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Manila, P. I.
Lieut. Col. Jno. P. Finley, U. S. Army
Manila, P. I.
A STUDY
of the
ILOCÓ LANGUAGE

Based Mainly on the Ilocó Grammar of P. Fr.

Jose Naves
Cura of Santo Tomas

Union Province, Luzon, P. I.

By
Henry Swift
Major and Chaplain, Thirteenth United States Infantry
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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.

HENRY SWIPT,
Chaplain 13th Infantry.

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 Ilocano, 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 Ilocano 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 "Ciento de Poblacion," where the Priest, the President, 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 Ilocano, 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 Ursaneta 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 Ilocano, certain
letters had little or no general employment except as found in a few
exotics. These were f, h, i, 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 Ilocano origi-
nally; 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 pre-
serve 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 fufay for babay, female; facho for bado, gar-
ment or shirt. Another American use is to employ w instead of
the diphthong ao, and even for u in the diphthongiu; as awan for
awan, not or no. The necessity of such substitution is questionable.

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 o 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 inflec-
tion 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. Ex-
amples: abac, abaquen; bariques, bariscen. 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 Ilocano the
letter r often takes it place; as purao, pudao.

E has generally the sound of a in “fate.” It is often replaced by i,
either being used indifferently; as seddiao or sidiao, lamesaan or
lamisaaan. It is occasionally used in place of a; as nana or nee, meya,
or meya. Before a final guttural it sometimes has a sound resembling
the French u, as in uneg.

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

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

H has no place in the Ilocano. 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;
in, iulim; ineg, iulugdo.
ILOCÓ LANGUAGE.

J has no place in the Ilocó, 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-ngå-si-nå-n; Batangas, Ba-ta-ngås, etc. In the Bicol it is often replaced by ñ, the g (according to the Spanish usage), having the "tilda" placed over it. In the published works of the Philippine Civil Government a long "tilda" is placed over the two letters.

O has the sound of a 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 s 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 Ilocó.

Y has the same sound as the Ilocó 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 Ilocó.

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; seddaho, masdaho; decquet, nad-quetan, etc.

The diphthongs oe or ou are changed to a or e when the verbal suffix an is appended, as: ibbut, ibbotan; sinõpet, sinõpetan.

The letter n, when it belongs to a prefix, is converted to m before b, p, or m. Examples: patoc, impatoc (for inpotoc); bel-leng, imbél-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 eiyé or eiyó.
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: manait from dait, unquis from tquis, macapagten from daten, 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 sirat or of qiuta is on the penult. This accent is radical. If the verbal suffix en is appended the penult is still the accented syllable (suraten, quitden), 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: dán, săn, bóong, bóoc, etc.

2. In general, words composed of two parts (the parts being usually dissyllables) repeated take this accent, as: patongpatóng, cudit-cudit, paliptâlig, ylangyláng. There are several exceptions to this rule, as: riquestriquit, gotecogotóc, 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: bisibi, Bilbid (proper noun), buquibuc.

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

5. In trisyllables where the antepenult is separated from the two following syllables by a hyphen, as: guil-áyab, guin-úoa, 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: bacbác, carcar, dudul, etc.

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

3. In dissyllables where there is a reduplicated syllable in ay or ao, as: boybóy, taytáy, caóccó, etc.

4. Where the ultimate is separated from the body of the word by a hyphen, as: cay-ó, cam-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: quita, quitán, quitén, 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, baricṣen; babiṣel, babasiṣel, 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 ina; apó, ni apó.

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: árac (wine), árac (to gather for a festival); bagui (part or portion), bagui (body); basá (wetness), bása (to read); dób (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 ILOCÓ 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 Ilocó language is particularly rich, as are all the Malay languages, in substantive roots. These are either concrete or class names or are abstractions representing some quality, condition, or action. Examples: ubing, boy; imbág, 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: imbág, the root meaning goodness; naiimbág, good; caiimbág or qumiimbág, goodness in the abstract; imbáguen, to approve (hold good); naiimbág, better; umiimbág, 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 Ilocó, as well as in the several Malay 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: maya, one; pamaisaem ita naqemmo, fix it well in your mind; danum, water; danuman, to pour water (on something); dita, there; diraca, be there; ditam, stay there; aso, dog; inasò 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 Ilocó there is but one. It has, however,
two forms "a" and "nɡa." 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 Ilocano there is no difference between "a" and "nɡa." 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 "nɡa" 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:

*Iti napiga nɡa cabayoc.* With my sturdy horse.

*Iti maicapito nɡa aldao.* On the seventh day.

*Cuan toy a bado?* Is this shirt yours?

*Cadaguiti natadem a imucoc.* With my sharp knives.

*Iti aracyo a nasam-it.* Your sweet wine.

*Agcacaoascucayo nɡa uppat?* 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:

*Iti nainţel a arac.* The strong wine.

*Iti nainţel a ubingmo.* Your sturdy boy.

*Cadaguiti bumbunengda nɡa na-

nɡudel.* With their dull bolos.

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

*Iti balay a cayo.* The wooden (frame) house.

*Iti cucharac a pirac.* My silver spoon.

3. With the word indicating the gender of animate beings; i.e.,

*Ti pusa nɡa babay.* The (female) cat.

*Ti vaca (baca) nɡa babay.* The cow.

*Ti buca nɡa lalaqui.* The bull.

*Ni anacco a babay.* 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:

*Deytoy a aracco.* This wine of mine.

*Deyta nɡa al-IDMO.* That wax of yours.

*Iti cawar ta aso.* The chain of that (ta) dog (aso).

*Ila simbaam.* In that (ita) church.

*Nalucumngoy toy a tinapay.* This bread is sweeter.

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

*Innem a palanėća.* Six chairs.

*Iti maicedua nɡa silid.* In the second room.

*Daguiti dua nɡa annacco.* My two sons.
6. Between the cardinals four (uppát), six (innem), and nine (siyam), with tens (polo), hundreds (gasut), thousands (ribu from aribu), tens of thousands (lacsā) and millions (riuriu):

Uppát a polo. 
Innem a polo qat pito. 
Siyam a polo qat dua. 
Uppát a gasut. 
Innem a ribu. 
Uppát a lacsā. 
Siyam a riuriu. 

