> (it looks [seems] like a person). <i>Tilá naparoon silá</i> (it seems they went there). <i>Tilá napaparito silá</i> (it seems they are coming here).

To wait until the rain ceases.	<i>Magpaulán</i> .
To wait until daybreak.	<i>Magpaumaga</i> (from <i>umaga</i> , "to dawn;" root, <i>aga</i> ).

XI. With roots expressing the indefinite idea of what may be given *magpa* expresses acts which benefit another than the agent. These roots are generally those conjugated primarily with *um*. Ex.:

To give food; to feed.	<i>Magpakain</i> . (See index: <i>kain</i> .)
To send; to forward.	<i>Magpadalá</i> . <i>Itó ang padalá niya sa ákin</i> (this is what he ordered me to bring [carry]). <i>Itó'y padalá sa ákin ni ina</i> (this is what my mother sent [brought] me). <i>Ang ipinadala</i> (what was ordered brought [i. e., what was sent]). <i>Magdalá</i> , to carry, bear, bring or take (over). <i>Ang dámalá</i> , what so brought, etc. (See index: <i>dalá</i> .)
To clothe; to furnish clothing.	<i>Magparamit</i> (from <i>dami</i> ). (See index: <i>dami</i> .)
To give something to drink; to water (as animal or fowl).	<i>Magpainum</i> . (See index: <i>inum</i> .)
To put at interest; to invest.	<i>Magpatubó</i> . (See index: <i>tubó</i> .)
To give lodging.	<i>Magpatulog</i> . (See index: <i>tulog</i> .)
To lend willingly.	<i>Magpaútag</i> . (See index: <i>útag</i> .)

There may be mentioned *magpakilá*, to restore the sight.

XII. With roots expressing definites with *mag* in the primary verbal sense, *magpa* expresses the idea of compulsion, exaction, or request, as shown by the intrinsic meaning or the context. Definites exist with *in*, *i*, and *an*. Ex.:

To collect taxes; to demand (or collect) tribute.	<i>Magpabuis</i> (from <i>buis</i> , "poll tax," etc.). <i>Pabuis ko si Pedro nang piso</i>
---	---

(I asked Pedro to pay one peso in taxes). *Isang piso ang ipinabuis ko kay Pedro* (one peso was what I asked Pedro to pay in taxes). *Ilong bayan ay ang pinagpabuisan ko* (this town was where I collected taxes). *Magbuis*, to pay taxes.

To beg; to ask for alms.  
To ask for a pledge or pawn.

*Magpalimós* (from Span., *limosna*).  
*Magpasanlá. Sangpisos ang sanlaán ko nitong singsing* (I want to pledge this ring for one peso).

XIII. Actions in which the agent has a passive part are also explained by *magpa*. Ex.:

To hear confession.

*Magpacumpisal* (from Sp. *confesar*).  
*Saan naroon ang paré?* (Where is the "padre?") *Nagpapacumpisál siyá* (He is hearing confessions).  
*Magcumpisal*, to confess.

To pardon.

*Magpatawad*. (See index: *tauad*.)

To get shaved.

*Magpaáhit*. (See index: *áhit*.)

To have the hair cut.

*Magpagupit*. (See index: *gupit*.)

To have cleaned (as shoes).

*Magpalinis*. (See index: *linis*.)

XIV. *Magpa* also expresses the idea of repeating something many times, or reciting the same much, and sometimes by many. *Pagpa* is treated grammatically in many cases like *magpa*—i. e., the last syllable of the particle is reduplicated for the present and future tenses. Ex.: *Magpa "we" kayó* (All of you say "we" many times). *Nagpadiablo akó sa kaniyá* (I called him a devil many times). *Anó ang ipinagpadiablo ninyó?* (Why do you say devil so much?) *Houag ninyong magpadiablohan ang kapoua túuo* (Don't say devil so much to those around you).

XV. In some cases *magpa* signifies to do voluntarily what is denoted by the root. Ex.:

To adorn one's self.

*Magpamuti* (from *buti*). *Nagpabuli yaong dalaga* (That girl is adorning herself).

To praise one's self.

*Magpamuri* (from *puri*). *At yaong isa'y nagpamuri* (and that one is [doing the same] for the praise). *Ang mahinhing dalaga'y pinupuri nang lahat* (A sensible girl is praised by everyone). *Kapurihan*, praise; honor; fame. Syn.: *bunyi*.

XVI. *Magpa* with some datives and all adverbs of place signifies "to go or come intentionally," where denoted by the root, etc. Ex.:

To come to me.

*Magpasa ákin*.

To go to you.

*Magpasa inyó*.

To go (come) to the person.

*Magpasa túuo*.

To go to Pedro.

*Magpakay Pedro*.

To come here (near by).

*Magpadini*.

To go there.

*Magpadoon*.

To go up the river, or up country.

*Magpa itaya*.

XVII. *Mapa*, formed by dropping the *g* of *magpa*, signifies "to go in some direction naturally or accidentally, and without intention on the part of the subject." *I* generally precedes the root. Ex.:

To run off or lower (as water).

*Mapaibabá. Napapaibabá ang túbig* (The water is becoming low [or is running off]). (See index: *babá*.)

- To ascend (as smoke). *Mapaitaas. Napapaitaasangasó* (The smoke is rising). *Di man makitá ang níngas, asó ang magpapaháyag* (Although the flame may not be seen, the smoke will reveal it.—T. P., 50).
- To fly up in the air (as a bird). *Mapáilandang. Ang bánoy ay napáilandang sa ímpapauid* (The eagle ascended into the clouds).

XVIII. It will be observed that the greater part of the roots verbalized by *magpa* require *i* in the definite to express "what is ordered done, given," etc., and *in* or *an* in the same form to express "the person commanded," etc. Ex.:

- To give food to another. *Magpakain.* (See index: *kain*.)
- To allow to be punished; or to cause or order to be punished. *Magparusa* (from *dusa*). *Huwag mong parusahan ang walang kasalanan* (Do not permit the innocent [not guilty] to be punished).
- To permit to pass. *Magpadaan* (from *daan*, "road"). See index.
- To give another something to drink; to water animals or fowls. *Magpáinum.* (See index: *inum*.)
- To cause to walk up. *Magpalíkad.* (See index: *líkad*.)
- To cause or order another to stand up. *Magpatindig.* (See index: *tindig*.)

XIX. A sense of ordering may be given to roots not having such an idea by inserting a second *pa*, although it is clearer to use *mag* with a following infinitive. This second *pa* (which remains in all tenses) with roots having the idea of ordering signifies to order a person to order another, although simpler forms are generally used. Ex.: *Ang capitán ay nagpá-páinum sa mañgá cabayo* (The captain orders the horses to be watered); or, *Ang capitán ay nagpáilos uninum sa mañgá cabayo* [same meaning]. (2) *Magpapasúlat ka kay Juan kay Pedro*; or, *Magpáilos ka kay Juan na magpásúlat siyá kay Pedro* (Order Juan to order Pedro to write).

XX. The tendency of Tagalog, like all languages, to simplify itself, is shown by the use of the root with *pa* prefixed, with the significance of a verbal noun. The agent takes the genitive and the object or person acted upon the dative. Ex.: *Pabañgá*, "perfume;" *pamati* (*buti*), "holiday or parade appearance;" *padalá*, "burden or what carried;" *pahipás*, "jewel;" *pamana*, "inheritance;" *patago*, "what hidden."

*Itó ang patago niyá sa ákin* (This is what he ordered me to hide). *Paátang*, "credit."

#### THE PARTICLE "PA."

I. This particle has many affinities with *magpa*, as will be seen by the examples. It reduplicates the first syllable of the root for the present and future tenses, except when *sa* is attached to and incorporated with it. With roots of place, which require *pasa*, the first syllable of the particle is reduplicated for these tenses. *Na* is prefixed to *pa* in the indefinite past and present tenses with both *pa* and *pasa*. This latter particle should not be confounded with roots beginning with *sa* conjugated with *pa*. (See tables: *tilong*.)

II. One of the principal significations of *pa* is to ask or beg for in reference to the subject, while *magpa* is generally applied under like circumstances to the object. Ex.:

- To ask for protection. *Paacópín.*
- To ask for mercy or compassion. *Paaáw.* (See index: *awá*.)
- To ask for shelter or support. *Pakupkup. Kumupkup*, to press to the breast or shelter under the



To ask for aid, succor, or a favor.	<i>Pasangalang. Magsangalang</i> , to aid, favor, or succor.
To ask for defense.	<i>Patangol. Tumangol</i> , to defend.
To ask for help.	<i>Patulong.</i> (See tables: <i>tilong</i> .)

III. At times *pa* signifies "to permit" the action indicated by the root "upon one's self," and sometimes "to ask," as above explained. It denotes greater willingness by the person affected than *magpa* does. Ex.:

To consent to be deceived.	<i>Purayà</i> (from <i>dayà</i> ). (See index: <i>dayà</i> .)
To ask to be kissed.	<i>Pahalik.</i> (See index: <i>halik</i> .)
To consent to be whipped.	<i>Pahampás.</i> (See index: <i>hampás</i> .)
To consent to be vanquished.	<i>Patalo.</i> (See index: <i>talo</i> .)
To consent to be slapped.	<i>Patampal.</i> (See index: <i>tampal</i> .)

IV. (a) With the adverbs of place, and roots expressing place, *pa* signifies movement to or from what is denoted by the root. (b) With roots of place *sa* is added to the particle, forming *pasa*, which bisyllabic particle reduplicates the last syllable of the particle for the present and future tenses. The initial *d* of the adverbs changes to *r* after *pa*. Ex. (a): *Parini*, "come here;" *parito*, "come here;" *pariyán*, "go there;" *paróón*, "go there." (See index: *dini*, *dito*, *diyán*, *doón*.) These four adverbs admit the definites *i* and *an*. That in *i* is compounded with *ka*, forming *ika*, *ikina*. *In* may be used if compounded with *magpa*, signifying "to order to come or go." (See tables and index: *dito*.)

Some localities are to be found where the last syllable of the particle is reduplicated with these adverbs of place for the present and future tenses, but this is irregular and incorrect. The practice is unknown to the earlier writers.

The four adverbs which have been considered are also further conjugated with *um*, making infinitives, etc. Ex.: *Pumarini*, *pumarito*, "to come here;" *pumariyán*, *pumaroón*, "to go there."

(b) *Pasabáhay*, "to go to the house." (See tables: *báhay*.) *Pasabúkid*, "to go to the country" (fields); *pasadágál*, "to go to sea;" *pasailóg*, "to go to the river;" *pasabundok*, "to go to the mountains;" *pasa América*, "to go to America;" *pasa Kastila*, "to go to Spain." *Napasaan siya?* (*Saan ang tunôgo niya?*) (Where did he go?) *Napatunôgo sa Maynilà* (He went to Manila).

V. *Pu* also indicates to say what may be denoted by the root, but without the plurality indicated by *magpa*. Ex.:

To say "yes."	<i>Paó. Paó ka!</i> (Say "yes!") <i>Napaó ka sa kaniyá?</i> (Did you tell him "yes?")
To say "no."	<i>Padili. Padili ka!</i> (Say "no") <i>Dili rin</i> (No, indeed); var. <i>diri</i> . <i>Ang pinadiri ian</i> ; person to whom "no" is being said. <i>Magpadiri</i> ; to say "no" repeatedly. <i>Ang pinagdirian</i> ; person to whom "no" has been said often.
To say "no."	<i>Pahindí. Pahindí ka (kayó)</i> (Say "no").
To say not to wish.	<i>Paayao.</i> (See index: <i>ayao</i> .)
To say "devil."	<i>Padiablo.</i> (See index: <i>diablo</i> .)
To call "chicky-chicky."	<i>Pakorukid.</i>

VI. *Pa*, prefixed to roots denoting bodily positions, forms words expressing the position taken. Ex.:

Lengthwise; lengthways.	<i>Pahabí. Putin mo itó nang pahabí</i> (cut this lengthwise). <i>Mahabí</i> , long.
-------------------------	--

Crosswise; crossways.	<i>Pahálang.</i>
Lying down; prone (position).	<i>Pahigà.</i> (See index: <i>higà.</i> )
Lying on the side (position).	<i>Patagílid.</i>
Lying on the face (position).	<i>Pataob.</i>
Lying on the back (position).	<i>Patihayà.</i> (See index: <i>tihayà.</i> )
On foot; afoot.	<i>Patindig.</i> (See index: <i>tindig.</i> )
Seated (position).	<i>Paupó.</i> (See index: <i>upó.</i> )

VII. *Pa*, prefixed to roots denoting articles which may be bought, sent, carried, sewn, left, lent, etc., forms nouns indicating what affected by the action. In composition these nouns take the nominative, the agent the genitive and the recipient the dative. Ex.:

What brought.	<i>Padalá.</i> (See index: <i>dalá.</i> )
What borrowed or lent (not money).	<i>Pahiram.</i> <i>Itó'y pahiram sa ákin nang kaibigan ninyó</i> (this is what your friend lent me).
What left as an inheritance.	<i>Pamana.</i> (See index: <i>mana.</i> )
What sewn.	<i>Patahi.</i> (See index: <i>tahi.</i> )

VIII. Some roots, such as *kain*, eating; and *inum*, drinking, are not clear when used with *pa* alone in this sense, and are conjugated with both the particle *pa* and the definite of *mapa* (*pa*) forming *papa*. Ex.: *Papakuin ka kay Juan* (ask Juan to give you something to eat). *Papainum ka kay Tomás* (ask Tomás to give you something to drink).

IX. Formerly *mapa*, with roots indicating relatives, signified to call others by such names. This custom exists to some degree yet. Ex.: *Mapaali*, to call "aunt." *Mapanuno*, to call "grandfather" (or "grandmother").

#### THE INDEFINITE PARTICLE "MAGPAKA."

I. This particle, which may be analyzed into *paka* with *mag* prefixed, generally signifies to do, suffer or voluntarily allow what may be denoted by the root, and has two forms for the definite, *pagpaka* and *paka*. *Magpaka* and *pagpaka* form the present and future tenses in a peculiar manner. The last syllable, *ka*, adheres to the root in all tenses, and *pa* is reduplicated for the present and future. The *mag* of *magpaka* changes to *nag* for the past and present tenses. When *paka* is used with a root it is not divided, the first syllable of the root being reduplicated for the present and future tenses. *Paka* also retains *pag* with verbs conjugated primarily with *mag*, forming the prefix *pakapag*. *Paka* admits *in* as well as *i* and *an*.

Roots conjugated with *magpaka* may have either a reflexive or transitive meaning, or both, according to the context.

