

A STUDY
OF THE
ILOGO
LANGUAGE

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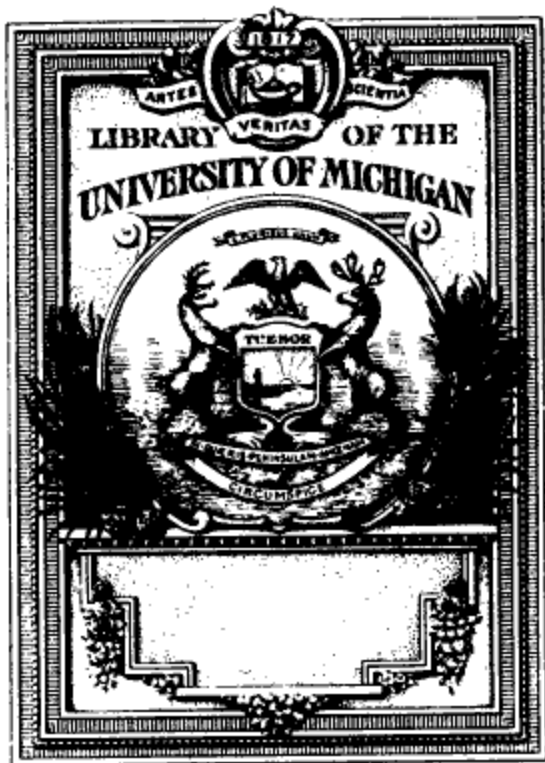
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A STUDY
of the
ILOCO LANGUAGE

BASED MAINLY ON THE ILOCO GRAMMAR OF P. FR.

JOSE NAVES

Cura of Santo Tomas

San Union Province, Luzon, P. I.

By

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PREFACE.

This work makes no pretence to originality. It is simply, as is shown by the title, a Study of the Iloco language. The basis of this is the Grammar of Father Jose Naves, of which book there are about three copies in the Augustinian House in Manila, and these not for sale. I was fortunate enough to secure what the Father in charge of the *Biblioteca* assured me was the last copy that he should sell.

Father Naves belongs to a long honor-roll of Spanish Priests, who in four hundred years have done splendid work in the cause of science and literature in the Philippine Archipelago. A careful compilation and rearrangement of his book, with the aid of other information gained from Narro's Vocabulary and from living sources, will, it is hoped, be of some assistance to the student of the languages of North Luzon, to the Malaysian student, and be of some value in the science of comparative philology.

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MANILA, P. I., May 8, 1907.



INTRODUCTION.

The Malaysian group of languages, almost endless in their variety, is the dominant type in the Philippine Islands as well as in Borneo, Java, Micronesia, among the Maoris, and in the Hawaiian Islands. They belong to the Turanian family, that family which is native to both Americas, the whole stretch of the Arctic Ocean, large portions of Asia and Africa, including the great chain of Islands that guard the coast of the Orient, and the Islands of the South Pacific. In the Philippine group there are about thirty languages spoken. This word "language" is used advisedly, for the difference between them is as great and greater than between any of the Romance languages, and they are assuredly much more than dialects. Among them three occupy positions of the first importance, namely the Tagalog, the Iloco, and the Bisayan tongues. The latter are extensively employed through the Southern Islands. The Tagalog is of political and commercial value as being spoken in Manila and the regions adjacent thereto. The Iloco is the principal language of Northern Luzon. With a competent knowledge of these any individual, whether in the employ of the Federal or of the Civil Government, or engaged in commerce, or casting in his lot as a settler or miner, will be all the better fitted to make his way and perform his duties, whatever they may be. The English and Dutch, as masters in the art of colonizing, make the knowledge of the languages of the natives a necessary part of the curriculum for students in the civil service. The Bureau of Constabulary offers incentives to its officers to spur them on to the mastery of the various languages of the Archipelago. The Spanish language has never been extensively known by the Filipinos. In the towns, in the "*Ciudad de Poblacion*," where the Priest, the *Presidente*, and the better and more well-to-do are to be met, there more or less Spanish is spoken, but outside of these the vast majority are limited to their own dialects. It is true that, thanks to the efforts of the Bureau of Education, the younger generation is rapidly acquiring a knowledge of English—and it is no uncommon thing, now, to find children who can readily understand and talk English, while Spanish is entirely unknown to them—but these even cling to their own languages, and will for all intercourse among themselves. The Tagalog, the Iloco, and the rest are not things of a day. Four hundred years of Spanish domination find them as virile and rooted as when Legaspi and Urdaneta first landed, and ten or twenty or a hundred years of American occupancy will not suffice to stamp them out. In the meanwhile those who have to do with them are handicapped by ignorance of the language spoken by the people about them, while he is best equipped and prepared to do his work, especially a government official, who can meet them on their own ground.

It may be observed that I have excepted the Clergy from the list of those who need to make a study of native languages. As a rule the Clergy have been pioneers in every path of philological exploration. Especially has this been the case among the numerous and obscure tongues of these Islands. The first prerequisite for work, that deserves the name, of a priest in any of these tribes is the greatest industry in acquiring its language. The first place must be given to the Roman Catholics who have left many noble monuments of

their labors. With the entrance in of American missionaries we are justified in expecting much new and good work, agreeing also with the recent advances made in linguistic studies.

This essay, which is practically little more than a translation, will adhere to the orthography of earlier times, which in the writer's judgment has much to be said in its favor. It will also, perhaps not so closely, adhere to the scholastic grammatical terminology employed by Padre Naves, even where the terms used vary from our pre-conceptions. It is not believed that any great advantage will be gained by departing from them.

The structure of the Malay dialects is distinguished by several peculiarities. These will be briefly noted now, while their discussion and illustration will be deferred, as any present elaboration would swell the introduction to the size and character of a grammar. There are to be especially noted: the use of the ligature; the part played by the article; the reduplications with grammatical significance other than mere intensity or to express the plural, although these uses also occur; the large range of prefixes, suffixes and intercalations; the predominant substantive character of the clause; the poverty in prepositional forms; and also the instability of the roots themselves. The rules laid down for this last feature seem simple enough and are very necessary to acquire in order to make it possible to find the word (root) in the dictionary. Every student of Iloco should possess a copy of Narro's *Vocabulario Iloco-Español*, which may be procured at the Augustinian Convent, Manila, and at slight cost. The vocabulary that forms a part of this work is largely confined to such words as may occur in Naves' Grammar. It is sufficiently copious to give an abundant and useful vocabulary, but it is far from (and is not intended to be) exhaustive. Indeed, no grammar nor vocabulary can do more than prepare the way to a mastery of any language: that must be gained by long and personal contact with the people who speak it.

ORTHOGRAPHY.

In the writing of the languages of these Islands as was in use at the time of the American occupation, more especially in the Iloco, certain letters had little or no general employment except as found in a few exotics. These were *f, h, j, k, v, w, x,* and *z*. The letter *k*, while having a proper place in the Moro or Mahometan languages of the Southern Archipelago, was not found in the Tagalog or Iloco originally; but since the year 1898 has come to be used as a substitute for *c* before *a, o,* and *u*, and for *qu* before *e* and *i*. There is a good deal to be said in favor of this, especially where according to the older use it becomes necessary to change, in the fluctuations of declension or conjugation, the *c* to *qu* (or vice versa) in order to preserve the hard sound of *c* or to restore the root; as *batac, bataquen*. The letter *f* naturally gravitates to a kindred labial, generally to *p*; as *pecha* for "*fecha*" (Spanish for "date"). In the Igorot, however, *f* takes the place of *b*; as *fafay* for *babay*, female; *facho* for *bado*, garment or shirt. Another American use is to employ *w* instead of the diphthong *ao*, and even for *u* in the diphthong *iu*; as *awan* for *aoan*, not or no. The necessity of such substitution is questionable.

nene A is the most frequently used and most stable of the vowel sounds. It is generally pronounced as *a* in *father*, and sometimes has the sound of *a* in "fat." Use and the education of the ear must be the student's guide.

B is the same as in English.

C is always hard. If it should happen in the course of inflection that an *e* or *i* should follow *c* this letter, in conformity with the rules of Spanish orthography, is changed to *qu*. On the other hand, if *qu* followed by either *e* or *i* should, in the course of inflection, be separated by a consonant from its vowel then it changed to *c*. Examples: *abac, abaquen; bariques, baricsen*. When *k* is used instead of *c* or *qu* these changes do not become necessary. The Moro dialects, employing the Arabic character, use *k* instead of *c*.

D has the same sound as in English. In Tagalog and in Iloco the letter *r* often takes its place; as *purao, pudao*.

E has generally the sound of *a* in "fate." It is often replaced by *i*, either being used indifferently; as *seddao* or *siddao, lamesaan* or *lamisaan*. It is occasionally used in place of *a*; as *nana* or *nene, maysa* or *meysa*. Before a final guttural it sometimes has a sound resembling the French *u*, as in *uneg*.

F is not native to the Iloco, although common in the Igorot. It occurs only in exotics, as in *fiesta, firma, familias*, etc.; or in proper nouns, as *Federico*, usually pronounced *Pederico*.

G is always hard as in "goat." If *e* or *i* follow, a euphonic *u* is inserted to preserve the sound. So in inflection, whether there be a suffix or an intercalation, a *u* is inserted when necessary; as *gubang, guimmubang; imbag, naimbaguenda*.

H has no place in the Iloco. It occurs in a few exotics; as *horas* (hour), *honras* (obsequies), etc.

I has the sound of *e* in *mete*. Properly it is employed in roots before consonants only, *y* taking its place before or after vowels. It is used, however, before vowels in inflection; as *asideg, iasidegmo; uli, iulim; ulug, iulugda*.

J has no place in the Iloco, except as it may occur in exotics, when it has the sound of *h* vocalized; as in *Juan, Jacinto, Jolo*, etc.

L, M, N: these are sounded as in English.

Ng has a sound resembling that of *ng* in *sing*. It is employed either initially or as a terminal. In the syllabic division of a word the *n* should not be separated from the *g*: thus Pangasinan would be Pa-n̄ga-si-nan; Batangas, Ba-ta-n̄gas, etc. In the Bicol it is often replaced by *gn*, the *g* (according to the Spanish usage), having the "tilde" placed over it. In the published works of the Philippine Civil Government a long "tilde" is placed over the two letters.

O has the sound of *o* in "note." There is a considerable freedom in the use of *o* and *u*, one being indifferently used in place of the other as: *manu* for *mano*, *lupot* for *luput*, etc.

P has the same sound as in English.

Q has always a silent *u* attached, and has the sound of hard *c* or of *k*. When in the course of inflection *qu* occurs before *a*, *o*, or *u*, it is changed to *c* as: *quimat*, *cumimat*; *quellaat*, *cumlaat*. Also when its following vowel is dropped and *qu* is directly followed by a consonant, the same change occurs. For example: *quesset* with the prefix *ma* becomes *macset*.

R has the same sound as in English.

S has the sibilant sound of *s* in "sin." It never has the sound of *z* nor of *sh*.

T has the sound of *t* in "time."

U has the sound of *oo* in "hoot." It is frequently used instead of *o*.

X does not occur in the Iloco.

Y has the same sound as the Iloco *i*, and is used before vowels. It is often used before consonants, as in *Ynocencia, ylangylang*, etc.; but the use is beginning to be archaic. The diphthong *ay* has the sound of *i* in "pine."

Z does not occur in the Iloco.

MUTATIONS OF LETTERS.

No note will be taken of mutations which occur through slovenliness in speaking, which is a common fault in the Archipelago, but there are certain changes that are regular and grammatical. These will be noted more particularly in the grammar. Some of these changes leave the root in sufficient integrity to make its discovery easy; but in other cases the root becomes so mutilated that considerable difficulty is found in recovering it.

It will be necessary at this point to anticipate the use of some terms, which will require a fuller explanation further on. Such anticipation is deemed best, even at the cost of possible obscurity, in order that the present subject may be properly treated.

When the verbal particles *ca*, *ma*, *maca*, or *i*, are prefixed to roots beginning with a consonant, this letter attaches to the prefix, and the following vowel is dropped. If such vowel is followed by a double consonant one of these is also dropped. This rule is true of the preterites of the above particles, which are (for *ma* and *maca*) *na* and *naca*. Examples: *del-lao*, *cadlao*; *seddaao*, *masdaao*; *decquet*, *nad-quetan*, etc.

The diphthongs *oe* or *ue* are changed to *a* or *e* when the verbal suffix *an* is appended, as: *ibbuet*, *ibbatan*; *singpuet*, *singpetan*.

The letter *n*, when it belongs to a prefix, is converted to *m* before *b*, *p*, or *m*. Examples: *patoc*, *impatoc* (for *inpatoc*); *bel-leng*, *imbel-leng*.

The verbal particles *en* or *an* coalesce with the genitive suffixes *co* (my) or *mo* (thy) to form *ec*, *ac*, *em*, or *am*; and with *yo* (your) to form *eiyo* or *aiyo*.

This portion does not pretend to exhaust the subject of mutations. The above instances are only illustrative. In the course of the grammar these changes will be more fully discussed.

In some instances an essential part of the root disappears, in which case it will not always be easy to find the foundation word. Examples: *mannait* from *dait*, *umquis* from *icquis*, *macapagtenġ* from *datenġ*, etc.

ACCENTS.

Accents are of two kinds, radical and accidental.

The radical accent is the accent of the root, unaffected by prefixes, suffixes, or in general by inflection. Thus the accent of *súrat* or of *quíta* is on the penult. This accent is radical. If the verbal suffix *en* is appended the penult is still the accented syllable (*suráten*, *quítaen*), but the accent becomes accidental.

RADICAL ACCENTS.

The following rules are given by Narro for the radical accents:

(A). The accent is on the penult:

1. In quadrilaterals which have the same vowel repeated between the initial and final consonant, as: *dáan*, *sáan*, *bóonġ*, *bóoc*, etc.

2. In general, words composed of two parts (the parts being usually dissyllables) repeated take this accent, as: *patonġpátongġ*, *cudit-cúdit*, *paligpálig*, *ylanġylangġ*. There are several exceptions to this rule, as: *riquetriquet*, *gotocgotóc*, etc.

3. Where the same or a similar syllable is initial and final, these being connected by a vowel, such connective takes the accent. Examples: *bisíbis*, *Biltíbid* (proper noun), *buquíbuq*.

4. Where the antepenult and the ultimate are the same, and the penult is a vowel, as: *arimonġámonġ*, *arimocámoc*, *alibudábud*, etc.

5. In trisyllables where the antepenult is separated from the two following syllables by a hyphen, as: *guil-áyab*, *guin-áoa*, *ar-árac*, etc.

(B). The accent is on the ultimate:

1. Where the word is composed of a reduplicated syllable terminating in a consonant, as: *baebác*, *carcár*, *duldúl*, etc.

2. In words whose last two syllables are alike, or that differ only in the initial consonant, as: *aribucbúc*, *aripaspás*, *palispís*, *sarotsót*, etc.

3. In dissyllables where there is a reduplicated syllable in *ay* or *ao*, as: *baybáy*, *taytáy*, *caocáo*, etc.

4. Where the ultimate is separated from the body of the word by a hyphen, as: *cay-ó*, *sam-ít*, *i-ít*, etc.

5. Where the vowel of the ultimate is preceded by two consonants, as: *aplág*, *appán*, *bontóc*, *bantót*, etc. This rule is universal and applies also to words where the consecution of consonants is caused by conjugation or by inflection.

These rules are not affected, whatever may be the number of syllables in the word.

ACCIDENTAL ACCENTS.

The following rules are given as to accidental accents, that is, where the radical accent is affected by prefixes, etc.

1. Most roots having the accent on the penult have the accent removed to the ultimate of the root when either of the verbal suffixes *an* or *en* is appended, provided there be no syncopation caused thereby, as: *quíta*, *quítaan*, *quítaen*, etc.

2. Roots that are accented on the penult, when there is a syncopa-

tion caused by affixing the verbal particles *an* or *en*, lose the accent, it falling on the ultimate of the word, as: *bariques*, *baricsén*; *babásel*, *babaslén*, etc.

3. The words *amá*, *iná*, *apó*, when preceded by the proper article *ni*, have the accent thrown back from the ultimate to the penult, as: *amá*, *ni áma*; *iná*, *ni ína*; *apó*, *ni ápo*.

4. Roots with the accent on the penult, when either of the verbal particles *ca*, *ma*, *na*, *maca*, or *naca*, is prefixed (the vowel of the penult being dropped) take the accent on the penult. For illustration see verbs in *ca*, *ma*, or *maca*.

No complete rules can be laid down for accents. Many words that are identical in spelling will vary in meaning, as the accent may determine. Examples: *arac* (wine), *arác* (to gather for a festival); *bágui* (part or portion), *bagúi* (body); *basá* (wetness), *bása* (to read); *ótob* (a small aperture), *otób* (to consider); etc. It is evident that in this, as in other languages, the accent of many words can only be learned by study and observation.

OF THE GRAMMATICAL STRUCTURE OF THE ILOCO LANGUAGE.

The old division of Etymology and Syntax will not be followed in this essay. In considering the etymological relations of words their syntactical connection is so intimately associated that a formal division has not seemed necessary.

The Iloco language is particularly rich, as are all the Malaysian languages, in substantive roots. These are either concrete or class names or are abstractions representing some quality, condition, or action. Examples: *ubing*, boy; *imbag*, goodness; *basá*, the condition of being wet; *bása*, the act of reading. With the exception of the concrete nouns these are usually found in combination with some particle. Example: *imbag*, the root meaning goodness; *naimbag*, good; *caimbag* or *quinaimbag*, goodness in the abstract; *imbaguen*, to approve (hold good); *naimimbag*, better; *umimbag*, to get better, improve, etc. A thorough acquaintance with the nature and power of these various particles is necessary, as well as the ability to detach the root word from its affecting particles, or adjuncts, inasmuch as in the Iloco, as well as in the several Malaysian vocabularies published, the roots only are given. The laws of change are so clear, however, that much of the difficulty will disappear as one progresses in his researches.

The verb is formed from these various roots. It will not be necessary to enter on the subject at this point, as they (the verbs) will be fully treated in their place. It is well, however, to state here that there is a great latitude and flexibility in the formation of verbs from almost every class of roots, from nouns, adverbs, numerals, etc. Examples: *maysa*, one; *pamaisaem ita naquemmo*, fix it well in your mind; *danum*, water; *danuman*, to pour water (on something); *dita*, there; *ditaca*, be there; *ditam*, stay there; *aso*, dog; *inaso meten*, the dog has already eaten it.

The first thing to be considered will be the ligature (so called); and after this, in their order, nouns, the articles, demonstratives, adjectives, numerals, pronouns, the adverb, preposition, conjunction, interjection, and finally the verb. This is treated last as it requires the most extensive comment, and will embrace the larger portion of this essay.

I

THE LIGATURE.

The ligature is a most characteristic feature in all or most of the Malaysian languages. In the Iloco there is but one. It has, however,

two forms "a" and "n̄ga." There is no difference in the use or power of these grammatically. Just as in English there is no difference in meaning between the indefinite article forms "a" and "an," so in Iloco there is no difference between "a" and "n̄ga." The laws of euphony determine which of the two it is proper to employ.

The ligature is not translatable. It has a purely grammatical use, which is to bind (*ligar*) together certain closely connected elements. It might well be called an enclitic.

When the word preceding the ligature terminates in, or when the following word begins with, the letter "a" then "n̄ga" is commonly used. If the last letter of the preceding word and the first letter of the word following is a consonant, then the ligature is "a." In other cases a wide liberty is allowed.

EXAMPLES:

<i>Iti napigsa n̄ga cabayoc.</i>	With my sturdy horse.
<i>Iti maicapito n̄ga aldao.</i>	On the seventh day.
<i>Cuam toy a bado?</i>	Is this shirt yours?
<i>Cadaguiti natadem a imucoc.</i>	With my sharp knives.
<i>Iti aracyo a nasam-it.</i>	Your sweet wine.
<i>Agcacasucubcayo n̄ga uppat?</i>	Are you four related?

The ligature is used to denote the following grammatical relations:

1. Between a substantive and its qualifying adjective, as for example:

<i>Iti nain̄gel a arac.</i>	The strong wine.
<i>Iti nain̄gel a ubin̄gmo.</i>	Your sturdy boy.
<i>Cadaguiti bumbunen̄gda n̄ga nan̄gudel.</i>	With their dull bolos.

2. Between the noun and the material of which it is composed,

<i>Iti balay a cayo.</i>	The wooden (frame) house.
<i>Iti cucharac a pirac.</i>	My silver spoon.

3. With the word indicating the gender of animate beings; i. e., *lalaqui*, male; *babay*, female:

<i>Ti pusa n̄ga babay.</i>	The (female) cat.
<i>Ti vaca (baca) n̄ga babay.</i>	The cow.
<i>Ti baca n̄ga lalaqui.</i>	The bull.
<i>Ni anacco a babay.</i>	My daughter.

4. Between the demonstrative and the noun which it defines; the rule, however, not being invariable, as the ligature may be omitted if euphony demands:

<i>Deytoy a aracco.</i>	This wine of mine.
<i>Deyta n̄ga al-lidmo.</i>	That wax of yours.
<i>Iti cauar ta aso.</i>	The chain of that (<i>ta</i>) dog (<i>aso</i>).
<i>Ita simbaan.</i>	In that (<i>ita</i>) church.
<i>Nalucucnen̄g toy a tinapay.</i>	This bread is sweeter. <i>Sot-d ed</i>

5. Between the numeral, whether cardinal, ordinal, or distributive, and the noun it defines or limits:

<i>Innem a palan̄gca.</i>	Six chairs.
<i>Iti maicadua n̄ga silid.</i>	In the second room.
<i>Daguiti dua n̄ga annacco.</i>	My two sons.

6. Between the cardinals four (*uppat*), six (*innem*), and nine (*siyam*), with tens (*polo*), hundreds (*gasut*), thousands (*ribu* from *aribu*), tens of thousands (*lacsá*) and millions (*riuriu*):

<i>Uppat a polo.</i>		Forty.
<i>Innem a polo quet pito.</i>	Sixty	Seventy -seven.
<i>Siyam a polo quet dua.</i>		Ninety-two.
<i>Uppat a gasut.</i>		Four hundred.
<i>Innem a ribu.</i>		Six thousand.
<i>Uppat a lacsá.</i>		Forty thousand.
<i>Siam a riuriu.</i>		Nine million.

7. The ligature is used between the adverb *saan* (not) and the word to which it pertains, whether noun, adjective, verb, etc. This is true even when another word may intervene.

<i>Saan met a naruguit.</i>	It is not dirty <i>at all</i> (<i>met</i>).
<i>Saanco a balay daytoy.</i>	This is not my house.
<i>Saan a nainǵpis toy a baston?</i>	Is not this cane slender?
<i>Saan a nasam-it daguitoy a saba?</i>	Are not these bananas sweet?
<i>Apayapay saanmo a pinauli ida?</i>	Why did you not tell them to come in (<i>up</i>)?

8. The ligature "a" or "nǵa" is practically a relative. The reason of this seems to be that the relative clause is really an adjectival element. In the Iloco, adjectives with the ligature are employed where we would use a relative clause. The poverty as regards the copulative verb will account for this. The subject is but briefly noted here in order to embrace all of the uses of the ligature.

<i>Iti caballo nǵa adda quenca.</i>	The horse which you have.
<i>Iti chocolate a nasayao daques.</i>	Chocolate that is thin (<i>claro</i>) is bad.
<i>Dacayo a mainǵel.</i>	You who are brave.
<i>Iti libro nǵa adda cadacuada.</i>	The book that they have. The book that (<i>nǵa</i>) is (<i>adda</i>) to them (<i>cadacuada</i>).

9. The ligature is used to show the dependence of one verb on another when:

- The dependent verb is an infinitive and each is in the same voice, *i. e.*, either active or passive;
- When the dependent verb is in the subjunctive mood whatever may be the voices of the verbs.

(a) *Cayatco a quitaen ida.* I wish to see them.

Here the two verbs are classified as passive.

Aggaguetca nǵa agadal. I am diligent to study (in my studies).

Here the two verbs are classified as active.

(b) *Cayatco nǵa alaendan.* I want them to take it away now. (I want that they may take it away now.)

Saanco nǵa ammo a immayda. I did not know that they had (may have) come.

These, the present and the following, cases will be treated later on. They are simply introduced at this point in order to give a complete view of the uses of the ligature. The terminology must appear obscure and even misleading, especially the names "active" and "passive." Their discussion must be reserved, however, for a subsequent section.

10. When a verb in the infinitive is dependent on an adjective used impersonally with the copula, or on an adjective formed with the

prefix "naca" the ligature shows their relation, provided that the dependent verb is in the passive voice.

✓ *Nalaca n̄a quitaen.*

It is easy to see him.

Nacaladladingit a den̄guen.

It was saddening to hear him.

NOTE.—Before proceeding to the further consideration of the several parts of speech it may be well to speak of the use of particles in this language. The use of particles attached or embodied in the words is a very characteristic feature of Turanian languages, especially of the Malaysian and American type. A few examples from the Sioux or rather the Dakota language may serve as illustrations. The word "eya" means "he says." From these may be formed other concepts by agglutination, as, for example: *eciya*, he says to; *ceciya*, he prays; *ceciciya*, I pray to you; *wicunkiciyapi*, we pray to them. *Ksa*, a root not used independently but signifying a cutting action; *kaksa*, he cuts with an axe; *iglaksa*, he cut himself; *bayaksa*, you cut (as with a saw); *icakse*, an axe, etc. So in the Iloco there are a large number of particles attached to or intercalated in roots, whether nouns, adjectives, or verbs, giving a wide variety of meanings or restricted applications. These must not be confounded with other particles which, while used only as affixes, are really independent words, as personal pronouns for instance, or the signs of the future or the subjunctive.

II.

THE NOUN.

As has been previously stated, nouns form a very great proportion of the Iloco root-words. Many of these, especially names indicative of action or state, are employed only in composition, others descriptive of qualities are used sometimes alone, but more frequently serve as the base of adjectives, while class-nouns are used as they stand, as for example: *aso*, dog; *pirac*, silver; *dalan*, field, etc.

GENDER. *faleu*

(*dalan, way*)

There is no terminal, nor any pronominal, distinction of gender. When it becomes necessary to distinguish the sex of living creatures, this is done by using the words *lalaqui* (male) and *babay* (female) with the ligature. Examples: *calding a lalaqui*, he-goat; *babuy a babay*, sow, etc. A few words indicate the gender, as: *ina*, mother; *ama*, father; *iquit*, aunt, etc. There are no separate words for boy and girl, son and daughter; these requiring the use of the aforementioned words when there must be a definite statement.

NUMBER.

Unless especially required it is not necessary to give a plural form to nouns, the number being sufficiently signified by the accompanying article or demonstrative, as: *ti* or *iti*, the (singular); *daguiti* or *cadaguiti*, the (plural); *ditoy*, this; *daguitoy* or *cadaguitoy*, these; etc.

Iti babuy.

daytoy

The pig.

Daguiti nuan̄.

The carabaos.

Iti canen daguiti manoc.

The chickens' food.

Daguitoy gayan̄.

These spears.

Daytoy pirac.

This money.

If, however, it is considered necessary, the plural is generally formed by reduplicating the first syllable of the noun with the following consonant, if one be contiguous.

<i>Cadaguiti balbalay.</i>	In the houses.
<i>Daguiti silsilid ti conventoyo.</i>	The apartments of your convent.
<i>Daguiti tattao.</i>	The men (people).
<i>Daguiti nunuang ti caarobaom.</i>	The carabaos of your neighbor.
<i>Iti ruguit daguiti pingpinggan.</i>	The dirty condition of the dishes.
<i>Cadaguiti tautau ti simbaan.</i>	Through the church windows.

In this last instance the diphthong "au" is reduplicated. This may be considered a general law for diphthongs, which are "ao," "au," "iu," "ay."

A few nouns have an irregular plural. They are given below:

Uliteg, uncle; *uuliteg*, uncles.

Iquit, aunt; *iiquit*, aunts.

Ubing, child; *ub-ubbing*, children.

Cabsat, brother (or sister); *cacabsat*, brothers or sisters.

Casucub, relation; *cacasucub*, relations.

The following have both a regular and an irregular plural:

Anac, son or daughter; *annac* or *an-annac*, sons, etc.

Ama, father; *amma* or *am-amma*, fathers.

Ina, mother; *inna* or *in-inna*, mothers.

Apo, grandfather, master; *appo* or *ap-appo*, grandfathers.

Asaua, spouse (whether husband or wife); *assaua* or *as-asaua*, husbands, wives, the married couple.

CASE.

The Spanish grammarians, clinging to classic precedent, give as the cases the nominative, genitive, dative, accusative, vocative, and ablative. This classification seems cumbersome and unnecessary. There is no inflection whatever of the noun. There do appear, however, certain inflections in the article, the demonstrative, and in the personal pronoun, which would justify a distinction of cases. But for all practical purposes it would seem that the nominative, genitive, dative and accusative would suffice. The consideration of case will be deferred until the article and pronoun are discussed.

SPECIAL FORMS.

There are no special forms for augmentatives and diminutives. To express these the adjectives *dacquel* (large, big) or *bassit* (little, small) are employed.

Ti pusac a bassit.

My kitty (Sp. *gatito*).

Ti asoyo a bassit.

Your little dog (poodle, *perrito*).

Iti balayna nga dacquel.

His mansion.

Certain special classes of nouns are formed by affixing particles.

WITH CA OR QUINA.

Abstract nouns are formed from roots by prefixing the particle *ca* or *quina*.

Iti quinaimbag ti Dios.

The goodness of God.

Maipoon ti quinasicapna.

By his shrewdness.

Iti naisangayan a quinalainga.

Her extraordinary beauty.

Casano ti canгато ti balaymo?

What (*casano*) is the height (*canгато*) of your house?

Gapo ti quinaalumamay daguiti sasabna.

By the sweetness of his words.

Iti quinadaeg ti Dios.

The majesty of God.

FORMS IN AQUIN.

The particle *aquin* prefixed to a noun makes the word to mean the owner, proprietor, or author of a thing or work.

Asin ti aquinbalay daytoy? Who is the master (*dueño*) of this (*daytoy*) house?

It is to be observed that the demonstrative applies only to *balay* (house) and not to the master of it.

Asin ti aquincua daytoy a retos. Who is the owner of this watch?
Cuac. It is mine.

This answer is given in order to show the peculiar and idiomatic placing of "*aquin*." "*Cua*" is the root forming the base of the possessive pronouns; and this is frequently used, diverting the particle "*aquin*" from the object, and making with the particle the meaning "master, owner," etc.

Asin ti aquincua ita a cabayo? Who is the owner of that horse?
Aquinaramid or aquingapuanan. The author or doer of a work or action.

FORMS IN SANĜA.

When the unit of measurement or form in which an article is traded, handled, referred to, etc., this has prefixed to the root the word *sanĝa*. This means one, but is used only in combination, and therefore may be regarded as a particle.

Sanĝavara. A "*vava*" (Spanish yard).
Sanĝachupa nĝa manteca. (About a) pound of butter.
Sanĝabuquel a tinapay. A loaf of bread.
Sanĝabuquel a itlog. An egg. (*Buquel* means any round object, as a bead on a rosary, loaf or roll, etc.)
Sanĝareppet nĝa root. A bunch of *zacate*.
Sanĝaili. A stranger, a guest from another town (*ili*).

The meaning of this is obscure, unless it be that the stranger is a representative of the town from which he comes.

There is another form which indicates the solidarity of a group. This is formed by prefixing *sanĝa* and affixing the true particle *an*. *Sanĝa* is sometimes abbreviated to *sanĝ*.

Sanĝailian. A town.
Sanĝapututan. A family (*putut* or *putot* meaning descent).
Sanĝabalayan. The inhabitants of a single house.
Sanĝaasawaan. A married couple.
Sanĝapatosan. A pair of shoes.

FORMS IN CA.

The particle "*ca*" prefixed to a root, whose first syllable and following consonant is reduplicated, gives the idea "recently accomplished or produced." It is more commonly employed with adjectives.

Aramid (work). *Caararamid* (work recently completed).
Itlog (egg). *Cait-itlog* (a fresh-laid egg).

The passive verbal particles "*ca — an*" united to the simple root make a noun denoting a group or a place where there is an abundance of the thing represented by the root.

<i>Baquir</i> (bosque, grove brush).	<i>Cabaquiran</i> (jungle).
<i>Darat</i> (sand).	<i>Cadaratan</i> (sand-pit).
<i>Cayo</i> (tree).	<i>Cacayoan</i> (forest).
<i>Root</i> (grass, zacate).	<i>Carootan</i> (meadow).
<i>Bolo</i> (bamboo).	<i>Caboloan</i> (bamboo thicket).

VERBALS.

The subject of verbal nouns will be reserved until we come to the treatment of the verb proper; the verbal being an element in the conjugation of the verb. A few examples are here given without comment: *Iti mammalsua*, the creator; *dumadano*, a fine singer, prima donna; *daguiti manangluto*, the cooks.

III.

THE ARTICLES.

In the Iloco, as in other languages of the Philippine Archipelago, there are two classes of definite articles. One is used for substantives in general, with a few exceptions that will be noted; and this will be called the Common Article, when it becomes necessary to make a distinction. The other is used with proper names of persons and a few other words; and we will call this the Proper Article.

THE COMMON ARTICLE.

The Common Article has two forms in the singular and two in the plural. In the singular it is "*iti*" or "*ti*." In the plural it is "*daguiti*" or "*cadaguiti*." *Ti* is used with the nominative and genitive. *Iti* is used with the nominative and with all other cases but the genitive. *Iti* also embraces within itself the meanings of "to, for, with, by, etc.;" it is also to be observed that it contains the meaning of the Spanish *á* when this indicates the accusative with persons, whether nouns or pronouns. The context must determine the particular relation. *Daguiti* is used for the nominative and genitive plural, while *cadaguiti* is used for other cases, and also embraces within itself the prepositional powers of *iti*.

EXAMPLES.

<i>Iti olo ti balay.</i>	The roof of the house.
<i>Iti riques ti balay.</i>	Through the door of the house.
<i>Ti calding a babay.</i>	The she-goat.
<i>Daguiti nuang ti caarbacm.</i>	The carabaos of your neighbor.
<i>Cadaguiti balbalay.</i>	In the houses.
<i>Daguiti caucaues daguiti babbay.</i>	The garments of the women.

OTHER USES OF TI.

The form or word "*ti*" or "*daguiti*" is of extensive use in the Iloco, especially "*ti*." It has in many instances the force of the copulative verb, and will be treated of under that head. It also enters largely into the construction of sentences, being associated directly with verbs and with verbal clauses, these being treated in effect as substantive concepts.

To discuss these in detail at present would involve a recapitulation under the proper headings, or an anticipation now, necessarily obscure, of a subject that can be more intelligently treated in its proper place. A few examples only will be given at present.

<i>Sica ti gaiyemmi.</i>	You are our friend.
<i>Deytoy ti nasudi a imuco.</i>	This is a beautiful knife. (Emphatic.)
<i>Naquiting daguiti sapinmo.</i>	Your pants are short.
<i>Cayatco ti agpaspasiar.</i>	I like walking (for exercise).
<i>Narigat ti agsurat.</i>	Writing is difficult.
<i>Mano ti dinaitanda?</i>	How much do you earn by sewing?

THE PROPER ARTICLE.

There is in the Iloco, as well as in other Filipino languages, a form of article that is used with nouns in the singular number, these being proper names of persons or terms of relationship and affection. In the nominative it is "ni"; in the genitive, "ni"; in the oblique cases, and with a prepositional force, "quen." In the plural the common article is employed.

<i>Ni Pablo.</i>	Paul.
<i>Ni Antonio.</i>	Of Antonio (Antonio's).
<i>Iti ruanġan ti silid ni Andres.</i>	The entrance to Andrew's room.
<i>Naquisaritacam quen Basilio.</i>	We were talking to Basil.

The proper article is also employed with names denoting kinship or the ties of affection, when these have attached to them a pronoun in the possessive or genitive case, whether the pronoun be singular or plural, and if in the first or the second person. Note that with the words for father or mother the possessive pronoun, in the first person singular, is not expressed, but is implied by the use of "ni."

Ni amam, thy father. *Ni ina*, my mother. *Quen ulitegco*, for my uncle. *Ni apo Padeiyo*, your pastor (Padre). *Quen gayyemmi*, for our friend.

IV.

DEMONSTRATIVES.

The demonstratives are *daytoy* (*deytoy* or *toy*), *dayta* (*deyta*, *dita* or *ta*), *deydi* (*dayti* or *di*), and *dediay*. The first means "this" and corresponds to the Spanish "este." The second means "that" and corresponds to the Spanish "ese." Each of these has its own plural. *Daydi* and *dediay* correspond to the Spanish "aquello," that. They have one common plural. *Daydi* refers to an object pointed out, *dediay* to an object previously spoken of. These demonstratives, as in English, may serve either as definitive adjectives or as pronouns. When used as adjectives the ligature may or may not be employed. Their declension is herewith given:

DAYTOY.

SINGULAR.

<i>Daytoy, deytoy, or toy.</i>	This, of this.
<i>Itoy.</i>	For or to this.
<i>Iti deytoy, or itoy.</i>	In, with, by, etc., this.

PLURAL.

<i>Daguitoy.</i>	These, of these.
<i>Cadaguitoy.</i>	To, for, with, by, etc., these.

DAYTA.

SINGULAR.

<i>Dayta, deyta, dita, or ta.</i>	That, of that.
<i>Ita.</i>	For or to that.
<i>Iti dayta, or ita.</i>	In, with, by, etc., that.

PLURAL.

<i>Daguita.</i>	Those, of those.
<i>Cadaguita.</i>	For, to, in, with, by, etc., those.

DAYDI AND DEDIAY.

SINGULAR.

<i>Daydi or di.</i>	<i>Dediay.</i>	That, of that.
<i>Idi or iti daydi.</i>	<i>Idiay.</i>	For or to that.
<i>Idi or iti daydi.</i>	<i>Iti dediyay or dediy.</i>	In, with, by, etc., that.

PLURAL.

<i>Daguiti or daguidiyay.</i>	Those, of those.
<i>Cadaguiti or cadaguidiyay.</i>	For, to, in, with, etc., those.

EXAMPLES.

<i>Dayta tao a bulding.</i>	That deformed (crippled) man.
<i>Toy dacquel a ican.</i>	This large fish.
<i>Ta lamisaan a bassit.</i>	That little table.
<i>Itoy naruguit a baso.</i>	In this dirty glass.
<i>Deyta danum a nalamiis.</i>	That cold water.
<i>Iti daydi a balay.</i>	In that house.
<i>Iti dediyay (or idiay) a dalan.</i>	On that road.
<i>Nadaeg a cabayo daguitoy.</i>	These are fine horses.
<i>Daguitoy ti naimbag a sacafuegos.</i>	These are good matches.
<i>Cadaguidiyay nga ub-ubbing.</i>	With those children.

In the plural of the article and of the demonstrative the use of "da" and "cada" should be noted. "Da" indicates the plural, perhaps coming from the plural of the third person of the personal pronoun (*aa* or *ida*). The "ca" of "cada" in the oblique cases will be found not only with these, but also with all of the personal pronouns.

V.

ADJECTIVES.

Most adjectives are formed from roots by means of adjunct particles. There are a few, however, that are used directly as adjectives, that are simple roots. Some of these are also employed as nouns without undergoing any change; as, "blind, deaf, hunchbacked," etc. Others need the aid of particles to become nouns; as "depth" from "deep," etc. The principal of these (true) adjectives are herewith given:

<i>Ababa.</i>	Short.	<i>Daan.</i>	Old (things).
<i>Ababao.</i>	Shallow, low, superficial.	<i>Dacquel.</i>	Large, tall.
		<i>Daques.</i>	Bad.

<i>Acaba.</i>	Broad.	<i>Labang</i>	Dappled (as cow, dog, calico-horse, etc.).
<i>Adalem.</i>	Deep, profound.		
<i>Adu.</i>	Much, many.		
<i>Aquiquid.</i>	Straitened.	<i>Lacay.</i>	Old (males).
<i>Atiddag.</i>	Long.	<i>Lampong.</i>	Long-haired.
<i>Atiddug.</i>	Long.	<i>Lugpi.</i>	Infirm.
<i>Baac.</i>	Sour, rancid.	<i>Paguyud.</i>	Long-haired.
<i>Bacnenġ.</i>	Noble, illustrious.	<i>Pangquis.</i>	Cross-eyed.
		<i>Pasig.</i>	Pure, unmixed.
<i>Balasang.</i>	Young, unmarried (females).	<i>Pulos.</i>	Pure.
		<i>Pultac.</i>	Bald.
<i>Baquet.</i>	Old (females).	<i>Puquis.</i>	Bald.
<i>Barenġbarenġ.</i>	Vain, frivolous.	<i>Pudao.</i>	White.
<i>Baro.</i>	New, young, unmarried (males)	<i>Purao.</i>	White.
		<i>Risay.</i>	With the ears torn.
<i>Bassit.</i>	Little, short, few.		
<i>Biig.</i>	Pure, unmixed.	<i>Sabali.</i>	Other.
<i>Bin-ig.</i>	Pure, unmixed.	<i>Sapasap.</i>	Common, for public use.
<i>Bircug.</i>	Vagabond.		
<i>Bugagao.</i>	Blue- or green-eyed.	<i>Tulenġ.</i>	Deaf.
		<i>Tuppol.</i>	Toothless.
<i>Bulding.</i>	Deformed.	<i>Ub-bao.</i>	Vain, unstable.
<i>Bulsec.</i>	Blind.	<i>Ulila.</i>	Orphan.
<i>Colot.</i>	Curly-headed.	<i>Umel.</i>	Dumb.
<i>Cub-bo.</i>	Hunchbacked.	<i>Umiso.</i>	Just, reasonable.
<i>Cuppit.</i>	Flat- or broad-nosed.	<i>Ur-uray.</i>	Vile, low, despicable.

The plural of these is formed by reduplicating the first syllable, as, *bulsec, bubulsec; pangquis, papangquis*; etc. A few form their plurals irregularly, and are here given:

SINGULAR.		PLURAL.
<i>Baro.</i>	Young.	<i>Bab-baro.</i>
<i>Balasang.</i>	Young.	<i>Bab-balasang.</i>
<i>Lacay.</i>	Old (males).	<i>Lal-lacay.</i>
<i>Baquet.</i>	Old (females).	<i>Bab-baquet.</i>
<i>Dacquel.</i>	Great, tall.	<i>Dad-dacquel.</i> Elders, parents (n)

The adjective in general precedes the word which it qualifies or defines. Qualitative adjectives may, however, follow the noun. Except when used as a predicate the adjective always requires the ligature.

<i>Cadaguiti nalaua nġa taltalonna.</i>	In his broad fields.
<i>Cadaguiti pusam a nasayaat.</i>	For your pretty cats.
<i>Iti nalibeg a danum.</i>	The turbid water.
<i>Iti naimbag a balay-yo.</i>	In your good house.
<i>Iti tabaco a nainġel.</i>	The strong tobacco.
<i>Iti colot a boocna.</i>	His curly hair.
<i>Daguiti bircug a tao.</i>	The tramps (vagabond men).
<i>Iti caues daguiti bab-balasang.</i>	The dresses of the young (women).

DERIVED ADJECTIVES.

The greater portion of qualifying adjectives are formed from roots by the use of particles. The particles employed are *na, ma, ca, naca, si,* and *nag* — (*an*) *en*. These will be considered in their order.

FORMS IN NA.

Adjectives are formed from abstract and concrete nouns by prefixing the particle *na*. These forms do not admit of a plural. With abstract nouns the meaning of the adjective is readily apparent. As, for example: *imbag*, goodness; *naimbag*, good.

With concrete nouns or names of objects this particle gives the idea of abundance of the thing represented by the root; as *nanuang*, having many carabaos; *natao*, thickly populated; *nabalitoc*, abounding or rich in gold; *nadarat*, sandy; *nasalapi*, rich or having much money.

<i>Iti nainḡel a arac.</i>	The strong wine.
<i>Cadaguḡiti bumbunenḡda nḡa nata-dem.</i>	With their sharp bolos.
<i>Iti nalucmeg a asoc.</i>	My fat dog.
<i>Deytoy nasayaat a ubinḡda nḡa babay.</i>	This pretty girl of theirs.
<i>Toy napudot a diḡo.</i>	This hot soup.
<i>Ili a napagay.</i>	A town abounding in (rich in) rice.
<i>Nabato a dalan daytoy.</i>	This is a stony road.
<i>Namanteca nḡa babuy.</i>	A fat pig (of much fat).
<i>Nabooc a tao.</i>	A man with a good head of hair.

FORMS IN MA.

The following roots are converted into adjectives by the prefix *ma*, their plural being formed by the prefix *agcaca*, the same plural being also used as a substantive:

Sirib, wisdom; *masirib*, wise; *daguḡiti agcacasirib*, the wise; *iḡel*, valor, spiritedness; *mainḡel*, valiant, spirited; *agcacainḡel*, the valiant. This is also expressed by the ordinary form *nainḡel*.

Naquem, prudence, judgment; *manaquem*, prudent, judicious (the quality having been acquired through experience); *agcacanaquem*, the prudent, the judicious. There is also a form *manacman* for the singular formed by eliding "ue," converting "q" into "c," and affixing the particle "an." *Nanaquem* or *nanacman* means innately prudent.

Uyong or *uyunḡ*, madness, foolishness; *mauyong*, crazy, silly, foolish; *agcacauyong*, the crazy, the fools.

FORMS IN CA.

The idea of being recently done or accomplished obtains in the adjective that is formed from a root by prefixing the particle *ca* and reduplicating the first syllable and the consonant following. Sometimes this assumes the form of a noun expressing recentness; as *itlog*, egg; *caititlog*, a fresh-laid egg.

<i>Luto</i> , the act of cooking.	<i>Calutluto</i> , just cooked.
<i>Aramid</i> , an act, work.	<i>Caaramid</i> , recently done.
<i>Anac</i> , a child.	<i>Cayananac</i> , new-born.
<i>Sanḡpet</i> , arrival.	<i>Casanḡsanḡpet</i> , just come.
<i>Idda</i> , the act of lying down.	<i>Caididda</i> , just gone to bed.

FORMS IN NACA.

Adjectives indicative of the causing of some emotion, as dreadful, horrible, laughable, etc., are formed by prefixing the particle *naca* and reduplicating the first syllable and following consonant. This form

sometimes finds no equivalent in the English, and it becomes necessary to translate by a phrase or even a relative clause.

<i>Nacapunḡpunḡtot ti daques a aidna.</i>	His bad habits that excite (our) indignation.
<i>Nacagurgura ti im-imisna.</i>	His trifling which excites one's anger (or disgust).
<i>Nacalulua dayta nḡa damag.</i>	Those tear-causing news.

Sometimes the prefixing of the particle causes a syncopation, the vowel of the first syllable being dropped. In such case the *ca* of *naca* with the first consonant of the root is reduplicated.

From *Seddaao*:

<i>Daguiti nacascasdaao a aramid- mo.</i>	Your wonderful work.
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From *leddaang*:

<i>Ti nacalcaldaang a daga.</i>	In this melancholy (depressing) region.
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It will be observed that in the course of syncopation one of the double letters is dropped. This occurs through the natural laws of euphony. The discovery of the root in this case presents its difficulties.

FORMS IN SI.

A.

By prefixing the particle *si* to the root with its initial syllable reduplicated an adjective is formed indicating that the subject qualified is to an extreme degree affected by that which the root represents.

<i>Siruruguit daytoy a vaso.</i>	This vase is all covered with dirt (extrinsic dirt, very dirty).
<i>Naimbag toy a dalan, nḡem siro- root.</i>	This road is good, but it is all grown up in grass.
<i>Sililing-etca man?</i>	Why are you so sweaty?
<i>Siseseddaaoca.</i>	You are amazed. (Full of astonishment).
<i>Sililiday cami.</i>	We are overcome with sadness.
<i>Sibabasaca.</i>	You are all wet.
<i>Siaayatda unay.</i>	They are very well satisfied.

B.

The same form is used also to indicate that one is supplied with, equipped with, clothed in, the article indicated by the root.

<i>Sipapanescayo?</i>	Are you in mourning?
<i>Sibobotitosda.</i>	They are wearing boots.
<i>Sipapandiling iti nalabaga dayta nḡa babay.</i>	That woman is dressed in a red skirt.
<i>Sipapaltoogda.</i>	They are armed with guns.
<i>Apayapay a sibubunenḡcayo?</i>	Why are you equipped with bolos?
<i>Addacay ditoy a sisasagaysay nḡa balitoc.</i>	You are (plural) attired with golden combs.

USE OF NAPALALO AND NALABES.

The adverbial concept "too," "excessively," etc., is expressed in Iloco by the adjectives *napalalo* or *nalabes*, which mean excessive, abounding,

-etc., the adjective as it would be in English being a substantive, and the subject qualified being put in the genitive. Thus "She is extremely beautiful" would be rendered "Her beauty is extreme."

<i>Napalalo ti sayaatna.</i>	She is extremely beautiful.
(The suffix <i>na</i> with <i>sayaat</i> (beauty) means "her.")	
<i>Nalabes ti tacrotyo.</i>	You are exceedingly cowardly.
<i>Napalalo ti laadda.</i>	They are awfully homely.
<i>Napalalo ti nginada.</i>	They are excessively dear (high-priced).
<i>Napalalo ti pigsana.</i>	He is very strong
<i>Napalalo met.</i>	Very (strong) indeed.

The adjective "only" (Spanish *solo* or *unico*) is expressed in Iloco by the adverb "*laeng*" and will be treated under the head of adverbs. Example: *Daytoy laeng ti daques.* This only is bad. But it is also expressed by reduplicating the first syllable of the word defined with the following consonant:

<i>Detdetoy ti daques.</i>	This only is bad.
<i>Sisiac ti nacacaasi.</i>	I only am to be pitied.
<i>Sicsica ti natanngsit.</i>	You only are proud.
<i>Lim-lima.</i>	Five only. (This is properly an adverbial use as the cardinal "lima" is the word qualified.)

EXCLAMATORY ADJECTIVE.

Adjectives in exclamatory phrases, whether wonder is expressed by some quality, or for other reasons, have the particle "*nag*" prefixed to the adjective, while the particle "*en*" or "*n*" is appended to the last word of the phrase. The abbreviation "*n*" is used when the word to which it is affixed terminates in a vowel. If this word ends in "*g*" the letter "*u*" is inserted before the suffix. If the word ends in "*c*" this becomes "*q*" and "*uen*" is appended. If the word ends in "*ng*," which is a single vocalization, the suffix is not affected.

<i>Nagadu ti baton!</i>	What a quantity of rocks! (How many rocks!)
<i>Nagadu ti nuanngan!</i>	What a lot of carabaos!

COMPARISON.

There is no true inflectional comparison of adjectives as occurs in languages of the Aryan family. The degrees, however, are expressed by various methods so as to indicate the same distinctions.