Forty. 
Sixty-seven. 
Ninety-two. 
Four hundred. 
Six thousand. 
Forty thousand. 
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.

Saan met a naruguit. 
Saanco a balay daytoy. 
Saan a naiŋgis toy a baston? 
Saan a nasam-it daguitley a saba? 
Apayapay saanmo a pinauli ida?

It is not dirty at all (met). 
This is not my house. 
Is not this cane slender? 
Are not these bananas sweet? 
Why did you not tell them to come in (up)?

8. The ligature “a” or “ňa” is practically a relative. The reason of this seems to be that the relative clause is really an adjectival element. In the Ilocano, 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.

Iti cabayo ńga adda quenca. 
Iti chocolate a nasayao daques. 
Decayo a mainiŋel. 
Iti libro ńga adda caducuade.

The horse which you have. 
Chocolate that is thin (claro) is bad. 
You who are brave. 
The book that they have. The book that (ńga) is (adda) to them (caducuade).

9. The ligature is used to show the dependence of one verb on another when:
   a. The dependent verb is an infinitive and each is in the same voice, i.e., either active or passive;
   b. When the dependent verb is in the subjunctive mood whatever may be the voices of the verbs.

(a) Cayatco a quitacen ida. I wish to see them.
    Here the two verbs are classified as passive.
    Aggawetca ńga agadal. I am diligent to study (in my studies).
    Here the two verbs are classified as active.

(b) Cayatco ńga alaendan. I want them to take it away now. (I want that they may take it away now.)
    Saanco ńga 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 nga quitaen. It is easy to see him.
Nasaladadingit a den güuen. 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 "cya" means "he says." From these may be formed other concepts by agglutination, as, for example: eciya, he says to; eciciya, he prays; ceciciya, I pray to you; wicunkiciyapi, we pray to them. Ksa, a root not used independently but signifying a cutting action; kaksas, 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; dalum, field, etc.

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 alalaqui, he-goat; babay 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: iti or iti, the (singular); daguiti or caguiti, the (plural); dityoy, this; daguitoy or caguitoy, these; etc.

Iti babay. The pig.
Daguiti muang. The carabaos.
Iti canen daguiti manoc. The chickens' food.
Daguitoy gayang. 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.
Caduguiti balbalay.  In the houses.
Daguiti silsitid ti conventoyo.  The apartments of your convent.
Daguiti tagao.  The men (people).
Daguiti nunang ti caaroobaom.  The carabaoos of your neighbor.
Iti ruguit daguiti pinchinggan.  The dirty condition of the dishes.
Caduguiti tantana ti simbaan.  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; wuliteg, uncles.
Iqui, aunt; tiquit, aunts.
Ubing, child; ub-ubbing, children.
Cabat, brother (or sister); cacabat, brothers or sisters.
Casucub, relation; cacasucub, relations.

The following have both a regular and an irregular plural:
Anac, son or daughter; annac or an-annc, sons, etc.
Anna, father; amma or am-amma, fathers.
Ina, mother; inna or in-inna, mothers.
Apo, grandfather, master; apo or ap-appo, grandfathers.
Asoa, spouse (whether husband or wife); assua or as-asua, 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 quinasicauna.  By his shrewdness.
Iti naisangayan a quinlaininya.  Her extraordinary beauty.
Casano ti cangaito ti balaymo?  What (casano) is the height (cangaito) of your house?
Gapo ti quinaalamamay daguiti sasa.  By the sweetness of his words.
Iti quinadaeg ti Dios.  The majesty of God.
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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 relos.* 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.*" "*Cuac*" 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 cobayo?* Who is the owner of that horse?

*Aquinaramid or aquingapuanan.* The author or doer of a work or action.

FORMS IN SANGA.

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 *sanga*. This means one, but is used only in combination, and therefore may be regarded as a particle.

*Sançavara.* A "vara" (Spanish yard).
*Sançachupa nga manteça.* (About a) pound of butter.
*Sançabuquel a tinapay.* A loaf of bread.
*Sançabuquel a itlog.* An egg. (*Buquel* means any round object, as a bead on a rosary, loaf or roll, etc.)

*Sançarepepí nga root.*
*Sançaili.* A bunch of *zacate*.
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 *sanga* and affixing the true particle *an*. *Sanga* is sometimes abbreviated to *sang*.

*Sançailian.* A town.
*Sançapututan.* A family (*putut* or *putot* meaning descent).
*Sançabalayan.* The inhabitants of a single house.
*Sançasauvan.* A married couple.
*Sançapatosan.* 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).
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.

Baquir (bosque, grove brush).  
Cabaquiran (jungle).

Darat (sand).  
Cadaratan (sand-pit).

Gayo (tree).  
Cacayoan (forest).

Root (grass, zacate).  
Carootan (meadow).

Bolo (bamboo).  
Caboloan (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 mammarsua, the creator; dumadansio, a fine singer, prima donna; daguiti manangluto, the cooks.

III.

THE ARTICLES.

In the Ilocano, 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.

Iti olo ti baly.  
The roof of the house.

Iti riquep ti baly.  
Through the door of the house.

Ti caling a babay.  
The she-goat.

Daguiti manang ti caarcbam.  
The carabao of your neighbor.

Cadaguiti bably.  
In the houses.

Daguiti caucanes daguiti babbay.  
The garments of the women.

OTHER USES OF TI.

The form or word "ti" or "daguiti" is of extensive use in the Ilocano, 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.
ILOCAN LANGUAGE.

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.

*Sica ti gaiyemmi.* You are our friend.
*Deytoy ti nasudt a imuco.* This is a beautiful knife. (Emphatic.)
*Naquiting daguit sapimmo.* Your pants are short.
*Catuto ti agbaspiaat.* I like walking (for exercise).
*Narigat ti agsurat.* Writing is difficult.
*Muso ti dinaitanda?* How much do you earn by sewing?

THE PROPER ARTICLE.