II. For the conjugation of roots with *magpaka*, see the tables: *matay*, *bati*, *sisi*, and *árat*.

III. Some verbal roots conjugated in the foregoing sense by *magpaka* are:

To allow one's self to be insulted; patronized.	<i>Maggakaapi.</i>
To humble; humiliate or lower one's self.	<i>Maggakababi.</i> (See index: <i>babá.</i> )
To satiate one's self.	<i>Maggakabusog.</i>
To adorn one's self.	<i>Maggakabati.</i> <i>Ang kahihinan ay nagpapakabati sa dalaga</i> (modesty befits a girl). <i>Ang ipinagpapakabati nang dalagang ipin ay nang sipá'y mapuri</i> (the reason why that girl is adorning herself is to be admired).
To impoverish one's self voluntarily.	<i>Maggakadukhá.</i> <i>Mapakadukhá</i> , to come to poverty.
To improve or reform one's self.	<i>Maggagaling.</i> (See index: <i>galing.</i> )

To diminish (voluntarily).	<i>Maggakaliit.</i> <i>Maliit</i> , small; little.
To esteem one's self highly.	<i>Maggakamahal.</i> (See index: <i>mahal</i> .)
To allow one's self to be killed; (2) to commit suicide.	<i>Maggakamatay.</i> <i>Naggakamatay ang táuo kusa niyá</i> (the man allowed himself to be killed). <i>Naggakamatay ang taga Ilapón sa kaniyang sarili</i> (the Japanese voluntarily killed himself [committed suicide]).
To despise one's self.	<i>Maggakasamd.</i> (See index: <i>sumá</i> .)
To repent (deeply).	<i>Maggakasisi.</i> (See index: <i>sisi</i> .)
To exert one's self; to make efforts.	<i>Maggakatápang.</i> <i>Tapangin (pakatapanin) mo ang loob mo</i> (exert yourself; "brace up"). (See index: <i>tápang</i> .)
To enrich one's self.	<i>Maggakayáman.</i> (See index: <i>yáman</i> .)

IV. As usual, *i* stands for cause, reason, or instrument of the action with *maggaka*, and *an* for the place or the object, according as the verb for the direct object admits it or not for the direct object. Ex.:

To take exact notice.	<i>Maggakatanádd.</i> <i>Pakatandaan mo ang sinusabi ko sa iyó</i> (pay exact attention to what I am telling you). (This word should not be confounded with its homonym <i>tundá</i> , idea of age.)
-----------------------	--

V. The foregoing sense of *maggaka* generally applies to actions which do not go beyond the subject or to verbs which do not require an object to complete the meaning; but when used with verbs admitting a direct complement other than the subject or capable of voluntariness, *maggaka* gives greater force or intention to the root. In this signification the particle admits *in*, *i*, and *an*, the reduplication being generally from the first syllable of the root, as *paka* is the usual form of the definite in such cases. Roots conjugated thus must be capable of expressing the idea of more or less. *Pag* is retained in this sense with *mag* roots, forming *pakapag* or *paggaka*, as the case may be, and in certain cases *paggakapag* may be formed. Ex.:

To teach earnestly.	<i>Maggakaáral.</i> <i>Pakaaralan ninyó ang maníá batá</i> (try to teach the children earnestly). <i>Maggakapagáral,</i> to study earnestly. <i>Paggakapagaralan ninyó ang wikang Tagálog</i> (try earnestly to study the Tagalog language). <i>Maggakapaníáral,</i> to preach earnestly.
To have great prudence. To go very slowly.	<i>Maggakabait.</i> <i>Maggakarahan</i> (from <i>dahan</i> ). <i>Maggakarahan kang lumákad</i> (walk very slowly). <i>Pakarahanin mo ang paghila</i> (throw it very deliberately). <i>Dahanan mo iyang gawed mo</i> (do that work of yours slowly [carefully]). <i>Mapakarahan,</i> to slow down; to become quiet. <i>Napakarahan na</i> (it has become quiet already; it has slowed down now). <i>Dumahan,</i> to go away slowly. <i>Magdahan,</i> to go slowly. (See index: <i>dahan</i> .)

To love greatly.	<i>Magpakagilio. Pinakagiglio kong kapatid na babaye</i> (my dearly beloved sister).
To guard one's self well.	<i>Magpakainiyat.</i>
To think earnestly, deeply.	<i>Magpakaisip. Magpakaisipsip,</i> to think very deeply. (See index: <i>isip</i> .)
To arrange well.	<i>Magpakahúsay.</i> (See index: <i>húsay</i> .)
To rectify well.	<i>Magpakatuid.</i> (See index: <i>tuid</i> .)
To tempt greatly.	<i>Magpakatukso.</i> (See index: <i>tukso</i> .)

VI. By reduplicating the root, roots capable of expressing the idea of more or less acquire still greater force or intensity with *magpaka*. They are generally used in the definite with this construction, and the reduplication does not extend beyond the first two syllables of the root, according to the general rule. Ex.: *Magpakadalidaliid*, "to suffer intensely or to endure greatly." *Pakaisipisipin mo*, "think intensely." *Pakaisipagsipagin*, "take the greatest of care; care for it sedulously."

VII. Dropping the *ka* from *paka*, there remains *pa*, which pronounced long and almost as *paa*, has the same meaning as *paka*, but should not be confounded with *pa* (the definite of *magpa*), *pa* (the particle), nor with *pa*, "yet." It is generally used in the imperative. Ex.: *Pabuksán mo* (open wider [or quicker]). *Papalò mo* (strike harder). *Pataponan mo* (throw it with more force [or quicker]). (See index: *Bukás; palò; and tapon*.)

VIII. A further use of *magpaka* with nouns or verbs expressing time is to signify to persevere or remain until such time, doing what may be denoted by the root used. This signification admits of *in*, *i*, and *an*. Ex.:

To ——— until morning.	<i>Magpakárrao.</i> (See index: <i>árrao</i> .)
To ——— until evening.	<i>Magpakahapon.</i> (See index: <i>hapon</i> .)
To ——— all night awake.	<i>Magpakapilyat. Ang ipinagpapakapilyat ko'y itong gawd</i> (This work is the cause of my having to remain awake all night). <i>Itong silid itó'y ang pinagpakapuyatan ko</i> (This room is the place where I remained awake [or watched] all night).

IX. When an accidental or fortuitous action is to be expressed with *magpaka* the *g* is dropped, making *mapaka*, an analogous particle to *ma*. *Pinaka*, formed from *paka* and *in*, should not be confounded with *pinaká*, used in a very different sense. (See index: *pinaká*.) Ex.:

To multiply.	<i>Mapakarami</i> (from <i>dami</i> ). Applied to animals, etc. (See index: <i>dami</i> .)
To come to poverty.	<i>Mapakadukhd.</i> (See index: <i>dukhd.</i> )
To grow greatly.	<i>Mapakalaki.</i> (See index: <i>laki</i> .)
To be delayed more than usual.	<i>Mapakaláwig.</i>

#### THE INDEFINITE PARTICLE "MAKI."

I. This particle, known as the sixth to Spanish grammarians, has *paki* for the definite, and reduplicates the second syllable (*ki*) of the particle for the present and future tenses. The pluperfect and future perfect tenses are wanting. *Maki* changes to *naki* for the past and present tenses, and *paki* takes *in* for the same, forming *pinaki*.

II. The principal signification of *maki* with roots capable of expressing companionship, etc., is joining with, accompanying another, interference or intermeddling in what may be denoted by the root.

III. *Maki* may be combined with *um*, *mag*, *man*, *magpapa*, and *pa*, as well as with itself (*paki*). There are some verbs which resemble *maki* in form,

such as *pakinábang*, *pakinig*, etc., which are classed as *um* verbal forms, and should be carefully distinguished. Ex.:

- To join with or interfere in writing. *Makisúlat* (from *sumúlat*). *Ipinakisúlat ko itó doón* (I am putting this in so it may be written there). *Iyang mañgá súlat ay pakisulatan mo nitó* (Put this in to be written with those letters). *Makipagpásúlat*; to join (or interfere with) in ordering to write (from *magpásúlat*).
- To join with in play or gaming. *Makipaglaró* (from *maglaró*; to play or gamble; see tables: *laró*). Also: *Pakipaglaroan mo si Pedro* (Play with Pedro). (With *pa*) *Papakilaroin mo si Pedro sa kaniyá* (Tell [make] Pedro play with him).
- To join in fishing with a casting net called "dala." *Makipandala* (from *mandala*; to fish for a living thus). *Dumala*; to fish (occasionally) with a "dala." *Magdala*, to use a "dala." *Makadala*; to be able to catch anything with a "dala."
- To join with in saying "ye:." *Makipabo* (from *pabo*; to say "yes.")
- To join in a conversation uninvited. *Makipakiúsap* (from *makiúsap*).

IV. See tables: *umáral*; *magáral*, and *sumakay*.

V. *Maki* by itself admits only of *i* and *an* in the definite. *I* represents the reason, cause, or object of the action, and *an* the person interfered or meddled with, or joined, accompanied, etc. For the conjugation with *i* see the tables: *súlat* and *humatid*. For the definite with *an* see *maglaró*.

VI. *In* is only used with *maki* in combination with *magpa* (*pa*). Ex.: *Papakigawin mo ang alila mo sa mañgá táuo iyan* (Tell your servant to join those men in their task). See also *makipaglaró* in Paragraph III, preceding, and tables.

VII. Some roots conjugated with the principal signification of *maki* are:

- To join or meddle with teaching. *Makiáral*. (See tables.) *Makipagáral*, to join or meddle with studying. (See tables.) *Makipañgáral*, to join or meddle with preaching.
- To pick a quarrel. *Makipagáway*. (See index: *áway*.)
- To claim a part in; to participate. *Makirámay* (from *dámay*).
- To carry along with; to join; to interfere. *Makihatid*. (See tables.)
- To embark with. *Makisakay*. (See tables.)
- To thrust oneself into the company of another. *Makisamá*.
- To thrust oneself into a dispute or argument. *Makitalo*. (See index: *taló*.)
- To join with in weeping. *Makitanngis*. (See index: *tanngis*.)
- To join (or meddle) in pleasure. *Makituá*. (See index: *tuá*.)

VIII. *An* is sometimes suffixed to roots conjugated with *maki* to express intensity of the idea denoted by the root. *Pag* is generally retained in expressions of this class. Ex.:

- To mock greatly; to make fun of, maliciously. *Makipagbiroan*. (See index: *biró*.)
- To join eagerly in play or gambling. *Makipaglaroan*. (See index: *laró*.)
- To thrust oneself into an altercation; to answer with vehemence. *Makipagsagutan*. *Anó'i nakikipagsagutan sa kapidbáhay mo!* (Why

- are you getting into an altercation with your neighbor?) *Sumagut*; to answer; to reply.  
 To thrust oneself into a conversation; to interrupt a report. *Makipagsalitaan.* (See index: *salita*.)  
 To hate intensely; to detest. *Makipagtaniman* (from *tanim*). Not to be confounded with its homonym, *tanim*, "to sow." *Nakikitaniman si Juan kay Pedro* (Juan detests [hates] Pedro intensely). *Houag kang makipagtaniman sa kapidbâhay mo* (Do not detest [hate] your neighbor so).

IX. The asking for such articles of food, etc., as are generally exchanged among neighbors for cooking and household work is expressed by *maki*, with the root denoting what may be asked for. A small quantity is always understood. The cause is expressed with *i* and the person asked by *an*, should the definite be used. *In* is used only in combination with *magpa* (*pa*). Ex.:

- To ask for a little wine. *Makiâlak* (from *âlak*). This word is from the Arabic *araq*, from *araga*, "to sweat; perspire." It is found in English as *arrack*.  
 To ask for a few coals (fire). *Makiapuy.*  
 To ask for a little salt. *Makiasin.* (See index: *asin*.)  
 To ask for a little rice. *Makibigás.* *Nakikibigás akó sana sa ingyó, pá* (I would ask you for a little rice, sir). *Sino ang ipinakikibigás mo?* (Who are you asking it for?) *Aking ipinakikibigás ang ina kong may sakit* (I am asking for the rice for my mother, who is ill). *Palá?* (Is that so?)

X. With roots verbalized into actions, *maki* denotes asking that the action expressed by the root be done for the subject. Ex.:

- To ask another to reach something. *Makiâbut.* (See index: *âbut*.)  
 To thank for. *Makihingí* (from *humiñgí*; to request; see index: *hingí*).

XI. With nouns denoting partition *maki* signifies to ask for what may be denoted by the root; and with ordinal numbers, in using which the initial letter *i* is dropped, *maki* signifies to ask for the part designated by the ordinal used. Ex.:

- To ask for an inheritance. *Makimama* (see index: *mama*).  
 To ask for a part or piece of anything (as bread). *Makipisang.* *Magpisang;* to break up and divide a cracker or bread. *Magpisang kita* (let us break it up and divide it).  
 To ask for a fifth, tenth, etc. *Makikalimat;* *makikapno.*

XII. With roots denoting work which may be joined in by more than one, *maki* sometimes expresses the idea of asking to join in such work. Ex.: *Si Juan ay nakikatúbig sa ákin* (Juan asked me to help him in getting some water). The particle *ka*, expressing companionship, is prefixed to the root.

XIII. Some roots commencing with *b*, *p*, *s*, and *t* change with *maki* in a similar manner as with *man*, when used in the signification of "to ask, request," etc. Ex.:

- To ask for news. *Makimalitá* (from *balitá*; see index: *balitá*).
- To ask for a passage (as on a vessel). *Makinakay* (from *sakay*).

XIV. With roots signifying nationality, race, state, condition, occupation, profession, etc., *maki* is sometimes used to signify that one acts like, bears himself like, or resembles what is denoted by the root. This idea, however, is generally otherwise expressed, as some roots used thus are not clear unless fully explained by the context.

XV. With *ma*, *maki* has a neuter meaning similar to that borne by *ma* alone. Ex.:

- To appear like a noble (casually). *Napakimahál. Napakimahál ang alipín* (The slave looks like a noble [has become so casually]).
- To act like or resemble an American. *Makiamericano.*
- To act like or resemble a Spaniard. *Makicastila.*
- To act like or resemble a Tagalog. *Makitagálog. Nakikitagálog itong táno sa paáguñásap* (This man resembles a Tagalog in his manner of speaking).
- To act like or resemble a person. *Makitáno. Nakikitáno ang anó (ungóng)* (The monkey acts like a person).
- To act like a woman. *Makibabaye. Nakibabaye si Juan* (Juan acted like a woman). This also means to run after women.
- To act like a man; to run after men. *Makilalaki. Nakilalaki itong babayeng itó* (This woman acted like a man).
- To act like a beast. *Makiháyop. Nakiháyop itong táno itó* (This man acted like a beast).
- To conform to in customs. *Makingali.*

#### THE INDEFINITE PARTICLE "MAGKA."

I. *Magka*, the ninth particle of the Spanish writers upon Tagalog, may be analyzed into *mag* and *ka*, one of the definites of *ma*. This particle generally expresses the idea of having (or being) what was not had or possessed (or existed as a state) before. As a rule, *magka* refers to condition or state, while *man* refers more to the action by which a state or condition is brought about.

The second syllable of the particle is reduplicated for the present and future tenses, while *m* changes to *n* for the past and present, following the usual rule. There are a few exceptions, the first syllable of the root being reduplicated in some words. (See tables: *ít mag*.)

*I* definite expresses the cause or reason of the action, while *an* stands for either place or person, according to the nature of the action. (See tables: *ítang*.)