THE COMPARATIVE DEGREE.

The comparative degree is generally expressed by reduplicating the first syllable of the root and taking with it the consonant of the following syllable. The plural of nouns is formed in the same way apparently, but it is to be observed that in comparison it is the first syllable of the root that is reduplicated. The true or root adjectives in forming their plural reduplicate only the first syllable, not taking the consonant of the succeeding syllable. Thus, *bulsec* (blind), *bubulsec* (the blind), *bulbulsec* (blinder); *bato* (stone), *batbato*, (stones), *nabatbato* (more stony).

<i>Dacdacquel daytoy.</i>	This is larger.
<i>Nadaldalus daytoy nga arac.</i>	This wine is clearer.
<i>Naluclucneng toy a tinapay.</i>	This bread is softer.

The conjunction "than" is *nġem* or *em*, "*em*" being used after the labials *b*, *m*, or *p*.

<i>Naim-imbag daytoy nġem dayta.</i>	This is better than that.
<i>Nasirsirib em sica.</i>	He is wiser than you (thee).
<i>Ad-adalem ti carayan nġem idi calman.</i>	The river is deeper than it was yesterday.
<i>Nasicsicapca nġem siac.</i>	You are shrewder than I am.
<i>Nainġingġpis toy a pinġgan nġem dayta.</i>	This plate is finer (more delicate) than that.
<i>Naugugaoca nġem ni cabsatmo.</i>	You are more extravagant than your brother.
<i>Manacnaquem em isuda.</i>	He is more prudent (judicious) than they are.

USE OF QUET.

The conjunction *quet* is used instead of *nġem* when in conversation a comparison is made with a previous statement of quality in the positive degree.

<i>Adu daguiti tabacom.</i>	<i>Adadu quet daguiti tabacom.</i>
You have many cigars.	And you have more.
<i>Naalsem toy a arac.</i>	<i>Naalalsem quet daytoy.</i>
This wine is sour.	And this is more so.
<i>Masirib ni gayyemmo.</i>	<i>Masirsirib quet ni cabsatco.</i>
Your friend is wise.	My brother is wiser.

USE OF SUMANġCA.

There is what may be called a conditional comparison. The sentence is introduced by the conjunction "*no*" (if), the adjective in the first clause has its ordinary form, while in the contrasting clause the adjective loses its characteristic particle, if it have one, and this is replaced by the particle *sumanġca*; followed by "*pay*," which may be rendered as "still, yet, however," etc., sometimes by "*quet*."

No nasayaat ni Dolores, sumanġcasayaat pay ni Encarnacion.
If Dolores is beautiful, Incarnacion is still more so.

No nabacnanġcayo, sumanġcabacnanġ pay ni gayyemco.
If you (plural) are wealthy, my friend is even wealthier.

No tulenġ daytoy, sumanġcatulenġ pay dediy.
If this (man) is deaf, that one is still deafer.

No nadaroy toy a chocolate, sumanġcadaroy pay ti chocalatem.
If this chocolate is weak, yours is still more so.

USE OF INġGUET.

There is a form of comparison, which by Naves is placed with the superlative, and by him and Spanish linguists rendered by the (Spanish) forms in "*esimo*," which is a survival of the Latin superlative in "*issimus*." In Spanish it might be called the exaggerated superlative. It does not indicate a judgment of the relative merits of more than two contrasted objects, but may be applied to a single thing or circumstance, with which there is nothing contrasted. Thus we say in English "He is a most delightful companion," without meaning that there are not others equal to or even superior to him. This conception is rendered in Iloco by the use of the independent word "*inġguet*," which is thus defined by Carro: "Adverbio que unido a nombres abstractos

les hace significar superlativamente, v. gr.; *inġguet sam-it, dulcisimo*, . . . ". As *sam-it* is a noun meaning "sweetness" it might be more proper to speak of *inġguet* as an adjective, translating it by "superlative, great, exceeding," etc. The same idea of excellence is equally expressed in Iloco by the use of the comparative (reduplication) form. Thus we can say "It is extremely sweet" in two ways: *nasamsam-it*, or *inġguet sam-it*. The absence, however, of the ligature places the classification in some doubt, and if *inġguet* be regarded as an adverb, *sam-it* (or any other abstract noun) must be regarded as a quality adverbially modified. As the other comparative form may replace this we have put it among the comparatives.

<i>Iti inġguet sam-it a moscatelmo.</i>	Your very sweet raisins.
<i>Iti inġguet sayaat a silidmo.</i>	In your extremely beautiful apartments.
<i>Iti tulbec ti inġguet pateg a relommo.</i>	The key of your very precious watch.
<i>Nalamlamiis toy a danum.</i>	This water is exceedingly cold.
<i>Nasamsam-it.</i>	It is very sweet.

THE SUPERLATIVE DEGREE.

The true superlative (classified by Naves as a comparative) is formed by prefixing to the root the particle *ca* and affixing the particle *an*. This indicates that the thing qualified has the highest degree of that quality as compared with others.

<i>Daytoy ti casayaatanda amin.</i>	This is the prettiest of them all. (The suffix <i>da</i> after the suffix <i>an</i> means "them.")
<i>Sica ti casaldetanda amin.</i>	You are the most intelligent of them all.
<i>Dacayo ti caulpitan daguitoy.</i>	You (plural) are the cruelest of these.
<i>Dediy ti caturedanda amin.</i>	That man is the bravest of all.
<i>Daytoy ti casulitan.</i>	This is the most difficult.
<i>Ti cocheroc ti caliuayan.</i>	My coachman is the most careless (i. e., of my servants).

USE OF UNAY.

The intensive superlative (usually expressed by "very") is denoted by the adverb *unay* following the adjective in its simple or positive form.

<i>Nasadutca unay.</i>	You are very indolent.
<i>Uray, ta nabacnang unay, daguiti dadacquelco.</i>	No matter, for my parents are very wealthy.
<i>Nagaguet unay ti ubingyo?</i>	Is your boy very active?
<i>Naimbag unay toy a bagas.</i>	This is very good rice.
<i>Natadem unay ti imucom.</i>	Your knife is very sharp.

If there be any declension at all of the adjective, that is, as far as degrees are concerned, the reduplicated form for the comparative, and the form in *ca* — *an* for the superlative, would approach most nearly such an idea.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>Naimbag</i> (good),	<i>Naimimbag</i> (better),	<i>Caimbagan</i> (best).
<i>Adalem</i> (deep),	<i>Adadalem</i> (deeper),	<i>Caadaleman</i> (deepest).
<i>Masirib</i> (wise),	<i>Masirsirib</i> (wiser),	<i>Casiriban</i> (wisest).

VI.

NUMERALS.

The Iloco numeral system, in common with all Malaysian languages, is decimal. The Malay counted with his fingers, and his word for hand and five is *lima*. In the Filipino language this "*lima*" (five) is always present, but the word for hand in Iloco is *ima*, the *l* having disappeared. In the language of the Bontoc Igorots *lima* means arm. An exhibit is here given of the Iloco cardinal numbers:

1	<i>Meysa</i> ,	✓ 90	<i>Siam a pollo</i> ,
2	<i>Dua</i> .	✓ 100	<i>Sangagasut</i> ,
3	<i>Tal-lo</i> ,	113	<i>Sangagasut, sangapolo</i>
4	<i>Uppat</i> ,		<i>quet tal-lo</i> ,
5	<i>Lima</i> ,	200	<i>Duagasut</i> ,
6	<i>Innem</i> ,	400	<i>Uppat a gasut</i> ,
7	<i>Pito</i> ,	600	<i>Innem a gasut</i> ,
8	<i>Ualo</i> ,	✓ 900	<i>Siam a gasut</i> ,
9	<i>Siam</i> ,	✓ 1,000	<i>Sangaribu</i> ,
10	<i>Sangapolo</i> ,	2,000	<i>Duangaribu</i> ,
11	<i>Sangapolo quet meysa</i> ,	4,000	<i>Uppat aribu</i> ,
12	<i>Sangapolo quet dua</i> ,	5,000	<i>Limanaribu</i> ,
20	<i>Duapolo</i> ,	6,000	<i>Innem aribu</i> ,
28	<i>Duapolo quet ualo</i> ,	✓ 9,000	<i>Siam aribu</i> ,
30	<i>Tal-lopolo</i> ,	✓ 10,000	<i>Sanga lacsa</i> .
50	<i>Limapolo</i> ,	40,000	<i>Uppat a lacsa</i> .
60	<i>Innem a pol-lo</i> ,	100,000	<i>Sangapolo a lacsa</i> ,
70	<i>Pitopolo</i> ,	✓ 600,000	<i>Innem a pol-lo a lacsa</i> ,
80	<i>Ualopolo</i> ,	✓ 1,000,000	<i>Sanga riuriu</i> ,
		9,000,000	<i>Siam a riuriu</i> .

The word "*lacsa*" comes from the Sanscrit, and ^{milayan} means in India one hundred thousand. This word is the root of the exotic English word "*lac*," as in "*a lac of rupees*."

Note the use of the ligature with *uppat*, *innem* and *siam*, before tens, hundreds, tens of thousands, and millions; also its use between *sangapolo*, *duapolo*, etc., and *lacsa*.

USES OF SANGA.

The particle *sanga* (one) is prefixed, as has been shown, to units of tens, hundreds, etc. It appears in Tagalog "*sampu*" (ten), etc. It is also used to indicate units of measurement, weight, and even more widely than our ideas of units would go. A few examples will illustrate its use in this particular:

<i>Sangadeppa</i> .	A " <i>braza</i> " (arm-stretch, about six feet).
<i>Sangavara</i> .	A (Spanish) yard.
<i>Sangachupa nga manteca</i> .	A pound (about) of butter.
<i>Sangasalup a bagas</i> .	A " <i>ganta</i> " (about two quarts) of rice.
<i>Uray sangamursac nga tinapay</i> .	Not a crumb of bread.
<i>Uray sangaiqup a digo</i> .	Not a mouthful of soup.
<i>Sangabuquel a chocolate</i> .	A tablet of chocolate.
<i>Sangabuquel a illog</i> .	One egg. (For meaning of " <i>buquel</i> " see the vocabulary.)
<i>Sangapesada nga root</i> .	A bundle of <i>zacate</i> .

USE OF SAG.

In trading where something of value, as a horse, watch, house, field, etc., is in question there is nothing especially idiomatic in the sentences; but where small articles are sold by the piece, as bananas, *sacate*, mangoes, etc., the custom is to prefix the particle *sag* both to the numeral or other term of price and to the interrogative "*manu*" (what), each of these having its first syllable reduplicated. The examples given will include, not only numerals, but other money terms, this being an appropriate place to introduce them.

<i>Abel a nainḡpis daytoy. Sagma-</i>	This is fine cloth. How much is
<i>mano ti sanḡavara?</i>	it a yard?
<i>Sagbibintinḡ.</i>	Two reals.
<i>Sagmamano daguitoy pina?</i>	How much are these pineapples?
<i>Saglilima nḡa centimos.</i>	Five centimos (apiece).
<i>Sagmamano daguitoy a manga?</i>	How much are these mangoes?
<i>Daguiti babassit saggaysa nḡa</i>	The little ones are a cuarto
<i>bassit (a cuarto, half-a cen-</i>	apiece; the large, a centavo.
<i>tavo); daguiti dadacquel sag-</i>	
<i>sisiping (siping, two cuartos,</i>	
<i>one centavo).</i>	
<i>Sagmamano daguiti burnay?</i>	How much are these jars?
<i>Sagsasalapi.</i>	<i>Medio peso</i> (fifty cents Conant).
<i>Sagmamano ti meysa nḡa botella</i>	How much is that wine a bottle?
<i>ti arac?</i>	
<i>Sagsisicapat.</i>	One real (worth about six and
	a quarter cents).
<i>Manu ti nḡina toy a cabayo?</i>	What is the price of this horse?
<i>Sanḡapolo quet dua nḡa pisos</i>	Twelve pesos and fifty centimos
<i>quet salapi.</i>	(<i>salapi</i>).

USE OF MAMIN.

The cardinals are used with the prefix *mamin* (preterite, *namin*) to indicate once, twice, etc. It also has the form *maminpin* (*naminpin*), meaning "only so many times." This particle is used also with the subject of the verb (in inquiries) as a suffix meaning "how many times." The suffix sometimes causes the syncopation of the numeral. The preterite form of the particle is a very characteristic feature of the Malaysian languages.

These words should be treated of under the head of adverbs. They are referred to here (as will be some examples of the incorporation of numerals into verbs) in order to give an idea of the uses to which the numeral may be put.

<i>Maminsan, maminpinsan.</i>	Once, only once.
<i>Mamindua, maminpindua.</i>	Twice, only twice.
<i>Mamit-lo, maminpit-lo.</i>	Thrice, only three times.
<i>Maminpat, maminlima, maminnem,</i>	Four times, etc.
<i>maminpito, mamin-uolo, mamin-</i>	
<i>siam, maminpolo, etc.</i>	
<i>Namin-anoca nḡa nagtalaol?</i>	How many times did you slip off?
<i>Naminpinpat.</i>	Four times, no more.
<i>Namin-ano a nagtaray ti vaca?</i>	How many times did the cow stray
	away?
<i>Naminlima a nagtaray.</i>	It strayed away five times.

USE IN VERBAL FORMS.

A few examples only will be given now of the use of the cardinals in verbal forms. Their present explication would be premature.

<i>Nagcamano ti lubunġ? Nagca-</i> <i>lima.</i>	Into how many parts is the world divided? Into five.
<i>Agcamanonto toy a tinapay?</i>	Into how many portions shall this bread be divided?
<i>Agcapitonto, pitocami.</i>	Into seven, for there are seven of us.
<i>Pagcatloecto laenġ.</i>	I am going to buy three only.
<i>Manu nġa itlog daguita? Ualua-</i> <i>loda laenġ. Sangapuluenda.</i>	How many eggs are there? Only eight. Make them ten (i. e., make them up to ten by bringing two more.)
<i>Manu nġa manga ti guinatangmo?</i> <i>Sangpol-lo quet innem. Dua-</i> <i>pul-luem.</i>	How many mangoes are you buying? Sixteen. Get twenty.
<i>Manuaiyo toy a cabayo? Lima-</i> <i>pol-loanmi a pisos.</i>	How much are you giving for this horse? Fifty pesos.
<i>Pinol-loanda nġa pisos laenġ.</i> <i>Caualoannacam ni Pedro.</i>	They gave only ten pesos for it. Let Peter be the eighth (i. e., make up the party or number to eight).

USE OF CANICA.

An ancient and almost obsolete (deservedly so) method of counting is by using the particle *canica*. By this system the numerals from eleven to nineteen, inclusive, would be considered as belonging to the second group of tens (twenty); the tens between one and two hundred would belong to the second group of hundreds (two hundred); etc. So twelve would be *canicaduapolo quet dua*, one hundred and seventy would be *canicaduagasut quet pitopolo*, etc. If the second term should lie midway or about midway between it may be omitted. So *canicatloribu* might signify two thousand five hundred or four hundred or six hundred at pleasure. Of this system Naves says "El modo de contar con la particula *canica* se usa ya muy poco."

<i>Canicaduapolo quet meysa.</i>	Eleven.
<i>Canicatlopolo quet lima.</i>	Twenty-five.
<i>Canicaduagasut quet canicatlo-</i> <i>lo quet uppat.</i>	One hundred and twenty-four.
<i>Canicaduapolo.</i>	Fifteen.
<i>Canicaduagasut.</i>	One hundred and fifty.
<i>Canicaduaribu.</i>	Equally "one thousand four hundred," "one thousand five hundred," etc.

This use will not be referred to again.

THE ORDINALS.

The ordinals, with the exception of "first," are formed from the cardinals by prefixing the particle "*maica*." With three, four, and six, there will be noticed a syncopation of those numerals. The ligature is always used between the ordinal and the noun which it limits. The ordinal precedes its noun.

<i>Iti omona.</i>	First.	<i>Iti maicaualo.</i>	Eighth.
<i>Iti maicadua.</i>	Second.	<i>Iti maicasiam.</i>	Ninth.
<i>Iti maicatlo.</i>	Third.	<i>Iti maicapulo.</i>	Tenth.
<i>Iti maicapat.</i>	Fourth.	<i>Iti maicapulo quet meysa.</i>	Eleventh.
<i>Iti maicalima.</i>	Fifth.	<i>Iti maicaduapulo.</i>	Twentieth.
<i>Iti maicanem.</i>	Sixth.	<i>Iti maicagasut.</i>	Hundredth.
<i>Iti maicapito.</i>	Seventh.	<i>Iti maicaribu.</i>	Thousandth.

DISTRIBUTIVES.

The use of these seems to exist in certain idioms. For example, in trading when the article is sold by the piece, as eggs, mangoes, etc., or by the yard, pound, etc.; we have the use of the particle *sag* with the reduplication of the numeral to show how much a piece, or a yard, etc. This has already been treated of.

There is another idiom to be found among the passive verbs, which indicates how many in a distribution comes to each individual. This will be explained in its proper place. A few examples are here given:

<i>Manuancanto? Pitoanacto.</i>	What will be your share? Seven.
<i>Manuanto a saba ni Juan? Lima-annanto.</i>	How many mangoes will John receive? Five.

VII.

PRONOUNS.

THE PERSONAL PRONOUN.

The personal pronoun in Iloco has three persons, three numbers, and three cases. It has no distinction of gender. The persons are as in English, first, second, and third. The numbers singular, dual for the first person, and plural. The plural of the first person has also two forms; one including the person or persons addressed, the other excluding them. We shall call these for distinction the *first person plural exclusive and inclusive*. The cases are the nominative, genitive or possessive, and an oblique case which includes the idea of the accusative, dative, and ablative; this case, like the article and demonstrative, containing a prepositional power, in, to, by, etc., which the context must determine. In their inflection it will be seen that many cases have two forms, one free, the other used only as a suffix.

DECLENSION OF THE PRONOUNS.

FIRST PERSON.

SINGULAR.

Nom.	Free,	<i>Siac,</i>	Suffix,	—ac,
Gen.			Suffix,	—co or —c,
Acc.	Free,	<i>Caniac,</i>		

DUAL.

Nom.	Free,	<i>Data,</i>	Suffix,	—ta,
Gen.			Suffix,	—ta,
Acc.	Free,	<i>Cadata,</i>		

PLURAL INCLUSIVE.

Nom.	Free,	<i>Datayo,</i>	Suffix,	—tayo,
Gen.			Suffix,	—tayo,
Acc.	Free,	<i>Cadatayo,</i>		

PLURAL EXCLUSIVE.

Nom.	Free,	<i>Dacami,</i>	Suffix,	— <i>cami,</i>
Gen.			Suffix,	— <i>mi,</i>
Acc.	Free,	<i>Cadacami,</i>		

SECOND PERSON.

SINGULAR.

Nom.	Free,	<i>Sica,</i>	Suffix,	— <i>ca,</i>
Gen.			Suffix,	— <i>mo</i> or — <i>m,</i>
Acc.	Free,	<i>Quenca,</i>		

PLURAL.

Nom.	Free,	<i>Dacayo,</i>	Suffix,	— <i>cayo.</i>
Gen.			Suffix,	— <i>yo,</i>
Acc.	Free,	<i>Cadacayo,</i>		

THIRD PERSON.

SINGULAR.

Nom.	Free,	<i>Isu,</i>		
Gen.			Suffix,	— <i>na,</i>
Acc.	Free,	<i>Quencuana</i> or <i>caniana,</i>		

PLURAL.

Nom.	Free,	<i>Isuda</i> or <i>ida,</i>	Suffix,	— <i>da,</i>
Gen.			Suffix,	— <i>da,</i>
Acc.	Free,	<i>Cadacuada</i> or <i>caniada,</i>		

SYNCOPIATIONS.

The independent pronouns *datayo*, *dacami*, and *dacayo*, and the suffixes *tayo*, *cami*, and *cayo*, lose their final vowel in the body of a sentence; when they occur at the end they are not syncopated. An exception to this rule is to be noted in the examples under section "b," Independent Nominatives.

* <i>Datay gayyem ida.</i>	They are not our friends.
<i>Dacay ti natured.</i>	You are brave.
<i>Cacabsatnacami.</i>	We (<i>cami</i>) are his (<i>na</i>) brothers.
<i>Saannacam a caarroba.</i>	We are not his neighbors.
<i>Addacay ditov a inaldao.</i>	You are here every day.
<i>Dacam ti natacroi.</i>	We are the cowardly ones.

INDEPENDENT NOMINATIVES.

The independent or free forms of the nominative, as well as the solitary form of the third nominative singular (*isu*) are employed as follows.

(a) When used alone as the answer to a question:

<i>Asino deyta? Siac.</i>	Who is that? I.
<i>Asino pay? Isuda.</i>	Who else? They.
<i>Dediy ti ubingmo? Isu.</i>	Is that your boy? It is (he).
<i>Asinno daguitoy? Dacami.</i>	Who are these? We.

(b) They are employed when used with emphasis as the subjects of

the verbs "to be" and "to have," and also when used as subjects of active verbs (whose character will be explained under the caption of Verbs); and in such cases they must precede the verb or predicate, and be joined to the same by the article *ti*.

<i>Sica ti napigsa.</i>	You are brave (valiant).
<i>Dacayo ti naimbag.</i>	You are the ones who are good.
<i>Datayo ti natacrot.</i>	We (i. e., all of us) are cowards.
<i>Isu ti nalaad.</i>	HE is ugly.
<i>Dacayo ti mannacagaud.</i>	You are able to row.
<i>Siac ti namagtugao cadacuada.</i>	I made them sit down.
<i>Sica ti nanalus iti paltoogco?</i>	Did you clean my gun?

USE OF THE SUFFIXES.

When there is no especial stress on the subject, that is, of active verbs and of predications with "to be" or "to have," the nominative suffixes are used, appended to the verb or to some other word of the clause. The genitive suffix is employed to indicate possession, and also as the *subject of passive verbs*. This latter can not well be explained at present, though a few examples will be given. Of these suffixes *co* and *mo* are subject to certain mutations:

(a). When a word ends in a consonant or in one of the diphthongs *ay*, *uy*, *iu*, or *ao*, there is no change in these pronouns; but if the word terminate in a vowel then "c" or "m" are used instead of "co" or "mo" (my or thy).

(b). When these possessives are appended to the verbal suffixes "an" or "en," the *n* of the suffix and the *o* of the pronoun are dropped, and instead of *anco*, *anmo*, *enco*, *enmo*, these become *ac*, *am*, *ec*, *em*.

When these verbal suffixes "an" or "en" precede the possessive "yo" (your), the "n" of the verbals is changed to "i"; *anyo*, *enyo*, become changed to *aiyo*, *eiyo*.

The other possessive suffixes suffer no change, except as has been previously noted.

There is no suffix for the pronoun of the third person nominative singular. Unless as previously noted, there exists some especial necessity, *isu* is not expressed. The other persons always need to be expressed.

<i>Daguiti bototisco a lalat.</i>	My leather boots.
<i>Iti cal-logongmo.</i>	Your hat.
<i>Iti balayco.</i>	In my house.
<i>Agpasagadca iti silid.</i>	Have the room swept.
<i>Agbadangbadangcami.</i>	We help each other.
<i>Manginanamaac iti naimbag a na- quemmo.</i>	I rely on your good judgment (discretion).
<i>Ania ti pinangaramidyo iti nasa- mit?</i>	How (with what) did you make the "dulce."
<i>Asin ti manait cadaguiti badba- dom?</i>	Who makes your shirts?
<i>Adin ti panaitna iti badoc?</i>	Where is she (<i>na</i>) making my shirt?
<i>Leppasentapay ti surat.</i>	Let us first finish this letter.
<i>Painumeiyo daguitoy.</i>	Give them some water to drink.
<i>Adin ti naginggaam a nagbasa?</i>	How far have you read?
<i>Apayapay layatannac?</i>	Why do you threaten me?
<i>Asin ti nangisquis quencia.</i>	Who brushed your hair?
<i>Aoan ti ammoc.</i>	I know nothing.
<i>Sabatec coma ida.</i>	I should go to meet them.

THE DUAL NUMBER.

The pronouns *data* and —*ta* are true duals, meaning "we" and comprising only the speaker and the person addressed.

<i>Iti aracta.</i>	Our wine (your and mine).
<i>Iti bado ti ubingta.</i>	Our servant's shirt.
<i>Inta maquipagtulag cadacuada.</i>	Let us go with them to make the compact.
<i>Deydi nga ur-urayenta idi.</i>	That is the man we were expecting.
<i>Saanta nga suruten ida.</i>	We do not follow them.

DACAMI, DATAYO.

The pronouns of the first person plural, *datayo*, *dacami*, differ in that *datayo* includes the person or persons addressed, while *dacami* excludes them.

<i>Saan a deytay ti forlonta.</i>	This is not our carriage.
<i>Intono bigat ti panagpasiarta.</i>	Let us take a walk tomorrow morning.
<i>Agcacailicami a lima.</i>	We five are neighbors.
<i>Agcacadalancami.</i>	We are school-mates.
<i>Intonano ti pammolota?</i>	When shall we go to get bamboo?
<i>Ita mangrorootcami.</i>	We are going after zacate now.
<i>Nacataoencami sadi Manila.</i>	We were in Manila a year.
<i>Mannaquipagdennaca met cada-cami?</i>	Would you like to join us?
<i>Singirenmi ti utangmo.</i>	We (will) pay your bill.
<i>Saritaem ti biagmo cadacami.</i>	Tell us the story of your life.
<i>Uminanatayo.</i>	Let us rest for a moment.

POSITION OF PRONOMINAL SUFFIXES IN NEGATIVE DECLARATIVE SENTENCES.

In negative sentences the pronominal suffixes of any case are attached to the negative term.

<i>Saanyo a taltalon daguitoy?</i>	Are not these your fields?
<i>Saanco a gayyem ida.</i>	They are not my friends.
<i>Saanco a basol dayta.</i>	That is not my fault.
<i>Diacto agsubli ditan.</i>	I will not return there again.
<i>Saandacam a paguiddaen?</i>	Did you not bid us retire (go to bed)?
<i>Dinacay pinagsapul?</i>	Did he not tell you to search (for it)?
<i>Saanca nga nacadait idi calman?</i>	Were you unable to sew yesterday?

POSSESSIVE PRONOUNS.

The possessive pronouns are formed by adding the genitive suffixes to the root "*cua*", which means, thing, article, chattel, etc.

They are as follows: *cuac*, mine; *cuam*, thine; *cuana*, his or hers; *cuatayo*, *cuami* or *cuata*, ours; *cuayo*, yours; *cuada*, theirs.

<i>Asin ti aquincua daytoy a relas?</i>	Whose is this watch? It is mine.
<i>Cuac.</i>	
<i>Saanco nga cua dayta imuco.</i>	That knife is not mine. (In this sentence the suffix is attracted from the word " <i>cua</i> " to the negative " <i>saan</i> ," and takes its full form " <i>co</i> .")

<i>Cuam toy a bado?</i>	Is this shirt yours?
<i>Cua ti ubing.</i>	It belongs to the boy.
<i>Cuada toy a calesa?</i>	Is this calesa theirs?
<i>Deytoy ti cuada.</i>	This is theirs.

IMPERSONAL PRONOUN.

To correspond to the impersonal English "they" (as in the phrase "they say"), the German "man" (as in "man sagt"), the French "on" (as in "on dit"), etc., the Iloco has *datao*, (Oblique case *cadatao*).

<i>No nagagnet datao, adda lueng pirac.</i>	If one is industrious, one has always money (silver).
<i>No nabannog datao, nadagsen ti bagui.</i>	When one is tired one feels dragged down (the body is heavy).
<i>Naragsac datao, no adda iti balay daguiti gagayyem.</i>	One is glad to be in the house of friends.
<i>No aoan ti pirac cadatao, naladnngit ti rupa.</i>	When one has no money (when there is no money to one) his face is sad.

RELATIVE PRONOUNS.

For the relative forms who, which and that, the ligature *a* (or *nga*) is employed in the Iloco. There is, indeed, no true relative in the language. We find the relative idea contained in many of the adjective forms in *naca*, as has been already shown (see forms in *naca*). The relative expressions "he that," "they that" or the compound relatives "who" or "what" are indicated by *iti*, *daguiti* or *ti*; at the beginning of a sentence or clause by *iti* or *daguiti*, in the body of a clause by *ti*.

<i>Dediy calding a adda idiy.</i>	That goat which is there.
<i>Iti libro nga adda cadacuada.</i>	The book that you have.
<i>Dacayo a maingel.</i>	You who have any spirit.
<i>Daguiti babuy a nalucmeg.</i>	The pigs that are fat.
<i>Dacayo a nalamiis ti darayo.</i>	You who are cool-blooded.
<i>Daguiti nacapuy a cas cadacami.</i>	Those who are weak as we are.
<i>Daytoy ti adda caniac idi.</i>	This is what I had before.
<i>Quet daguiti adda idiy.</i>	And those that are there.

INTERROGATIVE PRONOUNS.

The interrogative pronouns are *asin* (contraction of *asino* or *asinno*), who; *ania*, what; *adino* (translated adverbially into English, but used as an adjective in Iloco), where; *mano* or *manu*, how much, how many. *Adino* is commonly and correctly contracted to *adin*.

ASINO.

This interrogative is usually found in its abbreviated form "*asin*." It is used with verbs and predications, and in such cases is followed by *ti*. The forms *asino* and *asinno* seem to be used indifferently without regard to number. The case of the interrogative has to be determined by the context.

In the question "What is the name of —?" *asin* is used when individuals are referred to, but in the case of animals, places, things, etc., the pronoun *ania* is employed.

<i>Asino daguitoy?</i>	Who are these (people)?
<i>Asin ti adda idia^m situtugao?</i>	Who is that person sitting there?
<i>Asinno dedia^m a nauacray ti booc-na.</i>	Who is that woman with her hair down?
<i>Asin ti aquincya n^mgarud?</i>	Whose is it then?
<i>Asin ti nagan ubing?</i>	What is your name, boy?
<i>Asin ti nagan ti Padi ti ilim?</i>	What is the name of your pastor (Father of your pueblo)?
<i>Asin ti agpuccao?</i>	Who is that calling?
<i>Asin ti pagtamedam?</i>	To whom were you bowing?
<i>Asin ti paquisasaoaiyo?</i>	With whom are you talking?

ANIA.

This interrogative has a restricted use as a rendering for the English "what?": for it is not used in asking for the name of an individual, *asin* being employed instead; nor is it used in asking the price of an object, the proper word for this being *mano* or *manu*. It is used in ordinary questions as in English, except as noted. With verbs it plays an important part, and is often rendered by "why?"; other times with prepositions, the form of the preposition being largely determined by the character of the verbal particle attached to the root. This will be fully entered upon under the head of "Verbs."

<i>Ania ti aramidmo ditoy?</i>	What are your duties here?
<i>Ania ti nagan daytoy? Tulbec ti nagan daytoy.</i>	What is the name of this? It is called a key.
<i>Ania ti nagan ti adda iti olom?</i>	What is the name of that thing on your head?
<i>Ania ti nagan ti asom?</i>	What is your dog's name?
<i>Ania ti gapuna nga agsangit ti ubingmo?</i>	For what reason is your boy crying?
<i>Ania ti pagladingitaiyo?</i>	Why are you sad?
<i>Ania ti pagpadaitmo?</i>	With what are you sewing?
<i>Ania ti pinangatepda iti simbaan?</i>	With what are they roofing the church?
<i>Ania nga horas ti panagmisa ti Padi?</i>	At what time does the priest say mass?

MANU.

Manu or *mano* means "how many." Its use in trading has already been spoken of. (See uses of *sag* under the head of "Numerals.") In the question "How old are you, is he," etc., this pronoun is used with *ti* and *taoen* (year); as for example, "*Manu ti taoenmo?*" "How many years have you?"

This numeral is used with certain verbal particles to form a verb with the sense of division or partition, the signification "how many" remaining.

In the idiomatic use of this pronoun (as the examples will illustrate) the translation may sometimes be "what," "how," etc. Its meaning, however, is sufficiently obvious.

<i>Manu ti taoen ni amam?</i>	How old is your father?
<i>Manu ti tangdanmo?</i>	What salary do you receive?
<i>Mano ti ngina?</i>	What is its price?
<i>Sagmamano daguitoy a saba?</i>	How much are these bananas?
<i>Agcamanonto ti baca?</i>	Into how many portions shall this beef be divided?
<i>Mano a quita daguiti pinggan?</i>	How many kinds of dishes are there?

- Manonsa ti n̄gina daguiti alfom-
bra?* How much might (*sa*) these rugs
be worth? (A euphonic *n* is
intercalated between *mano* and
sa.)

ADINO.

This pronoun almost always appears in its abbreviated form "*adin*." It is a true pronoun, but its rendering into English is almost invariably by the adverb "where." The phrase "*adin ti yan*" ("what is the place of") frequently occurs and is best translated adverbially. It occurs without the "*yan*" in certain modifications of the verb, and has the same rendering.

- Adin ti yanna?* Where is he?
Adin ti pagurayanda caniac? Where are they waiting for me?
Adin ti pagturun̄gan toy a dalan? Where does this road lead?
*Adin ti panglacuanda cadaguiti
manga?* Where do they sell mangoes?
Sadin ti nan̄galaan iti apug? From what place did you get the
sand? (*Sadi* or *sadin*, probably
from an original *sadino*, means
always "from what place,"
"whence.")
Adin ti nanacaoanna? Where did he commit the theft?

CASANO.

In making inquiry as to dimensions the interrogative pronoun *casano* is employed. It is most conveniently translated by "how" with the adjective of the dimension in question. Literally the phrase would be "what is the height, width, etc."

- Casano ti can̄gato ti balaymo?* How high is your house?
*Casano ti catayag (tayag, height
of human beings and other ani-
mals) ti cabayom?* How high is your horse?
Casano ti calaua dayta n̄ga abel? How wide is that cloth?

INDEFINITE PRONOUNS.

The most important of the indefinite pronouns are: *adu* (much), *bassit* (little, few), which are used either as adjectives or pronouns; *aoan* (no one, nothing), and *adda* (some one, something), which are used also as verbs and as adverbs; *sabali* (other), *maysa ti* — *maysa ti* (the one — the other), *daguiti dadduma* (some, others), *amin* (all).

- Adu cano.* They say that there are many.
Aduda n̄ga man̄gan. There are many to eat.
Nabassit acon. Little remains to me now.
Aoan ti adda. There is nothing. ?
Aoan ti napan. No one has gone.
Adda agcuran̄g. Something is lacking.
No ita aoan ti agcuran̄g. Now nothing has been omitted.
Adda sabali ditoy, ni! See, here is another!
*Maysa ti agdait quet maysa ti
agbasa.* One is sewing and other is read-
ing.
*Agbasa daguiti, dadacquel, quet
daguiti dadduma aglualoda.* The elder ones are reading and
the others are at prayer.

<i>Daguiti dadduma addada ti siroc,</i>	Some are below, the others are in
<i>daguiti dadduma addada idia</i>	your room.
<i>silidmo.</i>	
<i>Addada amin ^{ditoy?}</i>	Are all here?
<i>Addada aminen.</i>	All are here now.

INTENSIVES.

For the intensive forms of the personal pronouns, myself, etc., the adverb *met laeng* is employed. This form is also used for "the same."

<i>Siac met laeng ti agsurat.</i>	I shall write myself.
<i>Isu met laeng.</i>	He himself.
<i>Dacay met laeng a dacayo.</i>	You yourselves in person.
<i>Dayta met laeng.</i>	That is the same.

VIII.

ADVERBS.

In using the word adverb we are speaking from our own point of view rather than from that of the Iloco. While there are a number of true adverbs, there are again adverbial ideas expressed in various ways, as for instance: (A) by the inherence of the adverbial element in the root itself, whose best translation into English will generally be by a verb with its qualifying adverb; (B) by a true Iloco verb form with a qualifying word, which may be rendered sometimes as a noun qualified by an adjective, the verb assuming a substantive character in translation; (C) by the power of some particle, whether affix or intercalation; (D) by a noun qualified by an adjective, where we would employ an adjective and its adverb.

Sometimes the adverb, even when it is at other times used independently, is embodied in the word qualified. Among these are several auxiliaries, and it has been thought well to introduce here as a distinct sub-class all of these under that heading (Auxiliaries).

While certain negatives will be treated elsewhere as verbs, they will also be treated of here, as having a distinct adverbial character.

The dividing line between the adverb and the conjunction is, in some instances, rather shadowy and arbitrary. We shall endeavor to place them where they seem to belong logically.

A

A verbal root may contain within itself the idea both of a verb and adverb, and in rendering into English these must appear. A few examples are given for illustration.

<i>Agaluadca.</i>	Go carefully.
<i>Aguinayadca nga agsurat.</i>	Write slowly. (The root <i>inayad</i> signifies "slowness." For the use of the ligature between the two active verbs <i>aguinayadca</i> and <i>agsurat</i> see Article I (the Ligature), Section 9 a.)
<i>Agsiglat (also Agcarting).</i>	To do anything briskly, efficiently.
<i>Aguin-inot (from inot).</i>	To do anything at intervals (<i>poco a poco</i> , as one has opportunity in the multiplicity of duties).
<i>Aguin-inotda nga agalad.</i>	Let them build the fence (<i>agalad</i>) at odd times.

B

An adjective is used to qualify the verb, which then appears to assume the character of a substantive.

<i>Naimbag ti turogco itoy a rabi-i.</i>	I slept well tonight.
<i>Daques unay ti pannuratda cada-guiti sursurat.</i>	They write (the letters) very badly.
<i>Naimbagca nga dumait.</i>	You are a good sewer.
<i>Nalaca ti panagala iti darat.</i>	Hauling sand is easily done.
<i>Napigsa ti tudo.</i>	Does it rain hard. (Literally: "Is the raining hard.")
<i>Nalibeg pay bassit ti danum.</i>	The water has cleared a little.
<i>Adayo pay bassit ti fiesta ti ili.</i>	The town-feast is rather (<i>bassit</i> , a little) distant yet.

C

By the use of particles (verbal and others) an adverbial meaning is frequently given. The power of the verbal particles will be considered in discussing the several classes of verbals. Reduplication also, or the repetition of the verb and of other parts of speech conveys an adverbial significance.

The particle —*en* appended to a word often gives the meaning of the Spanish "ya" (now, just, already). When the word ends in a consonant or one of the diphthongs the full form is used. If the word ends in a vowel the "e" is elided. After the personal pronoun of the first (*siac*), and after the abbreviated personal suffixes of the first and second persons singular "c" and "m"), the *en* becomes *on*.

<i>Addaca ditoyen?</i>	Are you here already?
<i>Addaac iti tugaoen.</i>	I am seated now.
<i>Adda ditoy ti natilioen.</i>	The prisoner is here now.
<i>Siacon.</i>	It is just I.
<i>Cabayomon.</i>	The horse is now yours.
<i>Rumabiin.</i>	It is just now clearing up.
<i>Bumaba cayon.</i>	Go down now.

The idea of "recently" is indicated by the use of certain particles, as: *apag* with the root, or by *ca* with the first syllable and its following consonant reduplicated.

<i>Apagluto.</i>	Recently cooked.
<i>Apagcasar.</i>	Lately married.
<i>Casanḡsanḡpet.</i>	Recently arrived.
<i>Caititlog.</i>	A freshly laid egg.
<i>Catugtugao.</i>	Just seated.
<i>Caararamid.</i>	A work or thing recently done.

The interrogatives *ania*, *adino*, *sadino*, acquire with certain verbal modifications and the use of "ti" an adverbial character.

<i>Adin ti manusaaiyo iti ubing?</i>	Where did you punish the boy?
<i>Ania ti pagladingitam?</i>	Why are you sad?
<i>Sadin ti paggapuan ti angin?</i>	Where does the wind come from?
<i>Ania ti saanyo a nagsagadan iti silidco.</i>	Why have you not swept my room yet?

Certain verbal particles carry with them an adverbial significance, as is illustrated by the following examples:

<i>Isu ti namosipos (from posipos or pusipus) iti globo.</i>	He revolved the globe for a while (<i>nam</i>).
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<i>Innac bumasa.</i>	I am going to read for a little while (<i>um</i>).
<i>Tumudo laeng.</i>	It rains only a little (<i>um</i>).
<i>Saanca n̄ga naquirangcap quencu- ana iti suca?</i>	Did you not ask him for the vine- gar gratis (<i>naqui</i>)?
<i>Agbadan̄gbadan̄gcam.</i>	We aid each other mutually (<i>agbadan̄g</i>).

The simple reduplication of the first syllable and following consonant sometimes gives the force of "only" ("*unicamente*").

<i>Sicsica.</i>	You only.
<i>Up-uppat.</i>	Only four.
<i>Ual-ualoda.</i>	There are only eight.
<i>Sicsica ti natan̄gsit.</i>	You only are vain.

The adjective reduplicated and with the possessive suffix, preceded by *adda* or *aoan*, has in it the adverbial idea of "slightly," "a little bit," etc.

<i>Adda pan̄gpan̄gquismo.</i>	You are a little cross-eyed.
<i>Aoan ti tactacrotlda.</i>	They are not a bit afraid.
<i>Adda tul-tulen̄gna.</i>	He is slightly deaf.

The repetition of the verb, with *la* (*laenḡ*) and the ligature *n̄ga* intervening, gives in certain instances the meaning of "constantly," "more and more," etc.

<i>Lumamiis la n̄ga lumamiis.</i>	It is getting colder constantly.
<i>N̄gumisit la n̄ga n̄gumisit.</i>	It is getting blacker and blacker all the time.
<i>Agsan̄git la n̄ga agsan̄git.</i>	She is crying more and more.

The adverb *man* seems to be an expletive, like "well" in English, "*donc*" in the French, or "*schon*" in the German. It is used with the particle *—en*, or it is used itself as a suffix to the first word of a phrase, with *—en* as a suffix to the last.

<i>Dica man mamati?</i>	Why (pray) do you not believe?
<i>Umayca man.</i>	Come, please.
<i>Addaac manen ditoy.</i>	I am here again. (In combina- tion with <i>—en</i> the meaning is "again" [otra vez].)
<i>Addacoyman ditoyen?</i>	Are you here again?

The numeral adverbs are formed with the cardinal numbers and the prefixes *mamin*, *maminpin*, *namin*, *naminpin*, the forms *mamin*, *namin*, make the simple numeral adverb; the forms *maminpin*, *naminpin*, indicate "only" in addition to the numeral. The forms in "*m*" are for present time, those in "*n*" for past.

<i>Maminsan, mamindua, mamit-lo, maminpat, maminlima, mamin- nem, maminpito, maminualo, maminsiam, maminpolo, etc.</i>	Once, twice, three times, etc.
<i>Maminpinsan, maminpit-lo, mam- inpinnem, etc.</i>	Once only, only three times, only six times, etc.
<i>Naminpolo a nagtarayan ti baca.</i>	The cow ran away (escaped) ten- times.

D

The English "too," "exceedingly," etc., or the Spanish "*demasiado*," are expressed in Iloco by the adjective *napalalo* (from the root *palalo*

or *lalo*, *demasia*) or by *nalabes* (from *labes*, *demasia*). This qualifies the noun, which signifies the property defined and has the possessive as a suffix. Where we would say, for instance, "it is too dear," the Iloco would say "its price (*n̄gina*) is excessive."

<i>Napalalo ti in̄pisna.</i>	He is excessively simple.
<i>Napalalo ti pigsana.</i>	He is extremely strong.
<i>Napalalo ti n̄ginana.</i>	It is too dear.
<i>Nalabes ti tan̄quenda.</i>	They are too hard.

TRUE ADVERBS.

The true adverbs may best be shown by examples. The same adverb may occur free or incorporated as euphony or custom of language may demand.

<i>Addada ditoy daguiti soldado?</i>	Are the soldiers here? (<i>ditoy</i>).
<i>Agpaditoyta man, gayyem.</i>	Friend, let us go this way (— <i>ditoyta man</i>).
<i>Adda dita ti pagtinteruanen?</i>	Is the inkstand there yet? (<i>dita</i> — — — — — <i>en</i>).
<i>Oen, addada idia y a agbasbasa.</i>	Yes, they are reading there (<i>idia y</i>).
<i>Agpaidia y cayo.</i>	You go in that direction (— <i>idia y</i> —).
<i>Sadino ni cabsatmo; idia y baquir?</i>	Where is your brother; in the woods? (<i>sadino</i>).
<i>Adin ti yan ni amam?</i>	Where is your father? (<i>adin ti</i> <i>yan</i>).

The words used in expressing the superlative degree or in comparison have been already noticed in that connection. *In̄guet* is thus defined in Narro's Vocabulary: "Adverbio que unido a nombres abstractos les hace significar superlativamente, v. gr.: *in̄guet dalus, limpi-simo, . . .*"

<i>Nagaguet unay ti ubin̄go.</i>	My boy is very active (<i>unay</i>).
<i>Nalaoag unay ti panagbalicasda.</i>	They pronounce very distinctly (<i>unay</i>).
<i>Nan̄rona unay iti bigat.</i>	Especially in the morning (<i>nan̄-</i> <i>rona unay</i>).
<i>Iti in̄guet sayaat a silidmo.</i>	In your very fine apartment (<i>in̄-</i> <i>guet</i>).
<i>Iti in̄guet lain̄ a maguin̄na.</i>	On her very beautiful brow (<i>in̄-</i> <i>guet</i>).

The negatives are *aoan*, *saan*, and *di*—. *Aoan* signifies "there is not," "has not," "is not" (when referring to location or position, or that an article is in supply or exists). *Saan* and —*di* (with the same meaning) denote simple predication. *Saan* always requires the ligature after it. *Di* always has some particle attached to it. All these negatives are used as verbs. *Saan* and *di* take the pronominal suffixes and the auxiliary particles *to* and *sa*. When these are attached to *di* a euphonic "n" is intercalated. Both *aoan* and *saan* are employed as free negatives.

<i>Aoan dita ti cal-logon̄mo.</i>	Your hat is not there (<i>aoan dita</i>).
<i>Aoan pay ti cohero?</i>	Is the driver not here yet? (<i>aoan</i> <i>pay</i>).
<i>Aoan pay.</i>	Not yet (<i>aoan pay</i>).
<i>Ta aoan a pulos ti inapuyimi.</i>	Because we have not a bit (<i>a pu-</i> <i>los</i> , absolutely) of (boiled) rice. (<i>aoan a pulos</i>).

<i>Dipay agbunga toy a cayo.</i>	This tree does not as yet bear fruit (<i>dipay</i>).
<i>Ditay gayyem ida.</i>	They are not our friends (<i>di</i> —).
<i>Diac macagunay.</i>	I am not able to move (it) (<i>di</i> —).
<i>Diac soroten ida.</i>	They do not follow me (<i>di</i> —).
<i>Dinto daques?</i>	Is it not bad? (<i>di</i> —).
<i>Saanco a balay daytoy.</i>	This is not my house (<i>saan</i> —).
<i>Saan met.</i>	Not at all (<i>saan met</i>).
<i>Saancay nga agcaina?</i>	Afe you not children of the same mother? (<i>saan</i> —).
<i>Oen, adda met ni cabsatco.</i>	Yes, he is also my brother (<i>oen, met</i>).
<i>Saan, sabali ni inac.</i>	No, I had a different mother (<i>saan</i>).

Laeng is classed by Naves as an adjective. Its place seems to be among the adverbs, meaning "only" ("solo, unico, unicamente"). It is sometimes abbreviated to *la* ("Agsangit la nga agsangit.") It sometimes has the meaning of the Spanish "ya."

<i>Lima laeng dacami.</i>	We are only five (<i>laeng</i>).
<i>Ita pay laeng.</i>	Right now (<i>ita pay laeng</i>).
<i>Inapuy laeng ti adda.</i>	There is only morisqueta (boiled rice) (<i>laeng</i>).
<i>Sica la ti natanangsit.</i>	You only are vain (<i>la</i>).
<i>Ditoy met laeng ti pagsuratac.</i>	Right here is where I do my writing (<i>ditoy met laeng</i>).

Adverbs of time should properly include such phrases as every day, in the morning, etc., especially as some of these are indicated by idiomatic constructions.

<i>Ita, ita unay, itatta.</i>	Now. Right now. At this very moment; instantly.
<i>Ita nagtalao.</i>	He escaped just now (<i>ita</i>).
<i>Masapaca ditoy no bigat.</i>	Be here early in the morning (— <i>sapaca ditoy no bigat</i>).
<i>Naladaoca nga immay.</i>	You are late in coming (— <i>ladao</i> —).
<i>Aguyec iti sagpaminsan.</i>	He coughs occasionally (<i>sagpaminsan</i>).
<i>Patinayon ti panagpaspasiarda.</i>	They are taking a walk all the time (<i>patinayon</i>).
<i>No dadduma agbasaac, no dadduma agsuratac.</i>	Sometimes I read, sometimes I write (<i>no dadduma</i>).
<i>Ita nga aldao.</i>	To-day (<i>ita</i>).
<i>Idi calman.</i>	Yesterday (<i>idi</i>).
<i>Inton bigat.</i>	To-morrow (<i>inton</i>).
<i>Itay bigat, malem, rabi-i.</i>	In the morning, evening, night (<i>itay</i>).
<i>Intono (or no) bigat, malem, rabi-i.</i>	(Future time) in the morning, etc. (<i>intono or no</i>).
<i>Cadaguiti malmalem.</i>	In the evenings (<i>mal</i> —).
<i>Intono bigat ti panagpasiarta?</i>	Shall we take a walk tomorrow morning? (<i>intono</i>).

The particle (intercalated) *in* is commonly used to signify "every"

(portion of time) as years, months, etc. Instead of this may be used the form *patinayon a*.

<i>Binigat</i> , or <i>patinayon a bigat</i> .	Every morning (— <i>in</i> —).
<i>Minalem</i> .	Every evening (— <i>in</i> —).
<i>Inoran-horas</i> .	Hourly (<i>in</i> —).
<i>Inal-aldao</i> .	Every day, daily (<i>in</i> —).
<i>Dinomingo</i> (from Spanish Domingo).	Weekly (— <i>in</i> —).
<i>Binulan-bulan</i> .	Monthly (— <i>in</i> —).
<i>Tinauen-taen</i> .	Annually (— <i>in</i> —).
<i>Addacay ditoy a inaldao</i> .	You are here every day (<i>in</i> —).

A few more of the most important adverbs are given, although this does not pretend to exhaust the list. *Casano* has been treated before as an interrogative pronoun. *Ania ti gapuna* is practically a complete form of the interrogative, meaning "What is the reason?"