There is in the Ilocano, 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.

*Ni Pablo.* Paul.
*Ni Antonio.* Of Antonio (Antonio’s).
*Ni wuanag ti silid ni Andres.* The entrance to Andrew’s room.
*Naquisaratcam quen Basilio.* 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 utiligco, for my uncle. Ni apo Padeiyo, your pastor (Padre). Quen gayyemmi, for our friend.

IV.

DEMONSTRATIVES.

The demonstratives are *deytoy* (deytoy or toy), *deyta* (deyta, dita or ta), *deydi* (deyti or di), and *deiyay*. 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. *Deydi* and *deiyay* correspond to the Spanish “aquello”, that. They have one common plural. *Deydi* refers to an object pointed out, *deiyay* 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.**

*Daytoy, deytoy, or toy.* This, of this.
*Ittoy.* For or to this.
*Ht deytoy, or ittoy.* In, with, by, etc., this.
ILOCÔ LANGUAGE.

FLURAL.

Daguitoy.  
Cedaguitoy.  

These, of these.  
To, for, with, by, etc., these.

DAYTA.

SINGULAR.

Dayta, deyta, dita, or ta.  
Ita.  
Iti dayta, or ita.  

That, of that.  
For or to that.  
In, with, by, etc., that.

PLURAL.

Daguita.  
Cedaguita.  

Those, of those.  
For, to, in, with, by, etc., those.

DAYDI AND DEDIAY.

SINGULAR.

Daydi or di.  
Idi or ili daydi.  

Dediay.  
Idiay.  
Iti dediay or dediay.  

That, of that.  
For or to that.  
In, with, by, etc., that.

PLURAL.

Daguiti or daguidiay.  
Cedaguiti or cadaguidiay.  

Those, of those.  
For, to, in, with, etc., those.

EXAMPLES.

Dayta tao a bulinḡ.  
Toy dacquel a ican.  
Ta lamisaan a bassit.  
Toy naruguit a baso.  
Deyta danum a nalamiis.  
Iti daydi a balay.  
Iti dediay (or idiay) a dalan.  
Nadaeg a cabayo daguitoy.  
Daguitoy ii naimbag a saco/uegos.  
Cadaguidiay nga ub-ubbinḡ.  

That deformed (crippled) man.  
This large fish.  
That little table.  
In this dirty glass.  
That cold water.  
In that house.  
On that road.  
These are fine horses.  
These are good matches.  
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 (da 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:

Ababa.  
Ababao.  

Ababa.  
Ababao.  

Short.  
Shallow, low, superficial.  

Daan.  
Dacquel.  

Old (things).  
Large, tall.  

Daquies.  
Bad.
ILOCO LANGUAGE.

<table>
<thead>
<tr>
<th>Acaba.</th>
<th>Broad.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adu.</td>
<td>Much, many.</td>
</tr>
<tr>
<td>Aquíguid.</td>
<td>Straitened.</td>
</tr>
<tr>
<td>Atidag.</td>
<td>Long.</td>
</tr>
<tr>
<td>Atiddug.</td>
<td>Long.</td>
</tr>
<tr>
<td>Baac.</td>
<td>Sour, rancid.</td>
</tr>
<tr>
<td>Băcnenăg.</td>
<td>Noble, illustrious.</td>
</tr>
<tr>
<td>Balasăng.</td>
<td>Young, unmarried (females).</td>
</tr>
<tr>
<td>Baquet.</td>
<td>Old (females).</td>
</tr>
<tr>
<td>Bărenbărenăg.</td>
<td>Vain, frivolous.</td>
</tr>
<tr>
<td>Baro.</td>
<td>New, young, unmarried (males)</td>
</tr>
<tr>
<td>Bassit.</td>
<td>Little, short, few.</td>
</tr>
<tr>
<td>Büg.</td>
<td>Pure, unmixed.</td>
</tr>
<tr>
<td>Bin-ig.</td>
<td>Pure, unmixed.</td>
</tr>
<tr>
<td>Bircug.</td>
<td>Vagabond.</td>
</tr>
<tr>
<td>Bugagao.</td>
<td>Blue- or green-eyed.</td>
</tr>
<tr>
<td>Building.</td>
<td>Deformed.</td>
</tr>
<tr>
<td>Bulsec.</td>
<td>Blind.</td>
</tr>
<tr>
<td>Colot.</td>
<td>Curly-headed.</td>
</tr>
<tr>
<td>Cub-bo.</td>
<td>Hunchbacked.</td>
</tr>
<tr>
<td>Cuppit.</td>
<td>Flat- or broad-nosed.</td>
</tr>
<tr>
<td>Labang.</td>
<td>Dappled (as cow, dog, calico-horse, etc.).</td>
</tr>
<tr>
<td>Lacay.</td>
<td>Old (males).</td>
</tr>
<tr>
<td>Lamponăg.</td>
<td>Long-haired.</td>
</tr>
<tr>
<td>Lugpị.</td>
<td>Infirm.</td>
</tr>
<tr>
<td>Pagwynd.</td>
<td>Long-haired.</td>
</tr>
<tr>
<td>Pangquīs.</td>
<td>Cross-eyed.</td>
</tr>
<tr>
<td>Pasig.</td>
<td>Pure, unmixed.</td>
</tr>
<tr>
<td>Pulos.</td>
<td>Pure.</td>
</tr>
<tr>
<td>Pulac.</td>
<td>Bald.</td>
</tr>
<tr>
<td>Puaqis.</td>
<td>White.</td>
</tr>
<tr>
<td>Puaqos.</td>
<td>White.</td>
</tr>
<tr>
<td>Puraqo.</td>
<td>With the ears-torn.</td>
</tr>
<tr>
<td>Risay.</td>
<td>Other.</td>
</tr>
<tr>
<td>Sabali.</td>
<td>Common, for public use.</td>
</tr>
<tr>
<td>Sapaqas.</td>
<td>Deaf.</td>
</tr>
<tr>
<td>Tuleńg.</td>
<td>Toothless.</td>
</tr>
<tr>
<td>Tuqpol.</td>
<td>Vain, unstable.</td>
</tr>
<tr>
<td>Ub-bao.</td>
<td>Orphan.</td>
</tr>
<tr>
<td>Uliya.</td>
<td>Dumb.</td>
</tr>
<tr>
<td>Umel.</td>
<td>Just, reasonable.</td>
</tr>
<tr>
<td>Umiso.</td>
<td>Vile, low, despicable.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baro.</td>
<td>Bab-baro.</td>
</tr>
<tr>
<td>Balasăng.</td>
<td>Bab-balasăng.</td>
</tr>
<tr>
<td>Lacay.</td>
<td>Lal-lacay.</td>
</tr>
<tr>
<td>Baquet.</td>
<td>Bab-baquet.</td>
</tr>
<tr>
<td>Dacquel.</td>
<td>Dad-dacquel. Elders, parents (n)</td>
</tr>
</tbody>
</table>

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.