Some very correct and widely used expressions are made by using *an* with *magka*. Ex.:

- To look much at things; to inspect closely. *Umanáno. Walá akong sákat pagka-kauninanán* (There will be no place where I will be able to look at it [inspect it; study it out]).
- To amuse one's self. *Magkalibang. Walá silang pinagkalibangan* (There was no place where they could amuse themselves). *Malilibang*, to be amused; diverted.

Some roots conjugated in the foregoing signification with *magka* are:

To have children.	<i>Magkaanak.</i>
To possess prudence.	<i>Magkabait.</i>
To have crocodiles again (as a river).	<i>Magkabuaya. Nagkabungaya na itong ilog</i> (This river is infested with crocodiles again).
To be laden with fruit.	<i>Magkabuñga. Nagkabuñga na itong kahoy na itó?</i> (Has this tree borne fruit already?) <i>Hindi pa nagkabuñga</i> (As yet it has not borne fruit).
To have (there).	<i>Magkaroon.</i> (See index: <i>doon.</i> )
To have reason.	<i>Magkaisip. Nagkakaisip na itong batang itó?</i> (Has this child reason yet? [i. e., has it yet arrived at the age of reason]).
To be lucky; to have luck.	<i>Magkapalad.</i>
To have rice again (also to have much rice).	<i>Magkapalay.</i>
To err; to sin.	<i>Magkasala.</i>
To forbid.	<i>Magkakasala.</i>
To have money again.	<i>Magkasalapi.</i>
To be ill.	<i>Magkasakit. Ang ipagkasakit, the cause of illness. Anó ang ipinagkasakit mo?</i> (What made you ill?) <i>Pasaktón, to be pained. Ang papagkasaktón, one ill from his own fault, also a sick person.</i>
To have enough.	<i>Magkasiyá. Wala pó, hindi nagkasiyá sa kamayang pagkabihay</i> (No, sir; he does not get enough to live on).
To have gray hair.	<i>Magkaihan.</i>
To owe a debt.	<i>Magkailang.</i> (See tables: <i>utang.</i> )

II. The casual, accidental, or chance assemblage of many people or things, even though immaterial, is sometimes expressed by *magka*. The particle denotes a plurality of subjects in such cases, as opposed to a plurality of acts, as expressed by some other particles. Ex.:

To quarrel (as two or more).	<i>Magkaáway.</i> (See index: <i>áway.</i> )
To be equal; to coincide; to accord.	<i>Magkaayon.</i>
To meet casually; to gather (as a crowd).	<i>Magkasalubong.</i> (See index: <i>salubong.</i> )
To assemble casually (as a crowd).	<i>Magkasama.</i> (See index: <i>sama.</i> )
To meet casually (as a crowd).	<i>Magkatipon.</i> (See index: <i>tipon.</i> )

III. *Maaka* also indicates universality or plurality of subjects, suffering from or affected in some way by what is denoted by the root. Ex.:

To suffer from a typhoon.	<i>Magkabagpá.</i>
To suffer from an epidemic of small-pox.	<i>Magkababalitong.</i>
To suffer from a famine (also for many to be hungry).	<i>Magkagítum.</i>
To suffer from a conflagration.	<i>Magkasámog.</i>
To enjoy a holiday.	<i>Magkatatá.</i>
To have a riot or tumult.	<i>Magkagapá.</i>
To be squeezed or pressed in a crowd.	<i>Magkabalagín.</i>



IV. Another use of *magka* is to express an unintentional or casual error in what may be noted by the root. The imperative is made with *mui á* or *baká* (q. v.). Ex.:

To say one thing accidentally for another. *Magkaibá. Nagkaibá siyá* (He accidentally said one thing for another).

To err in counting. *Magkamang.*  
To equivocate accidentally. *Magkamali. Nagkamali akó* (I equivocated accidentally).  
*Houag mong akalaing ako'y nagkakamali* (Don't you think I made any mistake).

V. *Magka* is also used to express self-deception by the sight, hearing, etc., the definite past tense with *an* suffixed being taken as the root. For the present tense the first syllable of the root is reduplicated and not the second syllable of the particle. Ex.:

To be deceived by the hearing. *Magkarinān. Nagkarinān akó* (My hearing deceives me). (See index: *dināng*.)

To be deceived by the sight. *Magkakita.* (See index: *kitá*.)

VI. A further use of *magka* is with the *un* infinitive of some verbal roots and some adverbs of place, with which infinitives *magka* expresses the idea of making the said movement or going to or from the place indicated by the adverb for some particular reason or cause. Ex.:

To follow (or obey) for a particular cause or reason. *Magkasumunod* (from *sunod*). Also to follow wherever another may go. (See index: *sunod*.)

To be here for a particular cause or reason. *Magkadumito.* (See index: *dito*.)

VII. Doubling the root intensifies the meaning with *magka* in some cases. Ex.:

To be very late or tardy. *Magkabálabálam. Nagkakabalambálam ka* (You are very late [tardy]).

To be broken into very small pieces. *Magkalansaglansag* (from *lansag*).  
*Lumansag*, to break anything into small pieces.

To be finished or concluded completely. *Magkalulústutús* (from *tulás*).

To be completely broken up (as a rope or cord). *Magkapatidpatid* (from *patid*; see index).

To be completely destroyed. *Magkasirásirá* (from *sirá*; see index).  
To be torn into tatters (as clothes, etc.). *Magkawindangwindang* (from *windang*).

VIII. Sometimes *ka*, the definite of *ma*, combines with *pag* to denote the source of something. (See index: *sirá*.)

#### THE INDEFINITE PARTICLE "MAGIN."

I. *Magin*, which Minguella thinks a "disguised passive" in conception reduplicates the *gi* of the *last* syllable of the *particle* for the present and future tenses. It also changes *m* to *n* for the past and present indefinite. It expresses the conversion or transformation, either gradual or sudden, of one thing into another, as a general rule, the root being that into which the other thing is converted or transformed. *Magin* is also used to express

such ideas as "to beget," etc. Being a neuter particle generally there is no imperative in such cases, as there can be no volition in the action except with personal pronouns.

II. For slow, self-converting processes *um* is generally used, but in some cases the use of *magin* is correct. Besides the indefinite the definites with *i* and *an* exist. (See tables: *alak*.)

As *magin* generally denotes a state or condition, it admits *ika* with some roots, and in combination with *pa*, the definite of *magpa*, it also admits *in* with others. (See tables: *dápat*.)

III. As will be noted, *magin* is commonly used to express such acts as the turning of wine into water by miraculous agency, etc., as well as natural processes. Some of the roots usually conjugated with *magin* are:

To be converted into wine.	<i>Maginálak</i> . (See tables: <i>alak</i> .)
To be converted into gall or bile.	<i>Maginapdó</i> . <i>Naginapdó ang áking bíbig</i> (my mouth tastes like gall).
To be turned into stone; to become petrified.	<i>Maginbató</i> . <i>Ang asáwa ni Loth ay naginbatong asin</i> (the wife of Lot became a rock of salt).
To be converted into vinegar.	<i>Maginusuká</i> . (See tables: <i>suká</i> .)
To be begotten.	<i>Maginanak</i> (from <i>anak</i> , "child"), <i>Naginanak ni Abraham si Isaac</i> ; <i>at naginanak ni Isaac si Jacob</i> ; <i>at naginanak ni Jacob si Judá at kaniyang maṅgá kapatid</i> (Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren)—Matth. II, 2.
To be made man.	<i>Magintáuo</i> . <i>Ang anak nang Dios ay nagintáuo</i> (the son of God was made man). (But if volition is included other particles or expressions must be used.) <i>Ang anak nang Dios ay nagkatauang táuo</i> (the son of God assumed the form of man).
To become a Tagalog.	<i>Magintagalog</i> . <i>Nagigintagalog ang capitán sa paṅyayngisap</i> (the captain resembles (or seems to be) a Tagalog by his speech).

IV. It should be noted that *nagin* in the past tenses is the only sense which can really be said to denote complete conversion, etc., the present and future tenses conveying the idea of "seems to be," "may be," and "might be," respectively.

V. *Magin* is also used in a neuter sense to express the assumption of office, states, conditions of mind, morals, or body, etc., if intention is not meant, in which case other particles are used.

To become "presidente."	<i>Maginpresidente</i> . <i>Naginpresidente si Gat Simeon at saká naginggovernador</i> (Don Simeon became presidente and afterwards governor).
To become just or virtuous.	<i>Maginbanaal</i> .
To become a miser.	<i>Maginmarámot</i> (from <i>marámot</i> , miser; see <i>dámot</i> ).
To become worthy.	<i>Maginlúpat</i> (from <i>dápat</i> ; see tables: <i>dápat</i> ). <i>Marápat</i> , fair; just; deserving. <i>Karapatan</i> , merit; deserts. <i>Ang ikapagindúpat</i> , the reason or cause of being worthy.

To be converted into an animal.	<i>Maginháyop. Magháyop</i> , to sell, deal in, or raise animals. <i>Hayopan</i> , corral for animals; pen. <i>Kaháyopan</i> , brutishness. <i>Ang pagkaháyop</i> , brutality.
To become an habitual litigant (bar-rator).	<i>Maginpalaisap. Naginpalaisap siyi</i> (he has become an habitual litigant).
To become deaf.	<i>Maginbingi.</i>
To become blind.	<i>Maginbulag.</i>
To become dumb.	<i>Maginpipi.</i>

VI. With some roots *magin* may express the idea of "to be." Ex.:

To be the motive or cause.	<i>Magindahilán. Itó ang nagindahilán</i> (this was the reason). <i>Itó ang nagigindahilán</i> (this is the cause).
To befall.	<i>Maginpalad. An i kayá ang magiginpalad ko?</i> (What will my luck be? [What will befall me?])
To turn out to be true.	<i>Magintoto. Nagintoto ang sinabi mo sa ákin</i> (what you told me turned out to be true).
To be a servant.	<i>Maginlalilà. Itong tauo itó'y magiginlalilà ninyó</i> (this man will be your servant).

VII. The idea of volition is sometimes admissible with *magin* when used with personal pronouns. Ex.:

To be thine.	<i>Maginiyó.</i>
To be mine.	<i>Maginákin. Akó'y magiginiyó't ikio ay maginákin</i> (I will be yours and you will be mine).

VIII. (a) *Magin* is also used in combination with the interrogative adverbs *ilán?* (how many?) and *magkanó?* (how much?) and with the answers thereto. (b) With *magin* prefixed to a number and *na* following it the completion of the period named is denoted. *Magin* expresses the idea of "about" in these cases. Ex.: (a) *Magiginilán silá?* (about how many will there be?) *Magiginilán ang paroroon?* (about how many will go there?) *Magigindalarang puo* (about twenty). *Magiginmagkano itó?* (How much will this be worth?) (b) *Kung maginisang buán na* (After about a month). *Nang maginilang árao* (after a few days). *Kung maginsungtaón na* (after about a year).

IX. *Magin* may be used sometimes in the sense of "be it" or "either"—"or." Ex.: *Maginitó; maginiyán* (be it this or be it that). *Maginlalaki siyá; maginbabaye* (be it man or be it woman). *Maginngayón; maginbukas ay paroroon akó* (either to-day or to-morrow I will have to go there).

#### THE INDEFINITE PARTICLE "MAGSI."

I. This particle, which changes initial *m* to *n* for the indefinite past and present, reduplicates the last syllable of the *particle* for the present and future tenses. It has all three definites, and may be combined with all other particles, which are placed between it and the root, except *maka* and *ma* definite in the sense of power, which precede it. (See tables: *alis; gawá; tapon; and kuha.*) It has no other signification than to denote a plurality or universality of subjects in connection with the verbal action. Naturally there is no singular number. *Ngá* may be inserted after the first two letters of the *particle* to indicate an extreme degree of plurality.

See tables: *pagáral.* Ex.:

To teach (many).	<i>Magináral. Maginpagáral</i> , to study (many). <i>Ang mangá batà dito sa</i>
------------------	---

	<i>bayán ito'y magsisipagáral na lahat</i> (all the children here in this town are studying). <i>Ang mañgá batá nitong eskuelahan nangagsisipagáral</i> (all the children in this school are learning [or studying]). <i>Mag-sipañgáral</i> , to preach (many). <i>Mañgágsipañgáral</i> , to preach (by a great number).
To confess (many).	<i>Magsipagcumpisal</i> . To hear confessions (many priests; <i>magsipagcumpisal</i> . (See index: <i>cumpisal</i> .)
To go out (many).	<i>Magsilabás</i> . <i>Magsilabás kayong lahat na nurririto sa loob</i> (all of you who are inside go out).
To look; behold, etc. (many).	<i>Magsipanóod</i> . <i>Bákit ipinagsisipanóod nilá ang dátag iyang mañgá láno iyan?</i> (Why are those men looking at the sea for?)
To enter; come in (many).	<i>Magsipások</i> . <i>Magsipások kayong lahat na nurririyang walang gawá:</i> (Come in all of you who are out there doing nothing [or without work]).
To laugh (many).	<i>Magsilaua</i> .

## THE INDEFINITE PARTICLE "MAGPATI."

I. This particle is little used, and besides the usual change of *m* to *n* for the past and present indefinite reduplicates the *second* syllable (*pa*) of the particle for the present and future tenses. It is used with roots expressing the idea of motion or positions of the body, and signifies to perform such motions or take such positions voluntarily, and with briskness or suddenly. If such sudden motion occur or position be assumed involuntarily, the *g* is dropped, forming *mapati*, equal in meaning to *mapa*. The definites with *i* (*ika*) in the sense of cause, and *an* (*han*) for place exist. (See tables: *luhod*.) Ex.:

To prostrate one's self quickly.	<i>Magpatirapá</i> (from <i>dapá</i> ).
To lie down quickly; to throw one-self down.	<i>Magpatihigá</i> . <i>Magpatihigá ka</i> (lie down quickly).
To fall on one's knees.	<i>Magpatiluhod</i> . <i>Ang ikapagpatiluhod:</i> the cause or reason for falling on the knees. <i>Ang pagpatiluhorán:</i> the place where or person knelt to. (See tables.)
To turn the back abruptly.	<i>Magpatitalikod</i> . To do the same without intention, <i>mapatitalikod</i> .
To spring to the feet.	<i>Magpatitindig</i> . <i>Nagpatitindig siyá</i> (he is springing to his feet). <i>Napapatitindig akó</i> (I sprang to my feet unconsciously).
To sit down suddenly.	<i>Magpatiupó</i> . To sit down suddenly without meaning to: <i>mapatiupó</i> .