<i>Ania ti gapuna</i> (from <i>gapo</i> , cause, reason), <i>n̄ga agcatcatua daguiti ub-ubbinḡ?</i>	Why are the boys laughing? (<i>ania ti gapuna</i>).
<i>Apayapay a sitatapucca?</i>	Why are you all covered with dust? (<i>apayapay</i>).
<i>Ta sitatapuc met ti dalan.</i>	Because the road was also dusty (<i>ta — met</i>).
<i>Apayapay a agsan̄gsan̄gitca?</i>	Why are you crying? (<i>apayapay</i>).
<i>Casano ti panagsirvi ti cocinerom?</i>	How does your cook please (serve) you? (<i>casano</i>).
<i>Casano ti panagbasa ti ubinḡ?</i>	How does the boy read? (<i>casano</i>).
<i>Casano ni imam?</i>	How is your mother? (<i>casano</i>).
<i>Casano ti caracadmo?</i>	How are you? (What is the state of your health?) (<i>casano</i>).
<i>No tulenḡ daytoy, suman̄gcatulenḡ pay dediy.</i>	If this one is deaf, that one is also just as deaf (<i>pay</i>).

The adverb *pay* has been given before. It will be noted that it always follows, and is frequently incorporated in a word, as in the following:

<i>Idi ubinḡacpay adda met bassit ti piracco.</i>	When I was a boy, I also had (but) little money (— <i>pay</i>).
<i>Ammac cadī.</i>	Perhaps I know (<i>cadi</i>).
<i>Caasiannac cadī.</i>	Have pity (pray) on me (<i>cadi</i>).
<i>Apaman a nan̄ḡted.</i>	He gave hardly anything (<i>apaman</i>).
<i>Apaman adda danum iti daytoy a burnay.</i>	There is scarcely any water in this jar (<i>apaman</i>).
<i>Dael ta maquita dediy a bituen.</i>	One can hardly see that star (<i>dael ta</i>).

THE AUXILIARIES.

A number of the auxiliaries are true adverbs. It has been thought well to give all of these here in a group, although some are properly conjunctions.

1st, Preterite indicative:

Idi. When (historical), then. *Caano*. When (historical).

2d, Future indicative:

—*to*. When this suffix is attached to a word ending in a vowel, a euphonic "n" is intercalated.

3d. Present subjunctive:

N̄gata. Probably, possibly, as indicating a certain degree of uncertainty.

—*sa.* *The same as n̄gata.* When the word to which it is attached ends in a vowel, as with —*to*, a euphonic "n" is intercalated.

Intono, tono, anton-ano, no.

When. This is used of an uncertain or problematical future.

Nupay.

Although (*aunque*).

Uray.

Although (*aunque*).

Imperfect subjunctive:

No ——— coma, or (simply) coma.

If. Where the phrase is employed there is always an intervening word.

Pluperfect subjunctive:

No coma no.

If. These words are not separated.

Optative:

Sapay coma ta.

"O that he may or might," "would God that." (Spanish "Ojala" with the subjunctive.)

NOTE.—The future particle "—— to" often needs to be rendered by our potential, or by some equivalent expression indicating necessity, as: "ought to," "should," etc.

EXAMPLES:

Adu ti piracco idi.

I had much money then.

Idi addada pay ditoy.

While they were still here.

Addada ditoy idi calman.

They were here yesterday.

Caano ti pinagcasar ti anacmo?

When was your son married?

Caano ti pinaggatan̄gda cadaguith taltalon?

When did they buy those fields?

Caano ti pinagpunasda cadaguith pinggan?

When did they wash the dishes?

Adunto ti piracmo.

You will have (make) much money.

Addaacto ditoy.

I will be here.

Napigsanto daytoy a aso.

This dog ought to be brave.

Addacanto ditoy no malem.

You should be here this evening.

Aoan n̄gata ti sarmin̄mo?

Have you not a mirror?

Manu n̄gata ti bacana?

How many cattle has he (probably)?

Nalutulot n̄gata ti dalan.

Possibly the road is muddy.

Dicansapay nagdigos?

Have you not bathed yet? (Uncertainty as to answer denoted by *sa*.)

Man̄gman̄gansa.

Possibly he is (he may be) eating.

Aggapunsa iti abagatan.

It seems to come from the South.

Daan san.

It must be old now.

Intono naimbag ti tiempo.

When the weather is good.

Inton-ano ti panagdaitmo iti sapinco?

When will you sew (mend) my pants?

Intono agsarden̄g ti tudo.

When the rain stops.

<i>Nupay adu daguiti caldingyo.</i>	Though you may have many goats.
<i>Nupay aaan ditoy ni ama.</i>	Although my father is not here.
<i>Uray aaan ti piracco.</i>	Although I have no money.
<i>No acaan coma asom.</i>	If you should not have a dog.
<i>No adda coma ditoy.</i>	If he were here.
<i>No nainbag coma ti aracda.</i>	If their wine were good.
<i>No coma no nasingpetca.</i>	If you had been sincere.
<i>No coma no saanda nga nacarit.</i>	If they had not been obstinate.
<i>No coma no aoancay ditoy.</i>	If you had not been here.
<i>No nagsagadca coma, nadalus coma ti silid.</i>	If you swept the room it would be clean.
<i>Agdigasac coma.</i>	I should like to bathe.
<i>Agpalaudac coma.</i>	I should like to go west.
<i>Sapay coma ta adda ditoy.</i>	Would that he were here.
<i>Sapay coma ta aoanda iti uneg.</i>	Would that they are not within (the house, at home).
<i>Sapay coma ta saan a isu.</i>	Would that it were not he.

IX.

PREPOSITIONS.

In treating of the article, demonstrative, and the personal pronoun, it was stated that in the oblique cases certain prepositional ideas were implied. Thus in the genitive "of," in the dative "to" or "for," and in the (so-called) accusative "by," "with," "in," the Spanish "a" with the accusative of persons, and others were implied. There is no difficulty in determining what the preposition should be with genitives and datives. Nor in other instances is the difficulty very great.

As will be shown hereafter, the verb is formed by means of certain verbal particles incorporated into the root. With active verbs each of these particles is further modified as to its particle to denote the direction of the action, whether referring to the instrument of the action, the cause or purpose, the person to whom it is directed, the time when, or the place where it was done, or the manner in which it was performed. In rendering such concepts into English or almost any other modern language the use of a preposition becomes necessary; and the particular character of the verbal particle will indicate with greater or less precision what the preposition should be.

We shall give some examples from one or more classes of verbs to illustrate our meaning, reserving further explication until the Verb itself is treated of.

The root "dait" means "the act of sewing ('costura')." If to this be prefixed the particle "ag" it becomes "agdait" which is the simplest form of the verb in "ag," and means "to sew." From this the modifications before referred to are made.

<i>Ania ti pagdaitmo?</i>	With (<i>pag</i>) what are you sewing?
<i>Iti balay ni Incarnacion ti pagdaitac.</i>	I am sewing in (<i>pag</i>) the house of Incarnacion. (Or: at Incarnacion's.)
<i>Asin ti pagdaitam?</i>	For (<i>pag</i>) whom are you sewing?
<i>Asin ti pagdaitem?</i>	Whom do you order to sew? (In Spanish the preposition "a" would be required in translation; "A quien," etc.)
<i>Ania nga horas ti panagdaitmo?</i>	At (<i>panag</i>) what time do you sew?

FORMULAS WITH "MANĠ."

<i>Manġalaca iti meysa nġa pala-nġca.</i>	Bring a chair. (This is the simple, primary form.)
<i>Iti bolo ti panġatepda iti simbaan.</i>	They are making the roof of the church of (or covering with [panġ]) bamboo.
<i>Adin ti panġlacuanda cadaguiti manġa?</i>	In (panġ) what place are they selling mangoes?
<i>Ita ti pananġyegda cadaguiti itlog.</i>	They are bringing the eggs now (at this time).

INDEPENDENT PREPOSITIONS.

There are a few independent prepositions. The principal of these are: *gapo* (by), *idiay* (in), *maipoon* (through), *ruar* (without, outside of), *sadi* (at, in), *sipud* (from), *taga* (of origin, i. e., place from which), *uneg* (within).

<i>Gapo ti quinaalumamay daguiti sasaona.</i>	By the sweetness of his words (discourse).
<i>Adda idiay cocina.</i>	He is in the kitchen. (<i>Idiay</i> is used where the place is habitually used or resorted to; as a store for a merchant, his office for an official, his kitchen for a cook, a friend's house frequently resorted to, etc.)
<i>Adda idiay silidna ni asauac.</i>	My wife is in her room.
<i>Inta idiay balay ni gayyemta.</i>	Let us go to our friend's house.
<i>Maipoon ti quinasicapna.</i>	Through his astuteness.
<i>Ennacto iti ruar ti ili.</i>	I am going out of town.
<i>Idi addaacpay sadi Europa.</i>	I was at that time in Europe. (<i>Sadi</i> is used with the names of countries, towns, grand divisions, points of the compass, etc.)
<i>Addaca idi sadi America.</i>	You were then in America.
<i>Addada sadi amianan.</i>	They are (in the) North.
<i>Sipud ditoy.</i>	From here.
<i>Sipud ti quinaubingna.</i>	From his childhood.
<i>Taga Visayasac.</i>	I am Bisayan (from the Bisayan section).
<i>Taga America ti omona cadaguiti ub-ubbingco, taga Vigan ti maicadua, quet ti maicat-lo taga ditoy.</i>	Of my servants, the first is from America, the second is from Vigan, and the third is from here.
<i>Yanoca Senor? (or Tagaanoca Senor?) Tagabacnotanac (or "Ibacnotanac").</i>	I am from Bacnotan. (The "y" of the question and the "i" of the answer are one and the same, and is an idiomatic use of a particle to express the same idea as the preposition "taga.")
<i>Ti relosmo adda idiay uneg ti baulna.</i>	Your watch is in his trunk.

USE OF CERTAIN NOUNS.

Prepositions indicating relative position show in our language, as in other European languages, a substantive origin; as "beside, back of,

inside, below, before, in the midst of," etc. In the Iloco many of these concepts are regarded as pure substantives, and are treated as such, the article also being employed. For example, "on" would be "on the top of" (*iti rabao*), "under" would be "in the beneath" (*iti siroc*), etc.

<i>Adda iti babana.</i>	It is below him.
<i>Adda iti bucut ti aparador.</i>	It is behind the sideboard.
<i>Addada iti canauanco (iti cati-guidco).</i>	They are on my right (on my left).
<i>Agpaspasiar ni asauac iti iguid ti baybay.</i>	My wife is taking a walk along the shore of the sea. (<i>Baybay</i> is that portion of the sea which is contiguous to the land.)
<i>Dica aguian iti licudco.</i>	Don't go (be) behind me.
<i>Addada n̄ga agsarsarita iti n̄gato ti agdan.</i>	They are conversing there at the head of the stairway.
<i>Adda ti tinterom iti rabao ti lamisaan.</i>	Your inkstand is on the table.
<i>Adda daguiti botitosmo iti siroc ti catre.</i>	Your boots are under the bed.
<i>Iti tengn̄ga ti dalan. (Carayan, rabi-i, rigat.)</i>	In the middle of the road. (River, night, work.)

INCORPORATION INTO VERBS.

Certain words that would have the character of prepositions in English are, in the Iloco, embodied as verbs.

<i>Adanian.</i>	To approach (draw near [<i>adani</i>] to.)
<i>Asitgan</i> (from <i>asideg</i> , "proximity").	To be near (<i>asitg</i>) a person or place.
<i>Dumna</i> or <i>dumdumna</i> (from <i>denna</i> , "near").	To be near to.
<i>Umauay</i> (from <i>auay</i>).	To go to the outskirts (barrios or outlying fields) of (<i>away</i>) a town.
<i>Rummuar</i> (from <i>ruar</i> , without, <i>fuera</i>).	To go out from (<i>muar</i>) a place.
<i>Iruar.</i> (From <i>ruar</i> as before).	To take out of a box or other receptacle what was in it before.
<i>Manipud</i> (from <i>sipud</i> , "desde," from) <i>ditoy, en̄ga sadi Vigan saan a nagsardenḡ.</i>	After leaving (going from [<i>ipud</i>]) there he did not stop until he reached Vigan.
<i>Manipud ita saanmo n̄ga arami-denca.</i>	Don't do it any more (<i>manipud</i>) ("Desde ahora" —Sp.)
<i>Pasiqigen</i> (from <i>siquig</i> , to one side, "al lado de.")	To lay aside.

PREPOSITION IMPLIED BY PARTICLE.

In some instances there is the implication of a preposition in the verbal particle. A few examples are here given without comment:

<i>Maquipanac cadacayo.</i>	I am going with (<i>maqui</i>) you.
<i>Innac met maquipagsao quenca.</i>	I am also going with (<i>magquipag</i>) you to have a talk with him.
<i>Naquiiddaac quencuana.</i>	I slept with (<i>maqui</i>) him.
<i>Caluban ti burnay.</i>	Put the lid on (<i>an</i>) the jar.

<i>Dapuaiyo toy a ruguit.</i>	Put (some) ashes on (a) this filth.
<i>Matmataeiyo ti agsucat iti arac?</i>	Are you measuring the vino by (e) the eye?
<i>Pinatenṅṅedac.</i>	I tied him by (pina—a) the neck.

X.

CONJUNCTIONS.

The Iloco is somewhat rich in conjunctions (words and phrases). A list of the more important is here exhibited.

<i>Iti ababa nṅa sao, ania ti adda?</i>	In short, what is there?
<i>Abusman pay ta ———.</i>	In addition to this ———.
<i>Abusta tinacaoandac indac pay binaot.</i>	After that (<i>abusta</i>) they had robbed me they beat me.
<i>Agpayso unay ———.</i>	It is very certain that ———.
<i>Amin no addacay ———.</i>	Since (because [<i>amin no</i>]) you have come ———.
<i>Apayapay nṅa agsanṅit ti ubing?</i>	Why (<i>apayapay</i>) is the boy crying?
<i>Apayapay a nabuongṅ toy a vaso?</i>	How (<i>apayapay</i>) was this glass broken?
<i>Barenṅ no masapulam ti naaonmo.</i>	Go and see if (<i>barenṅ no</i>) (as expressing doubt) you can find what you have lost.
<i>Cada.</i>	A connective used in conjunction with " <i>quen</i> ." (See " <i>quen</i> .")
<i>Cas calman pay laenṅ ti ipapatay ni Marcelo.</i>	It seems as if (<i>cas</i>) it were but yesterday that Marcelo died.
<i>Cas bato toy a cayo.</i>	This wood is like (as if [<i>cas</i>]) stone.
<i>Casta nṅa agpayso, ———.</i>	In effect ———.
<i>Coma.</i>	Particle used with the subjunctive. (See the Auxiliaries.)
<i>Da.</i>	Used in connection with " <i>quen</i> ." (See " <i>quen</i> .")
<i>Inṅana addam ditoy ———.</i>	Since (because [<i>inṅana</i>]) you are here ———.
<i>Em.</i>	Contraction or synonym of " <i>nṅem</i> ," which see.
<i>Isu ti gapuna ———.</i>	For that reason ———.
<i>Maysapay napanglauada.</i>	Furthermore (<i>maysapay</i>) they are poor.
<i>Umay nṅarud.</i>	Let him come then (<i>nṅarud</i>).
<i>Agluganca nṅarud iti forlonco.</i>	Get in my carriage then (<i>nṅarud</i>).
<i>Nasayaat ti forlonco nṅem daan bassiten.</i>	Mine is a fine-looking carriage, but (<i>nṅem</i>) it is a little old (somewhat old) now.
<i>Oen, nṅem aoan ti tintana.</i>	Yes, but (<i>nṅem</i>) he has no ink.
<i>Nasicsicapca nṅem siac.</i>	You are brighter than (<i>nṅem</i>) I am.

The conjunction *nṅem* is used in certain instances with the comparative degree, to express or indicate contrast of superiority (or inferiority). Naves says that "*em*" is used in its place after the consonants *b*, *m*, or *p*. Narro in his *vocabulario* uses this form in other instances. I am informed that among the more Northern Ilocano the form "*em*" is not employed.

<i>Manacnaquem em isuda.</i>	He has better judgment (is more judicious) than (<i>em</i>) they.
<i>Naimimbag daytoy em dediy</i> (<i>Narro.</i>)	This is better than (<i>em</i>) that.
<i>Cayatda em</i> ———.	They want to, but (<i>em</i>)———.
<i>Nupay adda bassit a digo, nalamiiis.</i>	Although (<i>nupay</i>) there is a little soup it is cold.
<i>Nupay.</i>	For further uses of <i>nupay</i> see the Auxiliaries.
<i>Oenno annugutem oenno baotencia.</i>	Either (<i>oenno</i>) obey or (<i>oenno</i>) take a whipping.
<i>Daques ti tinapaymo, napait pay.</i>	Your bread is poor (bad), furthermore it is sour.
<i>Anacnaca piman ni Pablo quet isu ti gapuna nga casta ti aramidmo.</i>	It was enough in effect (<i>piman</i>) that you were the son of Pablo (to know that) for that reason you would do your work so (well).
<i>Agbatiacto ditoy ta sica piman ti aquinbilin.</i>	I shall remain here since (<i>ta</i>) it is, in effect, your will.
<i>Quen.</i>	General meaning "and."

The use of *quen* is very idiomatic. In enumerating several individuals, when all or some of them are proper names, *quen* is used before the last of these. If there be two enumerated the phrase begins with *da*, provided that the word be not a personal pronoun; if it be, then this pronoun is plural, even though the individual be in the singular number. Thus, instead of saying "John and I," the Iloco would have it, "We and John"; instead of saying, "that horse belongs to him and his uncle," it would be "——— to them and his uncle." The rationale of this seems to be that the group is a plural aggregation, and that the pronoun takes necessarily the plural number.

<i>Da Juan quen Pedro.</i>	John and (<i>da</i> —— <i>quen</i>) Peter.
<i>Dacay quen Juan.</i>	You (singular or plural) and (<i>dacay quen</i>) John.
<i>Daytoy ti balaymi quen Juan.</i>	This is John's and my (—— <i>mi quen</i>) house.
<i>Dediy ti caballo da Antonio quen Pedro.</i>	This horse belongs to Antonio and (<i>da</i> —— <i>quen</i>) Peter.

When more than two individuals are enumerated the word *cada* precedes the second and each of the following names or nouns, excepting the last, where *quen* is the connective.

<i>Dacay, cada Juan quen Cirila.</i>	You (singular probably), John and (<i>dacay, cada</i> —— <i>quen</i>) Cirila.
<i>Da Lino, cada Pablo, cada Roberto quen daguiti sacristan.</i>	Linus, Paul, Robert and the sacristans.

In disjunctive phrases, where we would use "whether — — or" *quen* is employed before the second term, and needs to be rendered by "or."

<i>Adda piracna quen aoan.</i>	Whether he have money or (<i>quen</i>) no.
<i>Naquirsang quen nalinis.</i>	Whether it be rough or (<i>quen</i>) smooth.
<i>Quet.</i>	And; sometimes "than"; sometimes "that."

Quet is commonly employed to connect clauses, also several words predicated of the same subject. It has use as a causal serving to give reason for what is said or commanded. It also is used in comparisons, where in reply to one statement of quality a greater degree is predicated of another; and in such case it is rendered by "than."

<i>Umayca quet ayabannaca ti Padi.</i>	Come, for (<i>quet</i>) the Father is calling you.
<i>Ni Antonio nasingpet quet natu-loc.</i>	Antonio is innocent and (<i>quet</i>) modest.
<i>Dacquel quet nasayaat ti asoc.</i>	Your dog is large and (<i>quet</i>) handsome.
<i>Adu daguiti tabacom. Adadu quet daguiti tabacom.</i>	You have many cigars. And you have more cigars.
<i>Masirib ni gayyemco. Masirsirib quet ni cabsatmo.</i>	My friend is wise. And your brother is wiser. (In these last two sets of clauses the <i>quet</i> may well be translated "and," the comparative being sufficiently indicated by the form of the adjective.)
<i>Adda butaca iti salasda? Palannga quetdi ti adda.</i>	Are there benches in their hall? Rather (<i>quetdi</i>) are there chairs.
<i>Daya quetdi ti paggapuanna.</i>	On the contrary (<i>quetdi</i>) it is from the East.
<i>Oenno mangmangan quetdi.</i>	More possibly (<i>quetdi</i>) he is eating.
<i>Saan met sica ti aquinbasol.</i>	Notwithstanding (<i>saan met</i>) you were to blame.
<i>Santo maysa natannguen ti bato.</i>	Furthermore (<i>santo maysa</i>) the stone was hard.
<i>Immayac ta adda ditoy daguit cacasinsinco.</i>	I have come because (<i>ta</i>) my cousins are here.
<i>Aoan ti chocalate ta aoan pay ti cocinero.</i>	There is no chocolate because (<i>ta</i>) the cook is not here yet.
<i>Pinaayabanca tapno quitaem daytoy.</i>	I called you in order that (<i>tapno</i>) you might see this.
<i>Uray no asinoman.</i>	Be it (<i>uray</i>) who it may.
<i>Adunsa met ti uleg: uray ta sibubutitostayo.</i>	There are possibly many snakes; no matter (<i>uray</i>), we are provided with boots.
<i>Uray aoan ti piracco.</i>	Although (<i>uray</i>) I have no money. (See for <i>uray</i> the Auxiliaries.)

XI.

INTERJECTIONS.

A list will be given below of the principal interjections. They need no special comment, with one exception, which is here given.

In order to express admiration at one and another quality in an object the particle *nag* is prefixed to the true adjective, or in the case of derived adjectives to the root from which it is formed. To the same word, if it be the only one employed, the particle *en* or *n* (this being sometimes preceded by the optional syllable *an*) is attached, or

else to the final word of the phrase or clause. The effect of this compound particle is to serve as the expression of wonder, admiration, amazement, etc. So it belongs properly to the present head.

<i>Nagla-miisen!</i>	How (<i>nag—en</i>) cold it is!
<i>Nagpudoten!</i>	How (<i>nag—en</i>) hot it is!
<i>Nagdacquelanen!</i>	How (<i>nag—anen</i>) great!
<i>Nagadu ti baton!</i>	What (<i>nag—n</i>) a lot of stones!
<i>Nagbassiten!</i>	What (<i>nag—en</i>) a little bit!

TRUE INTERJECTIONS.

<i>A, a! (ex.) Apo, innalada ti banias! A, a, quet!</i>	Master, they have caught the lizard. (Answer.) You don't say! Well, I declare! (or something similar).
<i>A, a, a!</i>	"Don't you see?" "How is that?" "I have you there!"
<i>Ah Diosco!</i>	Ah, my God!
<i>Agaramid cayo, ala!</i>	Do your work, wake up there (<i>ala!</i>)
<i>Al-la.</i>	Hola! (" <i>A veces significa amenaza.</i> "—Narro.)
<i>Amanġan ti sayaatna!</i>	Oh, how (<i>amanġan</i>) beautiful she is!
<i>Ania, pagtugaoennac!</i>	What (<i>ania</i>), do you bid me sit down!
<i>Apaya, addacan!</i>	How (<i>apaya</i>), you here already!
<i>Asicapay no boonġem toy a pingġan!</i>	Woe to you if you break this dish!
<i>Cailala!</i>	What a pity! (Spanish " <i>lastima</i> ").
<i>Da iccannacda!</i>	Please, give me some, please! (As a child might beg for a portion of what another is eating.)
<i>Castaca gayam!</i>	Is that the way you do! (It is difficult always to translate interjections in any language. The tone of voice, the manner, etc., can not appear in print. The renderings given must not be taken as literal.)
<i>Oen, gayam!</i>	Yes, indeed!
<i>I-i!</i>	Exclamation when one hears what does not please him.
<i>Umayca man!</i>	Please (<i>man</i>) come!
<i>Quinabilmo man!</i>	What (<i>man</i>), you hit (him)! (While <i>man</i> is rather an adverb than an interjection, it is one of those natural expletives (hard to classify) to be found in almost all languages. The Dakotas, or rather the Titons or Plain Sioux, have precisely the same word, which is used as an exclamation of pleasurable surprise—"man le mán!")
<i>Mano met dayta!</i>	What's the odds! (difference). What does it matter!

<i>Namac!</i>	Good! (Equivalent also to Spanish expressions " <i>Que bueno fuera!</i> ", " <i>Estaria bien!</i> ", etc.)
<i>Nay!</i>	A call to attract attention. (" <i>Voz que sirve llamar a gente poco respetable.</i> "—Narro.)
<i>Saan a umay ni Juan, n̄gaman!</i>	How is it (<i>n̄gaman</i>) that John has not come!
<i>Ania n̄gamin ti napanac idiy!</i>	Why should I have gone there!
<i>Adda ditoy, ni!</i>	Here it is, see (<i>ni</i>)!
<i>O!</i>	Natural exclamation, having the same use as with us.
<i>Pes!</i>	An exclamation of disgust. (Indicating "—— <i>que huele muy mal una cosa ó desagrada lo que se oye.</i> "—Narro.)
<i>Quil-la!</i>	An exclamation expressing incredulity.
<i>Salaqui!</i>	A word used to drive away dogs.
<i>Sapay coma ta adda ditoy!</i>	Oh that he were here! (See the optative among the Auxiliaries.)
<i>Sapay coma ta saan a isu!</i>	Oh that it be not he!
<i>Sio!</i>	Shoo! (Word for driving away chickens.)
<i>Umicat-ca!</i>	Stop! Quit!
<i>Unayca metten!</i>	How atrocious you are!
<i>Unayen!</i>	Abominable!

XII.

THE VERB.

The verbs in Iloco are classified as Copulative, Regular, and Irregular. They are furthermore divided into Active and Passive forms. Most of these are composed of roots, which may be almost anything, names indicating action, nouns, adjectives, numerals, adverbs, etc., these being (most of them) in combination with certain characteristic particles. In general the construction of the verb in Iloco is similar to that of other Malaysian languages. Of course the Iloco has its own peculiarities as will appear. Many of these classes of verbs are subject to certain subsidiary modifications, which will be called in this work "Formulas." The distinction between active and passive verbs demands our immediate attention.

The most characteristic (grammatical) difference between active and passive words and the formulas is in the cases of the subject and object respectively.

Active verbs have the subject in the nominative and the object in the accusative.

The formulas (mostly active, and with certain exceptions to be hereafter noted) have the subject in the genitive and the object in the accusative.

Passive verbs have the subject in the genitive and the object in the nominative.

ACTIVE VERBS.

Verbs are classed as active when they have one or other of the following characteristics:

- 1st. When they do not have a direct object:

<i>Agsuratca.</i>	Do you write. (Or "write" as an imperative.)
<i>Dicay pay rumrumuar.</i>	Don't go yet.
<i>Agal-lana ditoy.</i>	It reeks of oil here.

2d. When there is an object taken in a general or indeterminate sense, not individualized:

<i>Agpunasda cadaguiti pinḡgan.</i>	Let them wash the dishes.
<i>Manḡyegcayo iti manoc.</i>	Bring some chickens.
<i>Agpaalaca iti danum.</i>	Order some water brought.

3d. When the object is determinate, the sentence containing the interrogative "who" as the subject:

<i>Asin ti nagsagad ti silidco?</i>	Who swept my room?
<i>Asin ti nanḡalad iti laguerta?</i>	Who fenced the garden?
<i>Asin ti timmulong cadacayo?</i>	Who helped you?

4th. When the subject is emphatic and precedes the verb:

<i>Siac met lacnḡti nanḡaramid cadaguitoy a palanḡca.</i>	I myself made these chairs.
<i>Sica ti nanḡgatanoḡtoy a relas?</i>	Did you buy this watch?
<i>Sica ti nanḡaramid toy a sapin?</i>	Did you make these pants?

The (so-called) copulative verbs and some of the irregular verbs take the active form.

ACTIVE PARTICLES.

A list is herewith given of the particles which enter into the composition of the active forms of the regular verbs. These will be considered with greater particularity under their several heads.

<i>Ag.</i>	Denotes simple action. <i>Agsursuratca.</i> I am writing.
<i>Aga, agat, or paga.</i>	To express limit to which a thing reaches. It is used also to denote that a thing smells or reeks of. <i>Idi calman agasiquet ti carayan.</i> Yesterday the river reached to the waist. <i>Agarac ditoy.</i> This smells of wine.
<i>Agca, agcaca.</i>	Resemblance. <i>Agcarupa daguitoy a dua.</i> These two resemble one another in the face. <i>Agcacaillacami a lima.</i> We five are fellow-townsmen.
<i>Agpa.</i>	Commands the action. <i>Agpasagadcayo.</i> Have (the place) swept.
<i>Agsin.</i>	Reciprocal action. <i>Agsintutulnḡda nḡa dua.</i> The two help each the other.
<i>Agtagui.</i>	Provision or equipment. <i>Agtaguipaltoogca?</i> Are you provided with a gun?
<i>Aguin.</i>	Pretence. <i>Aguintuturogca.</i> You are pretending to be asleep.
<i>Apag.</i>	Recentness of action. <i>Apagcascami.</i> We are just now married.

<i>Ca.</i> ^{cc}	Recentness of action. <i>Calutluto.</i> Recently cooked.
<i>Maca.</i>	Ability or inability. <i>Macaulica?</i> Can you go up?
<i>Macapa.</i>	Cause, result, effect. <i>Macapapayat ti sabidong.</i> Poison causes death.
<i>Macapag.</i>	Same as <i>macapa</i> , also denoting extrinsic cause, as reason for inability. <i>Diac macapagsurat, ta adu ti sangailic.</i> I am not able to write, for I have (so) many visitors.
<i>Mam.</i>	Transitive action. <i>Asin ti mamatit iti campana?</i> Who is ringing the bell?
<i>Mama</i> (form of <i>mamag</i>)	Especially used to denote briefness of action. <i>Isu ti namatugao</i> (preterite form) <i>cadacuada.</i> He had them sit down for a moment.
<i>Mamag.</i>	Obliging, compelling, making one act or do. <i>Asin ti mamagsurat quenca?</i> Who makes or compels you to write?
<i>Man.</i>	Transitive action. <i>Sica ti manalus cadaguiti pinggan?</i> Do you wash the dishes?
<i>Manḡ.</i>	Transitive action. <i>Siac ti manḡagas quencuana.</i> I will cure him.
<i>Maqui.</i>	Association in an action. <i>Maquipaspasiarac cadacayo.</i> I (will) take a walk with you.
<i>Maquipag.</i>	Indicates that the subject joins with others who are intending to perform some act. <i>Inta maquipagtulag cadacuada.</i> Let us go with them to make the compact (<i>trato</i>).
<i>Pag.</i>	Indicates the use for which a thing is intended. <i>Pagtutudo toy a payong.</i> This umbrella is to use when it rains.
<i>Um.</i>	Used for impersonal and neuter verbs and reciprocally. It is also used to denote a slight degree of the action. <i>Uminumca.</i> Drink a little. <i>Lumamiis ti canen.</i> The meal (food) is getting cold. <i>Rumabiin.</i> It is becoming dark already.

THE FORMULAS.

The list just given presents the active verbs in their simplest forms. Under many of the particles there are certain modifications, which we shall call "Formulas," which restrict the action of the verb to a limited sphere. The first of these is in relation to the instrumentality of the action, and will be spoken of as the "Formula of Instrument."

The second indicates either the place, the cause, or the person affected by the action, and will be called the "Formula of Place"; it being understood that this formula embraces also the cause and the person. The third denotes the person commanded, and will be called the "Formula of Command." The fourth indicates frequency of action and often assumes the form of a noun. This we shall call the "Verbal." The fifth has to do with the time or the manner of the action, and we shall call this the "Formula of Time." Some of the verbs may lack certain, perhaps all, of these formulas. We have given the maximum number, which many of the verbs have in their entirety.

As stated before, the subject of most of these formulas is in the genitive, and the object, when there is one, is in the accusative. The Verbal is an exception, taking its subject in the nominative.

The simple verb and all of the formulas, excepting the verbal, indicate the preterite by a change in the characteristic particle. Thus the preterite of "ag" is "nag," of "manġ," "nanġ," etc. We shall defer any present illustration of the forms or application of these formulas, until we treat in extenso each of the classes severally.

THE PASSIVE VERB.

In the passive forms of verbs the direct object of the action is defined or limited in some particular manner.

1st. By being limited by the definite article (always in the nominative case):

<i>Alaem ditoy ti payonġ.</i>	Bring the umbrella here.
<i>Quitaem ti cabayo.</i>	Look at the horse.
<i>Sapsapulenna ti ubinġ.</i>	He is looking for the child.

2d. By there being a possessive suffix attached to the direct object:

<i>Daitem ti sapinco.</i>	Sew my pantaloons.
<i>Inomeiyo toy a arac.</i>	Drink this wine.
<i>Batoeiyo daguidiay a babuy.</i>	Stone those pigs.

3d. When the object is a relative:

<i>Maysa nġa libro a basbasaec.</i>	A book that (a) I am reading.
<i>Deydi nġa ur-urayenta idi.</i>	That man whom (nġa) we were expecting.
<i>Daguiti itlog a gatgatanġem.</i>	The eggs which (a) you are buying.

4th. When an interrogative pronoun is the object:

<i>Asin ti sapsapuleiyo?</i>	Whom are you seeking?
<i>Ania ti aramidem ditoy?</i>	What are you doing here?
<i>Asin ti tuladenda?</i>	Whom are they imitating?

5th. When the object is emphasized:

<i>Siac ti sapsapulenda.</i>	They are hunting for me.
<i>Daytov ti daoatenda?</i>	Is this what they are asking for?
<i>Dacayo ti ulbudenda.</i>	It is you they are deceiving.

6th. When the object is a proper noun or a personal pronoun:

<i>Cuyugueiyo ni Antonio.</i>	You (plural) go with Antonio.
<i>Sapulenda ni Juan.</i>	Let them seek for John.
<i>Tuladenda ida.</i>	May they pattern after them.

PASSIVE PARTICLES.

The passive particles, like the active, are given alphabetically. This does not indicate their relative importance. In their treatment in detail the endeavor will be made to consider the most important particles first and, as far as feasible, to arrange them in groups.

<i>An.</i>	Of various uses; doing for another, placing an object, diminutive, etc. <i>Danumanda iti inapuy.</i> Put some water on the (boiled) rice.
<i>Aquin</i> ——— <i>en.</i>	See " <i>paquin</i> ——— <i>en.</i> "
<i>Ca</i> ——— <i>an.</i>	Signifies attainment of contemplated result. <i>Surutem dayta, bareng no casurutam.</i> Follow that man, and see if you can overtake him.
<i>Ca</i> — <i>en.</i>	Increase or diminution. <i>Caatid-dagueiyo dayta tali.</i> Let out that rope.
<i>En.</i>	Transitive action. <i>Bunaguenda ti apug.</i> Let them bring the lime.
<i>I.</i>	Transitive action, means, etc. <i>Iriquepmo ti ruanġan.</i> Close the door. <i>Aoan ti igatanġco toy a cabayo.</i> I have nothing wherewith to buy this horse.
<i>I</i> ——— <i>an.</i>	To do for another. <i>Isagadannac.</i> You sweep for me.
<i>Ipa.</i>	To impute, blame, etc. <i>Ipabongda caniac ti pinġgan.</i> They blame me for breaking the plate.
<i>Ma.</i>	Power, ability. <i>Saanmi a malpas dayta alad.</i> We are not able to finish that fence.
<i>Pa.</i>	Commanding the action of verbs in ——— <i>en.</i> <i>Sapuleiyo ti cabayo. Pasapulminto.</i> Go look for the horse. We will order search made for it.
<i>Pa</i> ——— <i>an.</i>	To command the action of verbs in ——— <i>an.</i> <i>Papaltoogam dayta aso.</i> Have that dog shot.
<i>Pa</i> ——— <i>en.</i>	Used with passives to indicate that the object is bidden, permitted, etc. <i>Pasaplitmo iti aso.</i> You let him beat the dog. <i>Patugaoem ida.</i> Have them sit down for a moment.
<i>Pag</i> ——— <i>en.</i>	The same as the preceding. <i>Pagbasaennac toy a libro.</i> Let me read this book. <i>Pagsuratem ni Pedro.</i> Have Peter write.
<i>Paquin</i> ——— <i>en.</i>	To place some object with reference to another. <i>Paquindayaeiyo toy a catre idiay meysa.</i> Put this bed to the east of that.

The passive verbs are not as rich in formulas as the active. As they are employed they will be noted.

NUMBER AND PERSON.

Verbs have three numbers and three persons. The numbers are the singular, the dual, and the plural. The singular denotes one person or thing. The dual includes the person addressed with the person speaking. The plural denotes two or more persons or things (excepting the two classified as dual).

The person is generally indicated by the personal pronoun attached to the subject, whether free or as a suffix. There are three pronominal forms for the first person plural, namely: the dual form already referred to, "we" inclusive of those addressed, "we" exclusive of those addressed. The declension of the personal pronouns will be found under the head of "Pronouns."

The independent forms are generally employed with verbs when emphasized. The suffixes are used when there is no especial stress laid upon the subject.

When the verb has no pronoun accompanying it as a subject it is in the third person singular. The nominative of the third person singular is employed with verbs when emphatic.

The terminal particles "*an*" and "*en*" coalesce with the pronominal suffixes "*co*," "*mo*," and "*yo*," so as to become *ac*, *cc*, *am*, *em*, *aiyo*, *eiyo*. Among some of the Ilocanos the unmodified forms *anyo*, *enyo*, are in use.

MODES AND TENSES.

By the means of incorporated particles, by independent auxiliaries (adverbs or conjunctions), or by reduplication the following modes are intelligently expressed, namely: the infinitive, the indicative, the subjunctive (to which may be added the potential of the English Grammar), the optative, the imperative, and the gerundive (answering practically to our present participle).

In the tenses one may detect the following: the present, the imperfect, the preterite (answering to the Greek "aorist" or the Spanish "definido"), and the pluperfect. These distinctions are, however, overscholastic, puzzling, and in fact unnecessary, for a competent knowledge of the structure of the language. As far as inflection goes there is absolutely none in the (so-called) copulative verb. The regular (and some of the irregular) verbs have a modification of the characteristic particle which indicates the preterite. A knowledge of the power of such auxiliary particles as occur, together with auxiliary adverbs and conjunctions, should suffice to give an intelligent grasp of the verb without burdening oneself with the traditions of Latin, Greek, and Romance grammars.

These auxiliaries are (without giving any translation or definition at present) *idi*, *intono*, *tono*, —*to*, *caano*, *no*, *ngata*, —*sa*, *no* — *coma*, *no coma no*, *nupay*, *uray*, *sapay coma ta*. These have already appeared under the head of Adverbs as "the Auxiliaries."

In addition to the use of these particles the method of expressing the infinitive, the imperative, and the gerundive (our present participle in "—ing"), needs to be known. The infinitive is the simple, unmodified form of the verb, and corresponds to the form of the third person singular of the present. The imperative is the same, with the pronominal suffix of the second person. The gerundive form is denoted by reduplicating the first syllable of the root with the succeeding consonant. The following examples will serve to illustrate:

Root,	<i>Surat.</i>	The act of writing.
Infinitive.	<i>Agsurat.</i>	To write.
Simple present.	<i>Agsurat.</i>	He writes.
Gerundive form of the present.	<i>Agsursurat.</i>	He is writing.
Preterite.	<i>Nagsurat.</i>	He wrote.
Imperative.	<i>Agsuratca.</i>	Write.

THE AUXILIARIES.

Idi means "then" and refers to time past. In such case it stands at the end of the phrase, unless some word like yesterday, morning, etc., occurs; in such case it precedes that word. It also means "when" as relating to time past, or "while." In this instance it is at the beginning of the sentence. With verbs that have a regular form for the preterite it is not called for. If it occurs it reverts to its adverbial character.

<i>Adu ti piracco idi.</i>	I used to have much money. I had plenty of money.
<i>Addaac ditoy idi calman.</i>	I was here yesterday.
<i>Idi addaca iti balayco.</i>	When you were at my house.
<i>Idi ub-ubbingcay pay.</i>	While you were yet children.
<i>Ni cabaguisco ti naquipagcuoyog caniac idi.</i>	My brother accompanied me then. (<i>Idi</i> here is simply an adverb, the preterite being indicated by the particle <i>naquipag</i> .)

Caano means "when" and relates to past time. It is used as an interrogative and is placed at the beginning of the sentence.

<i>Caano ti pinaggatangda cada-guiti taltalon?</i>	When did they buy the fields (land)?
<i>Caano ti pinangatepda toy a balay?</i>	When was this house roofed?

To. This is a suffix, which is attached to some word of the phrase. If a vowel be the terminal of that word a euphonic "n" is inserted. If this particle occurs with a pronominal suffix, it follows it. If it occurs with the subjunctive particle "*sa*" or with the adverb "*pay*" it precedes. The general meaning is futurity, but in some instances it needs to be rendered by "must," "may," "ought to," etc. The origin of this particle and that of *inton-ano*, *intono*, *tono* (all meaning "when" in the future) is probably the same.

<i>Anianto ti pagcalapta?</i>	With what shall we fish?
<i>Macadanuncayto sadi Tarlac?</i>	Will you be able to reach Tarlac?
<i>Addacanto ditoy no malem.</i>	You must be here this evening.
<i>Asinonto ti agbayad?</i>	Who is to pay?
<i>Bassitto ti pagay itoy a taoen.</i>	There promises to be a small harvest of rice this year.

Inton-ano, *intono*, *tono*, all mean the same ("when") and are simply modifications of the same concept. Probably *inton-ano* is the original form. It occurs at the beginning of the sentence. It implies futurity, but is also used with a subjunctive force, indicating a certain degree of uncertainty in the statement.

<i>Intono malem ti panagpalutoc.</i>	I will tell him to cook in the evening.
<i>Inton-ano ti panangilacom iti cabayo?</i>	When will you sell the horse?

Intono naimbag ti tiempo. When the weather is fine.
Intono adda piec a nalucmeg. Whenever the pullets are fat.

Sa. This is a suffix and indicates a degree of uncertainty. If a vowel precedes a euphonic "n" is intercalated. It is always a terminal suffix.

Addansa idiay cocina ni asauac. My wife is probably in the kitchen.
Sicansa ti casaldetanda amin. You are probably the most capable of all.
Addadansa iti ubingco. My boy may have them.

Ngata has the same meaning and power as —*sa*, but is more rarely employed. It follows the word where the uncertainty is supposed to lie.

Adda ngata iti rabao ti lamisaan. It is probably under the table.
Aoan ngata ti sarmingmo? Have you not a glass?
Asino ngata ti adda lanana? Who has any oil?

No — *coma* is used with or to denote the subjunctive. The words are always separated, the crucial or important word of the phrase intervening.

No naimbag coma nga gayyem. If you were a good (*naimbag*) friend.
No adda coma ditoy. If he were here.

No coma no. This phrase is used also with the subjunctive. Its elements are not separated.

No coma no saanda nga nacarit. If they had not been obstinate.

Nupay and *uray*, meaning the same (although, *aunque*), are used with the present subjunctive, and stand at the beginning of the sentence.

Nupay saan a natacrot. Although he is not timid.
Nupay adu daguiti nuangyo. Although you have many carabao.
Uray aoan ti piracco. Although I have no money.

Sapay coma ta is the optative particle. The name is taken from the Greek grammar, where the optative is a distinct mode expressive of strong desire, with a hint here of uncertain accomplishment. The words are not separated, and stand at the beginning of the sentence.

Sapay coma ta saan ti isu! Oh that it be not he!
Sapay coma ta adu a piracda! Oh that they might have plenty of money!
Sapay coma ta adda ditoy! Would that he were here!

DEPENDENCE OF VERBS.

A verb may be dependent on another verb or on an adjective. In such case the rules for the connectives are as follows:

1st. When the two verbs are of the same class, i. e., either active or passive, the particle *a* (or *nga*) is the connective.

Cayatco a quitaen ida. I wish to see them.
Cayatmo a daiten ti badoc? Will you mend my shirt?
Aggaguetca nga agadal. Be diligent in your studies.

2d. When the dependent verb is in the subjunctive, whether the verbs are of the same or different classes, the connective is the ligature.

- Cayacto n̄ga alaendan.* (Spanish: I want them to take it away now.
"Quiero que lo lleven ya.")
Saanco n̄ga ammo a immayda. I did not know that they had
(Spanish: "No supe que habi- come.
an venido.")

3d. When a verb of either class is dependent on any adjective, excepting those in "naca," that qualifies a noun or pronoun, the connective is the ligature.

- Nasiglatca n̄ga agsurat.* You are skilful in writing.
Bassida n̄ga agsapul. They are few to make the search.
Naruguitcayo n̄ga agluto. You are (too) dirty to do the cooking.

4th. When the adjective in "naca," or when an adjective that is used impersonally, has a passive verb dependent on it, the ligature is used as a connective.

- Nacaladladin̄git a den̄gguen.* It is saddening to hear.
Nacaquigquigtot a quitaen. It is startling to see it.

5th. When the adjective in "naca," or an adjective used impersonally, has an active verb dependent on it, the article "ti" is the connective.

- Nacaay-ayat ti agpaspasiar ditoy.* It is pleasant to walk here.
Nalaca ti agsao. It is easy to talk.

6th. When the governing verb is passive, and the dependent verb is active, the connective is *ti*.

- Cayatco ti agpaspasiar.* I like to walk.
Ammom ti agbasa? Do you know how to read?
Cayatda ti agtugao. They wish to sit down.

EXCEPTIONS: The irregular verbs *umay*, *mapan*, and *en* admit neither the article nor the ligature before a dependent verb.

- Ennac agdigus.* I am going to bathe.
Immayda naquisao caniac. They came to have a talk with me.
Incaay sapulen ti suputco. Go look for my purse.
Napanda agsapul iti root. They have gone to look for zacate.

XIII.

THE COPULATIVE VERB.

The Copulative Verb is technically that which simply connects the subject and its predicate, predicating or affirming the one of the other. In our own language and in Latin, Greek, and French (for illustration) the verb "to be," or its equivalent in the languages mentioned, serves also to indicate location, and to declare the existence of an object. Thus, we say, "God is good," "God is in heaven," "There is a God," the "is" in each instance having a different meaning. The poverty of this expression is contrasted with the richness of other languages, as in Spanish, where "ser," "estar," "tener," "hay" mark with distinctness the conditions where our verb "to be" must serve for all.

For the true copula there is no word in the Iloco. For other forms of "to be" it has the affirmative *adda* and the negatives, *aoan*, *saan*, and *di—*. These serve also to indicate absolute or temporary possession (or non-possession), just as we have in Latin "*est mihi*" (I have, there is to me), which meaning is covered by the Spanish "*tener*."

Under the head, then, of the copulative verb we shall first consider the method of expressing simple predication, and after that state the uses of "*adda*" and the negatives.

THE COPULA.

Simple predication when the subject is not emphasized, or when it has no possessive attached, is indicated by merely placing the terms together, the predicate generally preceding.

<i>Naimbag.</i>	He (she or it) is good.
<i>Natacrotcayo.</i>	You are cowardly.
<i>Nalainġ a booc daytoy.</i>	This is beautiful hair.
<i>Naimbag toy a dagum.</i>	This needle is good.
<i>Asino daytoy?</i>	Who is this person?
<i>Asinno daguidiay?</i>	Who are those people?
<i>Naimbagca nġa tao.</i>	You are a good man.

If the negative "*saan*" is used with the predicate, then the predicate invariably comes first.

<i>Saan a naalas daguiti saona.</i>	His language is not indecent.
<i>Saan a napigsa toy a cabayo?</i>	Is this not a fine horse?
<i>Saanac a ubinġ.</i>	I am not a child.

When the subject is emphatic the article "*ti*" or "*daguiti*" is used with the predicate.

<i>Daytoy ti nasayaat a papcl.</i>	This paper is fine.
<i>Deyta ti daques.</i>	That is bad.
<i>Isuda ti panġquis.</i>	They are cross-eyed.
<i>Deytoy ti nasudi a imuco.</i>	This is a valuable knife.

If the subject of the copulative verb has a possessive attached to it the article *ti* or *daguiti* is used.

<i>Nainġel ti aracmo.</i>	Your wine is strong.
<i>Naquitingġ ti sapinmo.</i>	Your pants are short.
<i>Isu dediay ti amana?</i>	Is that person his father?
<i>Dacayo ti lal-lacay toy a ili?</i>	Are you the elders of this town?
<i>Baro ti badom?</i>	Is your shirt new?

When there is a negative predication of quality, etc., the word "*saan*" or the particle "*di—*" is used. *Saan* always requires the ligature, which is never employed with *di—*.

<i>Saan a napudot toy a digo.</i>	This soup is not warm.
<i>Saan a dacquel toy lamisaan?</i>	Is not this a large table?
<i>Dinac gayyem.</i>	I am not a friend of his.
<i>Saan a nalucnenġ daguiti saba.</i>	These bananas are not fit to use (bland, soft).

When the predication contains the modifying term "a little," "somewhat," "rather," etc., the word *adda* is used as a true copula, its negation being *aoan*.

<i>Adda tul-tulenġna.</i>	He is a little deaf.
<i>Aoan ti bul-bulsecco.</i>	I am not a bit blind.

Aoan ti imbag toy a arac.
Adda tactacroida.

This wine is not at all good.
They are somewhat timid.

When the subject of the sentence is a personal pronoun and the predicate has attached to it (in our own language) a possessive, its rendering into Iloco will be found to be idiomatic and somewhat obscure. There is given at length an exhibit of the several combinations, some of which appear inexplicable. There runs through them, however, a certain degree of order. The list will be given according to the person of the subject.

FIRST PERSON, SINGULAR.

<i>Siac ti gayyemmo.</i>	<i>Gaiyemnac.</i>	I am thy friend.
<i>Siac ti gayyemna.</i>	<i>Gaiyemnac.</i>	I am his friend.
<i>Siac ti gayyemyo.</i>	<i>Gaiyemdac.</i>	I am your friend.
<i>Siac ti gayyemda.</i>	<i>Gaiyemdac.</i>	I am their friend.

PLURAL.

<i>Dacami ti gayyemmo.</i>	<i>Gayyemnacami.</i>	We are thy friends.
<i>Dacami ti gayyemna.</i>	<i>Gayyemnacami.</i>	We are his friends.
<i>Dacami ti gayyemyo.</i>	<i>Gayyemdacami.</i>	We are your friends.
<i>Dacami ti gayyemda.</i>	<i>Gayyemdacami.</i>	We are their friends.

It will not be necessary to show the first form through all the persons. The second, however, needs to be exhibited.

SECOND PERSON, SINGULAR.

<i>Gaiyemca.</i>	Thou art my friend.
<i>Gaiyemnaca.</i>	Thou art his friend.
<i>Gaiyemdaca.</i>	Thou art our friend.
<i>Gaiyemdaca.</i>	Thou art their friend.

PLURAL.

<i>Gayyemcayo.</i>	You are my friends.
<i>Gayyemnacayo.</i>	You are his friends.
<i>Gayyemdacayo.</i>	You are our friends.
<i>Gayyemdacayo.</i>	You are their friends.

THIRD PERSON, SINGULAR.