Cadagusīt nauas n̄ga talatana. In his broad fields.

Cadagusīt pusam a nasayaat. For your pretty catṣ. The turbid water.

Iti nālibeg a danum. In your good house. The strong tobacco.

Iti nāmbag a halay-yo. His curly hair. The tramps (vagabond men).

Iti tabaco a nāngel. The dresses of the young (women).

Dagusīt bircug a tau. The tramps (vagabond men).

Iti caues-dagusīt bab-balasăng. 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 nāg — (on) en. These will be considered in their order.
ILOCO LANGUAGE.

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 nansang, having many carabaos; naiao, thickly populated; nabaitoc, abounding or rich in gold; nadarat, sandy; nasalapi, rich or having much money.

Iti naingel a arac.
Cadoguiti bumbunengda nga natodem.

The strong wine.
With their sharp bolos.

Iti naluemeg a asoc.
Deytoy nasayaat a ubingda nga babay.

My fat dog.
This pretty girl of theirs.

Toy napudot a digo.
Ili a napatay.

This hot soup.
A town abounding in (rich in) rice.

Nabato a dalan daytoy.
Namanteca nga babuy.

This is a stony road.
A fat pig (of much fat).

Nabovoc a tao.

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 agaca, the same plural being also used as a substantive:

Sirib, wisdom; masirib, wise; dagunti agcacasirib, the wise; ugel, valor, spiritedness; manigel, valiant, spirited; agcacaungel, the valiant. This is also expressed by the ordinary form naingel.

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

Uyong or uyong, 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; caitlog, a fresh-laid egg.

Luto, the act of cooking.  Calutluto, just cooked.
Aramid, an act, work
Arac, a child
Sanget, arrival
Idda, the act of lying down.

Caararamid, recently done.
Cayanac, new-born.
Casangangget, just come.
Caidida, 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.

Nacapunghpoint ti daques a avindon. His bad habits that excite (our) indignation.
Nacagurgura ti im-imisna. His trifling which excites one's anger (or disgust).
Nacalulu a dayta nga damag. 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:
Daguinit nacascasdao a aramidmo. Your wonderful work.

From leddaan ng:
Ti nacalcaldaan ng a da ga. In this melancholy (depressing) region.

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 duplicated an adjective is formed indicating that the subject qualified is to an extreme degree affected by that which the root represents.

Siruruguit daytoy a vaso. This vase is all covered with dirt (extrinsic dirt, very dirty).
Naimbag toy a dalan, ngem siro-root. This road is good, but it is all grown up in grass.
Siling etca man? Why are you so sweaty?
Siseseddaoaoca. You are amazed. (Full of astonishment).
Siliiday cami. We are overcome with sadness.
Sibasaca. You are all wet.
Siaayatda unay. 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.

Sipapanescay? Are you in mourning?
Sibobotitosda. They are wearing boots.
Sipapandiling iti nalabaga dayta nga babay. That woman is dressed in a red skirt.
Sipapaloogda. They are armed with guns.
Apayapay a sibubunengcayo? Why are you equipped with bolos?
Addacay ditoy a sisasagaysay nga balitoc. You are (plural) attired with golden combs.

USE OF NAPALALO AND NALABES.

The adverbial concept "too," "excessively," etc., is expressed in Ilocano 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."

*Napalalo ti sayaatna.*  She is extremely beautiful.
(The suffix *na* with *sayaat* (beauty) means "her.")

*Nalabes ti tacrotyo.*  You are exceedingly cowardly.
*Napalalo ti laadda.*  They are awfully homely.
*Napalalo ti nginada.*  They are excessively dear (high-
priced).

*Napalalo ti pigsana.*  He is very strong.
*Napalalo met.*  Very (strong) indeed.

The adjective "only" (Spanish *solo* or *unico*) is expressed in Ilocano
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:

*Detdetoy ti daques.*  This only is bad.
*Sisiec ti nacacaasi.*  I only am to be pitied.
*Sicsica ti natangsit.*  You only are proud.
*Lim-lima.*  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.

*Nagadu ti baton!*  What a quantity of rocks! (How
many rocks!)
*Nagadu ti nuanžen!*  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 fol-
lowing syllable. The plural of nouns is formed in the same way appar-
ently, 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 form-
ing their plural reduplicate only the first syllable, not taking the con-
sonant of the succeeding syllable. Thus, *bulsec* (blind), *bulbulsec* (the
blind), *bulbulsec* (blinder); *bato* (stone), *batbatoto* (stones), *nabañibato*
(more stony).

*Dacdacquel daytoy.*  This is larger.
*Nadaldalus daytoy nga arac.*  This wine is clearer.
*Naluccuneq toy a tinaqay.*  This bread is softer.
ILOCÓ LANGUAGE.

The conjunction “than” is něgm or em, “em” being used after the labials b, m, or p.

Naim-imbag daytoy něgm dayta.
Naisirīrib em sica.
Ad-adalem ti carayan něgm idicalman.
Nasisicapça něgm siac.
Naingingpis toy a pinggan něgm dayta.
Naugugaoa něgm ni cobsatmo.
Manacnaquem em isuda.