## THE INDEFINITE PARTICLE "MANHI."

I. This particle beside the change from *m* to *n* for the past and present indefinite, reduplicates the *second* syllable (*hi*) of the particle for the present and future tenses. This particle is used to express verbs of searching for minutely, for those expressing the idea of removing dirt, etc., from the face or body, and for miscellaneous ideas which will be better seen from the examples. Certain letters beginning roots are modified by *manhi*, the same as they are by *man*. The definites with *i* and *panhi*, in the sense of

*matay; matay; tunga.*)

II. A reciprocal form of many of the verbs conjugated with *manhi* may be formed with *an* suffixed or with *maghi* in place of *manhi*, retaining *an* as a suffix, however. Ex.:

- To search for carefully; to glean. *Manhimálay* (from *pálay*, "unhusked rice"). *Panhimálayin* (*hi-málayin*) *mo ang iyong kakain* (look for [glean] what you have to eat). *Ang gutun ay ang ipinanhimálay niyá* (hunger is the cause of his gleaning). *Ang bákid ni Juan ayang pinanhimálayan niyá* (he was gleaning [he gleaned] in the field of Juan).
- To peck here and there (as a bird in search of grain). *Manhinuká* (from *tuká*).
- To search for grains of metals or minerals. *Manhimálos* (from *pálos*, "all of one color"). *Pálos* also means the grains themselves.
- To wash one's face; to remove stains, smudges, etc. *Manhilámos* (from *lámos*, "stain, smudge"). The root *hilámos* is from this combination.
- To comb the mustache. *Manhimisay* (from *misay*, "mustache").
- To pick the teeth. *Manhiniñga* (from *tiñga*, "what adheres to the teeth"). See tables.
- To clean the ears. *Manhinuli* (from *tutuli*, "earwax").
- To clean the eyes. *Manhimutá* (from *mutá*, "secretion of the eye").
- To treat swelled eyelids or wash them. *Manhimoktó* (from *poktó*, "swelling or inflammation of the eyelids"). *Pamoktohin*, a person frequently afflicted thus.
- To clean the nails. *Manhinígokó* (from *kokó*, "nail, claw").
- To cleanse from head lice. *Manhinígutu* (from *kutu*, "head louse"). *Manhinígutuhan* or *maghinígutuhan*, to cleanse each other thus. *Manhinoma*, to cleanse of body lice. *Tomahin*, person afflicted thus.
- To follow by trailing; to hold in memory (met.). *Manhimakás* (from *bakás*, "footprint, sign, trail, etc."). *Bakasin mo at uuló ang yápak* (follow it, here is the footprint). *Maghinakasan*, to follow each other on the trail, etc.
- To rebel; revolt. *Manhimagsik* (from *bagsik*, "cruel, tyrannical").
- To avenge or take revenge. *Manhiganti* (from *ganti*, "reward, premium"). *Pinanhiganti nilá siyá* (they avenged him [her]). *Silá ang panhigantihan niyá* (he will take revenge on them).
- To peddle; to sell bad goods. *Manhilako* (from *lako*).
- To act like a child. *Manhimosmós* (from *mosmós*, "child"). *Mosmós mo itó?* (Is this your child?)
- To tell the fortune by the palm. *Manhimálad* (from *pálad*, "palm").

To pretend to work, or to work without purpose.	<i>Manhimanday</i> (from <i>panday</i> , "smith"). <i>Panday wikâ</i> , great talker, "wordsmith."
To be uneasy on account of solitude.	<i>Manhimangláo</i> (from <i>pangláo.</i> , sadness, fear, or uneasiness caused by being alone). <i>Mapangláo na báhay</i> (a lonely [solitary] house).
To meddle; intrude.	<i>Manhimások</i> (from <i>pások</i> ). <i>Houag mong panhimasukan ang búhay nang ibang mangá táuo</i> (don't meddle with what passes in the life of other people).
To faint; swoon.	<i>Manhimatay</i> (from <i>matay</i> , "idea of dying." See tables: <i>matay</i> .)
To suspect evil.	<i>Manhimula</i> (from <i>pula</i> , "idea of not believing and blaming another"). <i>Pulá</i> is the idea of redness.
To beat about the bush.	<i>Manhimúling</i> (from <i>píling</i> , "bank, shore"). <i>Houag mo akong panhíngmúlingan</i> (Don't beat about the bush with me; don't try any red tape on me).
To change color or the expression of the face.	<i>Manhimuti</i> (from <i>puti</i> , "idea of whiteness").
To feel badly for lost work.	<i>Manhindayang</i> (from <i>sayang</i> ).
To embark in the boat of another.	<i>Manhinakay</i> (from <i>sakay</i> , "boat, vessel").
To exert one's self.	<i>Manhinápang</i> (from <i>tápang</i> ).

## THE INDEFINITE PARTICLE "MAGSA."

I. As usual, this particle has the past and present indefinite take *n* in place of *m*, while the *second* syllable (*sa*) of the *particle* is reduplicated for the present and future tenses. All three definites exist. See tables: *insik*. The signification of this particle is imitation, adoption or following the customs, dress, or language of another people. It is little used, *maki* being more customary. Ex.:

To follow American customs.	<i>Magsaamericano.</i>
To follow Bicol customs.	<i>Magsabikol.</i>
To follow Visayan customs.	<i>Magsabisaya.</i>
To follow Spanish customs.	<i>Magsacastila.</i>
To follow Ilocano customs.	<i>Magsailoko.</i>
To follow Moro customs.	<i>Magsakamorosan.</i>
To follow Tagalog customs.	<i>Magsatagalog.</i> <i>Ang sinasatagalog</i> , what followed or imitated, etc.; <i>Ang ipagsatagalog</i> , the reason or cause of such adoption. <i>Pag</i> is dropped with <i>in</i> .

II. *Magsa; isa*; as in the expressions *magsaáraw ka nang damit*; put the clothes in the sun: *isahangin mo úlong barò*; hang this shirt in the wind, etc., are not from this particle but from *sa*, the preposition "in," conjugated with *mag* and *i* respectively.

III. The signification of *magsa* may be expressed by other particles than *maki*, among them being *magka* and *ma* with *an* suffixed. Ex.: *Sí Juan ay nagkakastilán* (Juan is very Spanish in his ways [speech, etc.]). *Natatagalogan siyá* (He is very Tagalog in his ways). By doubling the root, if a bisyllabic one, or the first two syllables thereof if longer, a diminutive meaning is imparted. Ex.: *Natatagatagalogan siyá* (He is somewhat Tagalog in his ways).

## THE INDEFINITE PARTICLE "MAGKAPA."

This particle changes initial *m* to *n* for the past and present indefinite, and reduplicates the *last* syllable (*pa*) of the *particle* for the present and future tenses. The sole use of the particle is to express, prefixed to roots denoting positions of the body or motions of the parts thereof, the involuntary remaining in such position, etc., as the result of fright, surprise, or other violent emotion. The definites with *i*, to express the cause, and with *an*, to express place, exist. (See tables: *milat*.) Ex.:

To remain with staring eyes.	<i>Magkapadilat</i> . <i>Dumilat</i> , to open the eyes. <i>Madilat</i> , to be open (as the eyes). Syn., <i>magkapamilat</i> , to remain with the eyes open. <i>Ang ipagkapamilat</i> , the cause of remaining with staring eyes. <i>Ang pagkapamulatan</i> , the place of remaining thus.
To be left with the mouth open; to stand with open mouth.	<i>Magkapanāganāgá</i> , from <i>nāganāgá</i> . <i>Nganāgá</i> , to open the mouth.
To stand showing the teeth (as an animal, etc.	<i>Magkapanāyisi</i> (from <i>nāyisi</i> ).

## THE INDEFINITE PARTICLE "MAGKAN."

I. This particle takes *n* in the past and present indefinite in place of *m*, and has the peculiarity of reduplicating the *initial* syllable of all roots conjugated by it. For the present and future tenses the *second* syllable (*ka*) of the *particle* is reduplicated in a similar manner to the reduplication of the *gi* of *magin*. (See tables: *luhà*.) *Magkan* signifies primarily the involuntary flowing out of the secretions of the body, and has the definites of *i* for the cause and *an* for the place. In a metaphorical sense *magkan* is also used to express involuntary emotions, actions, etc., as will be seen by the examples:

To bleed.	<i>Magkandudugó</i> (from <i>dugó</i> , "blood").
To sweat from fear or illness.	<i>Magkanpapáwis</i> (from <i>páwis</i> ).
To slaver; to drool.	<i>Magkanlaláway</i> (from <i>láway</i> , "saliva").
To weep or shed tears unconsciously (as from a wood fire).	<i>Magkanluluhà</i> (from <i>luhà</i> , "tear").
To blush.	<i>Magkanhihiyd</i> (from <i>hiyd</i> ). <i>Kahiydhiyd</i> , a shameful thing.
To undress or lose the clothes (involuntarily).	<i>Magkanhohobd</i> . <i>Nagkakanhohobd si Juan nang pagtaua</i> (Juan is shaking his clothes off with laughter).
To overflow; to exceed.	<i>Magkanlalabis</i> . <i>Linabisan mo ang utos ko sa iyó</i> (You exceeded my orders to you).
To drop off.	<i>Magkanlalaglag</i> .
To burst into laughter.	<i>Magkantataua</i> .
To be stunned by a blow.	<i>Magkantitilap</i> .

## COMBINATIONS OF PARTICLES.

The combining of various particles is called "transcendency" by the writers upon Tagalog, and may be said to have the following characteristics: With two exceptions, double or triple combinations of particles prefixed to a root demand that the one immediately before the root take the definite form. (See tables, *áuat*; *áluk*.)

First exception. Some roots conjugated by *mag* and *magka* admit *um*. (See tables, *pilit*; *dali*; *sunod*.)

Second exception. The particle *maka* precedes other particles, a property also possessed by *magsi*, except when in combination with *maka*, which goes before *magsi* in such cases. (See tables, *larò*; *gawá*; *húlog*; *dito*; *alis*. It must further be borne in mind that roots which are primarily conjugated by *mag* retain *pag* as a prefix invariably, as do also those roots differing in meaning with *um* and *mag*.

## THE DESIGNATION OF PARTICLES.

For convenience of reference to the Spanish works and also to the work of Humboldt, the numbers given by the early writers to the various particles modifying roots are of use. They are:

1st. <i>Um.</i>	No def.	10th. <i>Magin.</i>	<i>Pagin.</i>
2d. <i>Mag.</i>	<i>Pag.</i>	11th. <i>Magsi.</i>	<i>Pagsi.</i>
3d. <i>Man.</i>	<i>Pan.</i>	12th. <i>Magsa.</i>	<i>Pagsa.</i>
4th. <i>Maka.</i>	<i>Ma. . . . Ka.</i>	13th. <i>Manhi.</i>	<i>Panhi.</i>
5th. <i>Magpa.</i>	<i>Pagpa.</i>	14th. <i>Magpaka.</i>	<i>Pagpaka.</i>
6th. <i>Maki.</i>	<i>Paki.</i>	15th. <i>Magpati.</i>	<i>Pagpati.</i>
7th. <i>Pa.</i>	<i>Pa.</i>	16th. <i>Magkapa.</i>	<i>Pagkapa.</i>
8th. <i>Ma.</i>	<i>Ka. . . . Ma.</i>	17th. <i>Magkan.</i>	<i>Pagkan.</i>
9th. <i>Magka.</i>	<i>Pagka.</i>		

*In*, *i* and *an* are the three particles always accompanying the definite.

## THE PARTICLES "KAPAG" AND "KAPAGKA."

These particles are much used in Tagalog to express the ideas given in the following examples. The agent takes the genitive (or possessive) case and the object or effect of the action the accusative. Ex.:

When my father left, I left also.	<i>Kapagalís nang áking amá'y akó'y ungualis din.</i>
After he finished his work, he came to where I was.	<i>Kapagkatá pas niyá nang kaniyang gawá'y pinaritoohan niyá akó.</i>

## THE PARTICLES "PAG" AND "PAGKA."

The same expressions as the above may also be rendered by *pag* and *pagka*. Ex.:

When my father had gone away, they arrived.	<i>Pagalís dito nang áking amá'y siyang paglátng nilá.</i>
When it strikes twelve, we will rest.	<i>Paglugtung nang á las doce ay magpapahingá tayo.</i>
After you pay your respects to him, come here.	<i>Pagbati mo sa kaniyá'y paritu ka.</i>
After I eat, I shall go for a walk.	<i>Pagkakain ko'y akó'y magpapasial.</i>

## THE PARTICLE "PINAKÁ,"

This particle, prefixed to roots, signifies to be held or reputed in what may be expressed by the roots. It may also mean "number of times made" in some cases. Ex.:

Rice is considered to be the bread of the Tagalogs.	<i>Ang kanin ay siyang pinakatinápay nang manjá tagalog.</i>
We regard you as a parent.	<i>Kayó pó'y pinakamaqúlang namin.</i>
He is regarded as their leader.	<i>Siyá ang pinakapunó nilá.</i>



Nouns are formed in various manners in Tagalog from roots.

I. Some nouns are formed by prefixing *mapay* to the root. Ex.:

Mocker; scoffer.	<i>Mapagbiró.</i>	Respectful person.	<i>Mapagpitagan.</i>
Generous person.	<i>Mapagbiyaya.</i>	Destructive person.	<i>Mapagsirá.</i>
Scoffer; hoaxer.	<i>Mapaglibak.</i>		
Proud; arrogant person.	<i>Mapagpalalò.</i>		

II. *Palá* prefixed to roots forms other nouns. Ex.:

Quarrelsome person.	<i>Palánuay.</i>	Blasphemer.	<i>Palasumpá.</i>
Drunkard.	<i>Palánum.</i>	Barrator (litigant to excess).	<i>Paláusap.</i>
Glutton.	<i>Palakain.</i>		
Loving (amorous) person.	<i>Palasintá.</i>	Boaster; great talker.	<i>Palawiká.</i>

Some of the above may be verbalized by changing the initial *p* to *n* or *m*. Ex.: *Nalakain siyá* (he became a glutton). *Nalalainum siyá* (he is becoming a drunkard). *Malalawiká siyá* (he will become a boaster). This is now provincial.

III. Some nouns of the classes under consideration are formed by prefixing *ma* either to the imperative or future of the root, as combined with *in*. Ex.:

Friendly person.	<i>Maibigin.</i>
Amorous person.	<i>Mairogin; masintahin.</i>
Disobedient person.	<i>Masuwín</i> (from <i>siyá</i> ).
Obedient person.	<i>Masunorin</i> (from <i>sunod</i> ).
A jolly person.	<i>Mataunuin</i> (from <i>tauu</i> ).
An affectionate person.	<i>Mawilihin.</i>
A timid, bashful person.	<i>Mahihiyin</i> (from <i>hiyá</i> ).
A forgetful person.	<i>Malilimutin</i> (from <i>limot</i> ).
A pleasant person.	<i>Malulugdin</i> (from <i>lugod</i> ).
A sorrowful person.	<i>Malulumbayin</i> (from <i>lumbay</i> ).
A delicate, sickly person.	<i>Masasaktin</i> (from <i>sakit</i> ).
A timid person (cowardly).	<i>Matatakutin</i> (from <i>takot</i> ).

IV. Other nouns indicating occupations, professions, trades, etc., are formed by *man* with the future tense of the indefinite. See list of such at end of section three.

V. Nouns indicating a person suffering from a chronic disease or fault are to be found formed by suffixing *in* to the root denoting such disease or fault. (See Par. XXIII, *in*.) These nouns may be verbalized by *in*. Ex.: *Siyá'y hinihiká* (he suffers from asthma). *Silá'y tinatamad* (they are lazy).