<i>Gaiyemco.</i>	He is my friend.
<i>Gaiyemmo.</i>	He is thy friend.
<i>Gaiyemna.</i>	He is his friend.
<i>Gaiyemtayo (mi, ta).</i>	He is our friend.
<i>Gayyemyo.</i>	He is your friend.
<i>Gayyemda.</i>	He is their friend.

PLURAL.

<i>Gayyemco ida.</i>	They are my friends.
<i>Gayyemmo ida.</i>	They are thy friends.
<i>Gayyemna ida.</i>	They are his friends.
<i>Gayyemtay ida.</i>	They are our friends.
<i>Gayyemyo ida.</i>	They are your friends.
<i>Gayyemda ida.</i>	They are their friends.

The use of the negatives "saan" and "di—" in simple predications is herewith given:

FIRST PERSON, SINGULAR.

<i>Saanac a gayyem.</i>	<i>Dinac gayyem.</i>	I am not thy friend.
<i>Saanac a gayyem.</i>	<i>Dinac gayyem.</i>	I am not his friend.
<i>Saandac a gayyem.</i>	<i>Didac gayyem.</i>	I am not your friend.
<i>Saandac a gayyem.</i>	<i>Didac gayyem.</i>	I am not their friend.

PLURAL.

<i>Saannacami a gayyem.</i>	<i>Dinacami gayyem.</i>	We are not thy friends.
<i>Saannatayo a gayyem.</i>	<i>Dinatayo gayyem.</i>	We are not his friends.
<i>Saandacami a gayyem.</i>	<i>Didacami gayyem.</i>	We are not your friends.
<i>Saandatayo a gayyem.</i>	<i>Didatayo gayyem.</i>	We are not their friends.

SECOND PERSON, SINGULAR.

<i>Saanca n̄ga gayyem.</i>	<i>Dica gayyem.</i>	Thou art not my friend.
<i>Saannaca n̄ga gayyem.</i>	<i>Dinaca gayyem.</i>	Thou art not his friend.
<i>Saandaca n̄ga gayyem.</i>	<i>Didaca gayyem.</i>	Thou art not our (also their) friend.

PLURAL.

<i>Saancaay a gayyem.</i>	<i>Dicay gayyem.</i>	You are not my friends.
<i>Saannacay a gayyem.</i>	<i>Dinacay gayyem.</i>	You are not his friends.
<i>Saandacay a gayyem.</i>	<i>Didacay gayyem.</i>	You are not our (also their) friends.

THIRD PERSON, SINGULAR.

<i>Saanco a gayyem.</i>	<i>Diac gayyem.</i>	He is not my friend.
<i>Saanmo a gayyem.</i>	<i>Dimo gayyem.</i>	He is not thy friend.
<i>Saanna n̄ga gayyem.</i>	<i>Dina gayyem.</i>	He is not his friend.
<i>Saantayo a gayyem.</i>	<i>Ditay gayyem.</i>	He is not our friend.
<i>Saanyo a gayyem.</i>	<i>Diyo gayyem.</i>	He is not your friend.
<i>Saanda n̄ga gayyem.</i>	<i>Dida gayyem.</i>	He is not their friend.

PLURAL.

<i>Saanco a gayyem ida.</i>	<i>Diac gayyem ida.</i>	They are not my friends.
<i>Saanmo a gayyem ida.</i>	<i>Dimo gayyem ida.</i>	They are not thy friends.
<i>Saanna n̄ga gayyem ida.</i>	<i>Dina gayyem ida.</i>	They are not his friends.
<i>Saantay a gayyem ida.</i>	<i>Ditay gayyem ida.</i>	They are not our friends.
<i>Saanyo a gayyem ida.</i>	<i>Diyo gayyem ida.</i>	They are not your friends.
<i>Saanna n̄ga gayyem ida.</i>	<i>Dida gayyem ida.</i>	They are not their friends.

ADDA AND AOAN.

These words will be considered first in their meaning of "to be." They have no use as true copulatives except in the diminutive sense already noted. The Spanish "*estar*" defines the meaning of *adda* so far as it applies to location or position. *Adda* and *aoan* are also used to denote existence and answer in such case to the Spanish "*hay*" or "*no hay*." These meanings will be considered now. They have a further use indicating possession, answering to the Spanish "*tener*." This use will be considered separately.

ADDA, FOR POSITION.

Adda is used as a connective to indicate location or position. In such case it is followed by some form of the article or by the demonstrative (whether grammatically as adjective, adverb, or preposition). The negation is "*aoan*."

<i>Adda dita ti cal-logongco?</i>	Is my hat there?
<i>Aoan ditoy.</i>	It is not here.
<i>Addansa iti rabao ti lamisaan.</i>	It is probably on the table.
<i>Addada iti canauanmo.</i>	They are on your right.
<i>Adda ditoy ti ubingco?</i>	Is my boy here?
<i>Adda idiaiy cocina.</i>	He is in the kitchen.
<i>Adda ditoy ni gayyemmo?</i>	Is your friend here?
<i>Aoan pay ditoy, adda iti simbaan.</i>	He is not here, he is at church.

ADDA, FOR EXISTENCE.

Adda is also used to indicate existence or supply, and its negation, as in the previous instance, is *aoan*. When employed in this sense *adda* does not require the article; but *aoan* always requires it, unless it be used as a solitary word in reply to a question.

<i>Adda tinapay a natanqquen?</i>	Is there any hard-bread?
<i>Aoan.</i>	There is not.
<i>Aoan ti tinapay a natanqquen.</i>	There is no hard-bread.
<i>Adda tal-lo a cauitan, quen adda innem a dumalaga.</i>	There are three roosters and six pullets.
<i>Adda digo?</i>	Is there any soup?
<i>Nupay adda, bassit nalamiis.</i>	Although there is some, it is rather (a little) cold.
<i>Adda tao itoy a balay?</i>	Is there any man in this house?

ADDA, FOR POSSESSION.

Adda is used to indicate possession, and its negation is "*aoan*." When the possession is actual the possessor is in the genitive, and the thing possessed is in the nominative. The article is not necessary in the affirmation, but is used with the negation, unless *aoan* has connected with it a pronoun or a demonstrative. *Aoan* is used alone, however, as an independent answer, meaning "He has not," etc.

<i>Adda tabacom?</i>	Have you any cigars?
<i>Adda, nqem nainqel.</i>	I have, but they are strong.
<i>Adda paltoogyo?</i>	Have you a gun?
<i>Adda paltoogmi quen adda gay-anqmi.</i>	We have a gun and a spear.
<i>Aoan ti asoda.</i>	They have no dog.
<i>Aoan ti aracmo a nasayaat.</i>	You have no good wine.

If the thing possessed is only in temporary custody of a person, belonging actually to another, then the person holding is put in the dative, the article in question being in the nominative. The sentence "Have you my knife?" would be rendered "Is my knife to you?" Indeed, throughout the use of *adda* to denote possession there persists its root meaning of "to be."

<i>Adda ti maloc quenca?</i>	Have you my hammer?
<i>Aoan ti malom caniac.</i>	I have not your hammer?
<i>Addansa iti ubingco.</i>	My boy may possibly have it.
<i>Adda toy ti cabayom? Aoan, ad-da quen Pedro.</i>	Is your horse here? No, Peter has it.
<i>Adin ti yan daguiti burnaymo? Addada iti cocinero.</i>	Where are your jars? The cook has them.

EXCEPTIONS.

When the object possessed has some qualifying adjective the word

adda is not employed; and in such cases it becomes somewhat difficult, unless shown by the context, to determine whether the idea is that of possession or whether it is only a simple predication.

Nasayaat daguiti cabayom.

You have fine horses.

Ni Pedro naimbag ti sabana.

Peter has good bananas.

Daques ti tinapaymo.

You have bad bread.

When the idea contained in "*tener*" and also in "*hay*," ordinarily expressed by *adda*, has associated with it an expression of quantity or number, as the adjectives *adu* or *bassit*, this adjective with *ti* serves, the *adda* not being used.

Adu ti nuanḡyo?

Have you many carabaos?

Adu ti pagay ditoy a ili?

Is there much rice in this town?

Bassit ti pagay ditoy.

There is little rice here.

Adu nḡata ti ican.

Perhaps there are many fish.

XIV.

IRREGULAR VERBS.

Among the irregular verbs the one already treated (*adda*) may be classed. A regular verb is one whose root needs the aid of certain verbal particles in order to be used as a verb. An irregular verb is one that does not necessarily need such aid, but may be used independently. It may, however, be employed with one or another verbal particle, in which case it becomes regular.

There are discussed under this head the following: *Cona* (to say), *Cano* (it is said, they say that), *Ammo* (to know), *Cayat* (to desire), *Ited* (to give), *En* or *In* (to go), *Ay* (to come).

CONA.

The preterite of this verb is *quinona*. It is used in quoting what a person says. It is classed as a passive verb, so having its subject in the genitive.

This verb is also used in combination with certain verbal particles, and becomes a regular verb then, either active or passive as the particle may determine.

It is combined with the active particle *ag*—, meaning "to say." It is combined with the passive particle —*en* when it assimilates the verb next to be considered (*Cano*). It takes the passive particle *i*— when it has the meaning of repeating some physical action, gesture, or motion. It has also a peculiar particle (passive) *pacpa*, which gives the meaning of speaking jestingly. The word *cona* besides its more general meaning "to say" is sometimes used to mean "believe, think."

Pacpaconac.

I am speaking in jest.

Cumagat toy a aso?

Does this dog bite? They say

"cumagat" conaenda.

"it does not bite."

"Cayatco coma ti agdidus" conana.

He says "I would like to bathe."

Cona ni Jesucristo iti evangelio

Jesus Christ says in the gospel

"Tumacderca quet alaem ti

"Arise, take up thy bed (blan-

ulesmo quet inca idiay balay-

ket) and go to thy house."

mo."

"Aoaan" quinona ti ubinḡ.

The boy said that he was not in.

"Umayacto" quinona ti baba-i.

The woman said that she would

Conac no sica daydi.

come ("I will come.")

I believe that you are that (kind

of a man).

Asia ti agcona ti ubing? †
Iconam daguiti ramramaymo.

What does the boy say?
Place your fingers in this position. (As I show you, as might be said by a music-teacher to his pupil.)

CANO.

Cano is an impersonal verb meaning "it is said," "They say," etc. It is classed as passive. If it occurs with *cona*, meaning with it "They say that he says," it follows that verb. Sometimes the "o" is syncope. *Cano* may take one of the verbal particles *en* or *i* (passive), becoming then a regular verb. Either of these gives the meaning of "regard, account, heed," etc.

Adda can ni Señor Obispo. They say that the Lord Bishop is here.
Adda ditoy ni apom? Adda canon. Is your master here? They say that he is.
Nanruguida nãa nagsagaden? Nanruguida canon. Have they begun to clean yet? They say that they already begun.
Aoan ti piracna agcano. He says that he has no money.
Dina cancanoen ti sao ti apona. He pays no attention to his master's words.
Dina incancono daguiti aramidna. He pays no heed to his work.

AMMO.

Ammo is passive. It is also used regularly in combination with the particles (passive) — *en* or *maca*, meaning in the first case "to study to learn," in the other "to be careful."

Ammocn. To try to learn that of which one has been ignorant.
Diac ammo no asino deydiay a nagcona. I do not know what he said.
Ania ti ammoc? What do I know?
Saanco nãa ammo. I don't know.
Aoan ti ammoc. I know nothing.
Ammoyo nãata no asin ti arien daguiti Franceses? Do you know, perchance, who is king of the French?
Saanmi nãa ammo, aoansa ti naganna. We do not know, possibly he has no name.
Sica ti macaammo! Take care!
Isuda ti macaammo. They understand.
Saan, siac ti macaammo. No, I am the one responsible.

CAYAT.

Cayat is an irregular verb signifying will or desire, the latter rather than the former. It is a passive verb. It admits of reduplication, being followed by the conjunction *nãem*; in such case the meaning is "to prefer."

Cayatco ti saom. I desire your word (i. e., I am willing to accept your word).
Apo no cayatmo mabalinac a dalusan. Master, if thou wilt thou canst make me clean.
Cayatmo nãarud nãa incami quet, etc.? Do you wish then that we go and, etc.?

Caycaytco ti mapan sadi Zamboanga nãem sadi Aparri. I would rather go to Zamboanga than to Aparri.

ITED.

Ited is a passive verb meaning "to give." It may take the passive particles —*en* or —*an*, in which cases it is syncopated, losing the "e." It also takes the transitive particle *manã*, when it becomes accordingly an active verb.

<i>Ited (or) itden.</i>	To give.
<i>Aoan ti itedco quenca.</i>	I have nothing to give you.
<i>Initdandac iti bassit a sida.</i>	They gave me a little meat.
<i>No adda daoatenyonto quen Ama iti naganco itdennanto cada-cayo.</i>	Whatsoever ye shall ask the Father in my name he will give it unto you.
<i>Manãtedac cadacayo iti dacquel panaguiamanco agsipud iti nasaguday a naquemyo.</i>	I give you many thanks for your kind intentions.
<i>Asin ti nanãted cadacuada?</i>	Who gave it to them?

AY.

Ay and the verbal form *mapan* are not in construction (etymological) irregular. But *mapan* (*pan* with the verbal *ma*) will appear as the origin of the preterite of *en* (to go); and in its syntactical relations, as will be seen, *ay* is irregular; so it has been thought well to introduce it especially here.

Ay means "to come." It is used with the active verbal particle *um*, whose preterite is *imm*. When the verbs *umay*, *mapan*, and *en* have another verb dependent upon them, they do not admit either the article nor the particle as a connective.

When *umay* and *mapan* (preterite *napan*) govern a passive verb their own subjects are put in the genitive. This peculiarity seems to authorize the placing of these among the irregular verbs.

<i>Immayna inala ti palanãca.</i>	He came to take the chair.
<i>Immayda naquisao caniac.</i>	They came to talk with me.
<i>Asin ti umay?</i>	Who is coming?
<i>Umayen.</i>	He is coming now.
<i>Umay daguiti pulongã tapno aoit-enda daguitoy a burnay.</i>	Let the <i>polistas</i> (men who render a certain yearly tale of work to the government) come and take away these jars.
<i>Umaiyo quitaen ti reloSCO?</i>	Have you come to see my watch?
<i>Immaymi quinita idi calman.</i>	We came to see it yesterday.

EN AND MAPAN.

The verb *en* is closely associated with *mapan*. *En* is an irregular active verb, meaning "to go," and is used only in the first and second persons and in the three numbers of the present and future. The third persons of the present and future, and the preterite entire, these are taken from the regular verb *mapan*. The root of *mapan* is *pan*, and to find it, as well as almost all verbs in the dictionary, it is necessary to go to the root. While *mapan* is a regular verb in construction its syntax is irregular, as has been already shown.

Whenever the verb "to go" should be in the preterite (expressed) it retains its present form if it have another verb dependent upon it, and that assumes the preterite form. If, however, this verb as a preterite has no other verb dependent on it, then "*napan*" is employed.

When the subject of the present (or future) is "I," then the "n" is doubled, as "innac," "ennacto."

This word is spelled "en" or "in," there being little distinction between the vowels "e" and "i" in the Iloco.

If there be another verb dependent on *in* or *mapan* the article or the ligature is not permissible as a connective.

If *mapan* have a verb in the passive dependent on it, the subject is in the genitive and not in the nominative as it should be otherwise.

To express the idea of going for the purpose of buying (in a general sense) some form of the verb *en* is employed, having an active verb in "*manġ*, *mam* or *man*" dependent upon it, whose root is the thing to be purchased. Thus, to say "Go, buy a cow (or) Buy cattle," the Iloco would be "*Inca mamaca*." (*Inca mam-baca*, the *b* being elided after the particle *mam* by rule.)

Incam nanġapas.

We have come to buy cotton (*capas*). In this sentence note the elision of *c* after *nanġ*, also the use of the present tense in *incam*, the preterite being indicated by the particle *nanġ*.

Inta idiay balay ni gayyemta.
Innacpay agsucat.

Let us go to our friend's house. I am going to change my clothes first.

Ennac aguiddan.

I am going to pray.

Napan nagsacdu.

He has gone to draw water.

Incay nagdigus?

Did you go to bathe?

Incayon.

Go right off.

Mapanda agsapul iti asin.

They are gone to get some salt.

Ennac pasucatan toy a danum.

I am going to change the water.

Incay tilioen ti cabayo.

Go catch the horse.

Napanco sinapul ti nuanġco.

I went to look for my carabao.

XV.

ACTIVE VERBS.

AG.

The particle *ag* is of very common use in the Iloco. It is combined with a great variety of words, not merely names of action, but also with a number of nouns of different classes. Indeed this peculiarity of verbal particles coalescing with all classes of words to form verbs is characteristic of Malaysian languages.

The same word that may combine with this particle may also be used with many other of the particles, whether active or passive.

The meaning of the simple verb in *ag* is generally of action not determined or limited by an object. As modified in the formulas an object is sometimes present.

We give below the simple form of the verb, using *surat* (the act of writing), as the base; this to be followed by the formulas.

Infinitive,	<i>Agsurat.</i>	To write.
Gerundive,	<i>Agsursurat.</i>	Writing.
Imperative,	<i>Agsuratca.</i>	Write.
Present (simple),	<i>Agsurat.</i>	He writes.
Present (continuous),	<i>Agsursurat.</i>	He is writing.
Imperfect,	<i>Idi agsursurat.</i>	When he was writing.
Preterite,	<i>Nagsurat.</i>	He wrote.

FORMULAS.

Class.	Present.	Preterite.
Instrument,	<i>Pagsurat.</i>	<i>Pinagsurat.</i>
Place,	<i>Pagsuratan.</i>	<i>Nagsuratan.</i>
Command,	<i>Pagsuraten.</i>	<i>Pinagsurat.</i>
Time,	<i>Panagsurat.</i>	<i>Pinagsurat.</i>
Verbal,	<i>Managsurat.</i>	

The changes occurring when the personal pronouns *co*, *mo* or *yo* are followed by the terminals *an* or *en* have been already given.

The gerundive is used as an adjective, also to indicate action continuous in the present or in the past (present and imperfect); it is also used oftentimes when the subject consists of more than two individuals. The infinitive is used with its proper connective (*ti* or the ligature) when dependent on an adjective or on a verb. The general laws for modes and tenses apply throughout to the verbs. It is to be noted that the auxiliaries *to* and *sa* prefer to attach themselves to the subject pronoun or to the negative, when these occur.

<i>Nagaguetca n̄ga agdait.</i>	You are diligent in sewing (literally "to sew").
<i>Narigat ti agsurat.</i>	It is difficult to write.
<i>Nagpacada n̄ga agsan̄gsan̄git.</i>	He gave them "good-bye" weeping.
<i>Idi agbasbasaca agsursuratac.</i>	While you were reading I was writing.
<i>Agsublican.</i>	Just come up (come up now).
<i>Agpunascayto cadaguiti pin̄gan?</i>	Will you wash the dishes?
<i>Agbasbasacami no dadduma.</i>	Sometimes we (more than two in subject) read.
<i>Agcatauaca man?</i>	Why do you laugh?
<i>Asin ti agluto iti can̄n?</i>	Who is cooking (cooks) the meal?
<i>Ni cabsatco ti agluto.</i>	My brother cooks.

FORMULAS ILLUSTRATED.

The formula of Instrument is employed when that with which the action is accomplished is referred to, whether by question or by answer. It demands often to be translated by a noun indicating some instrument, though in the Iloco the word is truly a verb. The particle for the present is *pag*, and for the preterite it is *pinag*. The subject is in the genitive and the object is in the accusative.

<i>Agursuratac, n̄gem daques ti pag-suratco.</i>	I am writing, but my pen (the thing with which I write) is bad.
<i>Daytoy ti pagpunasmo daguiti pin̄gan.</i>	Clean the dishes with this.
<i>Ania ti pinagatepda iti simbaan?</i>	With what did they roof the church?
<i>Ania ti pinagdaitmo iti badom?</i>	With what did you sew your shirt?

The formula of Place includes also the cause and the person affected by the action. For the present the particle *pag* is prefixed, and the particle *an* is used as a suffix. The preterite has *nag* for a prefix and *an* for a suffix. Where the cause appears, even in a subsidiary clause, this formula is employed. The subject is in the genitive and the object is in the accusative. When a personal pronoun is the

subject and another personal pronoun the object, the forms given under the copulative verb will show the proper rendering.

<i>Sadin ti pagpasiaraiyo?</i>	Where are you walking?
<i>Iti iguid ti baybay ti pagpasparanmi.</i>	We were walking along the seashore.
<i>Adin ti pagurayanda caniac?</i>	Where are they awaiting me?
<i>Ditoy ti nagur-urayanda quenca</i>	They are waiting for you here.
<i>Pagsuratac, ta gayyemco unay.</i>	I write to him, because he is a very dear friend.
<i>Ti paguimbagan toy a arac, ta nadalus.</i>	This wine is good because it is clear.
<i>Iti pagsangitanmi ta nagpacadan.</i>	We are crying because he has just gone.

The formula of Command shows the commanding of some one to perform the action indicated by the root. For the present the prefix is *pag* and the suffix *en*. For the preterite the prefix is *pinag*. In this case the occurrence of personal pronouns as subject and object requires the same idiomatic treatment as was shown in treating of the copulative verb. As in the previous formulas the subject of the verb is in the genitive, the object of the action is in the accusative. A distinction must be made between the object of the action and the person commanded, which is not the object of the verb.

<i>Asin to pagaramidem cadaguiti baddadom?</i>	Whom did you order to make the shirts?
<i>No como no ti ubinḡco ti pinagaramidmo nasaysayaatda coma.</i>	If my boy had been ordered to make them they would have looked better.
<i>Asin ti pagsagadeiyo iti silid?</i>	Who was ordered (whom did you order) to sweep the room?
<i>Ania, pagtugaoennac?</i>	What, do you order me to sit down?
<i>Pagbasaenca quetdi.</i>	Rather (do I order) you to read.
<i>Pagpacadaencamin.</i>	They command us to go now.
<i>Saandacam a paguiddaen?</i>	Do you order us to retire (go to bed)?
<i>Saanyo a paglutuen ida?</i>	Do you order them to cook?
<i>Pagsapulenda ida iti suca.</i>	They b'd them go and get some vinegar.

These last six examples need a special explication. It would appear that the objects of the verbs in all (i. e., the personal pronoun objects) are in the nominative in every case, and that these instances conform exactly with the rule of the passive "that the object be in the nominative." But it is necessary to distinguish between the direct object of the verb and the object of the formula of command. In the last example only is there a direct object (*iti suca*), and that is in the accusative as it should be. In the other instances there is no direct object to the verb, they being either intransitive, as "sit down," "go to bed," "leave, retire": or they are used intransitively, as "read" and "cook." The person commanded is in each, as it is in all cases under this formula, in the nominative, and the literal meaning of a sentence would be e. g.: "They command that we go," etc. It will be noted also that, when the person commanded is of the third person plural, the nominative form "*ida*" is always used.

The formula of time also includes the manner of performing the action indicated by the root. For the present *panang* or *panag* is pre-

fixed, for the preterite the prefix is *pinag* or *pinang*. The sentences where this formula is employed to denote time must, if interrogative, be prefaced by some adverbial word or phrase of time (*caano*, *intonano*, *ania nga horas*, etc.). If the sentence be declarative some expression of time must be employed.

<i>Inton-ano ti panangilacom iti cabayo?</i>	When will you sell the horse?
<i>Caano ti pinaggatanгда cadaguiti taltalon?</i>	When did they purchase the fields?
<i>Ania nga horas ti panagriingmo?</i>	At what hour do you get up?
<i>Caano ti pinagpunasda cadaguiti pinanggan?</i>	When did they wash the dishes?
<i>Idi calman ti pinagpunasda.</i>	They washed them yesterday.
<i>Intono bigat ti panagpasiarta?</i>	Shall we go walking tomorrow?

To indicate the manner of the action this formula requires in interrogations some word like "how," "in what manner," etc., while in declarative sentences there must appear some adverb of manner, or some adjective used adverbially, to qualify the action denoted by the root.

<i>Naimbag unay ti panagsurat yo.</i>	You write very well.
<i>Naalas unay ti pinagsaona.</i>	He spoke very ugly.
<i>Nalaca ti pinaggatanгда iti cabayo.</i>	They bought the horse very cheap.
<i>Casano ti panagbasa ti anacmo?</i>	How does your child read?
<i>Casano ti pinaglibasna?</i>	How did he (manage to) escape?

The same rules as to the subject and true object of the verb hold here as in the previous formulas.

The verbal indicates that the subject frequently does, does to excess, is accustomed to, or likes to, perform the action of the root. The particle is *manag* prefixed. The subject is in the nominative.

<i>Managsaoca.</i>	You are a great talker.
<i>Managpaspasiarcayo.</i>	You are fond of walking.
<i>Daguiti managatep.</i>	The roofers.
<i>Daguiti managdait.</i>	The sewers (used to sewing).

OTHER USES OF AG.

The particle *ag* is prefixed to certain concrete nouns, giving them a peculiar and limited verbal meaning, as for example: to catch fish, to plow, to have the fever, to play the part of Hamlet (*aghamletac* would be correct), to don a garment, to indicate mutual relationship, to be equipped with.

AG FOR SEEKING, HUNTING.

To gather or to seek the fruits of the earth or of trees, or to fish for denizens of the sea and fresh water, is expressed by the use of *ag* and the thing sought.

<i>Napan nagnatenг ti ubingco.</i>	My boy has gone for greens.
<i>Incam agrasa.</i>	We are going crabbing.
<i>Inta agbayyabas idiy baquir.</i>	We are going into the woods to get some guavas.
<i>Agsiruelastanto met.</i>	Let us hunt also for cherries.
<i>Napancay nagbisucol?</i>	Did you look for snails?

<i>Aguy-uyongca.</i>	You play the part of fool (clown).
<i>Agbaba-iacto.</i>	I will take the part of a woman.
<i>Addanto comedia? Oen, agsag-sagana daguitinto agcomedia.</i>	Will there be a play? Yes, and they are arranging the parts for the players.
<i>Asinonto ti baba-i nãa agar-ari?</i>	What woman will take the part of queen?
<i>Asinonto ti lalaqui nãa agar-ari.</i>	Who will be the king?

AG FOR MUTUAL RELATIONSHIP.

To express the relationship of two or more individuals to each other *ag* is prefixed to the word expressive of relationship. If this should be of a father or mother towards the children, the particle would be prefixed to the word for father or mother, etc., the other relationship being implied; it not being possible from the bare sentence to tell the sex of the one implied. If there be more than two, the first syllable of the noun is reduplicated.

<i>Agamada.</i>	They are father and son (child).
<i>Aguinada.</i>	They are mother and child.
<i>Agapoda.</i>	They are grandfather and grandchild.
<i>Agasauada.</i>	They are husband and wife.
<i>Agcasinsincami.</i>	We are cousins.
<i>Agaamada.</i>	They are (the) father and his sons.
<i>Aguinacami.</i>	We are mother and children.

AG OR AGTAGUI FOR EQUIPMENT.

To take along with one some defensive or offensive weapon is expressed by prefixing *ag* or *agtagui* to the word denoting the weapon.

<i>No coma no inca idia y bantay, ag paltoogca (or agtaguipalttoogca).</i>	If you should go to the mountains take a gun with you.
<i>Agbunengacon.</i>	I carry a bolo now.
<i>Agtaguigayanã pay ida.</i>	They also carried (were armed with) spears.
<i>Ania ti pagtaguibunengãam?</i>	Why do you carry a bolo? (Notice that the formulas are the same as with <i>ag</i> .)
<i>Caano ti pinagtaguigayanãda?</i>	When were they armed with spears?

Closely associated, at least in form, with *ag* are several particles into which *ag* enters as a component part. It has been thought well to place these several particles under this present chapter. One of them "*agpa*" is connected, not only in form, but also etymologically with *ag*.

AGSIN.

The particle *agsin* is intimately connected with *ag*, inasmuch as with certain modifications *ag* may take its place. The use of this particle is to denote reciprocity of action, and it also serves to express emulation or rivalry. For reciprocity of action either *agsin* is prefixed, the first syllable of the root being reduplicated; or *ag* simply is prefixed to the entire root reduplicated; or, if the root end in a vowel, the root is reduplicated with "*n*" intercalated; or after the initial consonant

of the root "inn" is inserted, *ag* prefixed, while the root is not reduplicated. These are illustrated with "tulung" and "sao."

1st.	<i>Tulung̃.</i>	<i>Agsintutulung̃.</i>
2d.	<i>Tulung̃.</i>	<i>Agtulung̃tulung̃.</i>
3d.	<i>Sao.</i>	<i>Agsaonsao.</i>
4th.	<i>Tulung̃.</i>	<i>Agtinnulung̃.</i>

Agsincacaasida. They have compassion on each other.

Agsinquiquitada. They look at each other.

Agtulung̃tulung̃da. They aid each other.

Agsintutulung̃da n̄ga dua. The two help each other.

Nagtung̃patung̃pada. They had a boxing bout.

Agsusicsusida. They are wrangling (disputing).

Agasinasida. They have compassion on each other. (Here the syncopation of "caasi" should be noted. I have not been able to discover any set rule for the many syncopations that occur in this language. Often it is easy to recover the root. Here it would be somewhat difficult.)

Agqitanquitada. They are looking at each other.

Agsaonsaoda. They are conversing.

Agtinnulung̃da. They help each other.

Agtinnun̄pada. They are boxing.

Agsinnusida. They are wrangling.

To denote rivalry or emulation between two or more the particle *agsin* is prefixed and the first syllable of the root is reduplicated; or the particle "inn" may be inserted after the first consonant of the root, and the root itself is reduplicated, provided that more than two individuals are spoken of.

Agsin̄pipigsa da Juan quen Pedro. John and Peter are rivals in courage (emulate each other).

Agsinsisiribda. They are competitors in learning.

Agsinsisiglatda. They contest with each other in (feats of) agility.

Aglinnain̄da. The two are rival belles.

Agpinnigsapigsada daguit tal-lo. The three are rivals in valor.

Aglinnucmeglucmegda. They are competitors as to which is the heaviest (fattest).

AGUIN.

Aguin is used to express the pretending the performance of some act, or of some state or condition. It closely approaches *ag* in "playing a part." While in the previous case, where *ag* was used with "inn" a consonant interposing, here the particle is a whole, the "u" being a phonetic intercalation. Thus, "ag—inn" or "aguin." When used, the first syllable of the root is reduplicated.

<i>Aguintuturoga.</i>	You are pretending to be asleep.
<i>Aguin̄pipilayda.</i>	They pretend to be lame.
<i>Naguin̄papanao.</i>	He made as if he were going.
<i>Aguin̄babasacayo.</i>	Make believe that you are reading.

<i>Naguinsusuratda.</i>	They pretended to be writing.
<i>Ania ti paguinsasanġitaiyo?</i>	Why are you making believe to cry?

AGA OR PAGA.

One or other of these particles is used to signify the part of the body to which something reaches, as water in fording a stream, depth of mud, length of a garment, etc. In such case the part of the body which marks the limit is the root of the verb. If *aga* (or *paga*) is followed by a vowel a euphonic "t" is intercalated.

<i>Adalem ti carayan? Agasiquet idi calman</i> (or <i>pagasiquet</i> , etc.)	Is the river deep? Yesterday it reached to the waist.
<i>Dinsa agapinġil.</i>	Perhaps it did not come to the ankles.
<i>Agpayso a pagatumenġ?</i>	Is it sure that it came to the knees?
<i>Agatenġnġed.</i>	To the neck rather.
<i>Atiddag daguiti ima ti badom; agaramayda.</i>	Your shirt-sleeves are long; they come down to your fingers.
<i>Agasicoda laenġ.</i>	They only reach to the elbows.

The particle *aga* is also used to indicate that some person or thing smells of something. In this use if the root, which is that from which the odor emanates, begins with a vowel the euphonic "t" is not intercalated.

<i>Agachocolateca.</i>	You smell of chocolate.
<i>Agamamaca met.</i>	And you smell of soup.
<i>Agarac ditoy.</i>	It smells of wine here.
<i>Agalasonada.</i>	They smell of onions.

AGCA OR AGCACA.

To show that two or more individuals possess the same moral or physical qualities, or that they resemble one another in some respect or condition, the particle *agca*, or, if there are three or more, the particle *agcaca* is used with the word showing the point of resemblance as a root. Sometimes the particle *an* is attached to the root.

<i>Agcarupa daguitoyna dua.</i>	These two resemble each other in features.
<i>Agcaingelda.</i>	They are equal in strength.
<i>Agcaaroba ti balay da Juan quen Pedro.</i>	John's and Peter's houses are adjacent.
<i>Agcaamacami, nġem sabali ni inac, quet sabali ti inana.</i>	We have the same father, but different mothers.

If there are three or more individuals the particle *agcaca* is used. Sometimes the particle *an* is appended to the word denoting the point of likeness, but its use is optional, and it does not seem to affect the meaning.

<i>Agcacapin-ano cayo?</i>	In what grade are you?
<i>Agcacasucubcami nġa uppat.</i>	We four are relations.
<i>Agcacaadalancami.</i>	We are schoolmates.
<i>Agcacaadalcami.</i>	We are schoolmates.
<i>Agcacalugananda amin.</i>	They are all fellow voyagers (shipmates.)

AGPA.

The particle *agpa* is used mainly to indicate the ordering of an action. The distinction must be noticed between the formula of command and commanding the action of the verb. The latter is simply a formula; the former is subject to modification through all the formulas, corresponding exactly to *ag*, with the addition of the syllable *pa*. The formulas are given below:

<i>Class.</i>	<i>Present.</i>	<i>Preterite.</i>
Simple form,	<i>Agpasurat.</i>	<i>Nagpasurat.</i>
Instrument,	<i>Pagpasurat.</i>	<i>Pinagpasurat.</i>
Cause,	<i>Pagpasuratan.</i>	<i>Nagpasuratan.</i>
Command,	<i>Pagpasuraten.</i>	<i>Pinagpasurat.</i>
Time,	<i>Panagpasurat.</i>	<i>Pinagpasurat.</i>
Verbal,	<i>Managpasurat.</i>	
<i>Managpaaramidac.</i>		I am the foreman.
<i>Agpapunasac cadaguili pinḡgan.</i>		I order the dishes washed.
<i>Pagpunasenca cadaguili pinḡgan.</i>		I order you to wash the dishes.
<i>Agpasuratcayo.</i>		You have them write.
<i>Pagpabasaec ti ubinḡco.</i>		I told my boy to have them read.
<i>Ania ti pinagpadaitmo?</i>		With what did you order the sewing done?
<i>Ania ti pagpasagadayyo?</i>		Why did you order the place swept?

Agpa has some special uses, as will be found to be the case with nearly all the verbal particles. It gives the meaning of going in a certain direction, commanding oneself.

<i>Nagpaabagatan ni amamon?</i>	Has your father already gone to the South?
<i>Agpalaudac coma.</i>	I should like to go West.
<i>Agpaditoyta man. gayyem.</i>	Friend, let us go this way.
<i>Agpaidiaycayo.</i>	Go (you) yonder.

The expressions "Does it seem to you," "Do you think," etc., with negations are also expressed by this particle.

<i>Ania, dica agpadenḡnḡgeg caniac?</i>	What, do you think that I have no ears (can't hear)?
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APAG.

This particle is used to express the idea of recentness, or of having been recently accomplished or done.

<i>Apagluto.</i>	Recently cooked.
<i>Apagcasar.</i>	Just married.
<i>Apaganacac.</i>	I have just given birth to a child.
<i>Apagitlog.</i>	A fresh-laid egg.

PAG.

This particle prefixed to a word whose first syllable is reduplicated indicates the use to which the thing is put.

<i>Pagtutudo toy a payonḡ.</i>	This umbrella is to use when it rains.
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XVI.

MANG.

The active particle *manġ* is used primarily and principally to make the active transitive verb. The phonetic principles of the language do not permit the use of "nġ" before certain consonants, to be specified presently. In such cases either *mam* is used or *man*. The grammatical significance of the three forms is the same. The formulas of *manġ* are herewith given, the elementary form being placed first. The root employed is "*alad*," to fence.

FORMULAS.

<i>Class.</i>	<i>Present.</i>	<i>Preterite.</i>
Elementary,	<i>Manġalad.</i>	<i>Nanġalad.</i>
Instrument,	<i>Panġalad.</i>	<i>Pinanġalad.</i>
Place,	<i>Panġaladan.</i>	<i>Nanġaladan.</i>
Command,	<i>Panġaladen.</i>	<i>Pinanġalad.</i>
Time,	<i>Pananġalad.</i>	<i>Pinanġalad.</i>
Verbal,	<i>Mananġalad.</i>	

EXAMPLES.

ELEMENTARY.

<i>Manġalaca iti maysa nġa palanġ-</i> <i>ca.</i>	Bring a chair.
<i>Siac ti manġagas quencuana.</i>	I (will) cure him.
<i>Manġlacoda iti lana.</i>	They sell oil.
<i>Manġinanamaac iti naimbag a</i> <i>naquemmo.</i>	I trust in your good will.
<i>Asinonto to manġeddep iti silao?</i>	Who will put out the light?
<i>Asin ti nanġlaco cadaguiti pamu-</i> <i>sian?</i>	Who sold the hens?
<i>Asin ti nanġalad la huerta?</i>	Who fenced the garden?
<i>Siac ti nanġaramid idi calman.</i>	I did it yesterday.

INSTRUMENT.

<i>Ania ti panġatepda iti simbaan?</i>	With what are they roofing the church?
<i>Ania ti panġiddepyo iti apuy?</i>	With what do you extinguish the fire?
<i>Ania ti panġsatsat iti badom?</i>	With what are they ripping your shirt?
<i>Ania ti pinanġaramidyo iti nasa-</i> <i>mit?</i>	With what did you make the candy?

PLACE.

<i>Sadin ti nanġalaam iti apug?</i>	From what place did you bring the lime?
<i>Adin ti panġlacuanda cadaguiti</i> <i>mangā?</i>	Where do they sell mangoes?
<i>Ania ti panġatepda daytoy?</i>	Why are they fixing this roof?
<i>Asin ti panġinanamaaiyo iti ba-</i> <i>danġ?</i>	From whom do you expect aid?
<i>Asin ti panġgatanġam iti arac?</i>	For whom are you buying wine?
<i>Asin ti nanġgatanġanda iti cabayo</i> <i>a nanġisit?</i>	For whom did they buy the black horse?

While Narro in his appendix gives a formula for the person commanded, the use in this case seems to revert back to the particle "ag." It is to be remembered that the same root may be used with one and another particle, active or passive. There are no fixed conjugations as in Latin, Greek, Hebrew, or in the Romance and other modern European languages. The person commanded is of course a direct object and "ag" serves to express the idea fully.

TIME.

<i>Caano ti pinangalam iti gatas?</i>	When did you bring the milk?
<i>Idi calman ti pinangalac iti gatas.</i>	I brought the milk yesterday.
<i>Nalaca ti panangala iti darat.</i>	It is easy to haul sand.
<i>Naimbag ti pinangaladda iti lahuerta.</i>	They made a good fence about the garden.
<i>Inton-ano ti panangyegda cadaguiti manoc?</i>	When will they bring the chickens?
<i>Ita ti panangyegda cadaguiti itlog.</i>	They are bringing the eggs now.

VERBALS.

<i>Daguiti mananglaco.</i>	The sellers (merchants).
<i>Daguiti mananggatanġ.</i>	The buyers.
<i>Daguiti manangluto.</i>	The cooks.
<i>Daguiti manangatep iti balayco.</i>	Those who are roofing my house.

For the gerundive form, when the root is a monosyllable, or becomes monosyllabic by the syncopation of its initial vowel or syllable, the particle *manġ* itself is reduplicated instead of the root.

Canen or *can*, food.

Manġmanġando. They are eating. Here the *can* loses its "c" after "nġ" leaving only "an," and the root in such case becomes difficult to discover. Experience will teach one how to seek for the elements that are lacking.

Ited, a gift.

Manġmanġtedda. They are giving.

Tegged, day-labor.

Manġmanġgedda. They are working by the day.

When the particle *manġ* occurs before an initial "c" or "qu" this letter is suppressed, and the "nġ" is often reduplicated, even when there is no emphatic or frequentative use.

<i>No adda manġnġaasi</i> (from <i>caasi</i>) <i>caniac</i> .	If any one takes pity on me.
<i>Asin ti nanġasar</i> (from <i>casar</i>) <i>cadacuada?</i>	Who married them?
<i>Asin ti nanġisquis</i> (from <i>quisquis</i>) <i>cadacayo?</i>	Who brushed you?
<i>Mananġnġaasida unay.</i>	They are very compassionate.
<i>Asin ti manġnġumit cadaguiti cucuam?</i>	Who looks after your property?
<i>Ania ti dina nanġomfesaran quenca?</i>	Why did he not hear you confess?

This particle has its special applications. But inasmuch as what is true of *manġ* is equally true of *mam* and *man*, the difference in the use of the particle being only in obedience to phonetic laws, their

consideration will be deferred until the other two particles shall have been given.

MAM.

When the root begins with "b" or "p," this letter is suppressed and *mang* becomes *mam*. The formulas are herewith given, omitting that of the person commanded. The root will be *patit*, to strike.

FORMULAS.

<i>Class.</i>	<i>Present.</i>	<i>Preterite.</i>
Elementary,	<i>Mamatit.</i>	<i>Namatit.</i>
Instrument,	<i>Pamatit.</i>	<i>Pinamatit.</i>
Place,	<i>Pamatitanda.</i>	<i>Namatitanda.</i>
Time,	<i>Pammatit.</i>	<i>Pinamatit.</i>
Verbal,	<i>Mammatit.</i>	

EXAMPLES.

ELEMENTARY.

<i>Asin ti mamatit iti campana?</i>	Who is ringing the bell?
<i>Asin ti namarsua iti lubong?</i>	Who created the world?
<i>Mamatica cadaguiti saoc?</i>	Do you believe my words?
<i>Isu ti namalubos quenca?</i>	Did he give you permission?
<i>Sica ti namasia quencuana.</i>	You have conquered him.
<i>Asin ti namisbis cadaguiti lasona?</i>	Who watered the onions?

INSTRUMENT.

<i>Iti botoboto ti pamatitda iti campana.</i>	They strike the bell with the clapper.
<i>Ania ti pinamisim iti tinapay?</i>	With what did they cut the bread?
<i>Ania ti pamariquesda?</i>	With what do they gird themselves?
<i>Daytoy ti pamariquesco.</i>	I gird myself with this.

PLACE.

<i>Ni Señor Obispo ti pamatitanda iti campana.</i>	They are ringing the bell for the Bishop.
<i>Ania ti pamautanda iti ubing?</i>	Why are they whipping the boy?
<i>Adin ti namasiaanda quencuana?</i>	Where did they overcome him?
<i>Adin ti pamisiayo iti tinapay?</i>	Where do you distribute the bread?

TIME.

<i>Idi calman ti pinamatitda iti campana.</i>	They rang the bell yesterday.
<i>Inton-ano ti pammasibugda cadaguiti lasona?</i>	When are they going to water the onions?
<i>Intono bigat isunto ti pammaotco quenca.</i>	To-morrow I shall give you a whipping.

VERBALS.

<i>Daguiti mammati.</i>	The believers.
<i>Iti mammasia.</i>	The victor.
<i>Iti mammaot cadaguiti ub-ubbing.</i>	The one who beats the children.
<i>Iti mammarsua.</i>	The Creator.

MAN.

When the root begins with "d," "s," or "t," such letter is dropped after *manġ*, and the particle itself is converted into *man*. The formulas are given with "dait," to sew; the formula of the person commanded being absent.

FORMULAS.

<i>Class.</i>	<i>Present.</i>	<i>Preterite.</i>
Elementary,	<i>Manait.</i>	<i>Nanait.</i>
Instrument,	<i>Panait.</i>	<i>Pinanait.</i>
Place,	<i>Panaitan.</i>	<i>Nanaitan.</i>
Time,	<i>Pannait.</i>	<i>Pinanait.</i>
Verbal,	<i>Mannait.</i>	

EXAMPLES.

ELEMENTARY.

<i>Sica ti manalus (from dalus) cadaguiti pinggan?</i>	Are you washing the dishes?
<i>Siac ti nanait cadaguiti mediasmo.</i>	It was I who mended your stockings.
<i>Ni Marcelo ti nanacao cadaguiti tabacoc.</i>	It was Marcelo who stole my cigars.
<i>Asin ti manurat cadaguiti sursuratmo?</i>	Who writes your letters?
<i>Sica to nanaplit iti ubingco?</i>	Did you strike my boy?

INSTRUMENT.

<i>Ania ti panaitmo?</i>	With what are you sewing?
<i>Ania ti pinanaitda cadaguiti pandiling?</i>	With what did they sew the skirts?
<i>Ania ti panuratmo?</i>	With what are you writing?
<i>Ania ti pinanagadmo iti agdan?</i>	With what did you sweep the stairs?

PLACE.

<i>Adin ti panaitanna iti badoc?</i>	Where is she making (sewing) my shirt?
<i>Idiay silidna ti panuratanna cadaguiti sursurat.</i>	He is writing the letters in his room.
<i>Adin ti nanusaaiyo iti ubing?</i>	Where did you chastise the boy?
<i>Ania ti dica panuluyan iti surat?</i>	Why do you not finish the letter?

TIME.

<i>Naimbag ti pannaitmo cadaguiti badbado.</i>	You are making (sewing) the shirts very well.
<i>Naladao ti pinanugquermo iti candela.</i>	You are putting in the candle late.
<i>Daques unay ti pannuratda cadaguiti sursurat.</i>	They are writing the letters very badly.
<i>Caano ti pinanacaoda iti babay?</i>	When did they rob the woman?

VERBALS.

<i>Mannusaca cadaguiti ub-ubbing.</i>	You (seem to) take pleasure in punishing children.
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<i>Daguiti mannaplit cadaguiti aso.</i>	The dog-beaters.
<i>Daguiti mannulad iti naimbag.</i>	The followers of (that which is) good.

OTHER USES OF MANĠ, MAM AND MAN.

In addition to the general uses of this particle in its several modifications, it is also employed with the name of the article in question as the base of the verb, in the sense of going or searching for grasses, canes, fire-wood, and other things of the kind.

<i>Inton-ano ti pammolota</i> (from "bolo")?	When shall we go for bamboo (fine)?
<i>Ita manġrorootcami.</i>	We are now looking for grass ("zacate"). The gerundive form here is in rule denoting continuing action.
<i>Asin ti mamanao?</i>	Who is hunting for cogon (<i>panao</i>)?
<i>Napan met nanġuay.</i>	He has also gone to seek bejuco.
<i>Inta manungrod.</i>	Let us go for fire-wood (<i>sungrud</i>).

This particle is also employed with the meaning "to go to buy," the object which it is desired to purchase being the root of the verb.

<i>Intay manġmanoc.</i>	Let us go to buy chickens.
<i>Incam nanġapas.</i>	We went to buy tree-cotton (<i>capas</i>).
<i>Saanca nġa napan nanġayo?</i>	Did you not go to buy wood (<i>cayo</i>)?
<i>Inca nanġnuanġ?</i>	Did you go to buy cattle? (Note that in these examples the purchase is spoken of in a general way.)

XVII.

REMAINING ACTIVE PARTICLES.

Under this head will be embraced the remaining active particles to be treated, which will be *Um*, *Maca*, *Macapa*, *Macapag*, *Maqui*, *Maqipag*, *Maqui*—*um*, *Mamag* and *Mama*. These will be classed under four subdivisions: *Um*, *Maca*, *Maqui* and *Mamag*; for the others are simply modifications of one or the other of the ones just given.

UM.

Narro states that *Um* is used to form neuter and reflexive verbs, and from the standpoint of the Spanish grammarian he is right; but it must be remembered that the true passive is commonly expressed in Spanish as a reflexive verb, as: "*No se fije carteles aqui*," "Bills must not be posted here," etc. The so-called reflexives in question here are mostly what in English would be expressed by the passive voice. The "neuters" will be our intransitives.

Besides this, *um* is used to indicate the acquiring of a quality, as "He is growing old," "She is turning gray," "He is becoming childish."

This particle lacks the formula of instrument and that of the person commanded. It practically lacks also that of place and cause in the present, although sometimes the elementary form is employed, some-

times the particle "an" is appended to the root; in general, however, for the formulas of instrument and place the verbal "ag" in its proper modifications is used.

The forms of the preterite appear below.

FORMULAS.

Class.	Present.	Preterite.
Elementary,	<i>Bumasa.</i>	<i>Bimmasa.</i>
Place,	<i>Bumasa</i> or <i>Basaan.</i>	<i>Binasa</i> or <i>Binasaan.</i>
Time,	<i>Ibabasa.</i>	<i>Iibabasa.</i>
Verbal,	<i>Bumabasa.</i>	

Note that for the formula of time (and manner) the first syllable is reduplicated, and that for the verbal the first syllable is reduplicated, the particle being inserted between the initial consonant and the following vowel of this reduplicated syllable. The form of particle "Ii" is given by Narro in his appendix for the preterite of the formula of time, and it has been inserted accordingly. This form is common in the passives, as will presently appear. The verb employed in the paradigm above is "basa," the act of reading or "to read."

This particle also has the sense of performing some action for a brief interval, "awhile," "for a moment," etc.

EXAMPLES.

ELEMENTARY.

<i>Uminumca.</i>	Drink a little.
<i>Uminanatayo.</i>	Let us rest for a while.
<i>Tumugaodapay.</i>	Have them sit down just a moment.
<i>Tumudo laeng.</i>	It is raining only a little.
<i>Sumuratca.</i>	Write a little.
<i>Sadinonto ti pagsuratac iti nabiit?</i>	Where shall I write a little? (Note that here the phrase reverts to the verbal in "ag," and that the phrase "iti nabiit" meaning "a little while" is introduced to preserve the significance of the verbal in "um.")
<i>Lumacaycayo.</i>	You are getting old.
<i>Simmayaat unay ti rupam.</i>	Your face has grown very beautiful. (<i>Se ha hermoseado mucho tu semblante.</i>)
<i>Rumuarda aminen.</i>	Let every one go now.
<i>Umulicayo man.</i>	Won't you come up?
<i>Dipay limmuom daguiti saba.</i>	The bananas are not yet ripe.
<i>Apayapay pumudao ti boocmo?</i>	Why is your hair turning gray?

PLACE.

<i>Apayapay dica sumungbat caniac?</i>	} Why do you not answer me?
<i>Ania ti dica sungbatan caniac?</i>	
<i>Ania ti gapuna nga sumangitda?</i>	} Why are they crying?
<i>Ania ti sangitanda?</i>	
<i>Ania ti gapuna dida immuli?</i>	} Why did they not come up?
<i>Ania ti dida inulian?</i>	
<i>Asin ti dinacquelam?</i>	With whom were you raised?

- Adin ti linabagaam?* Where did you get such a color
(get so red)?
Adin ti linucmegam? Where did you take on so much
flesh?

TIME.