This is better than that.
He is wiser than you (thee).
The river is deeper than it was yesterday.
You are shrewder than I am.
This plate is finer (more delicate) than that.
You are more extravagant than your brother.
He is more prudent (judicious) than they are.

USE OF QUET.

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

Adu daguiti tabacom.
You have many cigars.
Naalsem toy a arac.
This wine is sour.
Masirib ni gayyemo.
Your friend is wise.

Adadu quet daguiti tabacom.
And you have more.
Naalsem quet daytoy.
And this is more so.
Masiririb quet ni cobsaico.
My brother is wiser.

USE OF SUMANGCA.

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 sumangca; followed by “pay,” which may be rendered as “still, yet, however,” etc., sometimes by “quet.”

No nasayaat ni Dolores, sumangcasayaat pay ni Encarnacion.
If Dolores is beautiful, Incarnation is still more so.

No nabacnanngayo, sumangcabanangay pay ni gayyemo.
If you (plural) are wealthy, my friend is even wealthier.

No tuleng daytoy, sumangcatalengay pay dediyay.
If this (man) is deaf, that one is still deafer.

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

USE OF INGGUET.

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 “isimo,” 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 Ilocò by the use of the independent word “ingguet,” which is thus defined by Carro: “Adverbio que unido a nombres abstractos
les hace significar superlativamente, v. gr.; inêguel sam-it, dulcisimo, etc. As sam-it is a noun meaning "sweetness" it might be more proper to speak of inêguel as an adjective, translating it by "superlative, great, exceeding," etc. The same idea of excellence is equally expressed in Ilocano by the use of the comparative (reduplication) form. Thus we can say "It is extremely sweet" in two ways: nasamsam-it, or inêguel sam-it. The absence, however, of the ligature places the classification in some doubt, and if inêguel 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.

Iti inêguel sam-it a moscatelmo.  
Iti inêguel sayaat a silidmo.  
Iti tulbec ti inêguel pateg a relismo.  
Nalamlamuit toy a danum.  
Nasamsam-it.

Your very sweet raisins.  
In your extremely beautiful apartments.  
The key of your very precious watch.  
This water is exceedingly cold.  
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.

Daytoy ti casayataanda amin.  
Sica ti casalдетanda amin.  
Dacayo ti caulpitan duguitoy.  
Dedoy ti caturedanda amin.  
Daytoy ti casulinat.  
Ti cocheroc ti caliuyan.

This is the prettiest of them all. (The suffix da after the suffix an means "them.")
You are the most intelligent of them all.
You (plural) are the cruelest of these.
That man is the bravest of all.
This is the most difficult.
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.

Nasadutca unay.  
Uray, ta nabacnong unay, daguiti dadacquelco.  
Nagaguet unay ti ubingyoy?  
Naimbag unay toy a bagas.  
Natadem unay ti imwcom.

You are very indolent.  
No matter, for my parents are very wealthy.  
Is your boy very active?  
This is very good rice.  
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.
Naimbag (good),  Naimimbag (better),  Caimbagan (best).
Adalem (deep),  Adadalem (deeper),  Caadalemman (deepest).
Masirib (wise),  Masirirsirib (wiser),  Casriban (wisest).
VI.

NUMERALS.

The Ilocano 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 Ilocano is *sma*, the *l* having disappeared. In the language of the Bontoc Igorots *lima* means arm. An exhibit is here given of the Ilocano cardinal numbers:

| 1 | Meyso,  | 90 | Siam a polo, |
| 2 | Dua.    | 100 | Sanğas gast, |
| 3 | Tal-lo, | 113 | Sanğags gast, sanğapolo |
| 4 | Uppat,  | 200 | quet tal-lo, |
| 5 | Lima,   | 400 | Duagasut, |
| 6 | Innem,  | 600 | Uppat a gast, |
| 7 | Pito,   | 900 | Innem a gast, |
| 8 | Ualo,   | √1,000 | Siam a gast, |
| 9 | Siam,   | 2,000 | Sanğaribu, |
| 10 | Sanğapolo, | 4,000 | Dyanğaribu, |
| 11 | Sanğapolo quet meysa, | 5,000 | Uppat aribu, |
| 12 | Sanğapolo quet dua, | 6,000 | Limanğaribu, |
| 20 | Duapolo, | 9,000 | Innem aribu, |
| 28 | Duapolo quet ualo, | √10,000 | Siam aribu, |
| 30 | Tal-lópolo, | 40,000 | Sanğa lacs, |
| 50 | Limapolo, | 90,000 | Uppat a laca, |
| 60 | Innem a pol-lo, | 100,000 | Sanşagolo a lacs, |
| 70 | Polito, | 600,000 | Innem a pol-lo a lacs, |
| 80 | Ualapolo, | √1,000,000 | Sanğa riuriu, |
|    |         | 9,000,000 | Siam a riuriu. |

The word "lacs" comes from the Sanscrit, and means in India one hundred thousand. This word is the root of the exotic English word "lacs," 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 sanôpole, duapolo, etc., and lacs.

USES OF SANĞA.

The particle *sanğ* (one) is prefixed, as has been shown, to units of tens, hundreds, etc. It appears in Tagalog "sampa" (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:

**Sanğadeppa.**

- A "braza" (arm-stretch, about six feet).
- A (Spanish) yard.
- A pound (about) of butter.
- A "ganta" (about two quarts) of rice.
- Not a crumb of bread.
- Not a mouthful of soup.
- A tablet of chocolate.
- One egg. (For meaning of "buquel" see the vocabulary.)
- A bundle of xacate.
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, cacao, mangos, 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.

Abel a naingpis daytoy. Sagmanayo ti sanagvara? Sagbibining. Sagmamano daguiyoy pina? Sagilima nga centimos. Sagmamano daguiyoy a manga? Daguiti babassit saagaysa nga bassit (a cuarto, half-a centavo); daguiti dadacquel sag-sisiping (siping, two cuartos, one centavo).


Manu ti ngaina toy a caboyo? Sangapo quel dua nga pisos quel salapi.

This is fine cloth. How much is it a yard? Two reals. How much are these pineapples? Five centimos (apiece). How much are these mangoes? The little ones are a cuarto apiece; the large, a centavo.