VI. Some nouns with an idea of place inherent are formed with the future tense of some roots with *an*. Ex.: *Paghabaonan*, cemetery; burying place (from *baón*). *Paghibinyagán*, bapistry (from *binyag*). *Pagpapatayán*, abbatoir. Place of execution, *Paghibatayán* (from *bitay*).

VII. Some nouns indicating occupation are formed by *taga* combined with *pag* (*tagapag*) before a root. Ex.: *Tagapaghantay*, sentinel, watchman. Syn.: *Tagapagtáhod*. *Tagapagsáing*, cook (from *sáing*, "cooked rice"). Sometimes *taga* alone indicates this. Ex.: *Tagaligao*, wanderer, stroller.

#### MISCELLANEOUS WORDS.

The following words arranged alphabetically by roots in Tagalog will show the use of many idiomatic phrases, etc.:

Occupation; employment.	<i>Abala</i> (syn.: <i>gawá</i> ).
To try; to intend.	<i>Magakala</i> (from <i>akala</i> ).

- Rancid. *Ala* (rare). *Ang pinoala*, what is rancid. *Ang pagala*, the rancidity. *Umala*, to become rancid. *Makaala*, to make rancid. *Magpapaala*, to let everything become rancid.
- To look after and follow a person. *Magalagbay* (from *alagbay*). [Rare].  
 To heed; to note. *Umamin*, from *amin*.  
 The. *Ang*. Sometimes used as "because." *Hindi akó makapagbañgon*, *ang akó'y may sakit* (I am not able to get up, because I am ill).  
 Plural *ang mañgá*.  
*Magani* (from *ani*, "harvest").  
*Anó! Anó bagá!* (What then?) *Anó pa?* (What else?) *Anó? Pagkakaastilán kita?* (What? Must we speak in Spanish?)
- To reap or cut rice. *Anóanó. Walang anóanó ang salapít itó* (this money is unaccounted for). *Tinapal siyá niyá walang anóanó* (he slapped him without reason).
- Unaccounted for; without reason; at random.
- Rancid (usual word). *Anti* (same changes as *ala*).  
 To growl. *Umangil*, var. *umiangil* (from *angil*; *iangil*).
- To sing. *Magawit* (from *awit*). *Silang lahat ay nagawit* (they all sang).
- New. *Bago*. *Bagongtáto*; bachelor. *Bagong damit*, new clothes. *Kabagongtauohan*, youthfulness; bachelorhood. *Bagong panigunoon*, *bagong ugali*, new lord, new customs. *Magbago*, to renovate. *Mamago*, to wear for the first time; also to renew. (See *bago*, adverb.)
- To arise; to get up. *Magbañgon* (from *bañgon*, a Javanese word; see *tindig*). *Magbañgon ka* (get up). Also means to lift. *Hindi akó makabañgon nang tapayan* (I am unable to lift the jar).  
*Bawo*, var. *Balo*.  
*Magbihis*.
- Widower or widow. *Mabungsod*. *Bungsoran mo akó nang haglán* (place the ladder for me).  
 To change the clothes. *Managbago* (from *cabayo*, "horse").  
 To launch or put a vessel into the water; also to place a ladder. Derived from Sp. *caballo*, which in turn is from L. Lat. *caballus*, "nag; pack horse."  
 To travel on horseback or by means of horses.
- To palpitate. *Kumabag* (from *kábag*). *Nagkakábag ang dibdib ko* (my heart [lit. chest] is palpitating). *Kakabagkábag*, to palpitate greatly.
- To weigh anchor. *Kumabag* (from *kabag*). Note the difference in accent.  
*Kabag*.  
*Magkaiñgin* (from *kaiñgin*).
- A kind of rice.  
 To clear off timber in order to cultivate the land.

- To pick (as a guitar); to twang; to pluck at. *Magkalabit* (from *kalabit*, var. *kalbit*).
- To snatch; to take by force; to pull up by the roots. *Kumamkam* (from *kamkam*).
- Iron or other chain or wire. *Kauad*. *Magkauad*, to use a chain or wire.
- What's his name. What do you call it. *Si kuán*. *Ang kuán*. This word can be verbalized by *um*, *mag*, *magpa*, *maki*, etc.
- To catch on the wing. *Dumákit* (from *dákit*).
- Bad or stagnant water along a shore. *Dikyá*. *Madikyá itong dalampasiy itó* (there is stagnant water along this shore).
- To seal or close a letter. *Magdiit*. *Pandiit*, seal, wax, gum.
- To belong to. *Gumanán* (from *gunán*). *Ganán sa ákin itó* (This belongs to me).
- To be restless. *Gumaso* (from *gaso*, rare). *Gasohan*, person disturbed. *Mangaso*, to disturb another. *Gagasohan*, restlessness. *Gagasogaso*, very restless.
- To order to elect. *Magpahalal* (from *halal*).
- Girdle. *Hippit*. *Mahippit*, tight. *Maghippit*, to tighten; to cinch up (as a girdle, strap, etc.). *Walang hippit*, slovenly.
- To recline; to lean against. *Humilig* (from *hilig*).
- To dig a hole. *Humúkay* (from *húkay*). *Ang panhúkay*, the spade.
- To cease; to end. *Humumpay* (from *humpay*).
- To wash the hands or feet. *Maghugas* (from *hugas*). (See *lamos*, *ligò*).
- To speak nasally. *Mahuhunathumal* (from *humal*).
- To unite or bind together. *Maglangkap* (from *langkap*).
- To look blankly (as a blind person). *Maglilang* (from *lilang*).
- To sparkle (as the eyes in excitement). *Lumilap* (from *lilap*) [rare].
- To roll up (as sleeves or trouser legs); to lift the skirt. *Maglilis*. *Bákit ka naglililis nang salawal?* (Why are you rolling up your trousers?)
- To give alms. *Maglimós* (from Sp. *limosna*). *Magpatimós*, to ask for alms.
- To look first at one thing and then another. *Lumitngap* (from *litngap*, var. *litnganap*).
- To avert the eyes. *Lumitngat* (from *litngat*).
- To look here and there on account of noise. *Lumitngitngig* (from *litngitngig*, rare). Probably a combination of *ditngig*, idea of hearing.
- To look here and there hurriedly. *Lumitngos* (from *litngos*).
- To glare in a wild manner. *Lumiyap* (from *liyap*).
- To act foolishly. *Mamañgal*. *Magmanañgámanañgahan*, to feign stupidity.
- To relish. *Numamnam* (from *namnam*).
- To wish; to desire. *Magnasa* (see *pita*).
- Wing (of bird). *Pakpak*. *Lumipad*, to fly.
- To pardon; forgive. *Magpatáwad* (from *patáwad*, syn., *táwad*). *Magpatáwáran*, to forgive each other.
- Without respect; limit or consideration. *Walang patomangá*.

To choose; to select.	<i>Pumili.</i> <i>Ang piliin</i> , what chosen or selected out. <i>Ang pinilian</i> (sing.) or <i>Ang pinaggilian</i> (plur.), what selected or chosen from.
To pick up.	<i>Magpilot.</i>
To become dull (as a knife or <i>ispor</i> ).	<i>Pumorol</i> (from <i>purol</i> ). <i>Ang purolin</i> , what dulled. <i>Tumomal</i> (from <i>tomal</i> ), to be dull (as business). <i>Katumulan</i> , dullness. <i>Ang itomal</i> , the cause of such dullness.
To boil rice.	<i>Sumáing</i> (from <i>sáing</i> ). <i>Sináing</i> , boiled rice.
Pest; epidemic; to suffer from.	<i>Magkasálot.</i>
To profess; to vow; to believe in.	<i>Sumampalataya.</i> <i>Ang sumasampalataya</i> , the creed, faith or believer.
To pass between rocks, hills, etc.	<i>Sumilang</i> (from <i>silang</i> ).
To peep.	<i>Sumilip</i> (from <i>silip</i> ).
To care for most diligently.	<i>Magpakasipagsipag</i> (from <i>sipag</i> ).
To grasp; take hold of; pinch.	<i>Sumipit</i> (from <i>sipit</i> , "tongs"). <i>Sinipit</i> , an anchor.
To put vinegar on anything.	<i>Magmiká.</i> <i>Ang sukaan</i> , what dipped in or flavored with vinegar.
Can be.	<i>Súkat.</i> <i>Di súkat</i> , can not be. <i>Súkat bagá siyang pagkatiwalaan?</i> (Can he be trusted?) <i>Súkat [di súkat] siyang panirulaan</i> (He can [can not] be trusted).
To run away from or hide from.	<i>Tumakas</i> (from <i>takas</i> ).
To betray.	<i>Tumaksil</i> (from <i>taksil</i> ). <i>Taksil na túo</i> , a traitorous or treacherous man. <i>Kataksilan</i> , treason, treachery.
To cut grass; to mow.	<i>Tumagpas</i> (from <i>tagpas</i> ).
To patch.	<i>Magtagpi.</i>
To be gaping stupidly.	<i>Talanġatanġá.</i> <i>Magtanġatanġahan</i> , to feign stupidity.
To look upward.	<i>Tumġngald</i> (from <i>tiġngald</i> ). <i>Ang tiġngalin</i> , what seen thus.
To stare at.	<i>Tumitig</i> (from <i>titig</i> ).
Friend.	<i>Katoto.</i> <i>Katotohin mo siyá</i> (befriend him).
Pleasure.	<i>Tud.</i> <i>Ang pagdáting ninyó'y nakatutud sa ákin</i> (Your arrival causes me pleasure). <i>Ikinátutud ko ang pagdáting ninyó</i> (Your arrival is a source of pleasure to me).
To do anything swiftly.	<i>Tumulin</i> (from <i>tulin</i> ). <i>Magtulin</i> , to go swiftly. <i>Ang ipagtulin</i> , the cause of going swiftly.
To look down.	<i>Tumuġgó</i> (from <i>tuġgó</i> ). Also to bow or incline the head. <i>Ang tuġghán</i> , what looked at thus or the person bowed to.
To assign to; to turn over to.	<i>Magúkol.</i> <i>Si Pedro nagúkol nang kaniyang gagawin kay Juan</i> (Pedro turned over the work to be done by him to Juan).
To sprinkle.	<i>Magwisik.</i> <i>Ang panwisik</i> , the sprinkler.
Orphan.	<i>Ušla.</i>

To pick (as a guitar); to twang; to pluck at.	<i>Magkalabit</i> (from <i>kalabit</i> , var. <i>kalbit</i> ).
To snatch; to take by force; to pull up by the roots.	<i>Kamamkam</i> (from <i>kamkam</i> ).
Iron or other chain or wire.	<i>Kauad</i> . <i>Magkauad</i> , to use a chain or wire.
What's his name. What do you call it.	<i>Si kuán</i> . <i>Ang kuán</i> . This word can be verbalized by <i>um</i> , <i>mag</i> , <i>magpa</i> , <i>maki</i> , etc.
To catch on the wing.	<i>Dumákit</i> (from <i>dákit</i> ).
Bad or stagnant water along a shore.	<i>Dikyá</i> . <i>Madikyá itong dalampasig itó</i> (there is stagnant water along this shore).
To seal or close a letter.	<i>Magdiit</i> . <i>Pandiit</i> , seal, wax, gum.
To belong to.	<i>Gumanán</i> (from <i>ganán</i> ). <i>Ganán sa ákin itó</i> (This belongs to me).
To be restless.	<i>Gumaso</i> (from <i>gaso</i> , rare). <i>Gasohan</i> , person disturbed. <i>Mangaso</i> , to disturb another. <i>Gagasohan</i> , restlessness. <i>Gagasogaso</i> , very restless.
To order to elect.	<i>Magpahalal</i> (from <i>halal</i> ).
Girdle.	<i>Higpit</i> . <i>Mahigpit</i> , tight. <i>Maghigpit</i> , to tighten; to cinch up (as a girdle, strap, etc.). <i>Walang hígpihigpit</i> , slovenly.
To recline; to lean against.	<i>Humilig</i> (from <i>hilig</i> ).
To dig a hole.	<i>Humákay</i> (from <i>hákay</i> ). <i>Ang pan-hákay</i> , the spade.
To cease; to end.	<i>Humumpay</i> (from <i>humpay</i> ).
To wash the hands or feet.	<i>Maghugas</i> (from <i>hugas</i> ). (See <i>lamos</i> , <i>higò</i> ).
To speak nasally.	<i>Malahumathumal</i> (from <i>humal</i> ).
To unite or bind together.	<i>Maglangkap</i> (from <i>langkap</i> ).
To look blankly (as a blind person).	<i>Maglilang</i> (from <i>lilang</i> ).
To sparkle (as the eyes in excitement).	<i>Lumilap</i> (from <i>lilap</i> ) [rare].
To roll up (as sleeves or trouser legs); to lift the skirt.	<i>Maglilis</i> . <i>Bákit ka naglililis nang salawal?</i> (Why are you rolling up your trousers?)
To give alms.	<i>Maglimós</i> (from Sp. <i>limosna</i> ). <i>Magpalimós</i> , to ask for alms.
To look first at one thing and then another.	<i>Lumiñgap</i> (from <i>liñgap</i> , var. <i>liñganap</i> ).
To avert the eyes.	<i>Lumiñgat</i> (from <i>liñgat</i> ).
To look here and there on account of noise.	<i>Lumiñgitiñgig</i> (from <i>liñgitiñgig</i> , rare). Probably a combination of <i>diñgig</i> , idea of hearing.
To look here and there hurriedly.	<i>Lumiñjos</i> (from <i>liñjos</i> ).
To glare in a wild manner.	<i>Lumiñap</i> (from <i>liñap</i> ).
To act foolishly.	<i>Mamamangal</i> . <i>Magmamangámangahan</i> , to feign stupidity.
To relish.	<i>Namamam</i> (from <i>namam</i> ).
To wish; to desire.	<i>Magnasa</i> (see <i>pita</i> ).
Wing (of bird).	<i>Pakpak</i> . <i>Lumipad</i> , to fly.
To pardon; forgive.	<i>Magpatáwad</i> (from <i>patáwad</i> , syn., <i>táwad</i> ). <i>Magpatauaran</i> , to forgive each other.
Without respect; limit or consideration.	<i>Walang patomangá</i> .