- Ita ti isasangpet ni ama.* My father has just now arrived.
Inton-ano ti ibabasami? When shall we read for a time?

VERBALS.

- Dumadaitca.* You are a good sewer. (With
the reduplication the verbal in
"um" gives the idea of excel-
lence. The same idea could be
conveyed by the use of "um"
without the reduplication, some
adjective being employed.)
Naimbagca n̄ga dumait. You are a good sewer.
Sumasaoca iti sao ti Iloco (or) You speak Iloco well.
Naimbagca n̄ga sumao iti sao iti
Iloco.
Dumadanio ni asauam. Your wife sings well.
Sumasala met. She is also a good dancer.

To express the idea of a growing or increasing quality an idiomatic form is used with "um," which will be illustrated best by examples. It consists in the repetition of the verb with *la* (abbreviation of *laeng*) and the ligature generally intervening. A similar use exists in English, as: "She laughed and laughed," "older and older," etc. Also in the Iloco, under other forms and with the intervention of *la*, the repetition of the same thought appears. However, the idea of increasing or decreasing quality seems to be best represented by the verb in "um."

- Bumassit la n̄ga bumassit.* It is constantly decreasing.
Umadu la n̄ga umadu. It is getting larger every day.
N̄gumsit la n̄ga n̄gumsit. He gets blacker and blacker.
Pumudaoca la n̄ga pumudao. You are becoming whiter all the
time. (Note that the second
verb does not take the pro-
noun.)
Agsan̄git la n̄ga agsan̄git. He cries and cries (keeps cry-
ing.)
Man̄gan la man̄gan. He eats and eats.

MACA.

Under this head will be considered *maca*, *macapa*, and *macapag*. These particles indicate true causation, effect, or result. *Maca* has its own special uses (idiomatic), which will be considered at the end of this section. *Maca* also denotes ability or inability to accomplish an act. When the inability proceeds from some extrinsic cause *macapag* is employed. *Maca* also serves to indicate the accomplishment of an anticipated action, as: "They are preparing to go," "Now they have gone." In the latter sentence the proper particle would be "maca."

The formulas lack those of "instrument" and of "the person commanded." They are given below with "basa," "to read," as a base.

FORMULAS.

Class.	Present.	Preterite.
Elementary,	<i>Macabasa.</i>	<i>Nacabasa.</i>
Place,	<i>Pacabasaan.</i>	<i>Nacabasaan.</i>
Time,	<i>Pannacabasa.</i>	<i>Pannacabasa.</i>
Verbal,	<i>Mannacabasa.</i>	

Macapa and *macapag* have the same formulas, the syllable "pa" or "pag" being inserted as may be required.

EXAMPLES.

ELEMENTARY.

<i>Macapapatay ti sabidong.</i>	Poison causes death.
<i>Iti naimbag a arac macapabilig iti nacapuy.</i>	Good wine strengthens the weak.
<i>Macapagpipia daguiti naimbag a agas iti masaquit.</i>	Good medicines benefit the sick.
<i>Iti nabagas a canen macabiag iti tao.</i>	Substantial food sustains a man.
<i>Macadanoncayto sadi Tarlac?</i>	Will you be able to reach Tarlac?
<i>Macaulica?</i>	Can you come up?
<i>Nacauliacon.</i>	I have gotten up now.
<i>Dicanto macasangbet iti ilim; ta dicanto macasang-at.</i>	You will not be able to reach your town; for the way is impassable.
<i>Nacadaitac iti bayat ti dua nga horas.</i>	I was able to sew for the space of two hours.
<i>Diac macapagsurat, ta adu ti sa-ngaailic.</i>	I am not able to write, for I have many callers.
<i>Saan a macaulog, ta agpudpudot.</i>	She is not able to come down, for she has a fever.
<i>Saanda nga macapagsagad, ta aonan ti pagsagadda.</i>	They can not sweep, for they have no brooms.
<i>Agquitquitacami, ngem saancam a macaquita.</i>	We are looking, but we can not see.
<i>Agrubrubbuat. Nacarubbuaten.</i>	He is getting ready to leave. Now he is gone.

PLACE.

<i>Iti taua nga dacquel ti nacauliac.</i>	I was able to get up through the large window.
<i>Sadin ti nacauluganda?</i>	By what way were they able to descend?
<i>Isu di diacpuy pacabasaan.</i>	For that reason I am not able to read as yet.
<i>Iti diac pacapaspasarayan, ta pilayac.</i>	I am not able to go walking, for I am lame.
<i>Asin ti pacaalaam ti casta unay a nasayaat a arac?</i>	From whom did you get such good wine?
<i>Ania ti dida nacaruaran?</i>	Why have they not been able to go out?

TIME.

<i>Inton-ano ti pannacabasam toy a libro?</i>	When could you read this book?
<i>Caano ti pannacasalogda?</i>	When could you have gone down?

<i>Intonanno ti pannacapagpasiarta?</i>	When shall we take a walk?
<i>Inton-anonsa ti pannacadaitna iti maysa nga bado a piña nga ad-da caniac?</i>	When could she mend a piña shirt that I have?

VERBALS.

<i>Sica ti mammacaaramid.</i>	You are the one who can do the work.
<i>Ni apo Dios ti mannacabalin amin.</i>	God is all-powerful.
<i>Dacayo ti mannacagaud.</i>	You are the ones who are able to row.

ESPECIAL USES OF MACA.

Maca is used when it is desired to express some natural want.

<i>Macaturogac unay.</i>	I am very sleepy (want very much to sleep).
<i>Macainumda cano.</i>	They say that they want a drink.
<i>Diac pay macaidda; ta adu pay ti aramidco.</i>	I can not go to bed yet, for I have much to do.

Maca prefixed to the name of week, month, or year, makes of the same a verb denoting continuance of action or of state for such period.

<i>Mano nga domingom ditoy? Nacadomingoac laeng.</i>	How many weeks were you here? I stayed one week only.
<i>Macabulanacto sadi amianan.</i>	I shall be in the North one month.
<i>Nacataoencami sadi Manila.</i>	We lived for a year in Manila.
<i>Mano nga aldao ti bayagmo iti dalan? Nacabulan laeng.</i>	How many days were you delayed on the road? Only a month.

In speaking of purchases, when the number of objects that one desires to purchase is mentioned, *maca* is prefixed to the numeral, whose first syllable is reduplicated. The same use obtains when the number is given of persons or objects that will fit into a certain space or thing.

<i>Manḡgatangca mano? Macatataloac laeng.</i>	Are you buying chickens? I am only going to buy three.
<i>Manḡgatangcay iti itlog? Macauualocam laeng.</i>	Are you buying eggs? We want only eight.
<i>Nalaua ti forlonyo; macadudua laeng.</i>	Your carriage is narrow; only two can ride in it.
<i>Macalilima ti forlonco.</i>	Five can go in my carriage.

MAQUI.

With this particle will be treated the particles *maquipag* and *maqui—um*, which while limited in their applications are of a class with *maqui*. The formulas of these are similar, "*pag*" or "*um*" being inserted when required. The formulas of *maqui* are here given, with "*sarita*" "to converse," as the base. *Maqui* primarily and principally is used to denote the company in which the subject acts. When a third joins himself to the others to participate in the action then *maquipag* is employed. *Maqui* is also used to denote that a thing is asked for *gratis*. If the article asked for is fruit or greens the article itself is made the base or root of the verb. If it be not these, then the verbal root "*dawat*," "to ask" or "*rangcap*," "to give," is used, the article desired being then the true object of the verb. When simply a great desire for a thing is expressed (including actions), then *maqui—um* is used, the thing desired being the root of the verb. Examples will

be given of *maqui* and *maquipag* in the sense of association; while in the other uses the examples will be given separately.

FORMULAS.

<i>Class.</i>	<i>Present.</i>	<i>Preterite.</i>
Elementary,	<i>Maquisarita.</i>	<i>Naquisarita.</i>
Place,	<i>Maquisaritaan.</i>	<i>Naquisaritaan.</i>
Time,	<i>Pannaquisarita.</i>	<i>Pannaquisarita.</i>
Verbal,	<i>Mannaquisarita.</i>	

EXAMPLES.

ELEMENTARY.

<i>Maquisaoda caniac.</i>	They are talking to me.
<i>Maquipaspasiarac cadacayo.</i>	I am going to walk with you.
<i>Maquiidda cadacuada.</i>	He sleeps with them.
<i>Naquianida quen Antonio.</i>	They were harvesting with Antonio.
<i>Naquisaritam quen Pedro.</i>	We were conversing with Peter.
<i>Innac maquisao quen Capitan.</i>	I am going to talk to the Captain.
<i>Innac met maquipagsao quenca.</i>	I will also go with you to speak to him.
<i>Inta maquipagtulag cadacuada.</i>	Let us go with them to make arrangements.
<i>Saancay a naquicuyog quencuana?</i>	Were you not in his company?
<i>Oen, quet naquipagcuyog cada-cami ni Pedro.</i>	Yes, and Peter joined us, too.

PLACE.

<i>Asin ti paquisasaoaiyo?</i>	With whom are you talking?
<i>Asin ti naquiasauaanna?</i>	Whom did he marry?
<i>Ania ti paquicuyogam quencuana?</i>	Why do you go in his company?
<i>Ania ti paquipagcuyogam caniac?</i>	Why do you join me?
<i>Iti nalaua nga talonco ti paquiani- anda cadacuada.</i>	They are harvesting with them in my large field.
<i>Iti balay ti ipagna ti naquiburruac quencuana.</i>	I was playing "burro" with him in his sister-in-law's house.

TIME.

<i>Inton-ano ti pannaquisaoac quen- ca?</i>	When can (shall) I have a talk with you?
<i>Caano ti pannaquisaritam cadacu- ada?</i>	When were you talking to them?
<i>Idi pannaquipagsaritam met.</i>	At the same time that you were talking.
<i>Idi pannaquipagcuyogco cadacayo.</i>	When I accompanied you.
<i>Caano ti pannaquisaoam quen gay- emmo?</i>	When were you talking to my friend?

VERBALS.

<i>Mannaquiringgorca.</i>	You are quarrelsome.
<i>Mannaquiapacayo.</i>	You are contentious.
<i>Mannaquisugalcayo.</i>	You are gamblers.
<i>Mannaquicuyogcayo.</i>	You people are fond of going together.
<i>Mannaquipagdennaca met cada- cami.</i>	And you also are fond of joining us.

MAQUI, IN ASKING, GRATIS.

FRUITS, ETC.

<i>Saanca n̄ga naquibayabas quencu- ana?</i>	Did you not ask him for guavas?
<i>Innac maquinatenḡ quen ipagco.</i>	I am going to ask my sister-in-law for some greens.
<i>Naquitabacocansa quencuana idi calman.</i>	You asked her for cigars yesterday possibly.
<i>Naquimamaac laenḡ quencuana idi calman.</i>	I only asked her for "buyo" yesterday (betel).
<i>Maquisirguelasca met, ta adu quencuana.</i>	Ask her for some cherries also, for she has abundance.

OTHER ARTICLES.

<i>Maquidaoatca iti arac quen apo Padi.</i>	Ask the priest (Padre) for some wine.
<i>Caano ti pannaquiranḡcapmo quencuana iti asin?</i>	When did you ask him for salt?
<i>Idi pannaquidaoatca met quen- cuana iti bagas.</i>	At the same time that I asked him for rice.
<i>Innac maquiranḡcap̄ iti manteca quen iquitco.</i>	I am going to ask my aunt for some butter.

MAQUI—UM FOR DESIRE.

<i>Maquisumaritaac.</i>	I have a great desire to converse.
<i>Maquiuminumac iti arac.</i>	I have a longing for wine.
<i>Maqipumaspassiarda.</i>	They want to take a walk.
<i>Maquisuman̄gpet iti ilina.</i>	He is anxious to get to his town.
<i>Maquicumitaac ti Manila.</i>	I am desirous of seeing Manila.
	(Note in <i>maquicumitaac</i> that the root is <i>quita</i> , the "qu" being changed to "c" before the particle <i>um</i> .)

MAMAG.

This particle is the same (with one exception) as *mama*. Narro says that where "ag" is (phonetically) permissible *mamag* is used; otherwise *mama* is employed. I can find no rule for determining this. In the vocabularies "ag" is found to occur before every letter but "e" and "i," and in such cases it is only that a "u" has to be inserted before them to preserve the sound of the guttural.

The idea of these particles is to cause, make, oblige, etc. *Mama* conveys with it at times the idea of the action continuing only a little while.

The formula of the person commanded is naturally lacking, as the idea of command belongs to the particle itself. This form lacks also the verbal. We will take "taray," "to run," as the root for the exhibit of the formulas in "mamag."

FORMULAS.

<i>Class.</i>	<i>Present.</i>	<i>Præterite.</i>
Elementary,	<i>Mamagtaray.</i>	<i>Namagtaray.</i>
Instrument,	<i>Pamagtaray.</i>	<i>Pinamagtaray.</i>
Place,	<i>Pamagtarayan.</i>	<i>Namagtarayan.</i>
Time,	<i>Pammagtaray.</i>	<i>Pinamagtaray.</i>

EXAMPLES.

ELEMENTARY..

<i>Asin ti mamagtubo cadaguiti ro-root?</i>	Who makes the plants to grow?
<i>Asin ti mamagtaray iti forlon? Daguiti cabayo.</i>	Who (what) makes the carriage go? The horses.
<i>Ti anġin a sumbrec ti mamagpusipos iti globo.</i>	The wind entering makes the globe revolve.
<i>Ni amac ti namagsurat caniac.</i>	My father made me write.
<i>Asin ti namauli cadacuada?</i>	Who had them come up.
<i>Asin ti mamacan cadaguiti cabayo?</i>	Who fed the horses (i. e., made the horses eat)?
<i>Asin ti namainum quenca?</i>	Who gave him drink? (In these two examples the supplying of the wherewithal by which the appetite is to be satisfied is regarded apparently as "causing or occasioning.")
<i>Asin namadigos cadaguiti cabayo?</i>	Who bathed the horses?
<i>Asin ti mamasuso iti taguibi?</i>	Who is giving nurse to the child?
<i>Isu ti namatugao cadacuada.</i>	He had them sit down for a while.

In these latter examples with "mama" the idea of making or compelling is only remote. Indirectly one is made to eat, drink, bathe, nurse, etc., by having the opportunity given to them by some agent. The direct act depends on the will or instinct of the active agent. It might seem that in "mama" inheres such a power, that is of causing an action by giving the subject the opportunity to act.

INSTRUMENT.

<i>Ania ti pamagpusiposna iti globo?</i>	With what does he revolve the globe?
<i>Iti imac ti pinamagpusiposco.</i>	I turn it with my hand.
<i>Iti pagbaot ti pinamagtarayco iti cabayo.</i>	I make the horse go (by using) the whip.
<i>Iti napigsa panaguicquisco ti pamaulogco cadaguiti aso.</i>	I make the dogs go out (down) by calling at them loudly.

PLACE.

<i>Ania ti pamaruaram cadacami?</i>	Why do you force us to leave?
<i>Ania ti pamasusuanna iti ubinġ iti casta unay?</i>	Why does she give nurse to the child so much?
<i>Iti siroc toy a cayo ti namacanam cadaguiti cabayo.</i>	Feed the horses under this tree.
<i>Ania ti saanmo a namaruaram ditoy cadaguitoy a pusa?</i>	Why did you not put the cats out of here?

TIME.

<i>Casano ti pinamaulogmo cadacuada?</i>	How did you make them go down?
<i>Casano ti pammagtarayyo quencuana?</i>	How do you make him hasten?
<i>Intan-ano ti pammagtalaomi quencuana?</i>	When shall we assist him in escaping? (This particle here would seem to require such a

meaning, the assisting being in the nature of obliging, making to do.)
Caano ti pinamaulogna cadacayo? When did he oblige you to depart (go down)?

XVIII.

THE PASSIVE VOICE.

The verbals or verbal particles of the passive voice will be grouped under four principal heads, namely: "*—en*," "*—an*," "*i*," and "*ma*." Under these will be treated subordinate classes, either because they have a direct etymological relation, or because the particle in question enters into their composition.

The characteristics of the passive verbs have been given in a previous part of this work. It is to be remembered that the subject of a passive is in the genitive, and the direct object in the nominative.

It is also to be noted that the use of the passive is principally determined by the character or importance of the object, the points of determination having been already given.

The passive voice presents considerable difficulty in the matter of formulas, passing back often to particular classes of active forms, sometimes retaining with these their characteristic features, sometimes losing them entirely. These peculiarities will be noticed under the several heads.

The combinations in the phrase of both subject and object, these being personal pronouns, presents its difficulties. They are accordingly presented in the form of paradigms. The verb used will be "*suruten*," "to follow," from "*surut*."

PARADIGMS.

DECLARATIVE.

FIRST PERSON.

SINGULAR.

<i>Surutenca.</i>	I follow you.
<i>Surutec.</i>	I follow him.
<i>Surutencayo.</i>	I follow you.
<i>Surutec ida.</i>	I follow them.

PLURAL.

<i>Surutendaca.</i>	} We follow you.
<i>Surutentayo.</i>	
<i>Surutenmi.</i>	} We follow him.
<i>Surutenta.</i>	
<i>Surutendacayo.</i>	} We follow you.
<i>Surutentayo ida.</i>	
<i>Surutenmi ida.</i>	} We follow them.
<i>Surutenta ida.</i>	

SECOND PERSON.

SINGULAR.

<i>Surutennac.</i>	You follow me.
<i>Surutem.</i>	You follow him.

Surutennacami.
Surutem ida.

You follow us.
You follow them.

PLURAL.

Surutendac.
Suruteiyo,
Surutendacami. }
Surutenta.

You follow me.
You follow him.
You follow us.

THIRD PERSON.

SINGULAR.

Surutennac.
Surutennaca.
Surutenna.
Surutennatayo. }
Surutennacami.
Surutennata. }
Surutennacayo.
Surutenna ida.

He follows me.
He follows you.
He follows him.

He follows us.

He follows you.
He follows them.

PLURAL.

Surutendac.
Surutendaca.
Surutenda.
Surutendatayo. }
Surutendacami.
Surutendata. }
Surutendacayo.
Surutenda ida.

They follow me.
They follow you.
They follow him.

They follow us.

They follow you.
They follow them.

NEGATIVE.

FIRST PERSON.

SINGULAR.

Saanca n̄ga suruten. }
Dica suruten. }
Saanco a suruten. }
Diac suruten. }
Saancay a suruten. }
Dicay suruten. }
Saanco a suruten ida. }
Diac suruten ida. }

I do not follow thee.

I do not follow him.

I do not follow you.

I do not follow them.

PLURAL.

Saandaca n̄ga suruten. }
Didaca suruten. }
Saantay a suruten. }
Saanmi a suruten. }
Saanta n̄ga suruten. }
Ditay suruten. }
Dicam suruten. }
Dita suruten. }
Saandacay a suruten. }
Didacay suruten. }

We do not follow you.

We do not follow him.

We do not follow you.

<i>Saantay a suruten ida.</i>	}	We do not follow them
<i>Saanmi a suruten ida.</i>		
<i>Saanta nga suruten ida.</i>		
<i>Ditay suruten ida.</i>		
<i>Dicam suruten ida.</i>		
<i>Dita suruten ida.</i>	}	

SECOND PERSON.

SINGULAR.

<i>Saanac a suruten.</i>	}	You do not follow me.
<i>Dinac suruten.</i>		
<i>Saanmo a suruten.</i>	}	You do not follow him.
<i>Dica suruten.</i>		
<i>Saannacam a suruten.</i>	}	You do not follow us.
<i>Dinacam suruten.</i>		
<i>Saanmo a suruten ida.</i>	}	You do not follow them
<i>Dica suruten ida.</i>		

PLURAL.

<i>Saandac a suruten.</i>	}	You do not follow me.
<i>Didac suruten.</i>		
<i>Saanyo a suruten.</i>	}	You do not follow him.
<i>Dicay suruten.</i>		
<i>Saandacam a suruten.</i>	}	You do not follow us.
<i>Didacam suruten.</i>		
<i>Saanyo a suruten ida.</i>	}	You do not follow them
<i>Dicay suruten ida.</i>		

THIRD PERSON.

SINGULAR.

<i>Saanac a suruten.</i>	}	He does not follow me.
<i>Dinac suruten.</i>		
<i>Saannaca nga suruten.</i>	}	He does not follow you
<i>Dinaca suruten.</i>		
<i>Saanna nga suruten.</i>	}	He does not follow him.
<i>Dina suruten.</i>		
<i>Saannata nga suruten.</i>	}	He does not follow us.
<i>Saannacam a suruten.</i>		
<i>Saannatay a suruten.</i>	}	He does not follow us.
<i>Dinata suruten.</i>		
<i>Dinacam suruten.</i>	}	He does not follow you.
<i>Dinatay suruten.</i>		
<i>Saannacay a suruten.</i>	}	He does not follow you.
<i>Dinacay suruten.</i>		
<i>Saanna nga suruten ida.</i>	}	He does not follow them.
<i>Dina suruten ida.</i>		

PLURAL.

<i>Saandac a suruten.</i>	}	They do not follow me.
<i>Didac suruten.</i>		
<i>Saandaca nga suruten.</i>	}	They do not follow you.
<i>Didaca suruten.</i>		
<i>Saanda nga suruten.</i>	}	They do not follow him.
<i>Dida suruten.</i>		

<i>Saandata nga suruten.</i>	}	They do not follow us.
<i>Saandacam a suruten.</i>		
<i>Saandatay a suruten.</i>		
<i>Didata suruten.</i>		
<i>Dicacam suruten.</i>		
<i>Didatay suruten.</i>	}	They do not follow you.
<i>Saandacay a suruten.</i>		
<i>Didacay suruten.</i>		
<i>Saanda nga suruten ida.</i>	}	They do not follow them.
<i>Dida suruten ida.</i>		

Note that when the object of the passive verb is a pronoun of the third person, singular or plural, and the subject is a personal pronoun of any number or person, this subject, when the negative *di* is employed, is nominative.

<i>Dica suruten.</i>	You do not follow him.
<i>Diac suruten ida.</i>	I do not follow them.
<i>Dida suruten ida.</i>	They do not follow them.

XIX.

EN.

With this particle is closely connected the particle *pa*, which is used to command the action of verbs in "en," although the latter disappears. The particles *pag—en*, *pa—en*, and *ca—en* will also be considered in this section. "En" is the most extensively used of the passive particles. Its preterite is "in." The former is always a suffix; the latter is either a prefix or is inserted in the beginning of the root. The principal use of this particle is to form an "active transitive verb" (speaking from the standpoint of the English grammarian). It has a number of idiomatic uses, which will be considered in their turn. It is sometimes used when "an" might seem to be the proper particle. This point will be taken up under the latter particle. For the ideas conveyed by the formulas of the active verbs, those in "en" pass generally to the forms of the active "manġ," sometimes to those in "ag" or in "um."

EXAMPLES.

<i>Sapuleiyo ti cabayo.</i>	Hunt the horse.
<i>Patilem ti campana.</i>	Ring the bell.
<i>Dadaitec daguitt badoc.</i>	I am mending my clothes (shirts).
<i>Sinġirenmi ti utangna.</i>	We (will) pay his account.
<i>Basbasaenda ti surat.</i>	They are reading the letter.
<i>Aramidem daytoy.</i>	Do this.
<i>Inaramidcon.</i>	I have done it already.
<i>Aoan ti sinaludsudco.</i>	I was not asking about anything.
<i>Dinac cavat? Inayatca idi nabay-ag.</i>	Do you not love me? He used to love you.
<i>Alaeiyo dayat payong.</i>	Take that umbrella.
<i>Inala ni Juanen.</i>	John has already taken it.

Examples are here given of the passing of verbs in "en" to the forms in "manġ," "ag," etc. This is in order to indicate the meanings conveyed by the formulas; manner, time, verbals, etc.

<i>Baludenda ni Pedro, cano.</i>	They say that they have arrested Peter.
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<i>Ania ti pamaludanda quencuana?</i>	Why have they arrested him?
<i>Ti pamaludanda quencuana ta tj-nacaona ti relasco.</i>	They arrested him because he stole my watch.
<i>Adin ti nanacaoanna?</i>	Where did he steal it from?
<i>Casano ti pannacaona?</i>	How did he (manage) to steal it?
<i>Pinidutna idi aoan ti tao idiay.</i>	He took it when there was nobody around.
<i>Calcalienda deydiay a cayo.</i>	They are digging out that wood.
<i>Ania ti pacalida?</i>	With what are they digging?
<i>Tenṅṅeṅem ti cabayo; ta nasiglat ti pannagnana.</i>	Rein in the horse; that he may go slowly (gently).

SPECIAL USES OF EN.

This particle is used to express that one feels or has symptoms of some illness or infirmity. The word denoting such infirmity becomes the root. In appearance the verb seems to revert to an active form, the nominative pronoun appearing to be the subject of the verb, but according to the genius of the language it remains a true object. Thus according to our ideas and ways of speaking we would say "I have a fever"; but to the Iloco the thought is "The fever has me."

<i>Borṅṅennacsa.</i>	I fear I am going to have the smallpox.
<i>Ania, gurigurenca?</i>	What, have you any fever?
<i>Puduennac no dadduma.</i>	At times I am feverish.
<i>Batibatenacsa no rabi.</i>	I feel as if I were going to have bad dreams (nightmare) to-night.
<i>Talimodauennacsa.</i>	My head feels very light.

It also is used to indicate that an article or material is good for a certain purpose. Here the thing for which the article will serve becomes the root of the verb. The first syllable of the word is, in this use, reduplicated.

<i>Aadiguien toy a cayo.</i>	This tree will serve for house-posts.
<i>Babadoen daytoy a abel.</i>	This cloth is good for shirts.
<i>Lalamesaanen toy a tabla.</i>	This board will make a table.
<i>Guguyuden ti vacam.</i>	Your ox will be a good draught animal.
<i>Papalanṅcaen daytoy a cayo.</i>	This wood will work up into chairs.

En also serves to express that one has a person or a thing for some particular purpose or relation, the said person or thing being the root of the verb.

<i>Asin ti apoem?</i>	Who is your master?
<i>Aoan ti apoec.</i>	I have no master.
<i>Ni apo Antonio ti Padiec.</i>	Father Antonio is my Pastor.
<i>Asin ti inounaeiyo?</i>	Whom have you for an elder brother?

This particle also expresses the idea "it seems to," the quality or character in question being the root of the verb. It also expresses the idea, which is in the same line of thought, "to have for," "to count, consider," etc.

<i>Imbaguenda ti daques.</i>	They make evil their good.
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<i>Adayoc ti Manila em ti Vigan.</i>	It seems to me that Manila is further off than Vigan.
<i>Sinayaatda ti balayco n̄gem ti balaymo.</i>	My house seemed finer to them than yours.
<i>Tacroteiyo ti asoc?</i>	Does my dog seem to you to be cowardly?
<i>N̄gininada ti cabayom.</i>	They considered your horse dear.
<i>Bassitempay dayta n̄ga pirac.</i>	Does that seem to you to be little money?
<i>Aducc quetdi.</i>	On the contrary it seems to me considerable.
<i>Sinḡpetenca idi.</i>	I took you for a sincere man.

To convert or make one thing into another is denoted by this particle, the object into which the thing is converted being the root of the verb.

<i>Sapinem toy a lupot.</i>	Make up this cloth into pantaloons (under this head the same idea is conveyed by the use of <i>aramid</i> or <i>balin</i> , meaning "to make" or "to convert.")
<i>Aramidem a sapin toy a lupot.</i>	Make pants of this cloth.
<i>Balineiyo a bunenḡ toy a landoc.</i>	Make a bolo of this iron.
<i>Bunenḡeiyo toy a landoc.</i>	Make a bolo, etc.
<i>Cauarennna toy a balitoc.</i>	Let him make a chain of this gold.

When some part of the body is employed as the instrument of the action, such part of the body is used as the root of the verb with "en," there being a reduplication of the first syllable and its following consonant.

<i>Apayapay sacsacaeiyo ti agmasa.</i>	Why are you stamping with your feet?
<i>Agcalicay ditoy. Aon ti pagcalimi. Ramramayeiyō ti agcali.</i>	Make a channel (trench) here. We have nothing to dig with. Dig with your fingers. (In the last sentence is a good illustration of the dependent verb.)
<i>Matmataeiyo ti agsucat iti arac?</i>	Are you measuring the wine by guess (i. e., with the eye)?
<i>Ania, dapdapanem ti agsagad?</i>	What, are you sweeping with your feet?

To express that a thing has been eaten, is being, or is in danger of being eaten by some insect or animal, the particle "en" is used; the name of the insect or animal becoming the root of the verb.

<i>Inca alaen ti tinapay, dila mamaminano n̄ga asoen.</i>	Go bring the bread, lest the dog eat it.
<i>Inaso meten.</i>	The dog has already eaten it.
<i>Addapay nasam-it? Inipes aminen.</i>	Are there any "sweets"? The cockroaches have already eaten them.
<i>Dinto cottonen toy asucar?</i>	Will not the ants eat this sugar?

When speaking of quantity in cardinal numbers it is required to bring the amount up to an even ten, twenty, hundred, etc., or in money

up to a specific coin value, as a peso or a dollar, the said number or value required is made the basis of the verb with the particle "en."

- Manu n̄ga itlog daguita? Ualualoda. San̄gapoloenda.* How many eggs are there? Eight only. Let them bring ten.
- Manu n̄ga man̄ga ti guinatan̄gmo? San̄gapolo quet innem. Duapoloem.* How many mangoes did you buy? Sixteen. Get four more (i. e., make it up to twenty).
- Agcuran̄g ti pirac. Man̄guiruarca pay. Saan a umanay ti innem a sicapat. Pisoem n̄garud.* There is not enough money. Go get some more. Six reals (37½ cents U. S. Cy.) is not enough. Make it a peso then.

PA.

To command the action of verbs where the particle "en" has been employed, that particle is dropped, and "pa" is used; the person commanded being put in the dative, and the direct object of command being in the nominative. The preterite of this particle is "pina."

- Inca alaen ti cal-logon̄co. Paalacto.* Go bring my hat. I will give orders to have it brought. (This is a good example of agglutination. The root "ala" is "to bring," "to" is the sign of the future, the contraction of "co" into "c" is the genitive subject, while "pa" indicates the commanding of the action.)
- Sapuleiyo ti cabayoc. Pasapulminto.* Hunt my horse. We will have search made for it.
- Daitem toy a bado. Padaitcontouen asauac.* Mend (sew) this shirt. I will have my wife mend it.
- Saganaentay ti paguiddan. Pina-gaganac iti ubin̄g.* Let us make the bed. I gave orders to the boy to do it.
- Patitenda ti campana. Pinapatitcocadaguiti sacristan.* Let them ring the bell. I ordered the sacristans to ring it.
- Pinalacoc quen asauac ti asin.* I ordered my wife to sell the salt.

PAG—EN AND PA—EN.

To indicate the person commanded the particles "pag—en" or "pa—en" are employed. The latter is used when the root does not permit the use of "ag"; but even if it may, when the action is for a brief interval "pa—en" is used. The preterites of these are "pinag" or "pina." Instead of this form may be used the active forms in "mamag" or "mama," sometimes that in "agpa."

- Pagsagadenda daguiti ub-ubbin̄g.* Let them command the boys to sweep.
- Sica ti pagdaitoc daytoy.* I wish (bid) you to mend this.
- Pagbasaennac toy a libro.* Let me read this book.
- Paguinanaennacami.* Let us rest. ("To permit," "let," etc., are included under this class.)
- Pasaplitmo ti aso. Asin ti pagsaplitec?* Have that dog beaten. Whom shall I bid beat it?
- Parruarennac?* Do you oblige me to depart?
- Patugaoem ida.* Have them sit down for a moment.

<i>Painanaennacami.</i>	Permit us to rest a little.
<i>Apayapay pinaguiddam ida?</i>	Why did you make them go to bed?
<i>Ni casinsinco ti pinadaitco.</i>	I told my cousin to do the mending.
<i>Apayapay saanmo a pinauli ida?</i>	Why did you not allow them to go up?

SPECIAL USES OF PAG—EN AND PA—EN.

These particles are used to denote making or causing another (person or animal) to do a certain thing, or giving to, as giving food or drink to an animal, and thereby indirectly causing said animal to eat or drink, etc. The same rules exist here and in the other special uses as to the phonetic limitations of the particles. It would seem from the examples as given that before *a*, *c*, *i*, *r*, *s*, *t*, and *u*, the particle "*pa—en*" should or may be employed.

<i>Painumeiyo daguitoy.</i>	Give them to drink.
<i>Pacanenda daguiti cabayo.</i>	Feed the horses. (If the horses were grazing and eating what they could find, the proper word would be " <i>manġan</i> "; but here, where they are taken care of, they are considered as made to eat.)
<i>Pagparintumenġem ti ubinġ.</i>	Have the child kneel.
<i>Patabacoeiyo daguiti sanġili.</i>	Give the guests something to smoke.
<i>Pinatabacomī idan.</i>	We have already given them some cigars.
<i>Pagdigusem daguiti cabayo.</i>	Bathe the horses.
<i>Paanġotendac toy a sabunġ.</i>	This flower scents me.
<i>Dica pagtarayen daguiti cabayo.</i>	Don't make the horses run.
<i>Agbaliquidca. Diac macabaliquid.</i>	Turn over. I cannot turn over.
<i>Pagbaliquidencanto.</i>	I will turn you over. (In these three examples is a good illustration of the relative values of the particles " <i>ag</i> ," " <i>maca</i> " and " <i>pag—en</i> .")
<i>Pagarabeiyo daguitoy a baca.</i>	Take these cattle to pasture.
<i>Paglinġ-etem toy a masaquit.</i>	Give this sick (man) a sudorific (make him sweat).

There are given here some examples of the passing of this form to forms in "*mamag*," "*mama*," and "*agpa*."

<i>Pauliem ida. Siacto ti mamauli cadacuada?</i>	Tell them to come up. Shall I tell them to come up?
<i>Pacanenda ida. Asinto ti mama-can cadacuada?</i>	Have them fed. Who is to feed them?
<i>Dinacam pinagtugao. Asin ti namagtugao cadacayo?</i>	He did not allow us to sit down. Who did allow you to sit down?
<i>Asin ti mamadigos cadaguiti cabayo?</i>	Who is bathing the horses.
<i>Ti cochero ti agpadigos cadacuada.</i>	The coachman is bathing them.
<i>Asin ti mamarab cadaguiti nuanġ?</i>	Who is taking the carabaos to pasture?

These particles are also used in the sense of "Do you think I have no ——." Also in the sense of being treated like an animal. In these cases the name of the animal or the part supposed to be lacking becomes the root of the verb.

<i>Dinac pagmataen.</i>	Do you think that I have no eyes (can't see)?
<i>Ania, diča agpadenḡnḡeg caniac?</i> <i>Ania dinac pagdenḡnḡeguen?</i>	Do you think I have no ears (can't hear)? (Note the difference in construction between the particles "agpa" and "pag—en.")
<i>Pababuyendaca.</i>	They treat you like a pig.
<i>Paasoendatayo.</i>	They treat us like dogs.

The expressions "wait till," "hold on until," etc., are also rendered by the use of these particles, the root of the verb being the action of the thing waited for, as: the SETTING of the sun, the RISING of the moon, etc.

<i>Paruarem ti bulan.</i>	Wait till the moon rises.
<i>Palennequentay ti init.</i>	Let us wait till sun-set.
<i>Pinagsardenḡda ti tudo.</i>	They waited until it stopped raining.
<i>Pasirapem ti init.</i>	Wait till the sun rises.

CA—EN.

To express increase or diminution, whether in quantity or time, is done by means of the particle "ca—en." The preterite of this is "quina," the "en" being dropped. The word expressing the increase becomes the root of the verb.

<i>Caaduem ti canen.</i>	Increase the (amount of) food.
<i>Caatiddugeiyo dayta tali.</i>	Lengthen that rope.
<i>Cabitenda ti agpatit.</i>	Let them ring (only) a short time.
<i>Cabassitenda ti aguted.</i>	Let them give a little.
<i>Casapaeiyo ti umay.</i>	Come a little early.
<i>Caababaenda ti cauar.</i>	Let them shorten the chain.
<i>Quinabayagda ti agpatit?</i>	Did they ring for a long time?
<i>Quinabayagda iti caguddua nḡa horas.</i>	They rang half an hour.
<i>Luctam toy a botella. Nilucatacon. Isu gapuna nḡa bassit ti aracnan. Quinabassitcon.</i>	Open this bottle. I have just opened it. Therefore it has little wine in it. I diminished (the quantity) just now.
<i>Quinaadum ti canen?</i>	Did you increase the amount of food?

XX.

AN.

With the particle "an" will be considered the following: "pa—an," "ca—an," and "sanḡa—an." The last has been already treated under the head of "Nouns."

While this particle has its characteristic uses, and is also employed idiomatically, it is sometimes confounded with "en," i. e., is used where "en" would seem to be the proper particle. The close resemblance of

the two, and the slovenliness of diction, especially as regards the vowels, that is so characteristic of the Filipinos; and, in addition to this, the instability of a language that has little or no written literature; and the narrow local habitat of a dialect, where an adjoining town, a few miles away, may have a different dialect; these may serve to account for such irregularities as may appear.

The preterite of this particle is "in," either as a prefix or an intercalation, and sometimes "ni," which is a prefix. This also occurs sometimes with verbs in "en."

The characteristic of this form is the acting of the verb on an indirect object. According to the genius of the language, that is sometimes regarded as the indirect object which we would regard as direct. For instance, to sweep a room would suggest to us the room as the direct object, whereas the Iloco would regard the dirt that is swept up as the direct object, even though the word is not expressed.

There are a number of idiomatic forms which will be treated of later. In these and other idiomatic forms the distinctive characteristic seems to be the formation of the verb from nouns, adjectives, etc., while the normal form has its verbs constructed from true verbal substantives.

EXAMPLES:

<i>Ania ti daoateiyo? Asin ti daoateiyo?</i>	What are you asking for? Of whom are you asking it? (The distinction between the use of "en" and "an" is here exhibited.)
<i>Ni apo Santa Maria ti cararagac. Asin ti umuli? Ni Ricardo. Riquepam ti ruanggan.</i>	I am praying to the Virgin Mary. Who is coming up? Richard. Close the door on him.
<i>Lucatam ni gayyemtaayo. Asin ti vinotosam a capitan?</i>	Open for our friend. For whom did you vote as captain?
<i>Asin ti sinacsiam? Apayapay layatannac? Sagadaiyo ti silid. Escobaam ti sapinco. Saplidanna daguiti palannga.</i>	For whom did you testify? Why do you threaten me? Sweep the room. Brush my pants. Let him dust these chairs. (Where it is stated explicitly what is to be dusted off, or acted on, the form in "en" is employed, e. g., <i>saplidenna ti tapuc daguiti palannga</i> . Let him brush the dust from the chairs.)
<i>Cuscusaiyo ti lamisaan. Cuscusenda ti ruguit ti lamisaan.</i>	Scrape the table. Let them scrape the dirt off of the table.

SPECIAL USES OF AN.

To cast or place one object on another, or in another place is expressed by using this particle, commonly with the name of the thing to be placed.

<i>Dapuaiyo toy a ruguit.</i>	Throw some ashes over that filth.
<i>Puuranna toy a cayo.</i>	Let him put fire to this wood.
<i>Putaoanda.</i>	Let them put him behind the bars.
<i>Innac pulotan ti masaguit.</i>	I am going to administer extreme unction to the sick (man).
<i>Niraepanda daguit taltalonda?</i>	Did they do their transplanting?
<i>Caluban ti burnay.</i>	Put the cover on the jar.
<i>Asinam ti canen.</i>	Salt the food.

This particle is also employed to indicate that a thing is increased, diminished, or changed.

<i>Acaba unay toy a tabla. Quissayam bassit.</i>	This board is too broad. Trim it down a little.
<i>Dacquel toy a pano. Cartibam bassit.</i>	This cloth is (too) big. Cut it with the scissors.
<i>Sucatom ti badom.</i>	Change your shirt.
<i>Ababa toy a adigui. Silpuanda.</i>	This (house) post is too short. Let them splice it.
<i>Lucasaiyo toy a burnay.</i>	Open (take the cover off of) this jar.

To signify the seed with which a piece of land is sown the particle "an" is used with the name of the seed as a root.

<i>Saanyo a pagayantoy a talon?</i>	Are you not sowing rice in this field?
<i>Maisanminto.</i>	We shall sow Indian corn.
<i>Tayomaiyo quetdi.</i>	You had better plant indigo.
<i>Quet capasaiyo daytoy meysa.</i>	And in this one plant cotton.
<i>Binalatunġanmi idi napan a taoen.</i>	We planted mongos (a small bean) last year.

When the value or price of an object, which one desires to purchase, is asked, the particle "an" may be affixed to "manu," thus making of it a verb; and in giving the price a verb is made of the numeral, or the word expressing the price, either in the present or the preterite.

<i>Manuaiyo toy a cabayo?</i>	How much do you (will you) give for this horse?
<i>Limapoloanmi a pesos.</i>	We (will) give fifty pesos.
<i>Minanuanda ti baca.</i>	How much did they give for the cow?
<i>Pinol-loanda nġa pesos.</i>	They gave ten pesos.
<i>Manuam toy a calding? Pitoac a pesos.</i>	How much for this goat? I gave seven pesos.
<i>Minanuaiyo toy a balay?</i>	How much did you give for this house?
<i>Tinal-loan a gasutmi a pesos.</i>	We gave three hundred pesos.
<i>Manu ti inabacmo a pirac?</i>	How much money did you win at play (gambling)?
<i>Inabacco innem a pesos quen Pedro.</i>	I won six pesos from Peter.

To express the number of parts into which anything is divided for the purpose of sharing or distribution this particle is used with the numeral indicating the share.

<i>Malem no bigat ti pammingayda cadaguiti mangā.</i>	Tomorrow evening they will distribute the mangoes.
<i>Manuancanto?</i>	What will be your share?
<i>Pitoanacto.</i>	I shall have seven.
<i>Manuanto a saba ni Juan?</i>	How many bananas will John receive?
<i>Limaannanto.</i>	He will receive five.
<i>Quinanna (from canen) amin?</i>	Did he eat them all?
<i>Inparanġcapna daguiti dadduma, quet nilacona daguiti dadduma, quet meymeysa ti quinanna.</i>	He gave some away, some he sold, and he ate only one.

To snare, trap, catch, etc., some animal or fish, etc., is expressed by making a verb of the means employed for such purpose with the particle "an."

<i>Siloam dayta cabayo.</i>	Lasso that horse.
<i>Bannitacto dayta ican.</i>	I will try to hook that fish.
<i>Betengaiyo ti ugsa n̄ga sumalug.</i>	Put up a net to catch the deer that went down yonder.
<i>Appananda dediy a tumatayab.</i>	Let them set a snare for that bird.

To express the profit or gain arising from any occupation or work the particle "an" is appended to the source of such profit or gain.

<i>Manu ti tinalonam?</i>	How much did you make out of your rice-field?
<i>Tinalonac ti limapolo n̄ga p̄sos.</i>	I made fifty pesos.
<i>Manu ti dinaitanda?</i>	How much did they earn by sewing? (Note that in these examples the "an" does not disappear in the preterite.)
<i>Dinaitanda ti innem a p̄sos.</i>	They earned six pesos.
<i>Adaddunsa ti tinibiaiyo idi nalabes a taoen.</i>	You probably made much money last year by spinning.
<i>Duagasut n̄ga p̄sos ti tinibbianmi idi.</i>	We made two hundred pesos.

PA—AN.

To command the action of verbs in "an" the particles "pa—an" are employed. The preterite of this form is "pina—an." There is also an idiomatic use which will be noted presently.

EXAMPLES.

<i>Papaltoogam dayta aso.</i>	Have some one shoot that dog.
<i>Papuuasam daguitti pin̄gan.</i>	Have the dishes washed.
<i>Pasagadam ti silidco.</i>	Tell some one to sweep my room.
<i>Pinasagadacon.</i>	I have already given orders to have it swept.
<i>Pasacayam ti cabayo n̄ga laban̄g.</i>	Have the piebald horse exercised.
<i>Pinasacayacon.</i>	I have already given orders to have it ridden.
<i>Pinatulbecanda ti riquep.</i>	They gave orders to have the door locked.

To tie, bind, or secure, either a man or an animal by some part of the body is expressed by making a verb of such part with the particle "pa—an."

<i>Pataquiaganda.</i>	They are tying him by the arms.
<i>Pinasacaandacami.</i>	They tied us by the feet.
<i>Pinasiquetanda ida.</i>	They tied him by the waist.
<i>Pinatenḡnḡedac.</i>	I tied him by the neck.

CA—AN.

The particles "ca—an" have certain uses which are idiomatic, one of the forms being a substantive. These are given below. The preterite is "quina—an." The main use is to indicate the accomplishment of some end designed. The verb with these particles denotes its consummation.

EXAMPLES.

<i>Bagbagaam ti ubingmo, bareng no cabagbagaan.</i>	Reprove your boy to see if he will profit thereby.
<i>Ibilagyo toy a pagay, bareng no caibilagan.</i>	Put this rice out in the sun and see if it can be dried.
<i>Surutam dayta, bareng no casurutam.</i>	Follow that man and see if you can overtake him.
<i>Paltoogam dayta cauitan, bareng no capaltoogam.</i>	Fire at that chicken and try to hit it.

The preterite under this use is "na—an," which is the same as the preterite of "ma—an," a form which will be considered under the particle "ma." The particle "ma" can be used instead of "ca—an" as can also its derivative "ma—an," having the same meaning as in the cases given above.

<i>Sinurotco, ngem diac nasurotan.</i>	I followed, but I could not overtake him.
<i>Binagbagaanna, ngem saan a nabagbagaan.</i>	I reproved him, but it did no good.

When a number of individuals is given, as for the performance of some duty, and the request is made to increase that number to a certain point, with some expression as "make them," "raise the number to," etc., this is done by combining the particles "ca—an" with the number required. The preterite in this case is "quina—an."

<i>Manu cayo? Lima cami. Incay awiten deydaiy cayo. Capitoan-nacami.</i>	How many are you? We are five. Go and bring that log. Make up our number to seven (i. e., give us two more men).
<i>Casiamandacomí.</i>	Increase our number to nine.
<i>Caualoannacam ni Pedro.</i>	Give us Peter so that there may be eight of us.
<i>Up-upatda quet quinasiamac ida.</i>	There were but four and I increased their number to nine.

"Ca—an" is also used to form a collective substantive, or a noun indicating abundance of that which the root signifies. This is merely noted here to complete the uses of these particles.

<i>Cabaquiran.</i>	A range of forests.
<i>Casabaan.</i>	A banana grove.
<i>Cadaratan.</i>	A sand-pit.
<i>Caboloan.</i>	A cane-brake or bamboo thicket.
<i>Cauayan.</i>	A thicket of rattan.
<i>Carootan.</i>	A meadow.

SANGĀ—AN.

Naves places this particle among the verbs. Its true place should be among substantives, where it has been already mentioned. Its similarity as in forming collectives to "ca—an" perhaps entitles the combination to notice here. Its use is to denote an aggregation of individuals.

<i>Sanġailian.</i>	A town (i. e., the people inhabiting a town).
<i>Sanġaputotan.</i>	A family.

Sanġabalayan.
Sanġaasauaan.

The people dwelling in one house.
A married couple.

XXI.

I.

In connection with this particle will be treated the forms "*ipa*" and "*i—an*." The particle "*i*" is a prefix. The preterite is "*in*" if the root begins with any consonant but "*l*" or "*r*." If the root begins with one or other of these the "*n*" is converted to that consonant. If the root begins with a vowel then "*in*" becomes "*ii*."

This particle may be called the particle of "means." It is employed when that is referred to by which the action of the verb is accomplished or accompanied. In addition "*i*" is often used when it would seem that the proper particle should be "*en*" or "*an*." The probable origin of variations of this character has already been discussed.

EXAMPLES.

<i>Gatanġem toy a cabayo. Aoan ti igatanġco.</i>	Buy this horse. I have not the wherewithal to buy it.
<i>Iriquepmo ti ruanġan.</i>	Close the door. (In this example the means of closing the " <i>ruanġan</i> " or entrance is to push to the " <i>riquep</i> ," which is a single part or valve of the door.)
<i>Itaraymo daytoy.</i>	Go quickly (running) with this.
<i>Ania ti igapom sadiay?</i>	What are you bringing out from there?
<i>Iruarmo ti botella.</i>	Bring out a bottle (come out with).
<i>Ania ti inpatayda?</i>	Of what did they die?
<i>Iruarmo dayta palanġca. Ir-ruarcon.</i>	Bring out that chair. I have already brought it out.
<i>Ilacom dayta cabayo. Il-lacocon.</i>	Sell that horse. I have just sold it.
<i>Ibunonġmo daguita sirguelas.</i>	Distribute those cherries. I have already distributed them.
<i>Inbunonġcon.</i>	
<i>Iulim ti maletac. Iyulicon.</i>	Bring up my valise. I have just brought it up.

SPECIAL USE OF I.

This particle is employed to denote that a thing is or is to be put in a particular place.

<i>Iditoymo dayta.</i>	Place that (article) here.
<i>Idiaymo dayta.</i>	Put it there.
<i>Irabaomo toy a relas iti lamisaan.</i>	Put this watch on the table.
<i>Isirocmo.</i>	Put it below.
<i>Iasidegmo ditoy.</i>	Bring it near.

NOTE.—Sometimes verbs of this class pass to the active form. In such cases they do not lose the passive particle.

<i>Apayapay inbulosmo ti cabayo?</i>	Why did you loose the horse?
<i>Saan a siac ti nanġibulos.</i>	It was not I who did it.

<i>Asin ti nangibitin toy a bado?</i>	Who hung up this shirt?
<i>Inbitinco ta naslep.</i>	I did, for it was wet.
<i>Asin ti nangipacat cadaguiti cabayo?</i>	Who harnessed up the horses?
<i>Dicapay coma incapat.</i>	You should not have harnessed them.

IPA.

To attribute, suspect, accuse, apply, etc., are expressed by the particle "ipa." The preterite of this form is "inpa."

<i>Ipapanco ti naimbag a naquemna.</i>	I attribute it to his good will.
<i>Ipatacaoda quencuana ti relós.</i>	They suspected him of stealing the watch.
<i>Ipaanacda caniac toy a ubing.</i>	They accuse me of being the father of this child.
<i>Ipaayco toy a limos cadaguiti cararua.</i>	I (will) apply these alms for the benefit of the departed.

This particle is used to express the placing of an object in some particular place or direction. But when some one of a group is singled out or differentiated from the rest, or when an object is to be placed definitely with reference to another object, then "aquin" or "paquin—en" is employed.