How much are these jars? Medio peso (fifty cents Conant). How much is that wine a bottle? One real (worth about six and a quarter cents). What is the price of this horse? Twelve pesos and fifty centimos (salaipi).

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.

Maminsan, maminpinsan. Mamindua, maminpindua. Mamin-te, maminpit-te. Maminpat, maminlima, maminnet, maminpito, mamin-ualo, maminsam, maminpolo, etc.


Once, only once. Twice, only twice. Thrice, only three times. Four times, etc.

How many times did you slip off? Four times, ng more. How many times did the cow stray away? It strayed away five times.
ILOCAN LANGUAGE.

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.

Naçcamano ti lubung? Nagcamano ti lubung?

Agamanonto toy a tinapay? Agamanonto toy a tinapay?

Agcapitonto, pitocami. Agcapitonto, pitocami.


I am going to buy three only.

Into how many parts is the world divided? Into five.

Into how many portions shall this bread be divided?

Into seven, for there are seven of us.

How many eggs are there? Only eight. Make them ten (i.e., make them up to ten by bringing two more.)

How many mangoes are you buying? Sixteen. Get twenty.

How much are you giving for this horse? Fifty pesos.

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 quei dua, one hundred and seventy would be canicaduasut quei canicatlopo, etc. If the second term should lie midway or about midway between it may be omitted. So canicatlori 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."

Canicaduapolo quei meyisa. Eleven.

Canicatlopo quei lima.

Canicaduasut quei canicatlopo, quei uppats.

Canicaduapolo. One hundred and twenty-four.

Canicaduasut.

Canicaduariibu. Fifteen.

Canicaduapolo.

Canicaduasut.

Canicaduariibu. One hundred and fifty.

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.
ILOCO LANGUAGE.

Iti maicala. Third.  Iti maicapulo. Tenth.
Iti maicalima. Fifth.  Iti maicaduapulo. Twentieth.

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:

Manuancanto? Pitoanacto.
Manuanto a soba ni Juan? Lima-
annanto.

What will be your share? Seven.
How many mangoes will John re-
ceive? 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, Sia, Suffix, —ac,  
Gen. Free, Cania, Suffix, —co or —c, 

DUAL.

Nom. Free, Data, Suffix, —ta,  
Gen. Free, Cadata, Suffix, —ta,  

PLURAL INCLUSIVE.

Nom. Free, Datayo, Suffix, —tayo,  
Gen. Free, Cadatayo, Suffix, —tayo,  

Acc. Free,
PLURAL EXCLUSIVE.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Free,</th>
<th>Dacami,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Free,</td>
<td>Cadacami,</td>
</tr>
<tr>
<td>Acc.</td>
<td>Free,</td>
<td>Cadacami,</td>
</tr>
</tbody>
</table>

SECOND PERSON.

SINGULAR.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Free,</th>
<th>Sica,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Free,</td>
<td>Quenca,</td>
</tr>
<tr>
<td>Acc.</td>
<td>Free,</td>
<td>Cadacayo,</td>
</tr>
</tbody>
</table>

PLURAL.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Free,</th>
<th>Dacayo,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Free,</td>
<td>Cadacayo,</td>
</tr>
</tbody>
</table>

THIRD PERSON.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Free,</th>
<th>Isu,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Free,</td>
<td>Quenquana or caniana,</td>
</tr>
<tr>
<td>Acc.</td>
<td>Free,</td>
<td>Cadacuada or caniada,</td>
</tr>
</tbody>
</table>

SYNCOPEATIONS.

The independent pronouns daityo, 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.

\[\text{Datay gaiyem ida.}\]
\[\text{Dacay ti natured.}\]
\[\text{Cocabsatnamacim.}\]
\[\text{Soannacam a caorroba.}\]
\[\text{Addacay ditov o inalddao.}\]
\[\text{Dacam ti natacrot.}\]

They are not our friends.
You are brave.
We (cami) are his (na) brothers.
We are not his neighbors.
You are here every day.
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:

<table>
<thead>
<tr>
<th>Asino deyta? Siac.</th>
<th>Who is that? I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dediay ti ubingmo? Isu.</td>
<td>Is that your boy? It is (he).</td>
</tr>
<tr>
<td>Asinno daguitoy? Dacami.</td>
<td>Who are these? We.</td>
</tr>
</tbody>
</table>

(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.

Sica ti napisga. You are brave (valiant).
Dacayo ti naimbag. You are the ones who are good.
Datayo ti natacroi. We (i.e., all of us) are cowards.
Ist ti nalaad. He is ugly.
Dacayo ti manacagat. You are able to row.
Siac ti namagugao cadacuada. I made them sit down.
Sica ti nanalus iti palogco? 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, ey, ey, 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, euyo.

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, 2sw is not expressed. The other persons always need to be expressed.

Daguiti bototisco a lalat. My leather boots.
Iti cal-logongmo. Your hat.
Iti balayco. In my house.
Agbasagadca iti silid. Have the room swept.
Agbadangbadangcam. We help each other.
Manginanamamac iti naimbag a nan- I rely on your good judgment quemmo. (discretion).
Ania ti pinangaramidyo iti nasa- How (with what) did you make mit? the “dulce.”
Asin ti manait cadaguiti bod- Who makes your shirts?
badom?
Adin ti panaitna iti badoc? Where is she (na) making my shirt?
Leppasentay ti surat. Let us first finish this letter.
Painumeiyo daguitoy. Give them some water to drink.
Adin ti nagunggao am nagbasa? How far have you read?
Apayay layatanmac? Why do you threaten me?
Aisin ti nanfisquis quenca. Who brushed your hair?
Aovan ti ammoc. I know nothing.
Sabatec coma ida. I should go to meet them.
ILOCAN LANGUAGE. 39

THE DUAL NUMBER.

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

Ili aracta. Our wine (your and mine).
Ili bado ti ubinga. Our servant's shirt.
Ista maqipaguttleag cadocuada. Let us go with them to make the compact.
Deydi nga ur-urayenta idi. That is the man we were expecting.
Saanta nga suruten ida. 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.