- To choose; to select. *Pumili.* *Ang piliin*, what chosen or selected out. *Ang pinilian* (sing.) or *Ang pinagpilian* (plur.), what selected or chosen from.
- To pick up.  
To become dull (as a knife or razor). *Magpúlot.* *Pamorol* (from *purol*). *Ang purolin*, what dulled. *Tumomal* (from *tomal*), to be dull (as business). *Katumalan*, dullness. *Ang itomal*, the cause of such dullness.
- To boil rice. *Sumáing* (from *sáing*). *Sináing*, boiled rice.
- Pest; epidemic; to suffer from.  
To profess; to vow; to believe in. *Magkasálot.* *Sumampalataya.* *Ang sumasampalataya*, the creed, faith or believer.
- To pass between rocks, hills, etc.  
To peep.  
To care for most diligently.  
To grasp; take hold of; pinch. *Sumilang* (from *silang*).  
*Sumilip* (from *silip*).  
*Magpakasipaysipag* (from *sipag*).  
*Sumipit* (from *sipit*, "tongs"). *Sinipit*, an anchor.
- To put vinegar on anything. *Magsukà.* *Ang sukan*, what dipped in or flavored with vinegar.
- Can be. *Súkat.* *Di súkat*, can not be. *Súkat bagá siyang pagkatiralaan?* (Can he be trusted?) *Súkat [di súkat] siyang paniralaan* (He can [can not] be trusted).
- To run away from or hide from.  
To betray. *Tumakas* (from *takas*).  
*Tumaksil* (from *taksil*). *Taksil na tino*, a traitorous or treacherous man. *Kataksilan*, treason, treachery.
- To cut grass; to mow.  
To patch.  
To be gaping stupidly. *Tumagpas* (from *tagpas*).  
*Magtagpi.* *Tatanḡatanḡá.* *Magtanḡatanḡahan*, to feign stupidity.
- To look upward. *Tunḡalá* (from *tinḡalá*). *Ang tinḡalan*, what seen thus.
- To stare at.  
Friend. *Tunḡig* (from *ting*).  
*Katoto.* *Katotohin mo siyá* (befriend him).
- Pleasure. *Tuá.* *Ang pagdátang ninyó'y nakatutú sa ákin* (Your arrival causes me pleasure). *Ikinátutú ko ang pagdátang ninyó* (Your arrival is a source of pleasure to me).
- To do anything swiftly. *Tumulin* (from *tulin*). *Magtulin*, to go swiftly. *Ang ipagtulin*, the cause of going swiftly.
- To look down. *Tunḡó* (from *tuḡó*). Also to bow or incline the head. *Ang tunḡhan*, what looked at thus or the person bowed to.
- To assign to; to turn over to. *Magúkol.* *Si Pedro nagúkol nang kaniyang gagawin kay Juan* (Pedro turned over the work to be done by him to Juan).
- To sprinkle. *Magpursik.* *Ang paupursik*, the sprinkler.
- Orphan. *Ula.*

RECORDS HEREWITH.

I. Singapore, ika 12 (dalawá) ñg (nang) Abril (1905). Ang paraan ni Rodjestvensky ay makarating siyá sa cabo (longos) Padaran na nasa baybayin ñg Indo-China, at 150 milla ang agwat sa Saigon. Doon ñja magpipisan ang nagkahivalay na hukbong-dagat ñg ñgá (manjá) ruso, kun sakáling silá'y hindi maharang kapuwá ñg ñgá japon.

Ang isang pangkat ñg hukbong-dagat na pinañgunguluhan ni Rodjestvensky ay nasa baybayin ñg Muntok ñgayón na ilang milla ang agwat sa Sumatra.

Ang ibang ñgá sasakyán ay nasa pagitan pa ñg Banka. Ang ñgá sasakyang iló'y nasa raang tirasay sa pagitan ñg Malaca.

Hindi silá naharang, sapagka't ang ñgá japon marahil ay nasa malapit sa Formosa na doon nili ibig makilaban.

Marahil ang Batavia ang susunod na darawñyan ñg ñgá ruso, sapagka't doo'y may cableng ábut hángang Rusia.

[Translation.]

Singapore, 12th of April. The plan of Rodjestvensky is to try to (arrive at) make Cape Padaran, on the coast of Indo-China, and 150 miles distant from Saigon. There the separated fleets (sea armies) of the Russians will unite, if the two are not encountered by the Japanese.

One division of the fleet commanded by Rodjestvensky is now off the coast of Muntok a few miles from Sumatra.

The other vessels are yet in the region of Banka. The other vessels of this (fleet) are remaining in the route (or neighborhood) of Malacca.

They were not molested, because the Japanese continued to remain near Formosa, where they wish to commence the struggle.

Russian vessels continue to follow each other into Batavia, because there is a cable connecting with Russia there.

II. Newchwang, ika 7 ñg Abril. Ang 500,000 kataong bumubuo ñg hukbo ni Oyama ay sumasalakay na maigi sa hukbo ni Lineritch na nakapagtibay sa Kirin.

Mabuti ang paraan ñg pagkukulásoh ñg ñja japon at ang habá ñg kanilang lupang nahahanayan ay may ápat na puo á limang puong milla. Inaakala ni Oyama na itatag unti-unti ang ñgá ruso hángang sa kanilang madalig na lubusan.

Ang hukbong pinamamahalaan ni general Lineritch ay hindi hihigit sa bilang na 200,000, sapagka't bukod sa namatayan siyá ñg marami sa labanan, ay marami pa ang nabihag ñg ñgá japon.

[Translation.]

Newchwang, 7th of April. The 500,000 men composing the army of Oyama are advancing in good order upon the army of Linevitch now entrenched at Kirin.

The plan of advance of the Japanese is good (excellent) and the length of their front (ground) is 40 or 50 miles. Oyama is trying to push the Russians gradually until he can vanquish them all (unitedly).

The army under the charge of General Linevitch does not number more than 200,000, especially because besides the many who have been killed in battle there are many also who have been captured by the Japanese.

III. San Petersburg, ika 6 ñg Abril. Ang ñgá japon ay nakasusulong na unti-unti sa dakong kinalalagyan ni general Lineritch at ñg kaniyang hukbo. Isang árao pa't ang Harbin ay hindi na marahil matatahanan ñg ñgá ruso, sapagka't pinaghiisipang gibain ñg kaúway. Hindi na pinañganyatawanan ñg

*n̄gá ruso ang pagpapakatibay sa Harbin, sapagka't may nakikinikinita silang malaking panginib na sasapitin doon. Ang dakong wurunyan n̄g n̄gá ruso ay ang Vladivostok na kanilang inasahang mapagtibayang maigi hángang sa magkaroon n̄g kapayapaan. Masamá ang tayó n̄g n̄gá hukbong ruso, datapwá't hindi nanán mapahúsay, itó dahil sa gulong nangyayari sa Rusia. Marami sa Rusia ang naniniwalá na madadaig ang hukbo ni general Lineritch, at kung magkakaroon ay magkakaroon n̄g kapayapaan.*

[Translation.]

St. Petersburg, 6th of April. The Japanese are advancing little by little upon the position of General Linevitch and his army. One day more, and Harbin may possibly not be remaining to the Russians, because they think it may be destroyed by the enemy. The Russians are making no efforts to strengthen themselves in Harbin, because they believe themselves to be in great danger of capture there. The place of retreat for the Russians is Vladivostok, which they hope to fortify so well as to hold it until peace. The situation of the Russian armies is bad, but it can not be bettered on account of the riots taking place in Russia. Many in Russia believe that the army of General Linevitch will be defeated, and that in that event there will be peace.

*IV. Manila ika 14 n̄g Abril. Ibinabalitá n̄g Gobernador Dancel (Lalawigan Rizal), na noong umagá n̄g ika 5 n̄g búwang humalákal ay may nadakip sa Bagbagin na tatlóng táuonng labás at siyam na kalabao na nimanakao sa Novaliches, dalawang baril at dalawang revolver. Noong ika 11 ay may nadakip na isang táuonng labás na may dalang, isang kalabao, at isang rifleng mauser, dalawang puong cartucho't dalawang puong rifleng remington. Noong ika 10 ay may nasumpunyan ang presidente sa Taytay na isang remington na may sampuonng cartucho. Ang n̄gá kalabao ay dinatá sa tesoreria municipal. Noong ika 11 ay nakadakip din nanán si Gobernador Dancel n̄g isang nag-n̄ganjalang Pedro Pio, na di unano'y siyang nangbayabag na maigi sa Baranka at Marikina noong viernes. Itó'y ibinigay kay mayor Haskell n̄g constabulario. May nadakip pa ring dalawang táuonng labás na may isang revolver colt at sampuonng cartucho.*

[Translation.]

It is announced by Governor Dancel (Rizal Province) that on the morning of the 5th of the current month there were captured at Bagbagin three outlaws and nine of the carabao stolen from Novaliches, two shotguns, and two revolvers. On the 11th there were captured one armed outlaw, one carabao, and one Mauser rifle, twenty cartridges, and twenty Remington rifles. On the 10th the presidente (mayor) of Taytay secured a Remington and ten cartridges. The carabao were sent to the municipal treasury. On the 11th Governor Dancel was also able to capture one called Pedro Pio, said to be the person who made trouble at Baranka and Marikina last Friday. This person was turned over to Major Haskell, of the constabulary. There were also two outlaws captured who had a Colt revolver and ten cartridges.

*V. Hindi malalaunan at magtatayó ritó sa Maynilá n̄g bagong hospital. Itó'y isang ambagan nahiningi n̄g Rt. Rev. Opispo Brent n̄g siyá'y nasa Estados Unidos.*

*Ang salaping gugugulin ay kaloob n̄g limang unibersidad sa Harvard, Yale, Princeton, Pennsylvania at Columbia.*

*Ang matugangasawa nitó ay ang Iglesia Episcopal, datapwá't tantangapin ang sinomang naikol sa ibang relijion.*

[Translation.]

It will not be long until there will be erected here in Manila a new hospital. This will be from a subscription solicited by the Right Reverend Bishop Brent when he was in the United States.



The money to be offered is from the funds (interior) of five universities: Harvard, Yale, Princeton, Pennsylvania, and Columbia.

The direction of this (hospital) will be under the Episcopal Church, but anyone will be received belonging to another faith.

*VI. Ang gobernador sa Bataan si G. Tomás del Rosario ay nag alay sa Balañga ng isang lupang may 15 hectarea at ₱4,000, ang halaga, upang mapagtayuan ng isang "secondary school." Ang yaong lupang yaon ay magagamit sa pagaaral ng agricultura ó ng mga dinong tungkol sa pamumukid, at magin-garalan din naman ng mga pagsasanay ng pangpalakas ng katawan.*

*Sa akala rin naman ng Gobernador ay mabuting magkaroon ng isang maestro ng americano sa bayan bayan upang maitanyag ang mga paraan at ugaling americano sa mga filipino.*

[Translation.]

The governor of Bataan, Hon. Tomás del Rosario, has given a piece of land comprising 15 hectares and worth ₱4,000, in Balañga, in order that there may be a site for the erection of a "secondary school." That land may be used for teaching agriculture or for sciences or occupations pertaining to the land, and for instruction in the means of strengthening the body (manual training school).

The endeavor of the governor will be to have one American teacher in each town in order to show the customs and habits of the Americans to the Filipinos.

*VII. Di umano'y hihilingin ng Compania ng tranvia eléctrico na tubutan na ang sasakyan ng ito'y marapating paratinyin hangan sa Palanayag.*

*Ipinaghigiyay alam din naman ngayon sa gobernador general ng nangangyasin sa tranvia eléctrico na sa lunes ay pasisimulang patakbuhang ang daan sa Santa Ana.*

[Translation.]

It is said that the electric street-car company will ask that the line be permitted to be extended to reach as far as Parañaque.

Notice has also been given to-day to the governor-general by the management of the electric railway that on Monday it will commence the operation of the road to Santa Ana.

*VIII. Pannawa.—Ipinamanhik sa sinomang nakapalot ng isang asong balaki na may balahibong kulay cafe at may puti sa dibdib at sa dulo ng pang kanan sa unahan, may taglay na collar sa liig at isang chapa na may numerong (bilang) 1965, at mangparing ibalik ó isamli sa daang Arranque bilang (bly.) 158 at doo'y kakumban ang isang pabuya at dakilang pasasalamat.*

[Translation.]

NOTICE.—It is requested that anyone who may pick up a male dog with coffee-colored hair and with white on the breast and the end of the right front foot, bearing a collar on the neck and a tag with the number 1965, will be able to return or restore him to No. 158 Arranque street, where a reward will be given, together with many thanks.

*IX. Nawala. Sa bahay na bilang 74 sa daang Rada, Tondo, ay nawala ang isang manuk na sasabunjing balahibong lasak, maitim ang tahid, maputi ang puti balahibo ang dulo sa kanan. Sinoman ang makapagdala ó makapagpuro ng kinababaguan ng naturang manuk ay bibigyan ng pabuyang halagang wala ó sampung piso.*

[Translation.]

LOST.—From the house No. 74 Rada street, Tondo, there has been lost a gamecock with white and red (lasak) plumage, black spurs, and white feet, with the middle claw of the right foot crippled. Anyone who may be able to bring or point out the whereabouts of the said fowl will be given a reward to the amount of eight or ten pesos.

II. For names of animals, birds, fishes, and invertebrates not given in this work the student is referred to Jordana's *Bosquejo Geográfico é Histórico Natural del Archipiélago Filipino*, Madrid, 1885; to the work of Friar Casto de Elera, Dominican, entitled *Catálogo Sistemático de Toda la Fauna de Filipinas*, Manila, 1895; and to the book of Montero y Vidal, *El Archipiélago Filipino y las islas Marianas, Carolinas y Palaos*, Madrid, 1886. For the fauna the great work of Friar Blanco, Augustine, will be of great aid, as well as the reports of the forestry and agricultural bureaus at Manila. The work of Father Delgado, S. J., Manila, 1892, deserves attention as revised and annotated.

In conclusion, it is hoped that a careful study of the language under discussion will lead the student to explore for himself, and note the localisms and changes in each province. Any suggestions, corrections, or criticisms will be welcomed by the author.