<i>Ipaigidmo.</i>	Place it towards the edge.
<i>Ipatenngam pay.</i>	Put it more towards the center.
<i>Ipasulim dayta.</i>	Put it in the corner there.
<i>Ipaabagatanda dayta catre.</i>	Let them put that bed in the south part of the room.
<i>Ipababayo dayta pagay.</i>	Put the rice down below.
<i>Ipalaudio daguitoy a baca, ngem paquindayaem ti meysa.</i>	Drive those cattle west, but lead this one east.
<i>Paquinbabaem dayta nga libro.</i>	Put that book under the other.
<i>Paquindayaeyo toy catre idia y meysa.</i>	Put this bed east of the other.

It has been shown that the phrases "give to," "cause to eat, drink," etc., as when speaking of the care of stock, are expressed by "pag—en" or "pa—en"; but when the intent is to state what is to be given, etc., then "ipa" is the proper verbal particle.

<i>Pacanem daguiti cabayo. Ania ti ipacanco cadacuada? Ipacanmo cadacuada ti pagay.</i>	Feed the horses. What shall I give to them? Give them palay (Rice in the husk).
<i>Painumeiyo daguitoy. Ania nga arac ti ipainumco cadacuada?</i>	Give them something to drink. What kind of wine shall I give to them?

Pagarabem ti baca.

Let this cow go to pasture.

↳ Ipaarabmo toy a baca.

Lead (or drive) this cow to pasture. (Note the peculiar significance of the particle in the one and the other instance.)

Pinagarabcon.

I just now let it go to pasture,

↳ Inpaarabcon.

I have just taken it to pasture.

To put any object to a use for which it was not intended "ipa" is used, the particle being connected with the root expressing such use.

<i>Ipapunḡanco toy a bato.</i>	I (will) use this stone for a pillow.
<i>Ipabasoc daguiti daculap ti imac.</i>	The palm of my hand (will) serve for a glass.
<i>Ipapisoco daguiti a bato.</i>	I use stones for weights.
<i>Inpasagaysayda daguiti ramayda.</i>	They used their fingers for combs.
<i>Inpasuputco ti cal-logonḡco.</i>	My hat served me as a purse.

I—AN.

These particles are used when an action is performed for or in behalf of another.

<i>Iaramidannac ti digo.</i>	Make me some soup.
<i>Igatanḡandac ti maysa nḡa relas.</i>	Buy me a watch.
<i>Isapulandac ti zapatosco.</i>	Have them look for my shoes.
<i>Isagadannac.</i>	You sweep for me (i. e., in my stead).
<i>Ilutuanna ti amana.</i>	He is cooking for (in place of) his father.
<i>Idautannac ti sanḡabuquel a tin-apay.</i>	He is asking for a loaf of bread for me.
<i>Intabasannac iti meysa nḡa cauar.</i>	She cut me out a dress.

When a money debt is, or is to be, paid by personal service, the verb is formed by the particles "i—an," the root being expressive of the service to be rendered.

<i>Indaitac ti utanḡco quen Juan.</i>	I paid my debt to John by sewing.
<i>Iablactco ti utanḡco quenca.</i>	I will pay my debt by weaving for you.
<i>Italonannanto ti utanḡna cada-cuada.</i>	He will pay off his debt to them by working on their farm.
<i>Ibalayanminto ti utanḡmi cada-cayo.</i>	We will pay you by raising your house for you.

PAI, PAIPA, PAI—AN.

To command the action of verbs in "i," "ipa," or "i—an," the particle "pa" is prefixed to these in the present, and "pina" in the proterite.

<i>Pairuarmo daytoy.</i>	Tell them to take this away.
<i>Pinaiulim daguiti saba?</i>	Did you order the bananas to be brought up?
<i>Paipacatmo.</i>	Bid them harness up.
<i>Pinaiipacatcon.</i>	I have already given orders to have (the horse) harnessed.
<i>Paipaiguidmo.</i>	Have it put close to the side.
<i>Pinaiipaabagatanco.</i>	I bade them place it south.
<i>Paaramidannac iti sopa.</i>	Have them make me some soup.
<i>Paidaitanda ti utanḡco cadacuada.</i>	They have ordered me to pay my debt by sewing.
<i>Pinaisuratac.</i>	I commanded them to write for me.

XXII.

MA.

This particle has both an active and a passive use. It is to be remembered that the peculiar and distinctive feature of the passive is the object as the principal element. If in one instance the verb in "ma" does not admit of an object, then the active form would naturally be suggested; if an object is required, then the passive form would be proper. With "ma" will also be considered the use of the particles "ma—an"; and this will conclude what, it is hoped, may give a working knowledge of the verb. The preterite of "ma" is "na." This form admits of the formulas, which are the same as those of the active particle "maga," to which the student is referred.

With "ma" there is a greater tendency to the syncopation of the root, than with the other verbal particles. This is especially true where the vowel of the first syllable is "e," and when this is followed by a double consonant. The "e" is dropped with one of the double consonants. This will best be illustrated by some examples:

Lemmes, drowning, suffocating; *malmes*, to drown.
Leppas, conclusion; *malpas*, to finish.
Rebba, sinking, wrecking; *marba*, to be shipwrecked.
Tinnag, falling; *matnag*, to fall.
Bussog, satisfaction; *mabsug*, to satisfy.
Liday, sadness; *malday*, to be sad.
Peggues, rapidity; *mapgues*, to go swiftly.

If the verb is a frequentative, or negatively imperative, when the root is monosyllabic, or has become so by syncopation, the particle itself along with the initial consonant of the root is reduplicated.

Pan, to go. *Dica mapmapanen*. Don't go yet.
Dengngeg, hearing. *Adu ti mangmangngegco*. I am hearing many things.
Seddao, astonishment. *Dica masmasdaao*. Don't be astonished.
 (Here we have a trisyllable syncopated to a dissyllable.)
Seddu, weariness. *Dica masmasdu*. Don't tire yourself.

The principal use of this form is to indicate the ability (or inability) of the subject to accomplish or perform the action expressed by the root.

EXAMPLES.

<i>Leppaseiyo dayta alad. Saanmi a malpas.</i>	Finish that fence. We are not able to do it.
<i>Saanda nga matuluy ta nasaquit-da.</i>	They are not able to continue their work, for they are ill.
<i>Cutienda ti burnay. Saanda nga macuti.</i>	Let them move the jar. They are not able to move it.
<i>Daitenna toy a badoc. Dina madaid, ta masaquit.</i>	Have her mend this shirt of mine. She can not do it, because she is sick.
<i>Inalam ti paltoog? Saanco a naala, ta aaan idiyay ni Pedro.</i>	Did you bring the gun? I did not, for Peter was not there.
<i>Sanco a nabledbed ti taquiagco, ta pasig a piguis daguiti bedbed.</i>	I could not bandage up my arm, because all the bandages were unfit for use.

To express that one has or has not attained the object or end contemplated is expressed by the particle "ma." The same verbal root is used both in the transitive clause and with the particle "ma"; but in translation the meaning needs often to be expressed by a totally different word. Thus the root in the initial or transitive clause might be "fire at" or "shoot at," while in the clause with "ma" the same root would have to be translated "hit" or "miss" as the success or non-success of the act must determine. So "follow" in one clause would be translated by "overtake" in the next; "search for" by "find," etc.

Quitaem dediy a tao. Quitqui-taec, ngem diac maquita.

Look at that man. I am looking, but I do not (am not able to) see him.

Camacameiyo daguita sanḡaili. Camacamenminto, ngem dicanto macamacam ida.

Follow after those strangers (visitors from another town). We will follow them, but we shall not be able to overtake them.

Batoem ta manoc, bareng no matatom.

Throw a stone at that chicken and see if you can hit it.

Inur-urayca quet saanca nḡa nau-ray.

I waited for you, but (and) you did not come.

This particle is used intransitively to form the (so-called) neuter verbs, as also what in Spanish are called reciprocal verbs. But it must be remembered that the reciprocal verb or form in the Spanish is used to describe personal acts or conditions, where in English the simple form of the verb is used, or else the passive. So "I forget" would be reciprocal in Spanish, and such passive forms (English) as "it was sold" (*se vendió*) are constantly and normally occurring in the Spanish as reflexives or reciprocals. Naves speaks, of course, from his own standpoint.

Nalipatac.

I forgot.

Masacsaquit ita.

He is indisposed.

Masansanca nḡa mapan itibalay-na?

Do you go to her house often?

Nalacaca nḡa mariri.

You are easily distracted.

Saanca nḡa naulac?

Were you not sea-sick?

Masdaaoac.

I am astonished.

Istayac nalmes idi calman.

I was nearly drowned yesterday.

A few examples are given of the verb in "ma" affected by the formulas of cause, manner, instrument, etc. As has been already stated these are the same as those of the active particle "maca."

Ania ti dina pacatuluyan?

Why could he not finish it?

Adin ti nacatayan ni amam?

Where did your father die?

Ania ti pacabotianna idiyay?

Why does he remain there?

Adin ti yan ti sacayam? Narba idi napan a bulan. Casano ti pannacarbana?

Where is your vessel? It was wrecked last month. How was it wrecked?

Nalmesda amin? Up-uppat ti nagbiag. Casano ti pannacabiagda?

Were all (of the crew) drowned? Four only escaped. How did they (manage to) escape?

Adin ti nacatnagam? Iti iguid ti carayan. Casano ti pannacana-bom? Ta naitibcul ti cabayo. Ania ti nacaitibculanna? Iti dato a dacquet.

Where did you fall? At the river bank. How did you happen to fall? My horse stumbled. Against what did it stumble? Against a big stone.

When the particle "ma" affects verbs in "en" the latter particle is dropped; but when it affects verbs in "an" or in "i," those particles are retained.

<i>Auitenda. Saanda n̄ga maauit.</i>	Let them carry it. They are not able to carry it.
<i>Cupinem toy a habito. Saan a macupin daytoy.</i>	Fold this dress. I can not fold it.
<i>Patitem ti campana. Saanco a mapatit.</i>	Ring the bell. I am not able to ring it.
<i>Punasanda daguiti pin̄gan. Saanda n̄ga mapunasan.</i>	Have them wash the dishes. They cannot do it.
<i>Sagadanna ti silidco. Saanna n̄ga masagadan, ta agpipilay.</i>	Order him to sweep my room. He can not sweep, for he is lame.
<i>Sucatanna ti badona. Dina masucatan.</i>	Let him change his shirt. He can not change it.
<i>Ipulanḡyo toy a uasay. Saanmi a maipulanḡ.</i>	Take back this hatchet. We are not able to take it back.
<i>Iruarda ti catre. Saanda n̄ga mairuar, ta naillet ti ruanḡan.</i>	Let them carry out the bed. They can not take it out, for the door is too narrow.
<i>Ivulogmo ti payonḡco? Saanco n̄ga naiulog.</i>	Did you put down my umbrella? I could not put it down.

MA—AN.

To indicate that an action has reached its limit, has gone as far as it can, or that it is not to be suffered or endured any further, etc., is expressed by the use of the particles "ma—an."

<i>Mabisinan.</i>	He is overcome by hunger.
<i>Saan a maanusan.</i>	That is insufferable.
<i>Saanyonto a masapulan.</i>	You will never find it.
<i>Saan a maauatan ti saona.</i>	She does not understand a word that he says.
<i>Di maasitgen (from asideg, near).</i>	It is impossible to approach it.
<i>Dinto masiloan dayta.</i>	He will not be able to lasso it.
<i>Saan a madaoatan dayta.</i>	He may not ask for that.

With these examples concludes what, it is hoped, may be a help in the understanding of one of a group of languages, interesting especially to Americans, and deserving of further investigation.

VOCABULARY
OF
WORDS AND PARTICLES
USED
IN THIS WORK

COMPILED MAINLY
FROM THE
WORKS OF NAVES AND CARRO



VOCABULARY

OF WORDS REFERRED TO IN THIS WORK.

As very many of the words given in this vocabulary are simply roots, found generally in combination with particles, and as these roots are mainly substantives describing certain actions or conditions, their definition would at times be extremely prolix and tedious. Following the example of Narro and other Spanish writers we shall often employ the infinitive as a definition, it being understood that the root as given is not necessarily a form of conjugation.

A.

- A.** This word is used as a ligature, whose character and powers are explained in the grammar. The word *n̄ga* takes its place when the laws of euphony so demand. Their meaning is the same. They are also used as relatives.
- Ababa.* Short, whether of dimension or time. *Ababa n̄ga aldao*, a short day.
- Ababao.* Shallow, superficial, whether physical or mental. *Ababao ti carayan*, the river is shallow.
- Abac.* Gain or advantage in gaming, trade, strife, or in a contest of wits.
- Abaga.* The shoulder.
- Abagat.* The south wind. *Abagatan*, the south.
- Abbang.* To cover; cloth or blanket used as a cover.
- Abel.* Cloth, textile.
- ✓ *Abirat.* Brother-in-law, sister-in-law.
- Abng.* To drive, beat, spur, incite.
- ✓ *Abusto.* Furthermore.
- Abut.* A hole, pit, excavation, grave.
- ✓ *Abuyo.* A wild chicken.
- ac. I, personal pronoun (nominative), used as a suffix.
- ✓ *Acaba.* Broad (of dimension); *caacaba* (breadth or width). *Tallopolo a vara ti caacaba ti balaymo.* The width of your house is thirty varas.
- Acar.* To change place or position.
- Adal.* To study.
- Adalem.* Deep (as river, hole, etc.); also deep or profound (intellectually).
- ✓ *Adani.* Nearness, proximity; also in time, as the nearness of Christmas, Easter, etc.
- Adda.* A word of wide use, employed as indefinite pronoun, as a verb, and answering to the Spanish "hay," "estar," "tener," "algo," "alguno," etc. See the grammar.
- Addayo.* Far, at a great distance.
- Adi.* Younger brother or sister.
- Adino.* Where? Generally syncopated to *adin*. *Adin ti yan ti cabayo?* Where is the horse?

- Adipen.* A slave.
Adu. Much, many.
Ag—. Active verbal prefix. Used also with "cona" ("they say"). *Asin ti agcona?* Who says so? Also employed to express mutual relationship. *Agamada.* They are father and son.
- Aga—.* *aja?* Active verbal particle. *Agalasonaca.* You smell of onions. *Agattenñged ti danum iti pagbalian.* In fording the river the water was neck-deep.
- Agaag.* To split, crack (as an *olla* from the heat of the fire).
- ✓ *Agarup.* *pagarup* To think, opine.
Agas. To administer medicine. *Manñgagas,* a physician.
- Agay-ayam.* Vermin infesting the ground, whether animals or insects.
- ✓ *Agca—.* Active verbal particle indicating physical or mental or moral resemblance between two individuals. *Agcarupa daguitoy a dua.* These two are alike in features.
- ✓ *Agcaca—.* Similar to preceding, indicating resemblance or something in common between three or more individuals. *Agcacasucubcayo nãa uppat?* Are you four relations?
- *Agcaca—an.* Similar to the preceding, the suffix "an" being optional.
- ✓ *Agcamano?* Into how many parts?
 ✓ *Agcasta.* To do after such and such a manner.
 ✓ *Agdan.* Stairway.
 ✓ *Ag—inn—.* Active verbal particle indicating reciprocity or rivalry. *Aglinnainãda.* They are rivals in beauty. *Aginnulongãda.* They aid each other.
- Aglayao.* To jump from one side to the other.
Ag—n—. ? Active verbal particle indicating reciprocity, the "n" being inserted after the vowel of the root, and the root being repeated. *Agasinasida* (from *caasi*, pity). They have pity on each other.
- Agnanayon.* Eternal, for ever and ever.
Agong. Nose.
Agpa—. Active verbal particle, for whose uses see the grammar. It also serves to indicate the person commanded with passive verbs in "en." *Agpasagadca iti silid.* Have the room swept. *Nagpaabagatan ni amamon?* Has your father gone south yet? *Ania dica agpadenñgeg caniac?* What, do you think I can't hear (have no ears)?
- Agpayso.* Certainly, indeed.
 ✓ *Agquisquis.* To shave.
 ✓ *Agsin—.* Active verbal particle indicating rivalry or reciprocity. *Agsinsisiribda.* They are rivals in learning. *Agsinquitada.* They are looking at each other.
- ✓ *Agsipud.* Because. *Saan a immay agsipud iti cadaques ti tiempo.* He did not come because the weather was bad.
- ✓ *Agtagui—.* Active verbal particle indicating supply or equipment. *Agtaguipaltoogca?* Are you supplied (equipped) with a gun?

- ✓ *Aguec.* To kiss. *Agcam ti ima ti Padi.* Kiss the Father's (the priest's) hand.
- ✓ *Aguin*— Active verbal particle indicating pretence or the assumption of a character or part. *Aguinpipi-layda.* They pretend to be lame.
- Aguin-inot.* Little by little.
- Ala.* To take, receive, bring (for this "yeg" is more commonly used), grab, seize, steal.
- Alad.* Fence of bamboo, cane, stakes, etc.
- Al-alia.* Phantom (compare *aliao*, fear).
- ✓ *Alas.* A word or act indecent, dishonorable, or simply improper, or not looking well.
- Aldao.* Day. *Aldao ti casanḡay,* birthday.
- ✓ *Aleg.* To hurry, either another or oneself.
- ✓ *Aliao.* Fear, horror, fright, repugnance.
- Alicamen.* Tools of an artisan, household, utensils, etc. Amulet used by ladrones to protect them from being shot.
- ✓ *Alinedned.* Great obscurity as of a cavern, dungeon, etc.
- Alinḡo.* Wild pig, pig of the mountains.
- Alis.* To transfer or move a thing from one place to another. Also used for contagion. *Macaalis a saquit ti burtonḡ.* Smallpox is contagious.
- Al-alanagui.* A carpenter.
- ✓ *Al-lec.* Beauty.
- Al-lid.* Bees-wax.
- Al-lilao.* To be mistaken.
- Alsem.* Bitterness.
- Aluad.* Care, to be careful to do a thing well.
- Alumamay.* Suavity, affability in manners and speech; mild or pleasant weather, temperature, etc. *Naalumamay ti saona.* His address (words) is agreeable.
- Alunus.* To eat without having rice or bread.
- Aluti-it.* Newt, small lizard.
- Ama.* Father (plural *amma* or *am-amma*).
- Amanḡan!* Oh!
- ✓ *Amat.* Peace, tranquility, rest.
- ✓ *Ames.* Fear, fright.
- ✓ *Amian.* The north wind. *Amiananḡ,* the north.
- Amin.* All, the whole.
- ✓ *Amin no.* Provided that.
- Ammo.* To know (passive and irregular); combined with the passive particle "en" it means "to learn, to try to know or understand that of which one was previously ignorant"; wisdom, knowledge of anything.
- an.* Passive verbal suffix, for whose uses see the grammar. With *co* (my) it coalesces to form —*ac*, with *mo* (thy) it forms —*am*, with *yo* (your) to form —*aiyo*. Examples of uses: *Acaba unay toy a tabla, quissayam basit.* This board is very broad, trim it down a little. *Caluban ti burnay.* Put the cover on the jar. *Manuancanto?* How many will you have? *Pitoanacto.* I shall receive seven. *Siloam dayta cabayo.* Rope that horse. *Manu ti daitanda?* How much do they earn by sewing? *Saanay a pagayan toy a talon?* Are you not

- planting rice in this field? "An" is also used with nouns to denote aggregation, the particle "sanġa" being used as a prefix, as: *sanġaputo-tan*, a family; *sanġailian*, a town (inhabitants of a town); *sanġasapatoasan*, a pair of shoes. It is also used (optionally) with the suffix "en" to form an exclamation (see —en).
- ✓ *Anac.* Son, daughter, child. Plural *annac* or *an-annac*.
✓ *Anay.* An insect, soft-bodied, working in the dark and through tunnels, very destructive, improperly called the "white ant." Sufficiency, to equal something in measure, weight, or number, etc.
- ✓ *Anġao.* Immodesty, indecency.
✓ *Anġes.* Respiration, to breathe.
Anġin. Wind. *Naanġin unay.* It is very windy.
Anġot. Effluvium, with passive particle "en" it means "to smell, use the sense of smell." *Aganġanġotda.* They emit an odor or scent, generally offensive, as certain animals do.
- ✓ *Angri.* Effluvium or bad smell from fish.
Ani. The rice-harvest.
Ania. What (interrogative). Also exclamatory, answering to the Spanish "*que cosa*" or our interjectionary use "What!"
- ✓ *Ania ti gapuna?* Why?
Aninioan. A phantom.
Annad. Distrust, misgiving.
✓ *Anno.* Unless, if not, answering sometimes to the Spanish "*o sino.*" *Ibusem ti tinapay anno pusaen.* Clear (throw) away the bread, unless the cat will eat it. *Agtrabajoca anno bautenca.* Go to work, or if not he will beat you.
- Annonġ.* Obligation, duty.
Antonanno. An independent particle indicating future time.
- ✓ *Anup.* To hunt with horses and dogs, or with dogs only.
Aoan. None, no one, nothing, no; being the negative of *adda.* *Aoan ti aso iti balay itoy?* Is there no dog in this house?
- Aoat.* To deliver anything.
Apa. Strife, wrangling. *Agapa*, to wrangle (two). *Agaapa*, the same when there are three or more.
- ✓ *Apag—.* A particle denoting recentness of action or occurrence. *Apagillog*, a new-laid egg.
- Apal.* Envy.
✓ *Apaman.* Scarcely, hardly, poorly.
Apan. To go (see "*pan*" and "*ay*").
✓ *Apas.* Peevishness, anger, surliness.
✓ *Apayapay?* Why?
Aplag. To spread out a thing, as cloth, paper, mats, etc.
Apo. Grandfather, master. Plural *appo* or *ap-appo*. Also used for grandchild. "*Tanto lo toman para uno como para otro, ya por termino de propiedad, ya por expresion de amor y carino.*" —Carro, Iloco-Espanol vocabulario.
- Apon.* To gather the herd, round up.
Apros. To squeeze gently.
Apug. Lime, chalk.
Apuy. Fire.
✓ *Aquin—.* Substantive particle indicating ownership, master-

	ship, responsibility. <i>Aquinbalay isu</i> . He is the master of the house. <i>Aquinbasol aco</i> . It is my fault. <i>Asin ti aquincua daytoy a relas?</i> Who owns this watch? <i>Aquin</i> is also used as a passive particle to denote the placing of one thing with reference to another. (See " <i>paquin—en.</i> ")
<i>Aquiquid.</i>	Narrow, close.
<i>Arab.</i>	Pasture.
<i>Arac.</i>	Liquor made from the nipa palm, " <i>vino</i> ," wine or distilled liquor of any kind.
<i>Aracup.</i>	To embrace.
<i>Arado.</i>	Plough, to plough (Spanish).
<i>Aramid.</i>	Work, labor, act.
<i>Ararao.</i>	Complaint, lament.
✓ <i>Arasao.</i>	Washing of meat, rice, etc.
✓ <i>Arem.</i>	Lust, lasciviousness.
✓ <i>Aricap.</i>	Sense of touch, to touch.
✓ <i>Ariec.</i>	Loathing, repugnance.
✓ <i>Arigman.</i>	As if (like Spanish " <i>como si</i> ," " <i>como sino</i> ").
<i>Aripapa.</i>	Bashfulness, shame.
<i>Aritos.</i>	Ear-rings, pendants (Spanish, " <i>zarcillos</i> ").
<i>Asa.</i>	To sharpen.
<i>Asaau.</i>	Spouse, husband or wife, plural <i>assaau</i> or <i>assaaua</i> .
<i>Asideg.</i>	Proximity, nearness, used with the force of the preposition "near."
<i>Asin.</i>	Salt.
<i>Asino.</i>	Who? (Generally abbreviated to <i>asin</i> , sometimes found as <i>asinno</i> .)
✓ <i>Asipay!</i>	Interjection of grief, answering to "Woe is me!" etc.
<i>Aso.</i>	Dog.
✓ <i>Aspili.</i>	Pin, to pin.
<i>Astay.</i>	To be on the point of (doing).
<i>Asuc.</i>	Smoke.
<i>Asug.</i>	Complaint, moan, to complain.
✓ <i>Ata.</i>	Greenness of fruit (that is not yet ripe).
✓ <i>Atanud.</i>	Godfather, godmother.
✓ <i>Atap.</i>	Suspicion. Crossbar, wedge.
<i>Atep.</i>	Covering of roof of house, roof.
<i>Atiddag.</i>	A long thing, as a rope, pole, etc. To enlarge; used also of lengthening a conversation.
<i>Atiddug.</i>	Same as above, long.
✓ <i>Auaao.</i>	To lose strength, become flat or insipid (as beer, wine, etc.).
<i>Auay.</i>	The outskirts of a town.
<i>Auid.</i>	Custom, habit. To draw a thing towards oneself, as pulling down the branch of a tree to get at the fruit. To retire, retreat.
<i>Auis.</i>	To move, incite, attract one to good or evil.
<i>Ay.</i>	To come, classed with the irregular verbs, used with active particle <i>um—</i> .
<i>Ay!</i>	Ah!
<i>Avab.</i>	To call, to knock at the door.
<i>Ayam.</i>	Pleasure, diversion.
<i>Ayaon.</i>	Care, vigilance, to watch.
<i>Avat.</i>	Love, affection, pleasure, gratification, to love.
✓ <i>Ay-ayo.</i>	Amiability, affection.

B.

<i>Baac.</i>	Stale, musty, rancid.
<i>Baba.</i>	Down, below.
✓ <i>Babaga.</i>	Advice, counsel, reproof.
<i>Babaoi.</i>	Repentance.
<i>Babay.</i>	Woman, female.
<i>Babuy.</i>	Pig (whether male or female); <i>babuy a tao</i> , a dirty, indecent fellow.
<i>Baca.</i>	Name for domestic cattle (male or female; Spanish " <i>vaca</i> ").
<i>Bacal.</i>	Battle, fight, combat, whether of two or more.
<i>Bacnanḡ.</i>	Nobility, eminence (either because of birth or of wealth).
✓ <i>Badanḡ.</i>	Aid, succor, help; working-bolo.
<i>Bado.</i>	Shirt, anciently applied to clothing, which use still survives in the Igorot <i>facho</i> ("f" for "b," "ch" for "d").
<i>Baga.</i>	To say.
<i>Bagas.</i>	Rice that is husked and ready for use as food.
<i>Bagui.</i>	Part, portion, set task (Spanish " <i>taresa</i> "). The body, whether of man or of other animals.
✓ <i>Baguis.</i>	Tripe, belly, intestines, also the wick of a candle. From this word comes <i>cabaguis</i> (brother or sister from the same mother.)
<i>Bain.</i>	Shame.
<i>Balanḡat.</i>	Crown, garland.
<i>Balasanḡ.</i>	Maiden, unmarried woman. Plural <i>bab-balasanḡ</i> .
✓ <i>Balatonḡ.</i>	A small bean (same as the Spanish " <i>mongos</i> ").
<i>Balay.</i>	House. <i>Agbalay</i> , to thicken, coagulate (as milk).
<i>Balicas.</i>	Pronunciation.
<i>Balin.</i>	Power, ability, to be able.
✗ <i>Balinsuec.</i>	To stand on the head.
<i>Baliquid.</i>	To turn, to reverse, get on the other side.
<i>Balitoc.</i>	Gold.
✓ <i>Balin.</i>	Change, mutation.
✓ <i>Bal-ligui.</i>	Triumph.
<i>Balo.</i>	Widow.
<i>Balon.</i>	Convoy, supplies for a journey, food, money, arms, etc.
<i>Balunet.</i>	Cross-bar of door or window.
✓ <i>Banag.</i>	Effect, result.
<i>Banca.</i>	A card game; <i>agbanca</i> , to play " <i>banca</i> ."
<i>Banco.</i>	Bench (from the Spanish).
✓ <i>Banḡa.</i>	Earthen jar for cooking.
<i>Banḡir.</i>	Side, also the leaf of a book.
✓ <i>Banḡon.</i>	To get up (as from a recumbent position).
<i>Banias.</i>	Lizard, the iguana.
<i>Baniit.</i>	Fish-hook.
<i>Bannug.</i>	Weariness, exhaustion.
<i>Bantay.</i>	Mountain: care, vigilance, guard.
<i>Ba-o.</i>	Mouse.
<i>Baon.</i>	One who is sent, messenger; <i>manḡbaon</i> , a servant.
✓ <i>Baqued.</i>	Strength, firmness (of inanimate things).
✓ <i>Baques.</i>	Monkey, the macaco.
<i>Baquet.</i>	Old woman; plural, <i>bab-baquet</i> .
<i>Baquir.</i>	Jungle, thicket, " <i>bosque</i> ."
<i>Bavaro.</i>	Blue-eyed.

<i>Barengbareng.</i>	Transitory, vain, empty, superannuated, false. <i>Barengbareng a Cristiano</i> , a hypocritical Christian. <i>Dios a barengbareng</i> , a false god.
✓ <i>Bareng no.</i>	If, perchance (Spanish, "a ver si," "por si").
✓ <i>Baribar.</i>	Upside down.
<i>Bariques.</i>	Girth, band, fillet, girdle.
<i>Baro.</i>	Youth, unmarried man; plural, <i>bab-baro</i> .
<i>Barucong.</i>	The breast.
<i>Basa.</i>	To read (accented on the penult); wetness, to be wet, to wet (accent on the ultimate).
<i>Baso.</i>	Glass, tumbler (from the Spanish).
<i>Basol.</i>	Fault, sin, error, lack.
<i>Bassit.</i>	Little, short of stature, few. Used also to form diminutives, as: <i>ti asoyo a bassit</i> , your little dog, pup, poodle.
<i>Batad.</i>	Clear, frank, without duplicity.
<i>Batalan.</i>	Call-bell, knocker of door.
✓ <i>Bateng.</i>	Hunting-net.
<i>Bati.</i>	To leave (passive), as: <i>ibati</i> , to leave something; <i>mabati</i> , to leave something through forgetfulness. To remain (active), as: <i>agbati</i> , to remain on purpose; <i>mabati</i> , to remain without intending. (Note that "ma" is used both actively and passively.)
<i>Bato.</i>	Stone, rock.
<i>Batog.</i>	Rank, file, line.
<i>Bauang.</i>	Garlic.
* <i>Baut.</i>	Whip, lash, stroke of whip.
✓ <i>Bay-a.</i>	To abandon an enterprise.
<i>Bayad.</i>	Payment.
<i>Bayo.</i>	To hull rice.
<i>Bayog.</i>	Tardiness.
<i>Bayyabas.</i>	Guavas.
✓ <i>Bedbed.</i>	Bandage.
<i>Bel-lang.</i>	"Palma Brava," fan.
<i>Bel-leng.</i>	To throw away a worthless thing; derivatives: <i>ibel-leng</i> , to cast a portion of the cargo into the sea; <i>aquiblen</i> , to relieve oneself, to have the diarrhea; <i>paquiblen</i> , a latrine.
<i>Bellac.</i>	To split a tree lengthwise.
<i>Benben.</i>	Mosquito-net ("mosquitero," Carro), cloth hung over a doorway.
<i>Bennat.</i>	To stretch anything.
<i>Bcnne.</i>	Fresh-water mussels.
✓ <i>Bessag.</i>	To lose color, turn pale.
<i>Bibig.</i>	Lips, whether of a person or an animal.
<i>Bidang.</i>	Apron, <i>tapis</i> or cloth worn over the skirt by Filipinos.
<i>Bigbig.</i>	To examine attentively, to recognize; <i>Mabigbigco ni Antonio</i> . I recognize Antonio.
✓ <i>Biig.</i>	All in the sense of segregation from other things, as: <i>biig a bigas</i> , all rice; <i>biig a ub-ubbing</i> , they are all children.
<i>Bing.</i>	Awakening, to awaken.
✓ <i>Biit.</i>	Soon, shortly.
<i>Bilag.</i>	To place something in the sun for the purpose of drying.
<i>Bilang.</i>	To account, recount, sum up.
<i>Bilango.</i>	Constable.

<i>Bilin.</i>	Command, order, precept, instructions.
<i>Bilis.</i>	Sardines.
<i>Bin-ig.</i>	Pure, unmixed (see <i>biig</i>).
<i>Binting.</i>	Two reals, value being twenty centavos (old style), or twenty-five (Conant or new style).
<i>Bircug.</i>	Vagabond.
<i>Biruc.</i>	To seek (see <i>sapul</i>).
<i>Birri.</i>	To split, burst open (as wood or other material).
<i>Bisin.</i>	Hunger, to be hungry.
<i>Bisucol.</i>	Round snail found in lakes and ponds.
<i>Bitay.</i>	To hang a person or animal; <i>pagbitayan</i> , gallows.
<i>Bitin.</i>	To hang oneself by the hands or feet from some elevated object, as a trapeze-bar or rings.
<i>Bitla.</i>	Speech, address, oration.
<i>Bituen.</i>	Star; <i>bituen a nagdulao</i> , a comet; <i>umalis a bituen</i> , a meteor.
<i>Bolo.</i>	Cane, bamboo; <i>caboloan</i> , a canebrake.
<i>Bolong.</i>	Leaf of tree, plant, book.
<i>Booc.</i>	Hair of a person.
<i>Boong.</i>	To split, break, fracture (as a dish, etc.).
<i>Brisca.</i>	A game of cards (Spanish).
<i>Bubon.</i>	A well, a little hole by the bank of a stream, made to obtain filtered water.
<i>Bubus.</i>	To consume, use up, exhaust.
<i>Bucacao.</i>	A plant with stem resembling that of maize, and head like that of rice, probably millet (Spanish " <i>mijo</i> ," Tagalog " <i>bugaga</i> ").
<i>Buclao.</i>	Gluttony.
<i>Buclis.</i>	Same as the preceding.
<i>Bucot.</i>	Back of a person or animal, back of a book.
<i>Bugagao.</i>	A person with blue eyes, an albino, one with red hair on head and body.
<i>Bugbugtong.</i>	An only son, who neither had, has, nor will have a brother. The only one of a class or species, as a house, or a tree, like which there is no other in the vicinity.
<i>Bug-go.</i>	Cleanliness, to clean, wash.
<i>Buis.</i>	Tribute, tax.
<i>Bula.</i>	Boar for breeding (Spanish " <i>verraco</i> ").
<i>Bulan.</i>	Moon, month.
<i>Buldin.</i>	Twisted, deformed.
<i>Bulig.</i>	Cluster of bananas. A load carried between two persons.
<i>Bulon.</i>	Prodigality, profusion.
<i>Bulos.</i>	To release or free a person or animal that has been confined or tied.
<i>Bulsec.</i>	Blind, plural <i>bu-bulsec</i> .
<i>Bunag.</i>	To -cart, transport from one place to another.
<i>Bunen.</i>	Bolo, machete.
<i>Bun.</i>	Fruit.
<i>Buniag.</i>	To give a name to a person. This word was anciently and authoritatively used for baptism, and is still in vulgar use in this sense, but its employment is discountenanced by the Roman Catholic Church.
<i>Bunubun.</i>	To sow seed, to plant.
<i>Buquel.</i>	Stone or seed of fruit; any complete, round object, as: a wheel, a cone of sugar, a loaf of

	bread, etc. To form (as a foetus in the womb, a stone in fruit), to conceive an idea, to create; wholly, entirely. See for its various uses the "vocabulario" of Carro.
<i>Buras.</i>	Harvest of anything but that which has a grain-bearing head (as rice, etc.). See <i>ani</i> .
<i>Burec.</i>	To boil (water, or anything cooking).
<i>Burias.</i>	Sucking-pig.
<i>Burnay.</i>	A jar. <i>Maysa</i> + <i>burnay</i> , an empty jar; <i>sanḡaburnay</i> , a jar that is filled with anything.
<i>Burro.</i>	A game of cards.
<i>Burtong.</i>	Smallpox.
<i>Bussug.</i>	Satiety, to eat to repletion.
<i>Butaca.</i>	Arm-chair, easy-chair.
<i>Buteng.</i>	Fear.
<i>Butoy.</i>	Calf of the leg.
<i>Buya.</i>	To see, to regard or view that which causes pleasure and gratification.
<i>Buyoc.</i>	Fetid smell arising from rotting or putrefaction.

C.

<i>Ca.</i>	Same as <i>cas</i> (a syncopation), defined by Carro as an adverb of likeness. The meaning is rather "is like," sometimes "as if." <i>Iti bulsec cas iti matmaturog</i> . The blind are like those who sleep. <i>Caac di umay ditoy</i> . As if I should not come here. Personal pronoun of the second person nominative singular, used as a suffix. <i>Naimbagca nga tao</i> . You are a good man. Particle used as a prefix in forming abstract nouns, as: <i>adu</i> (many), <i>caadu</i> (multitude); <i>ngato</i> (high), <i>canḡato</i> (height); <i>dacquel</i> (great), <i>cadacquel</i> (greatness), etc. Particle used as a prefix with nouns or verbal roots to indicate recentness, as: <i>itlog</i> (egg), <i>caillog</i> (a new-laid egg); <i>luto</i> (to cook), <i>caluluto</i> (just cooked). Particle used as a prefix to denote companionship, as: <i>adal</i> (to study), <i>caadalco</i> (he is my school-mate).
<i>Ca—an.</i>	Particles used to express the true superlative, answering to the Spanish "lo mas," as: <i>casulitan</i> , most difficult. Used to indicate a place where there is an abundance of the thing denoted by the root, as: <i>darat</i> (sand), <i>cadaratan</i> (a sand-pit); <i>cayo</i> (tree), <i>cacayoan</i> (a forest). Passive verbal particles, for whose use see the grammar. Preterite in some cases <i>na—an</i> , sometimes <i>quina—an</i> . <i>Ipamagam ti bado</i> . <i>Ipamagac, ngem dinto camagaan</i> . Lay the shirt out to dry. I will do so, but it will not dry. <i>Pitpito cami caualoannacam</i> . We are only seven, increase our number to eight. <i>Uppatda, quet quinasiamac</i> . There were only four, and I increased their number to nine.
<i>Caano.</i>	Particle used with verbs, meaning "when" of time past.
<i>Caaroba.</i>	Neighbor.
<i>Caasi.</i>	Mercy, pity, compassion.

<i>Cababalin.</i>	Custom, habit.
<i>Cabaguis.</i>	Brother (from <i>baguis</i> , womb).
<i>Cabao.</i>	Weakness (term applied to tobacco, spices, perfumes, etc.)
<i>Cabayo.</i>	Horse (from the Spanish).
<i>Cabil.</i>	To maltreat.
<i>Cablaao.</i>	Salute, greeting, congratulation.
<i>Cabsat.</i>	Brother, sister.
<i>Cabusor.</i>	He who is evilly disposed towards another, desires to injure him.
<i>Caca.</i>	Elder brother.
<i>Cacaisuna.</i>	It is the only one, the last there is, there is no more than this.
<i>Cada.</i>	An untranslatable conjunction (meaning "and"), used where a number of individuals are enumerated before all save the first and last of the group. <i>Isuda, cada Pedro, cada Maria, cada Pablo, quen Diego.</i> She (see the grammar for the explanation of the use of a plural instead of a singular), Peter, Mary, Paul, and Diego.
<i>Cadacami.</i>	To, for, in, with, by us (exclusive of the person or persons addressed).
<i>Cadacayo.</i>	To, for, etc., you (plural).
<i>Cadacuada.</i>	To, for, etc., them.
<i>Cadaguidiay.</i>	To, for, etc., those (Spanish " <i>aquellos</i> ").
<i>Cadaguaita.</i>	To, for, etc., those (Spanish " <i>esos</i> ").
<i>Cadaguiti.</i>	"The" plural (to, for, etc.); also used for oblique case of "those" (see <i>cadaguidiay</i>).
<i>Cadaguitoy.</i>	To, for, etc., these.
<i>Cadaoyan.</i>	Custom, habit.
<i>Cadata.</i>	To, for, etc., us (thee and me, dual form).
<i>Cadatao.</i>	To, for, etc., one (indefinite).
<i>Cadatayo.</i>	To, for, etc., us (us and thee).
<i>Cadi.</i>	Perhaps, perchance; also used as a supplicative after imperatives, like our "pray" or "please."
<i>Cadpay ta.</i>	Thanks (Spanish " <i>gracias que</i> ").
<i>Ca—en.</i>	Passive particles giving the idea of adding to or subtracting from, doing more or less. <i>Caduem ti canen.</i> Increase (the supply of) food. <i>Cabiitenda ti agpatit.</i> Let them ring for a little while. The preterite is <i>quina—</i> . <i>Quinabayagda ti nagpatit.</i> They rang for a long while.
<i>Cagat.</i>	To bite, take a bite.
<i>Cailalat.</i>	What a pity!
<i>Cailian.</i>	A neighbor, fellow-townsmen; also the common people, the " <i>vulgus</i> ."
<i>Cajel.</i>	The blood orange (Spanish).
<i>Calap.</i>	Fishing, to fish with net, hook, etc.
<i>Calapao.</i>	Hut, a poor, wretched house, especially one in the fields (<i>sementera</i>).
<i>Calapati.</i>	House-pigeon.
<i>Calatio.</i>	Five cuartos, one-fourth of a real, equal to two and a half centavos (old style).
<i>Calding.</i>	Goat.
<i>Cali.</i>	Hole in the earth. to dig.
<i>Calicagum.</i>	Desire.
<i>Cal-logong.</i>	Hat of any material or form.
<i>Calman.</i>	Yesterday (used with <i>idi, idi calman</i>).
<i>Caloncon.</i>	To clear away (as dishes from the table).

<i>Calson.</i>	Pantaloons (from the Spanish).
<i>Calub.</i>	Lid of anything, slab on a grave.
<i>Caluya.</i>	Prohibition.
<i>Camacam.</i>	To catch up to and join a person or animal going before, to attain, to arrive in time (as to mass, the theatre, etc.).
<i>Camat.</i>	To pursue, to follow, succeed (as one shower succeeding another).
— <i>cami.</i>	We, exclusive of the person or persons spoken to.
<i>Camote.</i>	Yam, sweet potato.
<i>Campit.</i>	To wander from the point, to intrude into a conversation that does not concern one.
<i>Can.</i>	Syncopation of " <i>cano</i> " ("they say"). <i>Adda can ni Apo Obispo.</i> They say that it is the Lord Bishop. Syncopation of <i>canen</i> (food).
<i>Canauan.</i>	The right hand, the right.
<i>Canen.</i>	Food.
<i>Caniac.</i>	To, for, me.
<i>Caniada.</i>	To, for, them.
<i>Caniana.</i>	To, for, him.
<i>Canica</i> —	A particle used formerly in the composition of numerals (now obsolete). Method of use given in the grammar. Example: <i>Canicatlo quet tallo</i> , twenty-three.
<i>Canioas.</i>	Infraction of the law, contrariety, opposition.
<i>Canta.</i>	Sacred music (from the Spanish).
<i>Capas.</i>	Tree-cotton, used also for ordinary cotton.
<i>Capet.</i>	To grasp or seize something to keep from falling.
<i>Capuy.</i>	Weakness, debility (whether physical or spiritual).
<i>Carabucub.</i>	Larynx, the "Adam's apple."
<i>Caradcad.</i>	Lightness, agility in movement, good health; <i>na-caradcad</i> , well, in good health.
<i>Caramba.</i>	A large water jar or <i>olla</i> .
<i>Cararag.</i>	Prayer to God or to the saints.
<i>Cararua.</i>	The soul. Anciently it was <i>carma</i> .
<i>Carayan.</i>	River.
<i>Cari.</i>	Vow, promise.
<i>Caro.</i>	Excessive (<i>demasiado</i>). <i>Nacaro ti saquitna, ti pudotna</i> , etc. He is very ill. He has a high fever, etc.
<i>Cartib.</i>	Scissors.
<i>Carting.</i>	Lightness, readiness.
<i>Cas.</i>	Adverb of likeness, how, as: <i>Cas calman pa laeng ti ipapatay ni Antonio.</i> It seems as if it were only yesterday that Antonio died.
<i>Casaba.</i>	Sermon, preaching.
<i>Casano.</i>	Particle of interrogation, answering generally to " <i>que tal</i> ," how, etc. Used also in inquiries as to dimensions. <i>Casano ti talon ni Pedro?</i> How large is Peter's farm?
<i>Cas casta met.</i>	So as (<i>asi como, asi tambien</i>).
<i>Caşar.</i>	To marry (Spanish).
<i>Casinsin.</i>	Cousin (" <i>primo carnal</i> ").
<i>Caspagarigan.</i>	For example (from <i>arig</i> , likeness, comparison).
<i>Casta.</i>	So.
<i>Casta met.</i>	So also, in the same way.
<i>Casta nga agpayso.</i>	In effect (" <i>asi es efectivamente</i> ").

<i>Casta unay.</i>	Used in combination with <i>ti—ta</i> . As—so. (Spanish " <i>tan—que</i> ").
<i>Castila.</i>	Spaniard, Spanish.
<i>Casucub.</i>	Relation, plural <i>cacasucub</i> (from <i>sucub</i> , <i>parentesco</i>).
<i>Catalec.</i>	Protector, advocate.
<i>Catam.</i>	A carpenter's brush; <i>quinatam</i> , shavings (that which is brushed up by the <i>catam</i>).
<i>Cataoa.</i>	Laughter; <i>nacacataoa</i> , mirth-provoking.
<i>Catay.</i>	Saliva, the slime that a serpent casts about its prey.
<i>Catiguid.</i>	The left hand, the left.
<i>Catre.</i>	Cot, a small bed (Spanish).
<i>Cauar.</i>	A chain or bonds, whether of iron, wood, rattan, or other material.
<i>Cauayan.</i>	Cane, bamboo (used generally of the latter).
<i>Caues.</i>	Garment, dress, clothing.
<i>Cauitan.</i>	Rooster.
<i>Cayat.</i>	To wish (passive verb). Carro says that this verb answers rather to " <i>querer</i> " (the act of the will) than to " <i>desear</i> " (the impulse of the heart or of the emotions).
<i>Cayo.</i>	Wood of any description, even used of the stem of lettuce and other plants, tree. Personal pronoun (suffix), second person plural, nominative. <i>Naladingitcayo</i> . You appear to be sad.
<i>Cayong.</i>	Brother-in-law.
<i>Chocolate.</i>	Chocolate.
<i>Cigarillos.</i>	Cigarettes.
<i>—co.</i>	My (suffix), abbreviated to <i>—c</i> after a vowel, and after <i>—an</i> or <i>—en</i> (the " <i>n</i> " being also syncopated).
<i>Cochero.</i>	Driver (Spanish).
<i>Cocinero.</i>	Cook (Spanish).
<i>Cocina.</i>	Kitchen (Spanish).
<i>Colot.</i>	Curly or woolly-haired (as <i>negritos</i> , for instance).
<i>Coma.</i>	An independent particle used to indicate the subjunctive, used either alone or in conjunction with other words; also potential in character. <i>Agsuratac coma, n̄gem masadutac</i> . I should be writing, but I feel lazy. <i>No coma no saan a pilay</i> . If he had not been lame.
<i>Cona.</i>	To say (irregular verb), used where the words are actually quoted. <i>Cona ni Jesucristo iti evangelio —</i> . Says Jesus Christ in the gospel —. Its preterite is <i>quinona</i> . <i>Umayacto, quinona ti ubing</i> . "I will come," said the boy.
<i>Confesar.</i>	Confession (from the Spanish).
<i>Corod.</i>	Mouse-trap.
<i>Corredor.</i>	Corridor (Spanish).
<i>Coton.</i>	Ant (" <i>hormiga</i> ").
<i>Cot-tong.</i>	Leanness.
<i>Cua—</i>	Particle indicating proprietorship or possession. From this are formed the possessive pronouns; <i>cuac</i> , <i>cuam</i> , <i>cuana</i> , <i>cuatayo</i> , <i>cuami</i> , <i>cuata</i> , <i>cuayo</i> , <i>cuada</i> ; mine, thine, his, hers, etc. Used also with <i>aquin</i> — (which see).
<i>Cub-ho.</i>	Hunchback (also <i>cobbo</i> or <i>quebbo</i>).
<i>Cubierto.</i>	Dish (Spanish).

<i>Cuchara.</i>	Spoon (Spanish).
<i>Cuchillo.</i>	Knife (Spanish; see <i>imuco</i>).
<i>Cucu.</i>	Nails of person or animal (also <i>coco</i>).
<i>Cucua.</i>	Estate, property, effects (a reduplication of <i>cua</i> , which see).
<i>Cuddo.</i>	A game played with pebbles, similar to jack-stones.
<i>Cuddut.</i>	To pinch with the ends of the fingers, a pinch, a small quantity.
<i>Cudil.</i>	Skin of a person, pelt of an animal, outside skin of cane or bamboo.
<i>Cudrep.</i>	Dimness or opacity of light, whether natural or artificial; obscurity of meaning in language, thought, composition, etc.
<i>Culintipay.</i>	Shells such as are used for windows.
<i>Culisip.</i>	Tube for drinking (straw), stem of pipe, etc. (Also <i>culisep</i>).
<i>Cupin.</i>	To double or fold (as cloth, paper, etc.). Also <i>copin</i> . The use of "o" for "u," of "e" for "i" seems to have no set rule. In the ancient alphabets there were but three vowels, namely "a," one doing duty for "e" or "i," and one serving for "o" or "u." It is not considered essential in the future to note these variations.
<i>Cuppit.</i>	Flat-nosed.
<i>Curad.</i>	Ring-worm, tetter.
<i>Curang.</i>	To lack, be short.
<i>Curarapnit.</i>	Small bat, the house-bat.
<i>Curibut.</i>	A long, broad basket.
<i>Curicur.</i>	To wash or clean out the ears.
<i>Curita.</i>	The cuttle-fish.
<i>Cuscus.</i>	To scrape, rasp, file.
<i>Cuspag.</i>	Pride, haughtiness.
<i>Cusucos.</i>	The sinking or giving away from its weight or other cause of a house, post, rubble work, etc.
<i>Cuti.</i>	To move, either transitive or intransitive.
<i>Cuto.</i>	Head-louse.
<i>Cuyog.</i>	To accompany.

D.