Saan a deytoy ti forlonta. This is not our carriage.
Itono bigat ti panagasiarta. Let us take a walk tomorrow morning.
Agcacaicami a lima. We five are neighbors.
Agcacadalancami. We are school-mates.
Itonono ti pammolota? When shall we go to get bamboo?
Ila manqaroroacami. We are going after zacate now.
Nacatoacami sadi Manila. We were in Manila a year.
Manauquipagdemaca met cadacami? Would you like to join us?
Sinqirenmi ti utongmo. We (will) pay your bill.
Saritaem ti biagno cadacami. Tell us the story of your life.
Uminanatayo. 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.

Saanyo a taltalon daguitoy? Are not these your fields?
Saanco a gayyem ida. They are not my friends.
Saanco a basol dayta. That is not my fault.
Diacoto aqsubli ditan. I will not return there again.
Saandacami a paguiddaen? Did you not bid us retire (go to bed)?
Dinacay pinagsapul? Did he not tell you to search (for it)?
Saanca nga nacadait idi calman? 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.

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

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

IMPERSOINAL 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).

No nagaguc datao, adda laeng 
pirac.
No nabanog datao, nadagensen ti 
bagni.

Naragbac datao, ne adda iti balay 
daguiti gabayem.
No aoat ti pirac cadatao, naladi-
ngiti ti ruja.

If one is industrious, one has al-
ways money (silver).
When one is tired one feels 
dragged down (the body is 
heavy).
One is glad to be in the house of 
friends.
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 adject-
ive 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 be-
ginning of a sentence or clause by iti or daguiti, in the body of a clause 
by ti.

Dediay caling nga adda idiaoy.
Iti libro nga adda cadacuado.
Dacayo a maingel.
Daguiti babuy a nalucmege.

Dacayo a nalami ti darayo.
Daguiti nacapuy a ras cadacami.
Daytoy ti adda caniac idi.
Quet daguiti adda idiaoy.

That goat which is there.
The book that you have.
You who have any spirit.
The pigs that are fat.
You who are cool-blooded.
those who are weak as we are.
This is what I had before.
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 with-
out regard to number. The case of the interrogative has to be deter-
mined by the context.
In the question “What is the name of ______?” asin is used when indi-
viduals are referred to, but in the case of animals, places, things, etc., 
the pronoun ania is employed.
ILOCO LANGUAGE. 41

Asino daguitoy?
Asin ti adda iday situtugao?
Asinno dediay a nauacray ti booc-na.
Asin ti aguincya ugarnd?
Asin ti nagan/ ubing?
Asin ti nagan ti Padi ti ilim?

Asin ti agtuccao?
Asin ti pagtamedam?
Asin ti paquisasaaoiyo?
Who are these (people)?
Who is that person sitting there?
Who is that woman with her hair down?
Whose is it then?
What is your name, boy?
What is the name of your pastor
(Father of your pueblo)?
Who is that calling?
To whom were you bowing?
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.”

Ania ti aramidmo ditoy?
Ania ti nagan daytoy? Tulpac ti nagan daytoy.
Ania ti nagan ti adda iti olom?
Ania ti nagan ti asom?
Ania ti gasuna nga agsangit ti ubingmo?
Ania ti pagladinguiaiyo?
Ania ti paghadaitmo?
Ania ti pinengatepda iti simbaon?
Ania nga koras ti panagmisa ti Padi?

What are your duties here?
What is the name of this? It is called a key.
What is the name of that thing on your head?
What is your dog’s name?
For what reason is your boy crying?
Why are you sad?
With what are you sewing?
With what are they roofing the church?
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.

Manu ti taoen ni amam?
Manu ti tagdanamo?
Mano ti ngina?
Sagmamano daguitoy a sabu?
Agcamanonio ti baca?

How old is your father?
What salary do you receive?
What is its price?
How much are these bananas?
Into how many portions shall this beef be divided?
How many kinds of dishes are there?
Mano a quila daguitti pinggan?
ILOCO LANGUAGE.

Manonsa ti ngiña daguiti alfombra? 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 pagtuturungan toy a dalan? Where does this road lead?
Adin ti panglicuanu daraguiti manga? Where do they sell mangoes?
Sadin ti nanghalaan 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 cangho ti balayom? How high is your house?
Casano ti catayag (tayag, height of human beings and other animals) ti cabayom? How high is your horse?
Casano ti calana dayta nga 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.
Adu nga mangan. There are many to eat.
Nabassit acon. Little remains to me now.
Aoan ti adda. There is nothing.?
Aoan ti napam. No one has gone.
Adda agcurang. Something is lacking.
No ita aoan ti agcurang. Now nothing has been omitted.
Adda sabali ditoy, ni! See, here is another!
Maysa ti agdait quet maysa ti agbas. One is sewing and other is reading.
Agbas a daguiti, dadacquel, quet daguiti dadduma aglualoda. The elder ones are reading and the others are at prayer.
Daguiti dadduma addada ti siro, Some are below, the others are in
daguiti dadduma addada iday your room.
silidmo.
Addada omin dag bio? Are all here?
Addada ominen. All are here now.

INTENSIVES.

For the intensive forms of the personal pronouns, myself, etc., the
adverb met lang is employed. This form is also used for “the same.”

Siac met lang ti agurat. I shall write myself.
Isu met lang. He himself.
Dacay met lang a dacayo. You yourselves in person.
Dayta met lang. 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 Ilocano. While there are a number of
true adverbs, there are again adverbial ideas expressed in various ways,
as for instance: (A) by the inherency 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 Ilocano 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 transla-
tion; (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 inde-
pendently, 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 ex-
amples are given for illustration.

Agalada.
Agunayada nga agurat.
Agisiglat (also Agcarting). To do anything briskly, efficiently.
Aguin-inot (from inot). To do anything at intervals (poco
Aguin-inotda nga agalad. as poco, as one has opportunity
in the multiplicity of duties).