English.	Root.	Contraction, variation, etc.
To bite.....	<i>Kagat</i> .....	<i>Kagtín.</i>
To deny; cloak.....	<i>Kailá</i> .....	<i>Kailán.</i>
To eat.....	<i>Kain</i> .....	<i>Kainín.</i>
To untie; loosen.....	<i>Kalag</i> .....	<i>Kalgín; kalgán.</i>
Left.....	<i>Kaliwá</i> .....	<i>Kaliwín; kaliwán.</i>
To obtain.....	<i>Kamit</i> .....	<i>Kamítán.</i>
To grope for.....	<i>Kapá</i> .....	<i>Kapín; kapán.</i>
To grasp; embrace.....	<i>Kapít</i> .....	<i>Kapítín; kapítán.</i>
To nibble.....	<i>Kibít</i> .....	<i>Kibítín; kibítán.</i>
To cut off.....	<i>Kitíl</i> .....	<i>Kitlín; kitlán.</i>
To know; be acquainted with.....	<i>Kilala</i> .....	<i>Kilaulín.</i>
To exceed.....	<i>Labás</i> .....	<i>Labhán.</i>
To place.....	<i>Lagay</i> .....	<i>Lagayán.</i>
Strength.....	<i>Lakás</i> .....	<i>Laksán.</i>
To grow.....	<i>Laki</i> .....	<i>Lakhín; lakhán.</i>
Contents; pulp.....	<i>Lamán</i> .....	<i>Lammán.</i>
To soften.....	<i>Latá</i> .....	<i>Latín; latán.</i>
Far; distant.....	<i>Layo</i> .....	<i>Layán.</i>
Five.....	<i>Limá</i> .....	<i>Limhán.</i>
To err; to make a mistake.....	<i>Mali</i> .....	<i>Malín; malín.</i>
To observe; experience.....	<i>Masid</i> .....	<i>Masdán.</i>
To begin; commence.....	<i>Mulá</i> .....	<i>Mulán.</i>
To settle; appease.....	<i>Palagay</i> .....	<i>Palagayán. From lagay.</i>
To contain; include, etc.....	<i>Palamán</i> .....	<i>Palammán. From lamán.</i>
To listen.....	<i>Pakinig</i> .....	<i>Pakingán.</i>
To dream.....	<i>Panaginip</i> .....	<i>Panagimpán.</i>
Name.....	<i>Pangalan</i> .....	<i>Pangalanán.</i>
To break (as a rope, etc.).....	<i>Patid</i> .....	<i>Patlán.</i>
To squeeze.....	<i>Pigi</i> .....	<i>Pigín; pigán.</i>
To wring.....	<i>Pisil</i> .....	<i>Pisín.</i>
To cut.....	<i>Pitol</i> .....	<i>Putlín; putlán.</i>
To embark; to mount.....	<i>Sakyat</i> .....	<i>Sakyan.</i>
To be ill.....	<i>Sakit</i> .....	<i>Saktín; saktán.</i>
To err; sin.....	<i>Sala</i> .....	<i>Salanán.</i>
To tell; report.....	<i>Salitá</i> .....	<i>Salitín.</i>
Evil.....	<i>Samá</i> .....	<i>Samin; samán.</i>
To come back; to give back.....	<i>Saolí</i> .....	<i>Saolín; saolan.</i>
To burn rubbish.....	<i>Sigá</i> .....	<i>Sigán.</i>
To devour; eat.....	<i>Silá</i> .....	<i>Silín; silán.</i>
To put into.....	<i>Silid</i> .....	<i>Sillán.</i>
To follow; obey.....	<i>Sunod</i> .....	<i>Sundín.</i>
To wonder at.....	<i>Taká</i> .....	<i>Takhán.</i>
To cover.....	<i>Takip</i> .....	<i>Takpán.</i>
To turn the back.....	<i>Tabikod</i> .....	<i>Tabikdán.</i>
To sow.....	<i>Tanim</i> .....	<i>Tanamán.</i>
To grasp; to hold to.....	<i>Tatagan</i> .....	<i>Tataganán.</i>
To stand.....	<i>Tatá</i> .....	<i>Tatán.</i>
To taste; try.....	<i>Tikim</i> .....	<i>Tikmán.</i>
To look.....	<i>Titigim</i> .....	<i>Titigimán.</i>
To redeem.....	<i>Tubós</i> .....	<i>Tubsin; tubsán.</i>
To dry.....	<i>Tuyó</i> .....	<i>Tuyán; tuyán.</i>
To move.....	<i>Ugá</i> .....	<i>Ugín.</i>
To return; repeat.....	<i>Uli</i> .....	<i>Ulin; Ulán.</i>
To sit down.....	<i>Upá</i> .....	<i>Upán.</i>
To lack.....	<i>Walá</i> .....	<i>Walín; walán.</i>

II. For names of animals, birds, fishes, and invertebrates not given in this work the student is referred to Jordana's *Bosquejo Geográfico é Histórico Natural del Archipiélago Filipino*, Madrid, 1885; to the work of Friar Casto de Elera, Dominican, entitled *Catálogo Sistemático de Toda la Fauna de Filipinas*, Manila, 1895; and to the book of Montero y Vidal, *El Archipiélago Filipino y las islas Marianas, Carolinas y Palaos*, Madrid, 1886. For the fauna the great work of Friar Blanco, Augustine, will be of great aid, as well as the reports of the forestry and agricultural bureaus at Manila. The work of Father Delgado, S. J., Manila, 1892, deserves attention as revised and annotated.

In conclusion, it is hoped that a careful study of the language under discussion will lead the student to explore for himself, and note the localisms and changes in each province. Any suggestions, corrections, or criticisms will be welcomed by the author.

TYPE SCHEME FOR PARTICLES, ETC.

roots and unchanged words .....	indicated by..	roman l. c.
suffix IS and SAKA-MAKA as tense particle .....	do.....	roman s. c.
articles <i>i</i> and <i>an</i> ( <i>han</i> ) .....	do.....	<i>gothic italic l. c.</i>
verbalizing particles <i>na. na. etc</i> .....	do.....	<i>boldface italic l. c.</i>

I and II :

o *na* si Maria. "I  
o *na* si Maria. "Y  
iyá *na* si Maria. "I  
atin *na* si Maria. "I  
amin *na* si Maria. "I  
inyó *na* si Maria. "I  
ilá *na* si Maria. "I  
ko si Maria. }  
mo si Maria. }  
iyá si Maria. }  
natin si Maria. }  
namin si Maria. }  
ninyó si Maria. }  
nilá si Maria. } S

masulatín mo *na*? "W  
masúlat mo? "W

maghawin mo *na*? "W  
maghawá niy

masabihin mo *na*? "W  
masabi mo? "Wh

magkunanin mo *na*? "W  
magkunanin mo? "Wh

masulat mo *na* nit? "W  
masulat mo? "Wh

magpapalá mo *na*? "W  
magpapalá mo? "Wh

magbasa mo *na*? "W  
magbasa mo? "Wh

1000

---

si Tomáe nang limang  
limang piso. "I will

---

---

---

---

r *Makaáral* siyá. "He

---

or *Makasúlat* akó. "I

---

---

or *Makabilí* akó. "I wi  
*na* or *Makapabilí* akó

---

---

---









I and II future perfe

vá akó. "I shall hav







nin. "Glean ou

ngi *Ipanhiniṅa* mo  
teeth with this.'  
*Hiniṅáhan* mo  
"Clean your teef

e." *Magsainsik* ka.  
like a Chinamar





GRAMMATICAL INDEX.

- Accent, change of, 18.
  - Changes meaning, 19.
  - General rules of, 18.
- Accents, 18, 19.
  - Acute, 18.
  - Grave, 18.
  - Circumflex, 18, 19.
- Active (voice), 20.
- Adjectives, 20, 38, (full analysis of) 55, 56, 57.
  - Prefixed to noun, 31.
- Adjectives, comparison of, 72, 73, 74, 75, 76.
  - Equality, 72, 73.
  - Inferiority, 73.
  - Superiority, 73, 74.
  - Superlative, degree of, 74, 75, 76.
- Adjectives (regarded as to meaning):
  - Colors, 63.
  - Of condition, 61, 62.
  - Of physical conditions of body, 63, 64.
  - Of quality, 58, 59, 60.
  - Of quantity, 62.
  - Mental, moral, or personal attributes, 64-71.
  - Miscellaneous, 71, 72.
- Adjectives, negative, 57.
- Adjectives, plural of, 57.
- Adjectives, position of, 57.
- Adjective, predicate, 32.
- Adverbial numerals, 79, 80.
- Adverbs, 20, 38, (with adjective) 74, 75, (fully discussed) 83-86, (definition of) 83, (verbalizing) 83, 84.
- Adverbs:
  - Affirmative, 99.
  - Negative, 99, 100.
  - Of degree, 72, 75, 98.
  - Of measure, 72, 75, 98.
  - "Flat," 83.
  - "Flexional," 83.
  - "Phrasal," 83.
  - Interrogative, 32, 33.
  - Of doubt, 100.
  - Of manner, 93, 98.
  - Of quality, 93, 98.
  - Of motion, 84.
  - Of place, 34, 84, (list of many) 86, 87.
  - Of time, 87-92.

Dialects, 35.  
Diminutives, 110, IX, (*mm*) 180, (*mag*) 192  
Direct object, 109, V, VI.  
    One, 109, V.  
Distributive numerals, 80.  
Do (make) to, 108, I, II, 110, XI, XIII.  
    Do not, 100.  
Dual number, 35, 36, 38.  
Endings, 31.  
    Consonant, 31.  
    In diphthong, 31.  
    In "n," 31.  
    In vowel, 31.  
Euphonic changes, 32, 34, 81, (with *mm* a;  
Exclamations, 104, 105.  
"Exclusive (editorial) we," 35, 36, 38.  
Future perfect tense, 106, X.  
Future tense, 106, X.  
*ga* (interrogative particle), 74.  
*ga* 74

- Gender, lack of, 38.  
 General terms, lack of, 19.  
 Genitives, double, of personal pronouns, 35, 36.  
*han* (suffix), 18, 56, 141, I, II, (full discussion) 142-153.  
*hin* (suffix), 18, 56, (with weights, measures, etc.) 82.  
 Homonym, definition of, 57.  
*i* [particle], 108, IV, (cause, instrument or time) 109, V, (combined with *in*) 110, XII, (fully discussed) 132-141.  
 Idioms, 20.  
*ika* [compound particle] (with adverbs) 84, 85, (meaning cause) 108, IV, 138, XVIII, 211, I.  
*ikina* [compound particle] (with adverbs), 84, 55, (meaning cause) 108, IV, 138, XVIII, 211, I.  
*ikinapa* [compound particle] (with adverbs), 85.  
 Imperative, 105, II.  
   Intensity, quickness, with, 105, III.  
 Imperfect tense, 106, X.  
*in* (suffix) 18, 56, (inserted) 57, (with weights, measures etc.) 82, (with *pa*) 84, 85, (motion toward or control of) 108, IV, (combined with *i*) 110, XII, (discussion) 112, I, to 114, VI (idea of attraction toward) 114-115, (possession) 115, (verbs of calling, 115, (of reaching for) 116, (verbs of carrying, cutting, measuring or weighing) 116-119, (verbs of destruction) 119, (verbs of receiving) 120, (of inviting) 120, (of eating, drinking, etc.) 122, (acts of senses) 123, 124, (acts of will or mind) 124, 125, (verbs of making) 125, (of wearing) 125, (various) 126, (suffixed) 127-130.  
*In*—*in*, 130.  
 Inclusive "we," 35, 38.  
 Indefinite, 20, 30, (discussed) 111, I, to 112, V  
   Principal particles of, 111, I.  
 Indicative, 106, IX.  
 Indirect object, 109, VI.  
 Infinitive, 106, IX.  
*ini* [compound particle], 110, VIII.  
 Intransitive verbs, 107, XI.  
*ipa* [compound particle] (explained), 109, VIII.  
*ipag* [compound particle], 109, IV (explained), 109, VIII.  
*ipagka* [compound particle], 109, VIII.  
*ipagkaka* [compound particle], 109, VIII.  
*ipina* [compound particle] (with adverbs), 85 (explained), 109, VIII.  
*ipinag* [compound particle] (explained), 109, VIII (example), 110, IX.  
*ipinagka* [compound particle], 109, VIII.  
*ipinagkaka* [compound particle] (with adverb), 85 (explained), 109, VIII.  
*ka* (particle expressing likeness), 72.  
*kasing* (compound particle), 72.  
*ka* (imparting idea of intensity, etc.), 105, III.  
   (linking opposite ideas), 106, VI.  
*ka* [particle], 211.  
*ka*—*an* [compound particle], 200, 201.  
*kapag* [particle], 239.  
*kapagka* [particle], 239.  
*kulang* (adverb meaning "less"), 73.  
*ma* (adjective forming particle), 55, (use) 111, I, (fully discussed), 196-201, (def. of *naka*) 211.  
*ma*—*in* (*hin*), 131, 132.  
*mag* (*nag*), 56, (verbalizing adverb) 84, 85, (use) 110, X, 111, I, (fully discussed) 180-194.  
*magin* [particle], 232-234.  
*magka* [particle], 38, 85, (combinations) 109, VIII, (use) 110, X, (fully discussed) 230-232.

*magkapa* [particle], 238.  
*magkapantay* (compound particle), 73.  
*magkapara* (compound particle), 73.  
*magkaparis* (compound particle), 73.  
*magkasing* (compound particle), 73.  
*magma* (compound particle), 56.  
*magpa* [particle], 109, VIII, (use) 110, X, (fully discussed) 217–223  
*magpaka* [particle], 225–227.  
*magpati* [particle], 235.  
*magsa* [particle], 237.  
*magsi* [particle], 235, 236.  
*maka* [particle], 201, IV, (fully discussed) 211–217, (when *ma*  
“cause”) 56, (peculiar construction with) 112, VIII, (indicating  
pleted action) 93.  
*maki* [particle], 227–230.  
*mala* (forming adjectives), 56.  
*man* [particle], 37, (with weights, measures, moneys) 81, (with ad-  
85, (fully discussed) 201–211.  
*manhi* [particle], 235–237.  
*mapa* (as adjective forming particle), 56.  
*mapag* (as adjective forming particle), 56.  
*may* (use) 110, XIII.  
*mayroon* (use), 110, XIII.  
*mina* (*minama*) [particle expressing opinion], 56.  
*na* (as adjective forming particle), 56, (use) 111, I, (fully discussed  
201, (def. of *maka*) 211, (with irregular form of verb) 171–175.  
*nag* [particle] (with adverb), 85, (use) 111, I, (fully discussed) 180–  
*nagin* [particle], 233.  
*nagka* [particle] (with adverb), 85.  
*nagkan* [particle], 238.  
*nagkapa* [particle], 238.  
*nagpaka* [particle], 225, I.  
*nagpati* [particle], 235.  
*nagsa* [particle], 237.  
*nagsi* [particle], 235.  
*naka* [particle], 201, IV, (fully discussed), 211–217.  
*naki* [particle], 227, I.  
*nan* [particle], 201, IV.  
*napa* [compound particle], 223, I (with adverbs), 85.  
*nayasa* [particle], 223, I.  
Negative adjectives, 57.  
Negative adverbs, 99, 100.  
Negative verbs, 30.  
Nominative case:  
    Preceded by article and followed by genitive, 28.  
    With genitive inserted between nominative and article, 28.  
Noun:  
    In genitive modifying nominative, 31.  
Nouns, 20, (common) 28, (exp.), 38.  
    Source, 28, (from roots) 240.  
Numerals, 76–80.  
    Adverbials, 79, 80.  
    Cardinals, 76, 77, 78.  
    Distributives, 80.  
    Ordinals, 78, 79.  
Occupations (with *man* prefixed), 205, 210.  
Ordinal numerals, 78, 79.  
*pa*, the 66 roots beginning with, 175–180.  
*pa* (with adverbs), 84.  
    *papa* (do.), 84.  
*pa* (yet, still), 73.  
*pa* [definite of *magpa*], 109, VIII, 217, I, (fully discussed) 223–225.