—da.	Personal pronoun, suffix of the third person plural, nominative or genitive. <i>Natacrolda</i> . They are cowards. <i>Calcalienda deydiay a cayo</i> . They are digging up that wood.
<i>Daan.</i>	Old (of things). To wait, expect some person.
<i>Dacami.</i>	We (exclusive of the person addressed).
<i>Dacayo.</i>	You (plural).
<i>Dacquel.</i>	Great, grand. <i>Dacquel a balay</i> . A large house. Used in the plural for parents, elders, and for more remote relationships as grandparents, etc. <i>Daguiti dadacquelco</i> . My parents.
<i>Daculap.</i>	The palm of the hand.
<i>Dadael.</i>	To cast away or lose a thing, to mangle, break, squander, waste.
<i>Dadang.</i>	To heat something at the fire a little, to warm oneself.
<i>Daeg.</i>	Grace, majesty, beauty, gorgeousness.
<i>Dael.</i>	Scarcely. <i>Dael to maquita dediy a bituen</i> . One

- can hardly see that star. Also with sense of gratulation for happy contingency. *Dael sa pay no adda gumatang, ta madadaelen*. It was a good thing that it was bought, for it was on the point of spoiling.
- Dagas*. To hasten, hurry, be quick.
Dagdag. To hurry.
Dagsen. Weight, gravity, either physical or moral. *Nadagsen a cayo*. Heavy wood. *Basol a nadagsen*. A grievous offence.
- Daguidiay*. Nominative and genitive plural of *dediay*. Those, of those.
- Daguita*. Nominative and genitive plural of *deyta*. Those, of those. (Spanish "*esos*.")
- Daguiti*. Nominative and genitive plural of the definite articles *iti* (common) and *ni* (proper). Also used for *daguidiay* (Spanish "*aquellos*").
- Daguitoy*. Nominative and genitive plural of *daytoy* (or *deytoy*), these (Spanish "*estos*").
- Dagum*. Needle, sting of bee, proboscis of mosquito, etc. (Sometimes *dagun*).
- Dagus*. To entertain, hostelry, inn.
Dait. To sew.
Dalan. Road.
Dalayap. Lemon.
Dal-luyon. Wave of the sea, or of a lake.
Dalupo. Pile, heap ("*monton desordenado*"), as of hay, linen, wood, etc.
- Dalus*. Cleanliness, both in physical and moral sense.
Damag. News, rumor.
Da man! Stop! Hold! Refrain!
Damili. Chinaware, and all kinds of pottery.
Damo. Beginning of a period of time, or of an act.
Damo ti bulan. The beginning of the month.
Damona ti agsurat. He has begun to write.
- Danag*. Disquietude, perturbation.
Dandani. In a day or so.
Danes. Disdain, insult, persecution; to despise, to try to injure.
- Danġan*. Distance from the thumb (extended) to the tip of the little finger.
- Danġer*. Mirthful, jesting, gracious, proud, haughty.
Dani. Near in time (same as *adani*).
Danio. Secular song (see *canta*).
Danug. Blow with the clenched fist.
Danum. Water.
Danun. To reach, arrive.
Daoel. Cruelty, barbarity, atrocity.
Dapan. Sole of the feet.
Dapo. Ashes.
Daques. Bad (physically or morally). *Daques a palanġca, sao, aramid, cadaoyan*, etc. A bad chair, word, work, habit, etc.
- Dara*. Blood.
Daras. Hurry, haste.
Darat. Sand.
Daroy. Clear, pellucid, the opposite of thick (used of liquids).
Darum. Accusation, denunciation.

<i>Data.</i>	To place oneself with the mouth up. We (thou and I).
<i>Datag.</i>	To give a reason, render account.
<i>Datao.</i>	Nominative and genitive of the impersonal pronoun "one" (answering to the French "on" or the German "man").
<i>Datar.</i>	To place anything (food, etc.) on the table, or on the floor, to share anything, to issue rations.
<i>Datayo.</i>	We and thou.
<i>Daton.</i>	Offering, oblation, sacrifice.
<i>Daya.</i>	Feast, party, wedding reception (accent on the ultimate); the east (accent on the penult).
<i>Dayao.</i>	Honor.
<i>Daydi.</i>	That, of that ("aquello").
<i>Daytoy.</i>	This, of this.
<i>Dediay.</i>	That; of, in, etc., that ("aquello").
<i>Degdeg.</i>	To add, augment, increase.
<i>Del-lao.</i>	Novelty, news, notice.
<i>Denden.</i>	To join one thing to another, to approach, to cause to approach.
<i>Denṅnṅeg.</i>	To hear, the sense of hearing.
<i>Denna.</i>	Nearness, proximity (compare <i>adani</i> , <i>dani</i>).
<i>Deppa.</i>	A fathom, armstretch, "braza" (used with <i>sanṅa</i> , <i>sanṅadeppa</i>).
<i>Deppel.</i>	Signature, impression, mark, engraving; to imprint, seal, stamp with a seal.
<i>Dessaar.</i>	Floor of a house, etc. <i>Idessaar</i> , to place a thing on the floor.
<i>Deyta.</i>	That, of that ("eso").
<i>Di.</i>	That, of that ("aquello"); not (used as a prefix, see the grammar for its idiomatic uses). <i>Dica agtacao</i> . Thou shalt not steal. <i>Diac cayat</i> . I do not wish.
<i>Digo.</i>	Broth, bouillon; also used for the water in which something has been cooked.
<i>Digus.</i>	To bathe.
<i>Dila.</i>	Tongue of an animal, clapper of a bell, arrow-point, plough-share.
<i>Di la mamin-an.</i>	Lest.
<i>Dinṅo.</i>	To raise or fatten pigs or other animals.
<i>Dios.</i>	God (Spanish).
<i>Diram-us.</i>	To wash the face.
<i>Disaag.</i>	To slight.
<i>Dita.</i>	There ("ahi").
<i>Ditoy.</i>	Here.
<i>Dua.</i>	Two.
<i>Duadua.</i>	To doubt.
<i>Duapolo.</i>	Twenty.
<i>Ducut.</i>	Anguish, disquietude, affliction, sadness.
<i>Dulin.</i>	To guard, keep.
<i>Dumalaga.</i>	A young hen that has not yet begun to lay.
<i>Dunṅnṅo.</i>	Affection, esteem.
<i>Dunṅsa.</i>	To doze, to sleep out of the regular time.
<i>Dunar.</i>	Hurt, lesion, wound (applied even to vegetable life): sometimes <i>danar</i> .
<i>Duron.</i>	To push, impel.
<i>Dusa.</i>	To chastise, punish, impose penance.

E.

- Em.* But, notwithstanding, than (contraction of *nġem*). In comparative phrases it has the force of "than." *Layata, em* —. They wish to, but —. *Naimimbag daytoy em dedaiy*. This is better than that.
- Emma.* Affability.
- En.* Irregular verb "to go." "En" or "in" used indifferently. *Inca* or *enca*. You go (singular). Suffix with the force of the Spanish "ya," just, yet, already. After a vowel it is abbreviated to "n." When attached to the pronoun *ac* (I) it is changed to "on." *Umay*. He is coming. *Umayen*. He is coming now. *Maturog*. He is sleeping. *Maturoguen*. He has just fallen asleep. *Umayac*. I am coming. *Umayacon*. I am coming now. Passive particle suffix, for whose uses see the grammar. *Dinto cotonen toy a azucar?* Will not the ants eat this sugar? *Bortonġennacsa*. I feel as if I were going to have the smallpox. *Saṅṅapuluenda*. They made them up to an even ten. *Babadoen daytoy a Abel*. This material is good for shirts. When followed by *co* (my) it coalesces with it to form *ec*. If followed by *mo* (thy) it forms with it *em*. When followed by *yo* (your) it forms *eiyo*. *Ramramayec ti agcali*. I am digging with my fingers. *Tacrotem ti aseec?* Do you think my dog is cowardly? *Sapuleiyo ti cabayona?* Are you hunting his horse? Used also in exclamations of surprise (with or without the particle "an" preceding). *Naimbaguen!* How good!
- Escoba.* Clothes-brush, broom (Spanish).
- Escribiente.* Scribe, secretary, clerk (Spanish).
- Essem.* To wish, desire (Spanish "desear").

G.

- Gaddil.* The itch.
- Gagara.* Purpose, end, intent.
- Gaguet.* Activity.
- Galip.* Slice.
- Galis.* To slide, slip, backslide.
- Galot.* To tie, fasten, bind.
- Gambanġ.* Copper.
- Ganat.* Hurry, speed. *Guinaganatan a aramid*. A thing done hurriedly.
- Ganġo.* Dryness of leaves, plants, trees, etc.
- Gaoat.* To reach something that is on high or distant, to attain with the understanding, to gain an office or position, to be equal to. *Diac magaoat dayta*. I am not sufficient for that.
- Gaoay.* Respect, reverence (also *gaogaoay*).
- Gapo.* Cause, origin, point of arrival or of departure, by. *Iti Dios aon gapona*. God has not a beginning. *Iti daques ti gapona saṅġitan ti tong-palna*. He who starts badly will end in weep-

	ing. <i>Ipagapo iti caicarian ni Cristo</i> . By virtue of the merits of Christ.
<i>Garacgac</i> .	A laugh, laughter.
<i>Garami</i> .	Straw of rice, millet, etc.
<i>Garao</i> .	Disquietude, restlessness.
<i>Gargaret</i> .	Household effects (furniture or utensils), tools of carpenter, mechanic, etc.
<i>Garogad</i> .	File, rasp.
<i>Gasang</i> .	Sharp (in taste, as mustard, pepper, etc.).
<i>Gatas</i> .	Milk.
<i>Gatel</i> .	Itching on the body or head.
<i>Gatud</i> .	To strip the leaf of tobacco or <i>buyo</i> .
<i>Gaud</i> .	Oar. <i>Aggaud</i> , to row; <i>manḡgaud</i> , an oarsman.
<i>Gawed</i> .	The leaf of the <i>buyo</i> .
<i>Gayad</i> .	Length, a long thing (like a trailing skirt, the projecting eaves of a house, etc.).
<i>Gayam!</i>	An exclamation of admiration or approbation.
<i>Gayang</i> .	Lance, spear.
<i>Gayyem</i> .	Friend.
<i>Ginebra</i> .	Ginger (Spanish).
<i>Gongḡona</i> .	Profit, deserving. Used as an expression of mockery for one who has received his just deserts, suffered punishment or loss.
<i>Gorrood</i> .	Thunder; <i>Aggorrood</i> , to thunder.
<i>Gotocgotoc</i> .	Palpitation.
<i>Gubat</i> .	Battle, fight, combat.
<i>Guddua</i> .	Division, making two of one.
<i>Guerguer</i> .	Sign, notch, mark, etc.
<i>Guetteng</i> .	Scissors. <i>Guettenguen</i> , to cut with scissors.
<i>Gugu</i> .	Soap-tree bark.
<i>Guiguir</i> .	Fear, suspicion, apprehension.
<i>Guil-ayab</i> .	Flame, flash, bursting forth of fire.
<i>Guiling</i> .	To grind. <i>Guilingan</i> , a mill.
<i>Guin-aa</i> .	Rest, refreshment.
<i>Guinguined</i> .	Earthquake.
<i>Gulgul</i> .	To wash the head with <i>gugu</i> or soap-tree bark.
<i>Gupit</i> .	Treasures, wealth.
<i>Gura</i> .	Hate, anger.
<i>Gurigor</i> .	Fever.
<i>Gusugos</i> .	To flourish, as brush in lathering, pen in writing, handling brush in painting, rag in cleaning, etc.

I.

I—.

Prepositional particle, indicating from where a person comes (as his home). *Ibacnotanac*. I am from Bacnotan. Verbal passive particle, whose uses are given in the grammar. The preterite is "in" before any consonant except "l" or "r," when it is "il" or "ir." Before a vowel it becomes "ii." *Iditoyme dayta*. Place that (article) here. *Aoan ti igatanḡco*. I have nothing wherewith to buy it. *Ania ti isanḡpetmo ditoy?* What are you bringing here? When a verb in "i" takes an active particle the "i" is not dropped. *Apayapay inbulesmo ti cabayo?* *Saan a siac ti nangibulos*. Why did you let that horse loose? It was not I who did it.

	This particle is often used in place of the passive particles "—en" or "—an."
<i>I—an.</i>	Passive verbal particles, for whose uses see the grammar. <i>Ibalayanminto ti utangmi cadacayo.</i> We will pay you by raising your house. <i>Isagadannac.</i> Do the sweeping for me (in my place).
<i>Ibbat.</i>	To loose.
<i>Ibit.</i>	Crying of a child.
<i>Ibos.</i>	Used up, exhausted (as flour, sugar, hay, etc.).
<i>Icamen.</i>	Native mat.
<i>Ican.</i>	Fish.
<i>Icao.</i>	Pendant, ear-ring.
<i>Iccan.</i>	To give. <i>Iccannac iti limos.</i> Give me some alms. To put, place. <i>Iccam dayta bangá iti bassit a asin.</i> Put a little salt in that pot.
<i>Icgan.</i>	Yolk of an egg.
<i>Icquis.</i>	To cry, call, a cry heard from afar.
<i>Ida.</i>	They. <i>Saanda nãa gayyem ida.</i> They are not their friends.
<i>Idi.</i>	Then, when. An adverb of time, used as an auxiliary, referring to time past. <i>Adu ti piracco idi.</i> At that time I had much money.
<i>Idiay.</i>	For, to, that (<i>aque!</i> , dative of the demonstrative); there (<i>alla</i> , adverb); used as a preposition with reference to places ordinarily frequented or occupied by its object. <i>Adin ti yan ti Padi? Idiay ti simbaan.</i> Where is the Father (priest)? He is ^d in the church.
<i>Idi calman.</i>	Yesterday.
<i>Igguem.</i>	The fist. <i>Aguiggucm</i> , to strike with the fist.
<i>Igop.</i>	To take a sup, drink, draught.
<i>Igwid.</i>	Border, edge, coast, line of the horizon, border of cloth, etc. As a preposition it may mean "along," "on the edge of," etc.
<i>Ihalapay!</i>	What a pity!
<i>Ili.</i>	Town.
<i>Iliu.</i>	The desire to see.
<i>Ilot.</i>	To squeeze.
<i>Ima.</i>	Hand (human), paw of animal, sleeve of a garment.
<i>Imaig.</i>	Neatness, cleanliness.
<i>Imaim.</i>	Shame, bashfulness.
<i>Imas.</i>	Pleasant, sweet, appetizing. * <i>Imasen</i> , to taste.
<i>Imaten.</i>	Foresight, providence. <i>Imatenannatay ni Apo Dios.</i> God cares for us all.
<i>Imbag.</i>	Goodness, physical or moral.
<i>Imis.</i>	Prudery, fastidiousness, effeminacy, foppery.
<i>—imm—.</i>	Preterite of the active verbal particle "—um—." <i>Dimmacquel daguiti pusam.</i> Your cats have grown quite large. <i>Simmanãpet ni amamon?</i> Has your father arrived yet?
<i>Imnas.</i>	Beauty, gracefulness of person.
<i>Imuco.</i>	Knife (see <i>cuchillo</i>).
<i>Imut.</i>	Niggardliness, sordidness, meanness.
<i>In—.</i>	Preterite of the passive verbal particle "i." Placed before the root, if that begin with any consonant but "l" or "r." In such cases "il" or "ir" are used respectively. If the root begin with a

- vowel then "i" or "iy" is used. *Inbunongcon*. I have already made distribution. *Ir-ruarcon*. I have just removed it. *Illacocon*. I have already sold it. *Iyulugdan*. They have shut them now. Preterite of the passive verbal particle "—en," initial or inserted. *Inaramidecon*. I have finished it now. *Pinarutmi aminen*. We have already gathered everything. Particle inserted in nouns giving force of an adverb of time (distributive). *Binigat*, every morning; *inoran-horas*, every hour; *dinomingo*, weekly, every week.
- in—an. Preterite of the active verbal particle "—an." *Quinauesanda ti ubing?* Have they dressed the child? (From *caues*, clothing, the "c" being converted into "qu" before the "i"). Preterite of the formula of cause of the active verbal particle "—um—." *Ania ti saanyo tinuga-oan?* Why did you not sit for a while?
- Ina*. Mother. Plural *inna*, *in-inna*.
Inana. Rest, quiet, repose.
Inanama. Confidence, hope.
Inangay. A guest.
Inapuy. Boiled rice ("morisqueta," Spanish).
Inaudi. Last or youngest brother.
Inauna. First or oldest brother.
Inayad. Slow, little by little.
Indayon. Cradle fashioned after manner of a hammock.
Ingat. A little stick, a tooth-pick.
Ingel. Valor, high spirit; also strength in wine, spirits, etc.
Inggat. End, finis, termination; also meaning "hasta," until, whilst, etc. *Inggat malem*, until the evening.
Ingguet. Adverb used with adjectives to express the superlative degree, answering to the Spanish "—is-simo." *Ingguet dalus*, *sam-it*, *teppel*, etc. Very (most, exceedingly) clean, sweet, chaste, etc.
Ingpis. Delicacy, fineness.
Init. The sun.
Innac. I am going (see "en").
Innem. Six. *Innem a pol-lo*, sixty.
Inot. Little by little.
Intaer. The dregs of a liquid. *Aguintaer*, to settle (liquids).
Integ. Residence, domicile.
Inton-anno. When (in the future; see "auxiliarfes" in the grammar).
Intono. When, particle of the future (see above). *Intono malem*, in the evening; *intono rabi*, at night.
Intuud. Inquiry, question, investigation.
Inudo. To warm oneself at the fire.
Inum. A drink. *Aguinum*, to drink (intransitive); *uminum*, to drink (transitive).
Ipa—. Passive verbal particle, for whose uses see the grammar. *Ipaayco toy a limos cadaguiti cararua*. I apply these alms for the benefit of souls. *Ipapunzanco toy a bato*. I used this stone for a pillow. *Ania ti ipacancho cadacuada?* *Ipacan-*

	<i>mo cadacuada ti pagay.</i> What shall I give them? Feed them <i>palay</i> (rice unhusked). <i>Ipaabagatanda deyta catre.</i> Let them place that bed on the south side (of the room).
<i>Ipag.</i>	Sister-in-law.
<i>Ipes.</i>	Cockroach.
<i>Ipus.</i>	Tail of an animal.
<i>Iquit.</i>	Aunt. Plural <i>iikut</i> .
<i>Iren.</i>	Wrinkles on the face or person of human beings or other animals.
<i>Irteng.</i>	Tension, to stretch (as a string or cord).
<i>Isbang.</i>	To calculate, reckon.
<i>Isbo.</i>	Urine.
<i>Isem.</i>	Smile. <i>Umisem</i> , to smile.
<i>Is-iso.</i>	Breakage, fracture.
<i>Ispal.</i>	Defence, salvation, vindication, seizure of chattels.
<i>Istay.</i>	To be on the point of doing.
<i>Isu.</i>	He, she. Plural <i>isuda</i> , they. It is good, sufficient, ("basta ya"). <i>Isu met laeng.</i> It is all right. It is all the same.
<i>Ita.</i>	Now. <i>Ita pay laeng</i> , right now; <i>ita unay</i> , just now, at this very moment.
<i>Itatta.</i>	Just now, instantly.
<i>Itay.</i>	In a little while (" <i>hace un poco</i> "). <i>Itay bigat</i> , etc.; this morning, etc.
<i>Ited.</i>	To give (irregular passive verb). <i>Aoan ti itedco quenca.</i> I have nothing to give you. <i>Mangetemo.</i> Do you give.
<i>Iti.</i>	The, nominative and oblique (to, for, in, etc.) of the common article, singular. <i>Iti daydi</i> , <i>iti dayta</i> , <i>iti dediy</i> , (<i>iti</i>) <i>deytoy</i> . Oblique forms of the demonstratives. <i>Iti maysa</i> — <i>iti maysa</i> . The one — the other.
<i>Itlog.</i>	Egg.
<i>Itoy.</i>	In, with, for, etc., this.
L.	
<i>La.</i>	Only (see " <i>laeng</i> ," of which this is an abbreviation).
<i>Laad.</i>	Ugliness, either physical or moral.
<i>Labaga.</i>	Red-colored, bay.
<i>Labang.</i>	Mottled, with white (or light) spots on the face or body (applied to men or animals), dappled. A "calico" horse would be called " <i>labang</i> ."
<i>Labas.</i>	To pass a person or thing, to skip in reading, to leave a page or a space blank in writing.
<i>Labasit.</i>	Reddish, bay.
<i>Lab-ba.</i>	Basket (square at the bottom).
<i>Labes.</i>	Excess, superabundance, overpast (of time). For the use of this see the grammar.
<i>Labilabi.</i>	Toad; also applied to a dull or sluggish person.
<i>Labong.</i>	Lasso.
<i>Labus.</i>	Nudity.
<i>Lacay.</i>	Old man (plural <i>lal-lacay</i>), old animal.
<i>Lacco.</i>	Bend of the knee, ham, hock.
<i>Laco.</i>	To sell.
<i>Lacsa.</i>	Ten thousand (from the Sanscrit, meaning one hundred thousand, a " <i>lac</i> ").

<i>Ladao.</i>	Lateness, tardiness.
<i>Ladingit.</i>	Sadness.
<i>Laeng.</i>	Only, self, always, provided (" <i>siempre</i> "), just, now, already (" <i>ya</i> "). <i>Sica laeng ti immay?</i> Are you the only one who has come? <i>Siac met laeng.</i> I myself. <i>Maturogca laeng.</i> Sleep on, now. Contract form, " <i>la.</i> "
<i>Lag-an.</i>	Lightness, frivolity, a thing easy to do.
<i>Lagda.</i>	Firmness, strength (both of inanimate things, and metaphorically of the soul, will, spirit, etc.)
<i>Laguip.</i>	Memory, remembrance.
<i>Laing.</i>	Elegance, beauty.
<i>Lalaem.</i>	Entrails, the parts within the body; used metaphorically as in our idiomatic expressions "bowels of compassion," "his bowels yearned," etc.
<i>Lalaqui.</i>	Man, male.
<i>Lalat.</i>	Leather, pelt.
<i>Lalo.</i>	Excess (" <i>demasiado</i> ").
<i>Lam-ec.</i>	Coldness of the weather or of the wind.
<i>Lamesaan.</i>	Table.
<i>Lamiis.</i>	Cold (substantive).
<i>Lamoc.</i>	Mosquito.
<i>Lampong.</i>	Wild animal. Savages of the mountain regions. Men who live by rapine. Long-haired people (" <i>la cabellera o pelo muy largo</i> ").
<i>Lana.</i>	Oil.
<i>Lanad.</i>	Inscription. <i>Ilanad</i> , to inscribe or write.
<i>Landoc.</i>	Iron.
<i>Lang-es.</i>	Fishy odor, the natural smell of fish.
<i>Langoy.</i>	Swimming. <i>Aglanogoy</i> , to swim. <i>Lumalanogoy</i> , a swimmer.
<i>Langsi.</i>	Vile odor as of stale fish, spoiled meat, ulcers, etc.
<i>Langto.</i>	Verdure of plants.
<i>Lanot.</i>	Twining plant, used for binding.
<i>Lansa.</i>	Nail or pin of iron, bone, or wood.
<i>Laoc.</i>	To mix (" <i>mescla</i> ").
<i>Laon.</i>	Content, space, capacity, room. <i>Dina malaon amin.</i> There is not room for all.
<i>Lapayag.</i>	The ear.
<i>Lap-it.</i>	Flexibility, the property of bending easily, like that of rattan, steel springs, etc. Frailty or weakness in the individual.
<i>Lasag.</i>	Meat, flesh.
<i>Lasi.</i>	Dandruff.
<i>Lasin.</i>	Separation, parting.
<i>Lasona.</i>	Onion.
<i>Laua.</i>	Breadth, spaciousness.
<i>Laud.</i>	The west.
<i>Laya.</i>	Ginger.
<i>Layas.</i>	Sterility in animals. Sometimes used of sterility in women, but the more correct word is " <i>lupes.</i> "
<i>Layat.</i>	To menace, to use a threatening gesture.
<i>Laylay.</i>	To wither, dry up (as a leaf or plant).
<i>Leccas.</i>	Temperature or heat of things cooked, seasoning (ancient). <i>Naimbag ti leccasna.</i> It is well served (that is, of right heat and properly seasoned).

<i>Leddaang̃.</i>	Affliction, melancholy.
<i>Lemmenḡ.</i>	Concealment, hiding. <i>Aglemmenḡ</i> , to hide one-self; <i>ilemmenḡ</i> , to hide something.
<i>Lemmes.</i>	Suffocation.
<i>Lenḡnḡa.</i>	Sesame (" <i>ajonjoli</i> ," Spanish).
<i>Lenḡnḡes.</i>	The nape of the neck.
<i>Lennec.</i>	Occultation, sinking of anything out of sight, setting of the sun. <i>Lumnec ti init</i> . The sun is setting. (Here the verbal " <i>um</i> " has caused the suppression of the letters " <i>en</i> .")
<i>Leppa.</i>	Digestion.
<i>Leppas.</i>	Conclusion, termination, end.
<i>Libac.</i>	To deny.
<i>Libas.</i>	To escape, run away, slip off by stealth.
<i>Libeg.</i>	Turbidity of liquids, wine, water, etc.
<i>Libut.</i>	To go around, as a procession goes about a church, plaza, or town. <i>Aglibut</i> , to take a walk for recreation.
<i>Licud.</i>	Back of, behind (used with the article " <i>iti</i> ").
<i>Liday.</i>	Sadness.
<i>Lima.</i>	Five. In old Malay it means the hand; in the Bontoc-Igorot, the arm. The Iloco for hand is " <i>ima</i> ," which seems to be a survival of " <i>lima</i> ." <i>Lima nḡa lacsá</i> , fifty thousand (for origin of <i>lacsá</i> see that word). <i>Limapolo</i> , fifty.
<i>Linac.</i>	Calm (of the sea).
<i>Linis.</i>	Softness to the touch. Used of cleanliness, fineness of material, neatness, easily deciphered writing, purity of soul, chastity.
<i>Linnaao.</i>	Dew, serenity of the night.
<i>Linteg.</i>	Rectitude, right (<i>razon</i>), justice.
<i>Lioliaa.</i>	Consolation, comfort in tribulation.
<i>Lipat.</i>	Forgetfulness. <i>Lipaten</i> , to forget purposely; <i>lipatan</i> , to forget unintentionally.
<i>Lippias.</i>	Overflow.
<i>Lisbo.</i>	The perimeter or circumference, or the area, of the base of a regular pile of stone, earth, hay, etc. Sometimes it is used for the entire contents or mass.
<i>Lisi.</i>	To separate, leave, part.
<i>Lislis.</i>	To tuck up the clothes. In the Bontoc-Igorot it has the idea of threatening, as one may tuck up his sleeves for a fist-fight.
<i>Liuyay.</i>	Negligence, carelessness.
<i>Liuenḡliuenḡ.</i>	Profundity, depth, immensity.
<i>Lonḡon.</i>	Coffin.
<i>Loom.</i>	Ripeness, maturity of fruit.
<i>Lotulot.</i>	Mud, mire, slime.
<i>Lua.</i>	Tears.
<i>Luag.</i>	The foam of things cooking or fermenting.
<i>Lualo.</i>	Prayer, whether addressed to God, saints, or men.
<i>Lubonḡ.</i>	The world.
<i>Lucas.</i>	To uncover, as the arm, a basket, a vessel, etc.
<i>Lucat.</i>	To open anything, to uncover or reveal the thoughts of the heart.
<i>Lucban.</i>	An orange (large and sweet).
<i>Lucmeg.</i>	Robustness, stoutness.
<i>Lucnenḡ.</i>	Softness, delicacy, daintiness; also spiritually. <i>Nalucnenḡ a puso</i> . A tender heart.

<i>Lucon.</i>	Inclusion. To put one thing in another, as a letter in an envelope, a small box in a larger, etc.
<i>Lugan.</i>	To enter a vehicle of any kind, embark in a vessel, get into a boat; any kind of conveyance whether on land or water.
<i>Lugay.</i>	To take off the hat in salute.
<i>Lugpi.</i>	Unwell ("invalido"), wounded.
<i>Lumagto.</i>	To jump up.
<i>Lumba.</i>	Race, contest in running ("carrera").
<i>Lunes.</i>	To handle.
<i>Lupes.</i>	Sterility (in women).
<i>Lupot.</i>	Cloth of any kind.
<i>Luppo.</i>	Muscle of the body.
<i>Luto.</i>	To cook.

M.

<i>Ma—.</i>	Passive verbal particle, for whose uses see the grammar. <i>Saanmi a malpas.</i> We cannot finish the building of the fence. <i>Quitquitaec, ngem diac maquita.</i> I am looking, but I cannot see him. <i>Masaquit ti ubingco.</i> My boy is sick. <i>Malipatmo.</i> You forget. <i>Dica mapmapanen?</i> You are not going yet? <i>Adu ti mangmanangnegco</i> (from <i>dengneg</i> , to hear), I am hearing many things.
<i>Ma—an.</i>	Passive verbal particles indicating that an action has reached its limit. <i>Mabisinanna.</i> He is perishing of hunger.
<i>Mabayag.</i>	To delay, to be late.
<i>Maca—.</i>	Active verbal particle denoting ability, etc. See the grammar. <i>Dicanto macasangpet iti ilim.</i> You will not be able to reach your town. <i>Macaturogac unay.</i> I am very sleepy. <i>Macabulanacto sadi amiana.</i> I shall be in the north for a month. <i>Macapapatay ti sabidong.</i> Poison causes death. <i>Macatatal-loac laeng.</i> I bought three only. In answer to the question "How long did you live (stay) there?" <i>Macadomin-goac, macabulanac, macataoenac.</i> I stayed there a week, a month, a year.
<i>Macapag—.</i>	Active verbal particle giving reason for inability. See the grammar. <i>Diac macapagsurat, ta adu ti sangailic.</i> I could not write, for I had many visitors. <i>Saan a macapagulog, ta agpudpudot.</i> He cannot come down, for he has a fever.
<i>Madi.</i>	To change one's mind, to retract, to be unwilling to do what had been intended or promised.
<i>Maga.</i>	Dryness.
<i>Mag-anca?</i>	How are you?
<i>Maica—.</i>	Particle used in forming ordinals. <i>Maicadua</i> , the second; <i>maicatlo</i> , the third; <i>maicalima</i> , the fifth, etc. Note that the first is an exception, being "omona."
<i>Maicanada.</i>	To be convenient, useful, profitable.
<i>Maipaay.</i>	Same as the preceding.
<i>Maipoon.</i>	By, through.
<i>Mais.</i>	Indian corn.

- Malabato.* Five cuartos, value two and a half centavos (old style), worth about one and a half cents.
- Maladaga.* Infant and up to the age of seven years (about).
- Malo.* Hammer or other instrument for striking.
- Mam—.* Active verbal particle used before "b" or "p" (these being suppressed after the particle). Same in use as "manġ" (see the grammar). *Asin ti mamatit* (from *patit*) *iti campana?* Who is ringing the bell?
- Mama.* *Buyo*, betel-nut prepared for chewing. Active verbal particle (prefix), the preterite being *nama* (see "mamag" in the grammar, of which this is a modification). *Isu ti namatugao cada-cuada.* He made them sit down for a little while. Serves also for the formula of the person commanded for verbs in "en" (see that class of verbs in the grammar). *Siacto ti mamauli cadacuada?* Shall I tell them to come up?
- Mamag—.* Active verbal particle denoting compulsion (see the grammar). *Asin ti mamagsurat quenca?* Who obliges you to write?
- Maman-ao.* Heavy, tall, grass or *cogon*.
- Mamin—.* Particle used in forming numeral adverbs. This particle has a preterite form "namin" used when the action is in past time. Often *maminpin* is used. *Mamindua, maminpindua, naminpindua* (twice); *maminsan*, etc., once.
- Mamm—.* Active verbal particle used in forming verbal nouns when the root begins with "b" or "p" (see "manġ" in the grammar, and "mam—" above). *Daguiti mammati*, the faithful, the believers.
- Man.* Pray, please. An adverb of entreaty or precatory exclamation. *Agpaditoyta man.* Pray let us go this way. Used as an interrogative particle, and following the first word of the clause. *Dica man mamati?* Why do you not believe? In truth, indeed, "*de. veras.*" *Napudot man.* It is warm indeed. The form assumed by the active verbal particle "manġ" before roots beginning with "d," "s," or "t," said letter being suppressed. See "manġ" in the grammar. *Manait ti bado.* She is mending (sewing, from *dait*) the shirt.
- Manag—.* Particle of the verbal for active forms in "ag." See the grammar. *Managdait.* One who sews much. *Managpaspasiarcayo.* You are fond of walking.
- Mananġ—.* Particle of the verbal for active forms in "manġ." See the grammar. *Daguiti mananġlaco*, the sellers; *daguiti mananġgatangġ*, the buyers.
- man —en.* Particles of which the parts are appended to separate words, meaning together "again." *Addacayman ditoyen?* Will you be here again?
- Manġ—.* Active verbal particle, transitive, for whose uses and modifications see the grammar. *Manġalaca iti maysa nġa palanġca.* Bring a chair. *Intay manġmanoc.* Let us go to buy some chickens.

- Manḡuayacto.* I will go to look for some rattan.
- Manḡaldo.* To dine.
- Manḡrabi.* To sup.
- Manmano.* Scantiness, scarcity.
- Mann—.* Particle of the verbal for active forms in "man" (modification of "manḡ"), when the root begins with "d," "s," or "t" (see "man" above). *Daguiti mannulad iti naimbag.* The followers of that which is good.
- Mannáca—.* Particle of the verbal from active forms in "maca." *Dacayo ti mannacagaud.* You are the one who shall row (the rower).
- Mannaqui—.* Particle of the verbal for active forms in "maqui." *Mannaquicuyogcayo.* You like to accompany the others.
- Mannaquipag—.* Similar to the above. For their uses see "maqui" in the grammar.
- Manoc.* Chicken (generic name).
- Manteca.* Butter, lard, fat (Spanish).
- Manu.* How much, how many.
- Maqui—.* Active verbal particle, for whose uses see the grammar; preterite "naqui." *Maquisaoda caniac.* They are talking to me. *Maquidaotalca iti arac quen apo Padi?* You ask the Padre to give you some wine gratis. *Saanca nḡa naquiragcap quencuana iti suca?* Did you not ask him for vinegar?
- Maquin—.* A particle prefixed to nouns and indicating ownership (see "aquin").
- Maquipag—.* Active verbal particle indicating action in company with more than one. *Innac maquisao quen Capitan.* *Innac met maquipagsao quenca.* I am going to chat with the Captain. I will accompany you.
- Maqui—um—.* Active verbal particles indicating desire. *Maquisumaritac.* I have a great desire to talk.
- Marabutit.* A little mouse.
- Marfil.* Ivory (Spanish).
- Masansan.* Often, frequently.
- Mata.* The eye.
- Matmat.* To pay attention to the thing one is doing, to fasten the eyes on a thing. *Matmatam ti aramidmo.* Look well to what you are doing.
- Mayat.* To wish (see "ayat").
- Maysa nḡa dacquel.* Two cuartos, one centavo (old style) one-tenth of a real.
- Maysapay.* Furthermore, besides this.
- Medias.* Stockings (Spanish).
- Met.* Also, as well (sometimes *muet*).
- Met laenḡ.* Selfsame, self, very (Spanish "mismo"); always following its noun. *Isu met laenḡ.* He himself. *Iti balaymo met laenḡ.* In your own house. *Siac met laenḡ a siac.* I myself in person.
- Meysa.* One.
- Meysa nḡa bassit.* One cuarto (also *maysa nḡa bassit*).
- Meysa unay.* Above all, especially.

—mi.	Our, genitive suffix (excluding the person addressed).
Misa.	The Mass (Spanish).
—mo.	Thy, genitive suffix. When preceded by the verbal particles —en or —an it coalesces to form —em or —am respectively.
Moguing̃.	The forehead.
Muet.	Also, as well (see <i>met</i>).
Mureñg.	Dirt adhering to the person or clothing, or arising from not having washed for a long time, grime.

N.

Na—.	Particle forming adjectives from substantive roots. <i>Naimbag</i> , good. Used with concrete nouns to form an adjective or an adjective phrase denoting abundance. <i>Tao a nanauañg</i> . A man possessing many carabaos. <i>Ili a napa-gay</i> . A town producing much rice. <i>Nabato a dalan</i> . A rocky road. <i>Nataua ñga balay</i> . A house having many windows. Used with the reduplication of the first syllable of the root and the following consonant to form the superlative degree (very, Spanish “—esimo”). <i>Nalamlamiis toy a danum</i> . This water is very cold. Preterite of the verbal particle “ma.” <i>Saanco a naala</i> . I was not able to bring it.
—na.	His, her, its (personal pronoun, suffix).
Na—an.	Preterite of the passive verbal particles “ca—an.” <i>Sinurotco. ñgem diac nasurotam</i> . I followed after, but I was not able to overtake them.
Nabo.	To fall from above, from a height.
Naca—.	Prefix used with nouns or roots expressive of emotions, forming adjectives, which are often equivalent to a relative clause. With this prefix the first syllable of the root with its following consonant is reduplicated. The word expresses the idea of causing or exciting the particular emotion. <i>Nacacatacau daguiti saom</i> . Your amusing remarks (laughter-causing). <i>Iti nacar-ariac a silidna</i> . In her room that excites one's disgust. <i>Nacasang̃sañgit daguiti asasug̃na</i> . His moans which move one to tears. Preterite of the active verbal particle “maca.” <i>Saanca ñga nacadait idi calman?</i> Were you not able to sew yesterday?
Naca—an.	Preterite of the active verbal particle “maca—an.”
Nacapa—an.	Preterite of “macapa—an.”
Nacapag—an.	Preterite of “nacapag—an.” For these three see “maca—” and its derivatives in the grammar.
Naed.	Residence, domicile, town (that is, native town or city).
Nag—.	Preterite of the active verbal particle “ag—.” <i>Nagsursurat</i> . He was writing.
Nag—an.	Preterite of the formula of cause, person, or

- place, of the active verbal particle "ag—." *Asin ti nagsurataiyo?* To whom did you write?
- Nag—(an)en.* Compound particles used with one word, or with the initial and the final words of the phrase, to express wonder or admiration. See the grammar. The "an" is optional. *Nagdacquelanen!* How vast!
- Nagas.* Character, style, nature.
- Nagpa—.* Preterite of the active verbal particle "agpa—." For its uses see the grammar. *Nagpalutocan?* Have you given orders about the cooking yet? *Nagpaabagatan ni amamon?* Has your father gone south yet? *Nagpadaya quetdi.* On the contrary, he went east.
- Nagtagaan.* Splinters.
- Nalabit.* By chance, perchance.
- Nam—.* Preterite of the active particle "mam" (modification of "manḡ" before "b" or "p"). *Siac ti namatit idi calman.* Yesterday I rang the bells.
- Nama—.* Preterite of the active verbal particle "mama—." *Asin ti namainum quenca?* Who obliged you to drink?
- Namag—.* Preterite of the active verbal particle "mamag—." *Asin ti namagtacao quenca?* Who forced you to flee?
- Namag—an.* Preterite of formula of person, place, or cause, of the active form in "mamag," ("nama—an" is the preterite for "mama"). *Adin ti namacanam cadaguiti cabayo?* Where did you feed the horses?
- Namayan* ^{h. a. p. m.}
Nam—an. Taste, savor. Preterite of the formula of person, place, or cause, of the active verbal participle "mam" (modification of "manḡ" before "b" or "p"). *Adin ti namasianda quencuana?* Where did they overpower him?
- Namin—.* Preterite of the particle "mamin," which see.
- Nan—.* Preterite of the active verbal particle "man" (modification of "manḡ" before "d," "s," or "t"). *Nanaoat.* He asked.
- Nan—an.* Preterite of the formula of person, place, or cause, of the active particle "man." *Adin ti naningiram cadacuada?* Where did you pay them?
- Nanḡ—.* Preterite of the active verbal particle "manḡ—." *Asin ti nanḡlaco cadaguiti pamusih?* Who sold the hens?
- Nanḡ—an.* Preterite of the formula of place, person, or cause, of the active particle "manḡ—." *Sadin ti nanḡalaam iti apug?* From what place did you get the lime?
- Nanḡrona unay.* Especially, above all.
- Napan.* Preterite of the irregular verb "en," to go; derived from the regular verb "mapan."
- Naquem.* Judgment, discretion and soundness of understanding. *Manaquem,* judicious.
- Naqui—.* Preterite of the active verbal particle "maqui," for whose uses see the grammar. *Naquimonte can-*

- iac.* He played monte with me. *Saanca n̄ga naquibayabas quen-cuana?* Did you not ask him to give you some guavas for nothing?
- Naqui—an.* Preterite of the formula of place, person, or cause, of the active forms in "maqui." *Asin ti naquiasauanna?* Whom did he (or she) marry?
- Naquipag—.* Preterite of active verbal particle "maquipag" (a modification of "maqui"). *Oen, quet naquipag-cuyog cadacami ni Pedro.* Yes, and Peter also joined us.
- Narnac.* To divulge, reveal, make known.
- Narra.* A hard, dark native wood, used for flooring, furniture, etc.
- Narraganag.* Revelation (see *narnac*).
- Natay.* Died (preterite of *matay*).
- Natenḡ.* Greens, any kind of herb used for food.
- Nayon.* To add, augment, increase.
- Nenḡnenḡ.* Boorishness, ignorance, stupidity.
- N̄ga.* Ligature (see "a," and also, for their uses, the grammar). Used also as a relative pronoun.
- N̄gadas.* The palate.
- N̄galay.* Half-way, in the middle (used with *iti*).
- N̄gann̄gani.* To be on the point of.
- N̄garud.* Then (logical), so then, in effect.
- N̄gata.* Perhaps, perchance.
- N̄gatan̄gata.* Doubt, uncertainty.
- N̄gato.* Up, on top of.
- N̄gem.* But, than (see "em")
- N̄gilao.* General name for fly.
- N̄gina.* Price, value. *Casano ti n̄gina ti pagay?* What is the price of *palay* (unhusked rice)?
- N̄gisit.* Blackness.
- N̄gudel.* Dullness of a cutting instrument, also metaphorically applied to rusticity or rudeness of manners ("rudeza").
- Ni.* The, article used with proper names and terms of relationship and affection. Exclamation calling attention to an object. *Adda payong? Ni!* Is there an umbrella here? See, there is one.
- Nipa.* A small palm, whose leaves are used for making roofs and in building, also used for making a native drink.
- No.* If. *No umayca.* If you come. When (used of future time). *No sumbrecca iti simbaan —.* When you enter the church —. *No casano ti — casta met ti.* As is — so is also. *No casta,* this being so. *No dadduma,* at times, sometimes, other times. *No laenḡ no,* lest. *No madamdama,* soon, after a while. *No malem,* this evening, in the evening. *No rabi,* at night (future).
- Nuan̄g.* Carabao.
- Nupay.* Although, however, notwithstanding.

O

- Oac.* Crow.

<i>Oao.</i>	Thirst.
<i>Oay.</i>	Rattan, " <i>bejuco</i> ."
<i>Obing̃.</i>	Child, boy, servant. <i>Quinaobing̃</i> (or <i>quinaubing̃</i>), childhood.
<i>Ocom.</i>	Judge.
<i>Ocong̃.</i>	The queue, or one that wears a queue.
<i>Oen.</i>	Yes. <i>Umoen, oenen</i> (" <i>decir que si</i> "), to assent.
<i>Oenno.</i>	Or.
<i>Ogali.</i>	Custom, habit.
<i>Olo.</i>	The head.
<i>Omona</i> <i>h m u n</i>	First.
<i>Ornong̃.</i>	Gathering (" <i>junta</i> "), storage of various articles.
<i>Ornos.</i>	Order, arrangement, concert.

P

<i>Pa—</i>	Particle used to express the commanding of the action of passives in " <i>en</i> ," this particle disappearing. Its preterite is <i>pina—</i> . <i>Inca alaen ti cal-logong̃co. Paalacto.</i> Go for my hat. I will order it brought. Used for the same purpose with passives in " <i>i</i> ," this particle being retained. The preterite is <i>pina—</i> . <i>Paipacatmo.</i> Order them to harness up. Used also with passives in " <i>an</i> ," this being retained. <i>Papunasam daguiti pinggan.</i> Have them wash the dishes.
<i>Pa—an.</i>	Passive verbal particles indicating the tying by some part of the body. <i>Pataquiaganda.</i> They tie him by the arms (tie his arms).
<i>Paay.</i>	Disrespect.
<i>Paca—an.</i>	Formula of place, person, or cause, of active verbs in " <i>maca</i> ." <i>Diac pacapaspasiaran ta pilayco.</i> I am not able to go walking, for I am lame.
<i>Pacapa—an.</i>	Modification of the above.
<i>Pacapag—an.</i>	Modification of the above.
<i>Pacada.</i>	To depart, give "good bye."
<i>Pacat.</i>	To harness up animals for carriage, cart, etc. To lay an ambush, set a trap for rats, etc.
<i>Pacatao.</i>	To knock or call at the door of a house.
<i>Paco.</i>	Yoke for any kind of cattle. <i>Ipaco,</i> to yoke.
<i>Pacumbaba.</i>	Humility.
<i>Pacurang̃.</i>	Same as the preceding.
<i>Padana.</i>	It is all the same.
<i>Padas.</i>	Experience.
<i>Padi.</i>	Term for address to priests (Spanish " <i>Padre</i> ").
<i>Padon.</i>	A short stick attached to the neck of a dog to prevent its biting at the cord, or attacking the person leading it. <i>Padonan,</i> to attach such a stick to a dog.
<i>Paet.</i>	Chisel.
<i>Pag—</i>	Formula of instrument of the active particle " <i>ag</i> " (see the grammar). <i>Pagitudotoy a payong̃.</i> This umbrella is used to protect from the rain. <i>Daques ti pagsusuratmo.</i> Your pen is bad.
<i>Paga—</i>	An active verbal particle relating to what part of the body a garment reaches, water in fording, etc. (See " <i>ag</i> " in the grammar.) <i>Pagasi-</i>

- quet iti danum.* The water (in fording the stream) came up to the waist.
- Pag—an.* Particles for the formula of person, place, or cause, of the active forms in "ag." Preterite *nag—an.* *Sadin ti pagpasaraiyo? Iti iguid ti baybay ti pagpaspasarianmi.* Where are you (going to) walk? We (shall) take a walk along the sea-shore.
- Pagan-anay.* Clothing in general, complete outfit of, set of sacred vestments.
- Pagao.* Turtle-dove, wood pigeon.
- Pagay.* Unhusked rice, with or without the straw, *palay.*
- ^ *Pagayan.* Friend.
- Pag—en.* Particles of the formula of the person commanded for active verbs in "ag." See the grammar. Preterite *nag—en.* *Asin ti pagsagadeiyo?* Whom did you command to sweep? Used as a passive with the idea of "give to," "cause to" (see verbs in "en"). Other uses are given in the grammar. Where the root does not admit of "ag" then "pa—en" is used. *Pasusucm ti ubing.* Nurse the child, i. e., give it the breast). *Dinac pagmataen?* Do you think I cannot see (that I have no eyes)?
- Pagna.* Along the road.
- Pagsagatan.* Colander.
- Pagtaquian.* Seat in a water-closet ("retrete").
- Pagtupraan.* Cuspidor ("tupra," saliva).
- Pagud.* Hut, little house ("casita").
- Paguel.* Pain, difficulty, injury.
- Paid.* To refuse, not to admit or allow.
- Palalo.* Excess (for its uses see adjectives and adverbs in the grammar).
- Palangca.* Chair.
- Palapal.* To throw a stick at anything.
- Palapala.* Platform, scaffolding.
- Palet.* Thickness of liquids.
- Paliio.* To notice, observe.
- Pal-lot.* Cock-fight. *Paquipal-lot,* game-cock; *pal-lotan,* cock-pit.
- Paltoog.* Gun, musket, etc. *Ipaltoog* or *agpaltoog,* to shoot, fire a gun.
- Palubos.* License, permission. *Palubosan,* to give good-bye to guests (i. e., permit them to go).
- Pam—.* Particle for the formula of instrument of active verbs in "mam" (modification of "manḡ" before "b" or "p"). *Ania ti pamatitda iti campana?* With what did they ring the bell? The preterite is *pina.*
- Pamag—.* Particle of the formula of instrument of verbs in "mamag" (active). If the root does not admit of "ag" then "mama" and "pama" are employed. See the grammar. *Ania ti pamaulogmo cadoguiti aso?* How did you make the dogs go down (i. e., out of the house)?
- Pam—an.* Particles of the formula of place, time, or person, for active verbs in "mam" (see "pam" above). *Asin ti pamatitanda iti campana?* For whom

- are they ringing the bells? Preterite *nam*—*an*.
 Particles for the same formula or: active verbs
 in "maca." *Ania ti pamusipusaiyo iti globo*.
 What are you turning the globe for?
- Pamag*—*an*. Particles for the formula of time, place, or per-
 son, of active verbs in "mamag" (see "pamag").
 The preterite is *namag*—*an* or *nama*—*an*.
Adin ti namacanam cadaguiti cabayo? Where
 did you have the horses feed?
- Pamayan*. To seem, appear.
Pambar. Excuse, reason, motive.
Pamm—. Particle of the formula of manner or time of ac-
 tive verbs in "mam" (see "pam"). Preterite,
pinam. *Nalagda ti pammatim*. Great is your
 faith.
- Pammag*—. Particle of the formula of time or manner of
 active verbs in "mamag" (see "pamag"). The
 preterite is *pinamag* or *pinama*. *Caano ti pa-*
namasusom iti taguibi? When did you nurse
 the baby?
- Pamusian*. Domestic hen.
Pamuspusan. Remedy; whether physical or moral.
Pan. To go (see "en" among the irregular verbs in the
 grammar. Spanish, "ida," "mision"). Suffix
 particle of the formula of instrument of active
 verbs in "man" (modification of "manḡ" be-
 fore roots beginning with "d," "s," or "t").
 The preterite is *pinan*. *Ania ti pinaitmo?* With
 what are you sewing?
- Panag*—. Particle of the formula of time or manner of ac-
 tive verbs in "ag." The preterite is *pinag*.
Intonanto ti panagdaitmo iti panoc? When will
 you sew my handkerchief?
- Pan*—*an*. Particles of the formula of place, cause, or person,
 of active verbs in "man" (see "pan"). The pre-
 terite is *nan*—*an*. *Adin ti panuratanda cada-*
guiti sursurat? Where is the writing-room?
 (Where do they write letters?)
- Panang*—. Particle of the formula of time or manner of ac-
 tive verbs in "manḡ." The preterite is *pinanḡ*.
Nalaca ti panangala iti darat. It is easy to
 haul sand. *Caano ti pinanḡalam iti galas?*
 When did you bring the milk?
- Panao*. ^{pan - a w}
Panateng. To depart, to be absent. *Cogon*, grass.
 A cold ("constipado"); used also for any kind
 of indisposition.
- Pandaras*. Carpenter's adze.
Panday. Foundry work or manufacturing work in iron.
Pandayan, a blacksmith.
- Pandec*. A dwarf, a person of low stature (also *pandacá*).
Pandiling. Skirt (*saya*).
Panḡ—. Particle of the formula of instrument of active
 verbs in "manḡ." The preterite is *pinanḡ*. *Ania*
ti panḡatepda iti simbaan? With what are
 they roofing the church?
- Panḡ*—*an*. Particle of the formula of place, cause, or person,
 of active verbs in "manḡ." The preterite is
nanḡ—*an*. *Adin ti panḡlacuanda cadaguiti*
manḡa? Where do they sell mangoes?

<i>Panḡgüep.</i>	Purpose, intent.
<i>Panḡlao.</i>	Poverty.
<i>Panḡor.</i>	Cudgel, club. <i>Panḡoren</i> , to strike with a club.
<i>Panḡquis.</i>	Bird-lime.
<i>Paniqui.</i>	Large bat, vampire.
<i>Pann—.</i>	Particle of the formula of time or manner of active verbs in "man" (see "pan"). <i>Naimbag unay ti pannaitmo cadaguiti baddado.</i> You are sewing the shirts very well.
<i>Pannaca—.</i>	Present and preterite particle of the formula of time or manner of active verbs in "maca." <i>In-ton-ano ti pannacapagpasiarta?</i> When shall we go walking?
<i>Pannaqui—.</i>	Present and preterite of the formula of time or manner of active verbs in "maqui." If more than two are included in the action the formula is <i>pannaquipag—.</i> (See the grammar). <i>In-ton-ano ti pannaquisaac quenca?</i> When can I have an opportunity of talking with you?
<i>Pano.</i>	Cloth, handkerchief (from the Spanish "pañó").
<i>Panunot.</i>	Understanding, comprehension.
<i>Paqui—an.</i>	Particles of the formula of place, cause, or person, of active verbs in "maqui." (Also <i>paquipag—an</i> , for which see the grammar). The preterite is <i>naqui—an</i> , <i>naquipag—an</i> . <i>Asin ti naquiasauaanna?</i> Whom did he marry?
<i>Paquin—en.</i>	Passive particles (see "aquin" in the grammar), to indicate the placing of one object with relation to another. <i>Paquinbabaem dayta nḡa libro.</i> Put that book under the other.
<i>Parabur.</i>	Liberality, generosity.
<i>Paranas.</i>	Fineness, smoothness, polish, delicacy.
<i>Paranḡ.</i>	Presentation.
<i>Paranḡdan.</i>	The court of a house, yard.
<i>Parao.</i>	Hoarseness.
<i>Paraspas.</i>	To prune, to cut a tree high up.
<i>Parato.</i>	Levity, jesting.
<i>Pardaya.</i>	Calumny.
<i>Pariir./</i>	Coolness.
<i>Parintumeng.</i>	To kneel.
<i>Parioc.</i>	Frying-pan.
<i>Parit.</i>	Prohibition.
<i>Parot.</i>	To pull out (as weeds from a garden, feathers from a fowl, hair from the head, etc.).
<i>Parsua.</i>	To create. <i>Mamarsua</i> or <i>namarsua</i> , the Creator.
<i>Pasao.</i>	Braggadocio, boasting.
<i>Pasia.</i>	To conquer.
<i>Pasiar.</i>	To walk, promenade, for exercise or pastime. (From the Spanish "pasear").
<i>Pasig.</i>	Firmness, tenacity. This word is also used in the sense of "biig," denoting that articles or objects are pure, without mixture, all of a kind; for example: all silk, all wheat, all of Malay extraction, etc.
<i>Pasindayao.</i>	Vanity, vaingloriousness.
<i>Paslep.</i>	Steel.
<i>Pataiyec.</i>	Pitch-penny, heads or tails, " <i>cara y cruz.</i> "
<i>Patao.</i>	Buoy, life-buoy; some floating object in the water which one can seize to save himself.

<i>Pateg.</i>	Price, value of an article.
<i>Pati.</i>	Faith or credit in a person or thing.
<i>Patigman.</i>	Counsel, admonition.
<i>Patinayon.</i>	Always. <i>Patinayon no</i> , provided that.
<i>Patay.</i>	To die.
<i>Patil.</i>	To strike, ring, play a musical instrument.
<i>Pato.</i>	To think, determine, form an opinion; to beckon or signal for the performance in a theatre. <i>Ipatoc itay a naimbag.</i> I thought ("me parecia") that it was good.
<i>Pauay.</i>	A country without inhabitants, solitude.
<i>Paul.</i>	Prohibition.
<i>Pay.</i>	Adverb of time and measure (Spanish " <i>primero</i> ," " <i>antes</i> ," " <i>todavía</i> ," " <i>aun</i> ," " <i>mas</i> .") Yet, more, before that, etc. <i>Mangancay pay, quet sacayto mapan.</i> First eat, and then you may go. <i>Iccannac pay.</i> Give me some more.
<i>Payac.</i>	The wing of a bird.
<i>Payapay.</i>	To call, beckon with the hand, handkerchief, etc.
<i>Payat.</i>	Footstep.
<i>Paypay.</i>	Fan.
<i>Payong.</i>	Umbrella, parasol.
<i>Pecquel.</i>	To pinch, squeeze gently, to gather (as <i>morisqueta</i> or boiled rice into a ball for eating). <i>Sangapecquel</i> , a mouthful of rice.
<i>Peggues.</i>	Rapidity, velocity (as of the current of a river).
<i>Pelles.</i>	To change one's linen or clothing.
<i>Penpen.</i>	A well arranged pile of goods as in a store-room or on a wharf, under guard, etc.
<i>Perrenḡ.</i>	To look at one from top to toe (" <i>de hito en hito</i> ").
<i>Pespes.</i>	To press, squeeze.
<i>Pia.</i>	Health, improvement in physical conditions (see Carro's Dictionary for idiomatic uses).
<i>Picapic.</i>	Palpitation of the heart, vehemence of desire, agitation of the mind.
<i>Pidil.</i>	To pinch gently.
<i>Pidot.</i>	To gather something from the ground, to pick up, to steal small articles (petty thieving).
<i>Piec.</i>	A young chicken (small).
<i>Pigsa.</i>	Strength in a person or an animal.
<i>Piguerguer.</i>	Trembling of the body, whether from cold or fear.
<i>Pilao.</i>	Spot, blemish, defect; marsh, swamp.
<i>Pilay.</i>	Lame, halt.
<i>Pilit.</i>	To force, compel.
<i>Piman.</i>	Truly.
<i>Pina—.</i>	Preterite of " <i>Pa</i> " for the formula of commanding the action of passive verbs in " <i>i</i> ," " <i>ipa</i> ," " <i>i—an</i> ," and in " <i>en</i> ." <i>Pinaulim daguiti saba?</i> Did you order those bananas to be brought up? <i>Ni casinsinco ti pinadaitco.</i> I bade my cousin sew.
<i>Pina—an.</i>	Preterite particles for commanding the action of passive verbs in " <i>an</i> ." <i>Pinasagadacon.</i> I have just given him orders to sweep. <i>Pinasacaandacami.</i> We had him tied by the feet.
<i>Pinag—.</i>	Preterite of the passive particle " <i>pag—en</i> ," for which see that word, and under the passive in " <i>en</i> " in the grammar. Preterite of the for-

- mulas of place, cause, or person; also of manner or of time of active verbs in "ag." *Ania ti pinagatepda iti simbaan?* With what did they roof the church? *Asin ti pinagsuratda?* Whom did they order to write? *Ania n̄ga horas pinagmisa ti Padi?* At what time did the Father say mass?
- Pinam*——. Preterite of the formula of instrument, also of the formula of manner or time, of active verbs in "mam" (modification of "man̄g," see "mam"). *Ania ti pinamisim ti tinapay?* With what did you cut the bread? *Caano ti pinamatitda iti campana?* When did they ring the bell? Preterite of the formula of instrument of active verbs in "maca." See that verb in the grammar.
- Pinamag*——. Preterite of the formula of instrument of active verbs in "mamag" (if of verbs in "mama" then the formula is *pinama*——. *Iti imac ti pinamagpusiposco.* I turned it with my hand.
- Pinan*——. Preterite of the formula of instrument of active verbs in "man" (modification of "man̄g"), also for the formula of manner or time. *Ania ti pinanagadmo iti agdan?* With what did you sweep the stairway? *Naladao ti pinanugquermo iti candela.* You are lighting (arranging) the candles late.
- Pinang*——. Preterite of the formula of instrument, also of manner and time, of active verbs in "man̄g." *Ania ti pinangaramidyo iti nasam-it?* How did you make the candy? *Naimbag ti pinangaladda iti lahuerta.* They have fenced the garden well.
- Pinggan.* Plate, crockery.
Pinggol. Monkey.
Pingil. Ankle.
Pirac. Silver, money.
Pisos. A peso (value fifty cents, United States currency).
Pisi. To part or divide anything (as a strip of bamboo) along its length.
Pitac. Mud, mire, dirt.
Pito. Seven. *Pitopolo,* seventy.
Pocpoc. Résumé, recapitulation.
Polcoc. Giving away of the mind or courage, to be overpowered by grief, to despair of the health or other thing, etc.
- Ponpon.* Religious prayers, obsequies, etc. (for one deceased).
- Poon.* Caste, lineage, origin.
Pucan. To fell trees. *Mamucan,* a woodsman, one who fells trees. (The "p" disappears after "mam.")
Puccao. To cry, to call in a loud voice.
Pudao. Whiteness (the same as *purao*).
Pudno. Truth. *Agpudno,* to tell the truth.
Pudot. Heat. *Agpudot,* to heat; *pudoten,* to feel the heat.
Pulang. To restore, replace, return.
Pulong. To perform personal labor on public works, as required by Spanish law.

<i>Pulos.</i>	Pure, without mixture. <i>Pulos a purao</i> , all white; <i>cuentas a pulos</i> , a rosary of pure gold; <i>pulos a bigas</i> , pure rice.
<i>Pulot.</i>	Oil, unction. <i>Pulotan</i> , to anoint (as a king, priest, etc.).
<i>Pultac.</i>	Bald.
<i>Punġan.</i>	Pillow, bolster, cushion.
<i>Pungtot.</i>	Anger, indignation.
<i>Punġupunġuan.</i>	A doll.
<i>Punipun.</i>	To join or place together two or more objects.
<i>P'not.</i>	To have forethought, prearrange.
<i>Pupuc.</i>	Locking up, imprisonment ("prison"). <i>Pupuquen</i> , to lock any one in a room or cell; <i>napupuc</i> , a prisoner, anything that is locked up (as in a safe).
<i>Puquis.</i>	Bald.
<i>Purao.</i>	Whiteness.
<i>Purar.</i>	A dazzling glare.
<i>Purus.</i>	To gather by hand the fruit from a tree or plant.
<i>Pusa.</i>	Cat.
<i>Pusay.</i>	To separate one from home or country, to wean a child.
<i>Pusipus.</i>	To revolve, turn around (whether a person or thing).
<i>Puso.</i>	The heart, courage. <i>Napuso a tao</i> , a valiant man.
<i>Puscol.</i>	Thickness, bulk, size, density; also coarseness (as of crockery).
<i>Puste.</i>	Riding saddle, saddle with trappings ("mounture").
<i>Puted.</i>	To cut across or through (a tree or other object).
<i>Putol.</i>	To behead a person or animal.
<i>Puur.</i>	To burn, burning ("quemadura").
<i>Puyat.</i>	To be weary (sleepy) through keeping long vigil.
<i>Puyut.</i>	Blast, puff, breath, of wind.

Q

<i>Queddeng.</i>	Bounds whether of time, place, or quantity; determination of a period of punishment, sentence as pronounced by a judge.
<i>Quen.</i>	And. <i>Iti nagan ti Ama, quen Anac, quen Espiritu Santo</i> . In the name of the Father, etc. Oblique case of the proper article "ni" (for, to, with, by, etc.), used also with terms of affection and of relationship.
<i>Quenca.</i>	For, to, thee.
<i>Quencuanu.</i>	For, to, them.
<i>Quersang.</i>	Roughness to the touch, as of cloth, wood, etc.
<i>Quet.</i>	And. For the uses of "quen" and of "quet" see the grammar.
<i>Quetdi.</i>	Rather, on the contrary.
<i>Quiday.</i>	The eyebrow.
<i>Quigao.</i>	A nursing carabao calf.
<i>Quigtot.</i>	Fright, horror, consternation.
<i>Quillaban.</i>	Cold <i>morisqueta</i> or boiled rice.
<i>Quil-lo.</i>	To twist; <i>naquil-lo</i> , twisted (as the body, a road, stick, etc.).
<i>Quimat.</i>	The eyelash; the lightning.
<i>Quina—</i>	Particle prefixed to a root to form an abstract

	noun. Thus <i>imbag</i> , goodness (as the goodness of a person, an animal, inanimate objects); <i>quinaimbag</i> , goodness in the abstract.
<i>Quina—an.</i>	Preterite of the passive verbal particles " <i>ca—an</i> ." <i>Quinasiamac ida</i> . I increased their number to nine. (See " <i>ca—an</i> " in the grammar.)
<i>Quiqui.</i>	Sensation of tickling, as in the throat, etc. <i>Quiquien</i> , to tickle a person; <i>maquiqui</i> , to feel a tickling sensation.
<i>Quired.</i>	Vigor of body or spirit.
<i>Quisquis.</i>	To shave; <i>quisquisan</i> , to shave another person; <i>agquisquis</i> , to shave oneself; <i>pagquisquis</i> , a razor; <i>manḡnḡisquis</i> , a barber (for the literal change in the root see " <i>manḡ</i> " in the grammar).
<i>Quita.</i>	Sight; <i>Maquita</i> , to see. Species, class, aspect of a thing, etc. <i>Ania ti quitana?</i> What was his appearance?
<i>Quitang.</i>	Outlines (for fishing).
<i>Quiteb.</i>	Bed-bug.
<i>Quiting.</i>	Shortness or scantiness of a garment.
R	
<i>Rabac.</i>	Fun, joke, jest. <i>Rabrabaquen</i> , to make fun of a person.
<i>Rabao.</i>	The surface of anything, the upper part, on top, upon. <i>Iti rabao</i> , upon.
<i>Rabiy.</i>	Night.
<i>Racrac.</i>	To destroy, break up or off, demolish, break a contract or promise, break a friendship.
<i>Raem.</i>	Reverence, respect, obsequiousness (as of a child to its parents, a soldier to his officer, a subject to a ruler, etc.).
<i>Raep.</i>	To transplant the rice-plant.
<i>Ragadi.</i>	A saw, especially the large cross-cut saw.
<i>Rag-o.</i>	To rejoice.
<i>Raman.</i>	Test, proof, taste, savor.
<i>Ramay.</i>	The finger.
<i>Ramramit.</i>	Tools, implements, etc. (Also <i>ramitramit</i> .)
<i>Ramut.</i>	Root.
<i>Rana.</i>	Chance, coincidence.
<i>Ranḡcap.</i>	Gift, present, benefit received.
<i>Ranḡgas.</i>	Vexation, aggravation, offence.
<i>Ranḡtay.</i>	Bridge; also the passage from the main part of a house to the offices (kitchen, etc.).
<i>Raoet.</i>	Gluttony, whether in man or animal.
<i>Raquit.</i>	A raft of bamboo; sometimes the term is especially confined to a little raft.
<i>Rasa.</i>	General name for crabs.
<i>Rasay.</i>	Scantiness, flimsiness, as poor texture in cloth, scantiness of hair on head or in the beard, poor-ness of crop, etc.
<i>Rasi.</i>	Fragility, delicacy, a thing easy to break (as glass, china, the edge of a tool, etc.).
<i>Rayo.</i>	Affection, liking (especially of a person).
<i>Reb-ba.</i>	Shipwreck, destruction of a vessel. <i>Marba</i> , to wreck; <i>pacarbaan</i> , that which causes a shipwreck.
<i>Rebbenḡ.</i>	Obligation, duty.

<i>Recado.</i>	Spices.
<i>Regga.</i>	Depth or profundity of sleep.
<i>Regta.</i>	Zeal, vigilance.
<i>Relos.</i>	Watch, clock (Spanish, "reloj").
<i>Ribu.</i>	Thousand. <i>Sangaribu</i> , a thousand.
<i>Ricna.</i>	Sensation, the bodily senses.
<i>Ridep.</i>	To doze.
<i>Riguis.</i>	Rag, cloth ("trapo," Spanish).
<i>Riing.</i>	To awaken.
<i>Rimbao.</i>	Prominence. <i>Narimbao</i> , superior.
<i>Ringgor.</i>	Disquietude, lack of tranquility.
<i>Rinsaed.</i>	To settle, subsidence of what may cause turbidness in liquids.
<i>Ripirip.</i>	Conclusion (logical), inference, deduction.
<i>Riquep.</i>	Door, one valve of a double door, shutter of window.
<i>Riquet.</i>	Density of a forest, jungle, or cane-brake. <i>Nariquet</i> , difficult.
<i>Riri.</i>	Mistake, error, wandering of the mind when listening to a conversation.
<i>Riro.</i>	Same as the preceding.
<i>Risay.</i>	To have the ear torn (as a calf that is marked by slitting its ears).
<i>Riuriu.</i>	Million. <i>Sangariuriu</i> , a million.
<i>Rocnoy.</i>	To bow, make an obeisance, bend the body to receive a burden.
<i>Romsa.</i>	Barren (used of women), sterile.
<i>Rongirong.</i>	Thickness of a forest, jungle, etc.
<i>Rongrong.</i>	The stub (of a cigar, candle, etc.).
<i>Root.</i>	Grass in general ("zacate"); rubbish, dirt ("basura").
<i>Royroy.</i>	Rag, cloth ("trapo").
<i>Ruam.</i>	Custom, habit.
<i>Rubbuat.</i>	To make preparations for a journey.
<i>Rucbab.</i>	Profound inclination or reverence of the body, made as a token of humility.
<i>Rucbos.</i>	Verdure, luxuriance of foliage.
<i>Rucop.</i>	Caries, pus, corrupted matter.
<i>Rucud.</i>	Measure of length.
<i>Rugui.</i>	Beginning.
<i>Ruguit.</i>	Dirtiness, filthiness in general.
<i>Rumec.</i>	To mash.
<i>Rumen.</i>	Disdain.
<i>Runao.</i>	To thaw, melt.
<i>Rungit.</i>	To show the teeth in a smile; regarded as false or insincere.
<i>Rusoc.</i>	The stomach.
<i>Rupa.</i>	The face.
<i>Rurud.</i>	Envy, anger at hearing illy deserved praise.
<i>Rutay.</i>	Rag, old rags ("andrajo").

S

<i>Sa.</i>	Adverb of uncertainty, sometimes of sequence. When united to a word ending in a vowel the letter "n" is prefixed for euphony. It is sometimes a prefix, at other times a suffix. <i>Addansa ditoy ti escribiente?</i> Is (perchance) the secretary here? <i>Ennac aglualo, quet saacto umoy.</i>
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	I am going to church (to pray), and then I will come.
<i>Saad.</i>	State, office, position, condition.
<i>Saan.</i>	No, not. See the copulatives for its difference from "di" and "aon." Also see adverbs and the ligature in the grammar. As a negative it is used as a separate word. It may, however, be used with verbal particles. <i>Agsaan</i> , to say no, to refuse, deny ("decir que no"). <i>Saan a casta</i> . It is not so. <i>Saan met</i> , by no means.
<i>Saani.</i>	Irony, sarcasm.
<i>Saba.</i>	Banana, plantain. <i>✓Sinabaan</i> , a banana grove.
<i>Sabali.</i>	Other, another.
<i>Sabanġan.</i>	Port, the mouth of a river that empties into the sea.
<i>Sabat.</i>	Chance meeting when coming from opposite directions; applied also to inanimate objects.
<i>Sabonġ.</i>	Flower.
<i>Sab-unġ.</i>	Dowry.
<i>Saca.</i>	Leg, paw, foot.
<i>Sacay.</i>	To mount a horse.
<i>Sacdu.</i>	To draw water.
<i>Saclot.</i>	The lap. <i>Agsaclot</i> , to have in the lap; <i>sacloten</i> , to place in the lap; <i>pasaclot</i> , to sit in the lap.
<i>Sacsi.</i>	A witness.
<i>Sadi.</i>	In, at, to, etc. Preposition used with reference to geographical sites, the points of the compass, and locations signified thereby (as "in the north").
<i>Sadiay.</i>	There ("alla").
<i>Sadiua.</i>	Freshness of fish, flesh, or fowl.
<i>Sadut.</i>	Sloth, idleness, inactivity.
<i>Sag—.</i>	A particle used in trading for articles bought by the piece (eggs, mangoes, etc.) or by measure. <i>Sagmamano ti vara?</i> How much is it by the yard? <i>Sagbibinting.</i> Two reals. <i>Sagmamano daguitoy a manġa?</i> <i>Daguiti babassit saggaysa nġa dacquel.</i> The little ones cost a centavo apiece.
<i>Sagaba.</i>	Suffering.
<i>Sagad.</i>	To sweep. A broom, a rake.
<i>Sagana.</i>	Preparation, forethought.
<i>Sagasay.</i>	A large-toothed comb.
<i>Saganisio.</i>	To whistle, a whistle.
<i>Sagpamisan.</i>	From time to time.
<i>Sagubanet.</i>	Sloth, sluggishness through indisposition.
<i>Saguday.</i>	Advantage, privilege, excellency.
<i>Sagut.</i>	A present given as distinguished from a present received.
<i>Sain-nec.</i>	Sob, sigh.
<i>Sairo.</i>	To tempt.
<i>Sala.</i>	Ball, party (from the Spanish).
<i>Salacan.</i>	Savior, salvation.
<i>Saldpi.</i>	Four reals, a medio-peso (twenty-five cents U. S. currency). An ear of corn.
<i>Salda.</i>	To pawn effects or jewels, hypothecate.
<i>Saldet.</i>	Quickness of comprehension or understanding.
<i>Salioasio.</i>	To go forwards and backwards as in a square dance.

<i>Salput.</i>	To pierce, traverse, go through.
<i>Saltoc.</i>	A mouse-trap.
<i>Salug.</i>	To go down hill. <i>Isalug</i> , to grow old.
<i>Salun-at.</i>	Health.
<i>Sam-it.</i>	Sweetness.
<i>Samusam.</i>	To mingle. A mix-up, as a crowd of people of many different nationalities, or a party or assemblage of people of different social grades, a scrap-heap, a mixture of rice and other things (not pure rice).
<i>Sangā—</i>	Particle denoting a unit of measure, value, numeration, etc. <i>Sangāvāra</i> , <i>sangādeppa</i> , <i>sangā-polo</i> , <i>sangāribu</i> , etc. See the grammar, especially under numerals.
<i>Sangābuquel.</i>	A word used to denote a unit of (generally) something round or rounded. <i>Sangābuquel a tinapay</i> , a loaf of bread; <i>sangābuquel a itlog</i> , an egg; <i>sangābuquel a tao</i> , a man. This word might be used in checking off, issuing, enumeration, etc.
<i>Sangāili.</i>	Menstruation. A stranger from another town, a guest.
<i>Sangāpesada.</i>	One weighing, a load (as a load of hay).
<i>Sang-at.</i>	To ascend (as a hill).
<i>Sangāyan.</i>	That which is especial or extraordinary, as: extraordinary beauty, especial fitness for a position, etc.
<i>Sangāigup.</i>	A draught, a swallow.
<i>Sangcalamut.</i>	A mouthful.
<i>Sangcaquitteb.</i>	Same as the preceding.
<i>Sangit.</i>	To weep, cry.
<i>Sangō.</i>	Before, face to face, facing.
<i>Sangol.</i>	Yoke for carabao; hook for dragging out grass.
<i>Sangpet.</i>	To arrive.
<i>Saniata.</i>	Ornaments, precious jewels, jewelry.
<i>Sanicua.</i>	Riches, possessions. From this comes the idea of being at leisure (" <i>desocupado</i> "). <i>Masanicuaac laeng</i> . I only am unoccupied.
<i>Sansan.</i>	Frequency. <i>Masansan</i> , frequently.
<i>Santo-maysa.</i>	Furthermore, besides this (logical).
<i>Sao.</i>	Word, expression. <i>Agsao</i> , to talk.
<i>Saong.</i>	The canine teeth, eye-teeth.
<i>Sapa.</i>	Early.
<i>Sapad.</i>	Sprig from a bunch of bananas.
<i>Sapasap.</i>	Common, for ordinary or public use. <i>Sapasap a dalan</i> , public highway.
<i>Sapata.</i>	Oath. <i>Agsapata</i> , to swear (both profane and legal swearing). <i>Managsapata</i> , he who swears habitually.
<i>Sapay!</i>	Oh, that! This is used to form what is practically the optative of the Greek grammar.
<i>Sapin.</i>	Pantaloons.
<i>Saplid.</i>	Feather duster, dusting rag.
<i>Saplit.</i>	To whip, stroke of a whip.
<i>Sapul.</i>	To seek, look for. <i>Masapulan</i> , to find something, whether looked for or not.
<i>Saquit.</i>	Sickness, indisposition.
<i>Sarac.</i>	To meet, encounter.
<i>Saramsam.</i>	Mirth, jest; fritters, pancakes (" <i>frutas de sar-ten</i> "), tidbits.

<i>Sarangasanġ.</i>	Funnel.
<i>Sardengġ.</i>	To stop, detain.
<i>Sarita.</i>	Recital, conversation.
<i>Sarmingġ.</i>	Crystal, glass, mirror.
<i>Sarua.</i>	Vomiting.
<i>Sarungġcar.</i>	To visit.
<i>Sarut.</i>	Phthisis; person, animal, or plant having some internal disorder. Acuteness, subtilty, penetration.
<i>Satsat.</i>	Ripping. <i>Satsatġn</i> , to rip.
<i>Saur.</i>	To deceive, cheat in play or at cards.
<i>Sayaat.</i>	Beauty in general.
<i>Sayao.</i>	To be liquid and clear. <i>Nasayao a chocolate</i> , clear chocolate.
<i>Sebseb.</i>	To quench a fire with water.
<i>Seda.</i>	Silk (Spanish).
<i>Seddaao.</i>	Marvel, miracle, astonishment, wonder, admiration.
<i>Seddo.</i>	To have a spasm, to be overcome by weariness, heat, etc. <i>Masdo</i> , to have a spasm.
<i>Segga.</i>	Uneasiness in waiting, solicitude, care.
<i>Seg-gar.</i>	Erection of the hair as in animals. <i>Sumgar</i> , to bristle up; <i>macapaspasgar</i> , to cause an animal to bristle up.
<i>Sel-lep.</i>	Wetness, to be wet. <i>Maslep</i> , to become wet.
<i>Selsel.</i>	To place in some receptacle, to stuff in, push, to crowd.
<i>Senġnġao.</i>	Bad vapors, evil exhalations from the body, manifestations of the hidden things of the heart.
<i>Serrá.</i>	To lock, bolt; a lock. (Evidently from the Spanish "cerrar.")
<i>Serrec.</i>	To enter. <i>Sercan</i> , a door, an entrance.
<i>Si—.</i>	Particle used with nouns to indicate that a person or thing is covered with or abounds in the same. To denote also that one is equipped with, clothed in, supplied with, etc., the thing expressed by the root. In either case there is a reduplication of the first syllable of the root. <i>Apayapay a sitatapucca? Ta sitatapuc met ti dalan.</i> How is it that you are covered with dust? Because the road is (also) dusty. <i>Sipapandilingġ iti nalabaga.</i> She has on a red skirt.
<i>Siac.</i>	I.
<i>Siam.</i>	Nine. <i>Siam a bol-lo</i> , ninety.
<i>Siasi.</i>	To stray, to wander away.
<i>Sibbo.</i>	To test, to try for the first time.
<i>Sibo.</i>	To bubble.
<i>Sibog.</i>	To water, to sprinkle.
<i>Sica.</i>	Thou. Bloody passages.
<i>Sical.</i>	Cramps in the bowels, pains from the movement of the foetus in the womb, pains of child-birth.
<i>Sicap.</i>	Astuteness, shrewdness, caution.
<i>Sicapat.</i>	A real (twelve and a half centavos, six and a quarter cents).
<i>Sicat.</i>	Purpose, intent, end, aim.
<i>Sicawalo.</i>	Half a real.
<i>Sico.</i>	The elbow, a carpenter's square.
<i>Sicor.</i>	Depression of the mind. <i>Masicoran</i> , to be disturbed; <i>nasicor</i> , difficulty.

<i>Sicquil.</i>	Inflexibility, fortitude, endurance.
<i>Sicug.</i>	Pregnancy.
<i>Sida.</i>	Food of any kind.
<i>Siddaao.</i>	Astonishment, marvel. etc.
<i>Siding̃.</i>	Mole, freckle, speck.
<i>Siglat.</i>	To go softly, lightness, agility.
<i>Siglot.</i>	Knot, bow-knot.
<i>Siit.</i>	Thorn.
<i>Silao.</i>	A light. <i>Agsilao</i> , to place a lighted candle in a sheltered spot and notice the direction of the flame, or to pour a few drops of oil in water and observe the direction they take, these as a method of divination for finding a thing that is lost.
<i>Silid.</i>	Room, quarters, habitation.
<i>Silo.</i>	Lasso.
<i>Silpo.</i>	To add to (" <i>anidura</i> ").
<i>Simbaan.</i>	Church.
<i>Simsim.</i>	To taste, to test.
<i>Sina.</i>	Separation.
<i>Sing̃dat.</i>	Immediately, promptly, at once.
<i>Sing̃in.</i>	Twins; opera-glasses. <i>Agsing̃inda</i> , they are twins.
<i>Sing̃ir.</i>	To pay, to settle a debt.
<i>Sing̃sing̃.</i>	Ring.
<i>Siping̃.</i>	Two cuartos, one centavo (old style, value one and a quarter cents).
<i>Sipñget.</i>	Obscurity, darkness.
<i>Sipud.</i>	From, since.
<i>Sipul.</i>	To cut a plant from its root. Ecclesiastically it has an applied meaning. <i>Sipulen ti maquimisa</i> , to hear a mass from the beginning (" <i>oir la misa desde principio</i> ").
<i>Siquet.</i>	Waist, girdle, belt.
<i>Siquilen.</i>	To nudge with the elbow.
<i>Siquig.</i>	Side of the body.
<i>Sirao.</i>	Rising of the sun or the moon, or of a star when it begins to show itself.
<i>Siri.</i>	Rapidity, velocity of the wind, or of the current of a river.
<i>Sirib.</i>	Wisdom, <i>Masirib</i> , wise; <i>agcacasirib</i> , the wise.
<i>Siroc.</i>	Down, below (" <i>abajo</i> ").
<i>Siruelas.</i>	Cherries (Spanish " <i>ciruelas</i> ").
<i>Siuman.</i>	Step-child.
<i>Suaco.</i>	Pipe for smoking.
<i>Sual.</i>	A pointed stick, or with a trowel-shaped attachment, used as an adze.
<i>Subalit.</i>	To return the like, to give thanks.
<i>Sublat.</i>	Alternation, doing things in turn.
<i>Subli.</i>	To come back, return, make restitution.
<i>Suca.</i>	Vinegar.
<i>Sucain.</i>	To scrutinize.
<i>Sucat.</i>	To exchange; substitute; to measure capacity, whether of solids or liquids.
<i>Sudi.</i>	Lustre, preciousness (of metals).
<i>Sugat.</i>	Scar, wound.
<i>Sugod.</i>	Comb.
<i>Suguigui.</i>	Toothpick.
<i>Suli.</i>	A corner.
<i>Sulit.</i>	Difficulty.

<i>Sul-lat.</i>	A cork, a stopper.
<i>Sultip.</i>	A peculiar hiss made by Filipinos to attract the attention of another.
<i>Sumanḡca</i> —	A particle used in comparisons, for whose use see the grammar. <i>No nabacnanḡcayo sumanḡcabacnanḡ pay ni gayyemco.</i> If you are wealthy my friend is still more so.
<i>Sumpit.</i>	An injection, clyster.
<i>Sunḡbat.</i>	Answer. <i>Sumunḡbat</i> , to answer.
<i>Sunḡo.</i>	Muzzle, snout.
<i>Sunḡrud.</i>	Wood that is used for fuel.
<i>Supot.</i>	Purse, bag, cover, money-sack, pillow-case, etc.
<i>Suquir.</i>	Disobedience.
<i>Surat.</i>	To write; a letter, epistle.
<i>Surot.</i>	To follow, pursue.
<i>Suruc.</i>	Leavings, remains.
<i>Susic.</i>	To dispute, contend.
<i>Suya.</i>	Loathing for food.

T

<i>Ta.</i>	That, of that. There ("ahi"). For, because. <i>Mayat ta nasaquitcayo.</i> He has come because you are sick. We (dual suffix, thou and I), our (dual suffix, thy and my).
<i>Taao.</i>	The deep sea. <i>Nataao</i> , at sea.
<i>Taba.</i>	Corpulence, fatness, fat (substantive, whether of animal or of food, "manteca").
<i>Tabaco.</i>	Tobacco (Spanish).
<i>Tabas.</i>	To cut a garment. <i>Tabasen</i> ; to cut; <i>pagtabasan</i> , a pattern; <i>tumatabas</i> , a professional cutter.
<i>Tabilanḡ.</i>	Carelessness, negligence.
<i>Tabunḡao.</i>	Squash, calabash ("calabasa blanca").
<i>Tacao.</i>	To rob, steal.
<i>Taccon.</i>	Scantiness, scarcity.
<i>Tacder.</i>	To rise to one's feet from a kneeling or sitting position. <i>Sitatacder</i> , to be afoot. Also height, presence, appearance. <i>Nalainḡ ti tacderna.</i> He has a fine presence.
<i>Tacnenḡ.</i>	Modesty; peace, tranquility.
<i>Taconḡ.</i>	A sow.
<i>Tacqui.</i>	Excrement.
<i>Tacrot.</i>	Cowardice, timidity, pusillanimity.
<i>Tactac.</i>	To detain, retard.
<i>Tadem.</i>	Sharpness (as of a tool).
<i>Tadi.</i>	Spur of a rooster.
<i>Tadtad.</i>	To bite, nibble, take small bites, eat delicately.
<i>Taep.</i>	Hull of rice.
<i>Taer.</i>	Elegance, grace, haughtiness.
<i>Taga.</i>	To hew, trim down, plane, smooth (wood, stone, etc.). Particle used either independently or as a prefix both in inquiring and in answering as to one's home, native place, etc. <i>Taganoca baro?</i> <i>Tagabacnotanac.</i> Where are you from, young man? I am from Bacnotan. <i>Tallo daguiti ubbinḡmi; taga Dagupan ti omona, taga Paniqui ti maicadua, quet ti maicatlo taga' ditoy.</i> We have three servants; one is from Dagupan, one is from Paniqui, and the third is from here.

<i>Tagaano.</i>	Whence (interrogatively).
<i>Tagabo.</i>	Servant, adopted son.
<i>Tagaineḡ.</i>	Sleep.
<i>Tagapulut ti yucan.</i>	Honey.
<i>Tagbat.</i>	To cut or slash with a weapon (bolo, knife, sword, etc.).
<i>Tagoob.</i>	Howling of a dog.
<i>Taguibi.</i>	Baby.
<i>Taguintiḡ.</i>	A variety of cane more delicate than that called <i>bolo</i> .
<i>Talabong.</i>	Decorated hammock.
<i>Talao.</i>	To flee.
<i>Talec.</i>	To trust, to confide.
<i>Tali.</i>	Cord, halter.
<i>Taliao.</i>	To look from one point to another, turning the head.
<i>Talibagoc.</i>	Good fortune, privilege, luck (given by Carro; Naves has <i>talibayo</i>).
<i>Taiḡennḡen.</i>	Rest, repose.
<i>Tal-lo.</i>	Three. <i>Maicatlo</i> , third. <i>Tal-lombagui</i> , three reals. <i>Tal-lopolo</i> , thirty.
<i>Talna.</i>	Ease, tranquility.
<i>Talon.</i>	Farm, rice-paddy, " <i>sementera</i> ."
<i>Taltag.</i>	Trot. <i>Agtaltag</i> or <i>tumaltag</i> , to trot (used especially of a horse). <i>Taltaguen</i> , to thresh out rice.
<i>Taltal.</i>	To pound, crush, mash.
<i>Talogadiḡ.</i>	Prerogative, privilege; remark made to one confidentially. <i>Italogadiḡmo a ibaja</i> . Tell it "aside."
<i>Tamba.</i>	Flatness (term applied to liquors).
<i>Tam-ec.</i>	To fall on something sharp.
<i>Tamed.</i>	Inclination of the head. <i>Itamedmo ti olom iti nagan a Jesus</i> . Make a reverence at the name of Jesus.
<i>Tanaḡ.</i>	A plain (especially applied to plains on highlands or on top of a mountain).
<i>Tandaan.</i>	Sign, mark. <i>Pagdandananan</i> , insignia, mark of distinction.
<i>Tanem.</i>	To bury.
<i>Tanḡad.</i>	To raise the head in order to look upwards.
<i>Tanḡcal.</i>	Cage for birds or for animals.
<i>Tanḡdan.</i>	Pay, salary.
<i>Tanḡig.</i>	Pride, haughtiness.
<i>Tanḡiḡi.</i>	Sand for blotting.
<i>Tanḡquen.</i>	Hardness. <i>Matanḡquen</i> , a person come of age.
<i>Tanḡsit.</i>	Arrogance, pride, haughtiness.
<i>Tan-oc.</i>	Excellence, prominence.
<i>Tao.</i>	Man, person, people (" <i>gente</i> ").
<i>Taod.</i>	Origin, manifestation, beginning, cause.
<i>Taoen.</i>	Year.
<i>Tapal.</i>	Cataplasm, plaster.
<i>Tapno.</i>	For, in order that (" <i>para que</i> ," conjunction).
<i>Tapuc.</i>	Dust.
<i>Taquem.</i>	Office, employment, condition.
<i>Taquiag.</i>	The arm.
<i>Tarampo.</i>	To spin a top.
<i>Taraoc.</i>	To crow (rooster).
<i>Taraon.</i>	Food.
<i>Taraqui.</i>	Beauty.

<i>Taray.</i>	To run, race, or go on a run.
<i>Tarigagay.</i>	Eagerness, desire.
<i>Tariman.</i>	Preparation, adornment, dressing, arrangement.
<i>Taroy.</i>	Clearness in liquids.
<i>Taua.</i>	Window.
<i>Tauar.</i>	To bargain, chaffer, adjust prices.
<i>Tauatao.</i>	Vagrancy.
<i>Tauid.</i>	Inheritance.
<i>Taul.</i>	To bark.
— <i>tayo.</i>	We, of us (including the person addressed).
<i>Tayom.</i>	Indigo plant.
<i>Taytay.</i>	Bridge.
<i>Tebbanġ.</i>	Cliff, precipice.
<i>Tecquen.</i>	Pole of bamboo used for propelling a boat.
<i>Teggued.</i>	Day labor.
<i>Telteg.</i>	To be without a point (as a pencil).
<i>Tengnga.</i>	In the middle. <i>Tengnga ti rabiŷ</i> , in the middle of the night, at midnight; <i>tengnga ti dalan</i> , in the middle of the road.
<i>Tengnged.</i>	Neck ("cuello ó pescueza").
<i>Tengngel.</i>	To detain, subject, refrain, check (person or animal).
<i>Teppel.</i>	Contineny, chastity, sobriety.
<i>Tian.</i>	The belly, the abdomen.
<i>Tibbi.</i>	To spin.
<i>Tibcol.</i>	To trip, to stumble.
<i>Tidda.</i>	Remnants, leavings.
<i>Tignay.</i>	Movement, agitation (used also for mental action).
<i>Tilio.</i>	To capture, to imprison.
<i>Timec.</i>	The voice.
<i>Timel.</i>	A flea.
<i>Timmaoa.</i>	The common people, the "vulgus."
<i>Timud.</i>	Attention.
<i>Tinapay.</i>	Bread.
<i>Tinnag.</i>	To fall from a height.
<i>Tinta.</i>	Ink (Spanish).
<i>Tiped.</i>	Obstacle, impediment, embarrassment.
<i>Tiratir.</i>	To place things in order, to arrange.
<i>Tiri.</i>	To lie, to tell a falsehood.
— <i>to.</i>	Particle indicating the future. When appended to a word ending in a vowel a euphonic "n" is intercalated. <i>Addaacto ditoy</i> , I shall be here. <i>Napigsanto toy a cabayo</i> . This horse is probably (will be) fiery.
<i>Toctoc.</i>	Top or crown of the head.
<i>Tono.</i>	When (of future time, also <i>inton-no</i>).
<i>Tonton.</i>	Search, investigation, inquiry.
<i>Tooc.</i>	Torment.
<i>Toy.</i>	This, of this. Here.
<i>Trigo.</i>	Wheat (Spanish).
<i>Tuang.</i>	To fall, to tumble.
<i>Tubo.</i>	Gain, advantage; germination.
<i>Tubong.</i>	Pitcher for oil, etc. (made of cane or bamboo).
<i>Tucac.</i>	Frog.
<i>Tucad.</i>	Stirrup, one step of a stairway.
<i>Tudo.</i>	Rain.
<i>Tugao.</i>	A seat.
<i>Tugot.</i>	To take something with one.

<i>Tugquel.</i>	To skewer, spit, run through.
<i>Tulad.</i>	To imitate.
<i>Tulag.</i>	Treaty, convention, agreement.
<i>Tulang.</i>	Bone.
<i>Tulao.</i>	To spot, stain, soil.
<i>Tulali.</i>	Flute (also the Spanish " <i>flauta</i> ").
<i>Tulbec.</i>	Key.
<i>Tuleng.</i>	Deaf.
<i>Tuloc.</i>	Submission.
<i>Tulod.</i>	To conduct or accompany a person.
<i>Tulong.</i>	To aid.
<i>Tuluy.</i>	End, termination, conclusion of a work.
<i>Tuma.</i>	Body-louse.
<i>Tumapuac.</i>	To jump down.
<i>Tumatayab.</i>	Bird, parrot.
<i>Tumenġ.</i>	The knee.
<i>Tumpong.</i>	To meet, to find.
<i>Tunao.</i>	To melt (wax, metal, etc.)
<i>Tunġgal maysa.</i>	Every one, each one.
<i>Tunġil.</i>	A dwarf.
<i>Tunġpa.</i>	A blow, a buffet.
<i>Tunġpal.</i>	End, conclusion of a work.
<i>Tuppol.</i>	Lacking one or more teeth.
<i>Turay.</i>	Rule, command, government.
<i>Turcac.</i>	Phlegm.
<i>Tured.</i>	Daring, valor, intrepidity; patience, suffering, fortitude.
<i>Turog.</i>	To sleep.
<i>Tutup.</i>	To adjust.
<i>Tuud.</i>	Experience.
<i>Tuyo.</i>	Dust from threshing rice.

U

<i>Uacray.</i>	To leave the hair unbound, as after washing it.
<i>Ualo.</i>	Eight.
<i>Uanit.</i>	To open an aperture (as a door or window).
<i>Uaras.</i>	To part, share, distribute.
<i>Uaris.</i>	To sprinkle. <i>Paguaris</i> , the asperger or sprinkler used by the priest to scatter holy water at the beginning of the Mass.
<i>Uasay.</i>	Axe or hatchet for work.
<i>Uay.</i>	Rattan, " <i>bejuca</i> ."
<i>Uayas.</i>	Solitude.
<i>Ubbao.</i>	Vain, without pith, marrow, or substance; used both in a spiritual as well as a material sense.
<i>Ubet.</i>	The anus, the buttocks.
<i>Ubing.</i>	Boy, child, servant. Plural <i>ub-ubbing</i> !
<i>Ubong.</i>	Pig-sty.
<i>Ucas.</i>	To open, to unfold.
<i>Ucrad.</i>	To unfold, spread out.
<i>Udi.</i>	The last, final.
<i>Ud-ud.</i>	Importunity.
<i>Ueg-ueg.</i>	To be shaken up (as when one rides on a hard-trotting horse, or in a litter where the bearers move unevenly).
<i>Uga.</i>	The roaring of wild animals.
<i>Ugali.</i>	Custom, character, a person's disposition.
<i>Ugao.</i>	Lack of economy, prodigality.

<i>Ug-gut.</i>	First shoots of a tree, the tender heart of a cabbage, lettuce, and other greens.
<i>Ugsa.</i>	Deer, stag, venison.
<i>Uguing.</i>	Coal, charcoal.
<i>Uguis.</i>	Lightning.
<i>Uidda.</i>	To go to bed.
<i>Ulaao.</i>	Sea-sickness.
<i>Ulay.</i>	Folded handkerchief of <i>sinamay</i> (a native cloth) worn by Filipino women, birthday present, crown, votive offering to the saints.
<i>Ulbod.</i>	Lie, deceit, tale-bearing.
<i>Uleg.</i>	Snake, serpent.
<i>Ules.</i>	Sheet, blanket, travelling-rug, cloak, mantle.
<i>Uli.</i>	To go up, ascend, enter a house (Spanish " <i>subir</i> ").
<i>Ulicba.</i>	Chicken with dark flesh.
<i>Ulidan.</i>	Model, example.
<i>Ulila.</i>	Orphan.
<i>Uliteg.</i>	Uncle, plural <i>uuliteg</i> .
<i>Ulit.</i>	To repeat words or an action.
<i>Ulog.</i>	To go down, take down.
<i>Ulpit.</i>	Tyranny, iniquity, badness.
—um—	Active verbal particle, for whose uses see the grammar. The preterite is —in—. <i>Tumao</i> , to be a man, act the man. <i>Apayapay pumudao ti boocmo?</i> How is it that your hair is turning white?
<i>Uma.</i>	To loathe, to feel disgust at anything.
<i>Umel.</i>	Dumb, mute.
<i>Umiecatcat</i>	Please stop! Quit!
<i>Umisu.</i>	Just, reasonable.
<i>Umoc.</i>	Nest of a bird, tangled hair, wad of cotton.
<i>Unas.</i>	Sweet or sugar cane.
<i>Unay.</i>	Very.
<i>Uneg.</i>	Within, inside.
<i>Unġar.</i>	To improve, get better, rise (resurrection).
<i>Unġcay.</i>	Handle, shaft.
<i>Uni.</i>	Voice, sound.
<i>Unnat.</i>	To stretch, become tense (as a tendon).
<i>Upa.</i>	Chicken that has not as yet begun to lay.
<i>Uper.</i>	To steep, soak, wet.
<i>Uppat.</i>	Four.
<i>Uram.</i>	To burn (transitive).
<i>Urat.</i>	The veins.
<i>Uray.</i>	However, notwithstanding, no matter, all right. <i>Aguray</i> , to hope, to expect. <i>Uray cacnoman</i> , never, under no circumstances. <i>Uray no casano</i> , notwithstanding, be it as it may.
<i>Ur-uray.</i>	Vile, low, despicable.
<i>Utec.</i>	Brain, marrow.
<i>Ut-ut.</i>	Acute pain.
<i>Uyao.</i>	Jest, mockery.
<i>Uyec.</i>	To cough.
<i>Uyong.</i>	Mad, crazy, foolish. Plural <i>agcacauyong.</i>

Y

<i>Yacayac.</i>	Sieve, screen.
<i>Yacyac.</i>	To wade a river.

<i>Yaman.</i>	Recreation, joy, jubilation, thanks. <i>Agyaman</i> , to give thanks for a favor.
<i>Yan.</i>	Place, location. <i>Adin ti yan</i> , where (interrogative). <i>Adin ti yan ti tabaco?</i> Where is the tobacco?
<i>Yano.</i>	Place or country where one is a native of (see <i>taga</i>).
<i>Yeg.</i>	To bring (passive verb). <i>Yegmo ti libro</i> . Bring me the book.
— <i>yo.</i>	Your (plural).
<i>Yucan.</i>	Honey-bee.
<i>Yum.</i>	To close the mouth.
<i>Yumyum.</i>	To make a ball of " <i>morisqueta</i> " or boiled rice for eating.



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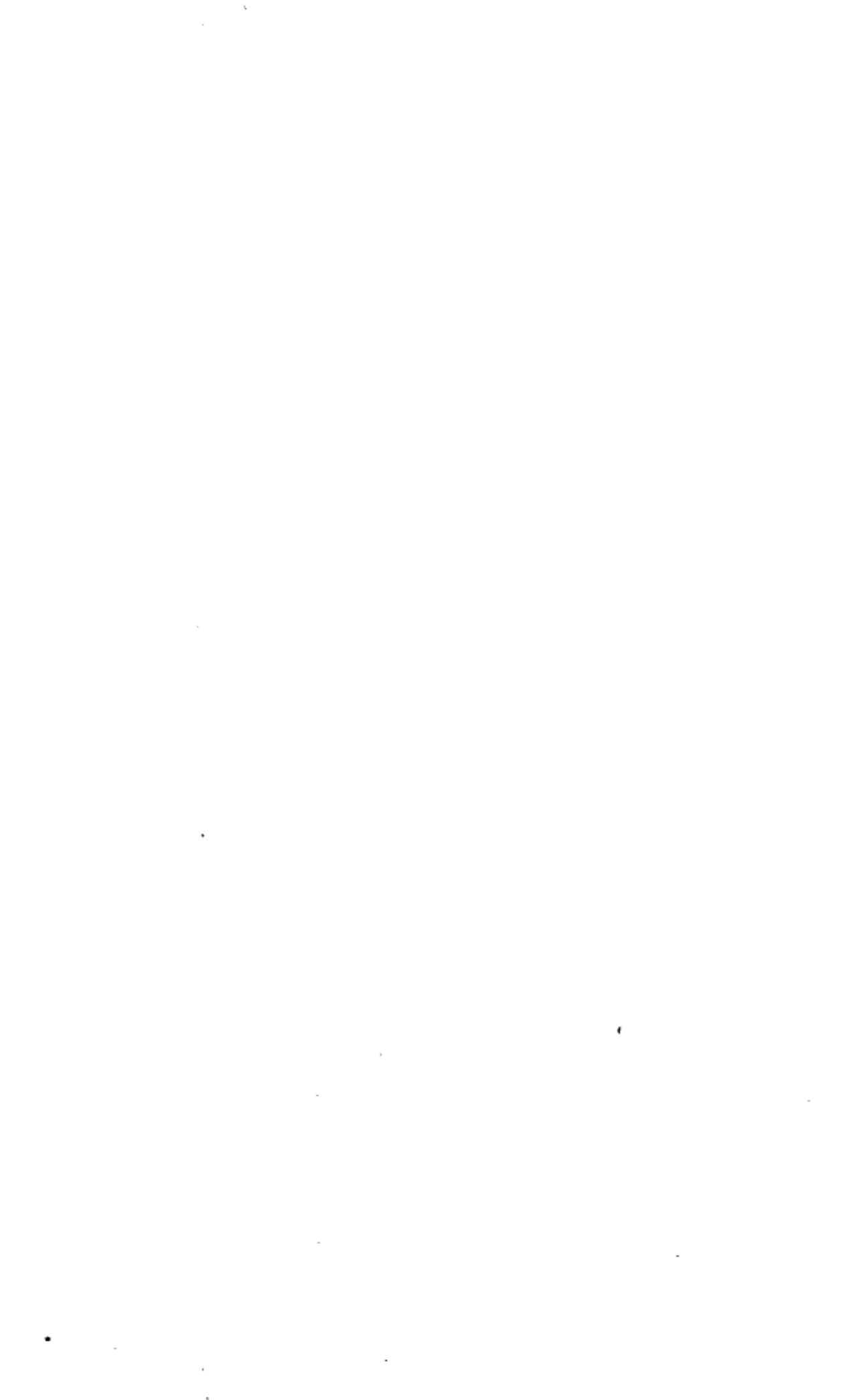
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