- pag* [particle], 110, VIII, IX, (retention) 110, X, 194.  
*pagka* [particle], 194, 201, III, 230.  
*pagpaka* [particle], 225, I.  
*paka* [particle], 225, I.  
*paki* [particle], 227, I.  
*pala* (forming adjectives), 56.  
*pan* [particle], 201, 209, XVII.  
*panhi* [particle], 235, 236.  
*para* (particle of comparison), 72.  
 Participle, 106, X.  
 Particles, combinations of, 238, 239.  
     Designation of, 239.  
 Particles, verbal, 19, 20, (most important) 106, VIII.  
 Particularizing verbs, 19.  
 Passive, 20.  
 Past tense, 106, X.  
 Phrases, ordinary, some, 20-27.  
*pinag* [compound particle], 110, IX, 195, II.  
*pinag*—*an* [compound particle and suffix], 110, VIII.  
*pinagka* [compound particle] (with adverbs), 85, (discussed) 230.  
*pinaka*, 227, IX.  
*pinaka* [particle], 239.  
*pinaki* [particle], 227, I.  
*pinapa* [compound particle] (with adverbs), 84, 85.  
 Place (how expressed), 141, II.  
 Pluperfect tense, 106, X.  
 Plural (of adjectives), 57.  
 Plural (of nouns), 28, 38.  
     Special plural of *si*, 27.  
 Prefix, retention of, 106, VII.  
 Prepositions (fully discussed), 100-102.  
 Present tense, 106, X.  
 Pronouns, demonstrative, 33, 34, (idiomatic use) 34.  
 Pronouns, indefinite, 37, (exp.) 38.  
 Pronouns, interrogative, 32.  
 Pronouns, personal, 35, 36.  
     dialects, 35.  
     idioms, 35.  
 Pronouns, possessive, 36, 37.  
     With *ang* and *ang sa*, 37.  
     Syntax and order, 37.  
 Pronouns, relative, 38.  
 Proper nouns (article of), 27.  
*pinapa* [compound particle] (with adverbs), 85.  
 Reduplication of roots, 56.  
     With *ka*—*an* (han), 75, 76.  
     Of first syllable of numerals, 77.  
     To form diminutives, 110, IX.  
 Respect, great, how indicated, 37.  
 Root words in Tagalog, number, 13.  
 Roots, reduplication of, 56.  
 Roots, differing with *um* and *mag*, 154.  
 Roots, the 66 beginning with *pa*, 175-180.  
 Sanskrit words in Tagalog, 13, 38.  
 Sex, how indicated, 31.  
*Sing* (particle meaning "as"), 72.  
 Spanish element in Tagalog, 14, 38.  
 Superlative:

Synonym, definition of, 57.  
 Synonyms, 19.  
 Tagalog language, importance of, 13.  
     Dialects of, 13, 35.  
     Relationship of, 13.  
     Preservation of verbal system of, 13.  
     Number of root words in, 13.  
     Sanskrit element in, 38.  
     Chinese element in, 14, 38.  
     Arabic element in, 14, 38.  
     Spanish element in, 14, 38.  
     English element in, 14.  
     Lack of Japanese element in, 14.  
 Tagalog:  
     Pronunciation of, 15.  
     Structure of, compared, 107, XIV, XV.  
     Verb, compared, 107, XVI.  
 Tenses, 106, X.  
     Lack of change within, 107, XII.  
 "Ties," euphonic, 31.  
 Transitive verbs, 107, XI.  
*l*, when considered as consonant, 31.  
*Um* (particle), (with adverb), 84, (Use shown), 110, X, 111, I. (Fused), 153-170, (Diminutives), 180.  
 Verb (understood), 32.  
 Verbs, 20, 38, (discussion) 105-108.  
     Completeness of Tagalog verb, 107, XVI.  
     Definite, 108, I, II, III.  
     Definition of, 105, I.  
     Intransitive, 107, XI.  
     Modes, 106, IX.  
     Particularizing, 19.  
     Superlative form, 76.  
     Tenses, 106, X.  
     Transitive, 107, XI.  
*Wali* (with adjective), 74, (use) 110, XIII.  
 Words, number of in Tagalog, 19.

ENGLISH INDEX

Able to —, to be, 211, III, 213, VII.  
 Able to do, to, 177.  
 Accept, to, 120.  
 Accompany, to, 133, 165.  
 Act like a —, to, 230.  
 Acts of the senses, 123, 124, 214.  
 Acts of will or mind, 124, 125.  
 Add, to, 137.  
 Advise, to, 134.  
 Afraid, to be, 129.  
 Aid, to, 185.  
 Animals, domestic, 28, 29.  
 Approach, to, 184.  
 Arrange, to, 120.  
 Arrive, to, 140.  
 Ascend, to, 174.  
 Ashamed, to be, 198.  
 Ask, to, 121.  
 Asleep, to be, 198.  
 Assemble, to, 184.  
 Attraction toward, idea of, 114.

Bathe, to, 150.  
 Bed; bedding, 28, 29.  
 Bed, to be in, 199.  
 Bed, to go to, 151.  
 Bite, to, 122, 123.  
 Blow, to, 162.  
 Body, parts of, 49, 50, 51.  
 Borrow, to, 114, 115, 137, 164.  
 Breaking, verbs of, 198.  
 Bridges, 43.  
 Bring to, 4, 115.  
 Build a house, to, 133.  
 Buildings, kinds of, 43.  
 Bury, to; inter, to, 195.  
 Buy, to, 114, 131, 133, 164, 172, 182, (at retail) 138.  
 Calculate, to, 124.  
 Call, to, 115, 173.  
 Calling, verbs of, 115.  
 Capture, to, 173.  
 Care for, to, 169, 204.  
 Carry, to, 116, 133, (different ways) 116, 117.  
 Cause —, to, 211, IV, 212.  
 Charitable, to be, 145.  
 Choose, to, 114.  
 Civic dignities, 53.  
 Clothing, articles of, 52.  
 Cold, 47.  
 Come down, to, 130.  
 Come here, to, 147.  
 Come in, to, 173.  
 Come out, to, 129.  
 Coming or going, 20.  
 Communication, means of, 43, 44.  
 Compare, to, 141.  
 Compass, points of, 47.  
 Compel, to, 193.  
 Complain, to, 114.  
 Conform, to, 140.  
 Conquer, to, 176.  
 Consider, to, 124.  
 Content with, to, 172.  
 Con radiet, to, 172.  
 Cook, to, 133.  
 Cooking utensils, etc., 40.  
 Cooking, verbs of, 135.  
 Country, character of, 44.  
 Cover, to, 142.  
 Curse, to, 185.  
 Cursing, Tagalog, 105.  
 Cut, to, 117, (different ways) 117, 118.  
 Cut hair, to, 168.  
 Dark, to become, 163.  
 Dawn, to, 162.  
 Deceive, to, 144.  
 Descend, to, 176.  
 Desire to, 169, 170.  
 Desire, to, 124.  
 Destroy, to, 119, 138, 156.  
 Destruction, verbs of, 119, 120.  
 Die, to, 119, 141.



Dignities, civil and military, 53.  
Directions (of compass), 47.  
Disappear, to, 136.  
Diseases, names of, 51.  
Disentangle, to, 120.  
Disobey, to, 172.  
Dive, to, 128.  
Dream to, 176.  
Drink, to, 122, 127, 159, 175.  
Drinking, 24, (drinkables) 28, 29.  
Drowned, to be, 201.  
Dwell, to, 175.  
Earthquake, 47.  
Eating, 24, (materials) 28, 29, 39, (verbs of) 122, 127, 159, 172.  
Edifices (list of), 43.  
Embark, to, 140, 195.  
Empty out, to, 141.  
Endure, to, 185.  
Enter, to, 173.  
Envy, to, 175.  
Equalize, to, 141.  
Erect, to, 152.  
Evil, to do or cause, 212.  
Exchange, to, 120, 164.  
Explain, to, 125.  
Extinguish, to, 119, 156.  
Faint away, to, 119.  
Fall, to, 196.  
Fall back, to, 175.  
Feel, to, 123.  
Ferry, ford, 44.  
Fight, to, 184.  
Finished, to be, 201.  
Fire, 40, (conflagration) 43, (signal fire) 43.  
Firewood, 40.  
Fish, edible kinds, 39.  
Fish, to, 121, 122, 206.  
Fishing, terms used in, 49.  
Fly, to, 128.  
Follow, to, 139, 172.  
Foodstuffs, 28, 29, (cooked) 113, V.  
Forage, grass, 43.  
Forbid, to, 189.  
Force, to, 193.  
Ford, ferry, 44.  
Forget, to, 198.  
Fractions, how expressed, 79.  
Fruit (kinds), 29.  
Game, names for, 39.  
Gather, to, 141.  
Get ready, to, 140.  
Get rid of, to, 136.  
Give, to, 136, 143.  
Give back, to, 134.  
Glad, to be, 198.  
Go, to, 129.  
Go away, to, 133, 174.  
Go back, to, 175.  
Go down, to, 130.  
Go far, to, 173.  
Go in, to, 173.

- Going or coming, 21, 22.  
Good, to do, 212.  
Grasp, to, 147.  
Grass; forage, 43.  
Graze, to, 127.  
Greetings; salutations, 20.  
Grin, to, 160.  
Guard, to, 144, 181.  
Guide, to, 208.  
Have, to, 30, 85, 86, (not to have) 30.  
Hear, to, 123.  
Hearing, verbs of, 145, 146.  
Heap up, to, 137.  
Heat, 47.  
Heavenly bodies, 45.  
Help, to, 185.  
Horses and horse equipments, 42.  
House, 40 (parts of) 40, 41.  
Household furniture, 28, 29, 41, 42.  
Hungry, to be, 128, 196, 197.  
Hunt, to, 121, 206.  
Inquire, to, 121.  
Insult, to, 182.  
Inviting, verbs of, 120.  
Join with, to, 165.  
Join with in —, to, 228.  
Jump, to, 186.  
Jump down, to, 130.  
Kick, to, 185.  
Kill, to, 119, 156.  
Kiss, to, 145.  
Kneel, to, 158.  
Knees, to be on, 199.  
Land (features of), 44, 47.  
Laugh, to, 160.  
Lead, to, 175.  
Leave, to, 133, 174.  
Leavetaking, 23.  
Lend, to (money only), 138.  
Lend willingly, to, 138.  
Lie down, to 151, (various postures of) 159.  
Like, to, 124, 170.  
Listen, to, 123.  
Look, to, 186.  
Look at, to, 123, 148, 172.  
Look for, to, 133, 169.  
Looking for, verbs of, 116.  
Look out of, to, 127.  
Lose, to, 129.  
Love, to, 124, 125.  
Make (do), to, 108, I, II.  
Make haste, to, 193.  
Making, verbs of, 125.  
Malingering; to play sick, to, 192.  
March, to, 66.  
Maritime terms, 45, 48.  
Meals; food, 39.  
Measure, to, 118.  
Measures, moneys, weights, 81, 82.  
Meet, to, 184.  
Metals, minerals, 49.

no, *na*.  
Not, 99.  
Numerals, how expressed, 76-80.  
Obey, to, 139, 172.  
Occupations, etc., 54, 55.  
Open, to, 142.  
Order, to —, to, 217-219.  
Overtake, to, 131.  
Pass, to, 182.  
Pay for, to, 147.  
Persevere, to, 177.  
Personal possession, 115.  
Physical acts, 160, 161.  
Pierce, to, 147.  
Place, how indicated, 148-151.  
Place, to, 136.  
Plant, to, 136.  
Political divisions, 48, 49.  
Poor, to be, 200.  
Positions, to be in certain, 199.  
Pour out, to, 137.  
Practice medicine, to, 204.  
Preach, to, 204.  
Professions, 53, 54.  
Promise, to, 177.  
Pronounce, to, 189.  
Proper, to be, 184, 197.  
Provoke, to, 175.  
Push, to, 186.  
Put, to, 136.  
Quarrel, to, 184.  
Rain, to, 162.  
Reach, to, 131.  
Read, to, 170, 171, 173.  
Reap, to, 203.  
Receive, to, 120.  
Receiving, verbs of, 120.  
Recommend, to, 134.  
Relatives, kin, 31, 113, V.  
Remain behind, to, 139.  
Remember, to, 124.  
Remit, to, 133.  
Report, to, 134.  
Resist, to, 191

Rivers, streams, 44.  
Roads, trails, etc., 43.  
Rub, to, 124.  
Run, to, 128.  
Sad, to be, 138, 198.  
Salutations, greetings, 20.  
Scatter, to, 137.  
Scattering, verbs of, 187.  
Sea, 45, (phenomena) 45.  
Searching, verbs of, 116.  
See, to, 123.  
Seize, to, 114.  
Sell, to, 132, (at retail) 138.  
Send, to, 114, 133.  
Servant, hiring, 25.  
Sew, to, 127.  
Shaking, verbs of, 116.  
Shave, to, 168.  
Shellfish, kinds, 39.  
Signal, to, 135.  
Sit down, to, 159, 172, 181.  
Sleepy, to be, 139.  
Smell, to, 123.  
Snatch, to, 132.  
Sorry, to be, 145.  
Sow, to, 136.  
Speak, to, 134.  
Speaking, verbs, of, 188, 189.  
Spend, to, 176.  
Spin, to, 205.  
Split, to, 118.  
Spreading, verbs of, 137.  
Stagger, to, 183.  
Stand up, to, 157, 172.  
Steal, to, 145, 165.  
Stir, to, 185.  
Streams, rivers, 44, 45.  
Stumble, to, 197.  
Suffer, to, 185.  
Suicide, to commit, 120.  
Sun, 45, (setting and rising of) 164.  
Sweep, to, 122.  
Swim, to, 127.  
Tableware, 28, 29.  
Talk, to, 134.  
Talk to, to, 165.  
Take, to, 114, 132, 173.  
Take out, to, 129.  
Taste, to, 123.  
Teach, to, 145.  
Tear, to, 117.  
Tear down, to, 119.  
Tell, to, 134.  
Tempt, to 174.  
Think, to, 124, 125.  
Thirsty, to be, 128.  
Threaten, to, 143.  
Throw away, to, 136.  
Throw down, to, 136.  
Throwing verbs of 187

Toilet, the; (dressing) 2  
Tools, list of, 42.  
Touch, to, 123, 124.  
Trails, roads, etc., 43.  
Translate, to, 141.  
Translations, 244-246.  
Transfer, to, 141.  
Travel to, 140, 195, 208.  
Traveling, 22.  
Trees, plants, etc., 53.  
Trench, to make a, 151.  
Turn back, to, 175.  
Uncover, to, 142.  
Untie, to, 146.  
Use, to, 114.  
Utensils, cooking, 40.  
Utensils, list of, 42.  
Vegetables, kinds, 39, 4  
Verify, to, 125.  
Wait for, to, 120.  
Walk, to, 166.  
Watch, to, 144.  
Water, 29.  
Water courses, 44, 45.  
Wearing, verbs of, 125.  
Weather, conditions of,  
Weep, to, 139.  
Weigh, to, 119.  
Weights, measures, mo  
Win, to, 176.  
Wish, to, 169, (not to w  
Words, miscellaneous, :  
Wound, to, 151.  
Write, to, 171, 172.  
Writing materials, 43, 4  
Yes, 99.

*Abut*, 131.  
*Ahít*, 168.  
*Alaala*, 124.  
*Anyañá*, 120.  
*Aráo*, 162.  
*Asín*, 147.  
*Avá*, 145.  
*Away*, 166.  
*Ayao*, 175.  
*Babí (mahabí)*, 58.  
*Baró*, 125.  
*Binaít*, 121.  
*Birá*, 185.  
*Bulag*, 200.  
*Buti (mahabí)*, 58.  
C (only retained in wo  
*Doan*, 183.  
*Dohón (marahón)*, 95.  
*Dalá*, 114, 116.  
*Dami (marami)*, 58.  
*Damít*, 144.  
*Dañá (magdarayá)*, 69.  
*Dóngg*, 123, 146.