Go carefully.
Write slowly. (The root inayad signifies “slowness.” For the
use of the ligature between the two active verbs agunayada
and agurat see Article 1 (the
Ligature), Section 9 a.)

Let them build the fence (agalad) at odd times.
ILOCO LANGUAGE.

B

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

*Naimbag ti iurogo itoy a rabi-i.*
I slept well tonight.

*Daques unay ti panurata cadas-guiti sursurat.*
They write (the letters) very badly.

*Naimbagca nga dumait.*
You are a good sewer.

*Nalaca ti panagala iti darat.*
Hauling sand is easily done.

*Napiga ti tudo.*
Does it rain hard. (Literally: "Is the raining hard."

*Nalibeg pay bassit ti danum.*
The water has cleared a little.

*Adayo pay bassit ti fiea ti iii.*
The town-feast is rather (bassitt, 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 verba. 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 alter the abbreviated personal suffixes of the first and second persons singular ("c" and "ni"), the *en* becomes *on*.

*Addaca ditoyen?*
Are you here already?

*Addaac iti tugaoen.*
I am seated now.

*Adda ditoy iti natilioen.*
The prisoner is here now.

*Siaco.*
It is just I.

*Cabayomon.*
The horse is now yours.

*Rumabiin.*
It is just now clearing up.

*Bumabamid.*
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.

*Apagluto.*
Recently cooked.

*Apagasar.*
Lately married.

*Casanfsangpet.*
Recently arrived.

*Caitlog.*
A freshly laid egg.

*Catugiuagao.*
Just seated.

*Caaramid.*
A work or thing recently done.

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

*Adin ti mansuayyo iti wbing?*
Where did you punish the boy?

*Ania ti pagladingitam?*
Why are you sad?

*Sadin ti paggapuan ti angin?*
Where does the wind come from?

*Ania ti saanyo a nagsagadan iti silido.*
Why have you not swept my room yet?

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

*Isu ti namosipos (from posipos or pusipus) iti globo.*
He revolved the globe for a while (nami).
ILOCÓ LANGUAGE.  

Innac bumasa.  I am going to read for a little-
while (um).
Tumudo laeng.  It rains only a little (um).
Saanca nga naquirangcap quencia-
avo ti suca?  Did you not ask him for the vine-
gar gratis (naqui)?
Aghadanbangadanangami.  We aid each other mutually
(aghadan).

The simple reduplication of the first syllable and following consonant
sometimes gives the force of “only” (“unicamente”).
Sicica.  You only.
Up-upat.  Only four.
\checkmark Ual-ualoda.  There are only eight.
Sicica ti nataangsit.  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.
Adda pangpanquismo.  You are a little cross-eyed.
Aoan ti taacrotda.  They are not a bit afraid.
Adda tul-tulengo.  He is slightly deaf.

The repetition of the verb, with la (laeng) and the ligature nga in-
tervening, gives in certain instances the meaning of “constantly,” “more-
and more,” etc.
Lumamiis la nga lumamiis.  It is getting colder constantly.
\checkmark Ngumisit la nga ngumisit.  It is getting blacker and blacker
all the time.
Agsanangit la nga agsanangit.  She is crying more and more.

The adverb man seems to be an expletive, like “well” in English,
“doré” in the French, or “schnör” 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.
Dica man mamati?  Why (pray) do you not believe?
Umayca man.  Come, please.
Addaac manen ditoy.  I am here again. (In combina-
tion with — en the meaning is
“again” [otra vez].)
Addacoymman ditoyen?  Are you here again?

The numeral adverbs are formed with the cardinal numbers and the
prefixes namin, naminpin, namin, naminpin, the forms mamin, namin,
make the simple numeral adverb; the forms maminpin, naminpin, indi-
cate “only” in addition to the numeral. The forms in “m” are for pres-
ent time, those in “n” for past.
Maminsan, mamindua, mamit-lo,
maminat, maminlima, mamin-
num, maminpito, maminula, maminsiam, maminpolo, etc.
Maminpinsan, maminpito-lo, mam-
impinnem, etc.
Naminpolo a nagtarayan ti baca.  Once, only, three times, only
six times, etc.

D

The English “too,” “exceedingly,” etc., or the Spanish “demasiado,”
are expressed in Ilocó by the adjective napalalo (from the root palalo-
or lao, 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 Ilocano
would say "its price (nṅina) is excessive."

Napalalo ti ingpinsa. He is excessively simple.
Napalalo ti pīgana. He is extremely strong.
Napalalo ti nṅina. It is too dear.
Nalabes ti tangquenda. They are too hard.

TRUE ADVERBS.

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

Addada ditoy daguiti soldado? Are the soldiers here? (ditoy).
Apgaditoyta man, gayyem. Friend, let us go this way (ditoyta man).
Adda dita ti pagtinterunanen? Is the inkstand there yet? (dita
--- en).
Oen, addada idiy a agbasbosa. Yes, they are reading there
(idiy).
Apgaidiaycayo. You go in that direction (idiy--).
Sadino ni cabsatmo; idiy baquir? Where is your brother; in the
woods? (sadino).
Adin ti yan ni amam? Where is your father? (adin ti
yan).

The words used in expressing the superlative degree or in compari-
sion have been noticed in that connection. Inṅguet is thus de-
finite in Narro’s Vocabulary: “Adverbio que unido a nombres abstrac-
tos les hace significar superlativamente, v. gr.: inṅguet dalus, limpi-
simo.”

Nagaguet unay ti ubingco. My boy is very active (unay).
Nalacag unay ti panagbalicasda. They pronounce very distinctly
(unay).
Nangñona unay iti bigat. Especially in the morning (nangñ-
ona unay).
Iti inṅguet sayaat a siiddmo. In your very fine apartment (inṅ-
guet).
Iti inṅguet laingŋ a maguīngña. On her very beautiful brow (inṅ-
guet).

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 io and sa. When these are attached to di
a euphonic “n” is intercalated. Both aoan and saan are employed as
free negatives.

Aoan dita ti cal-logongmo. Your hat is not there (aoan dita).
Aoan pay ti cochero? Is the driver not here yet? (aoan
pay).
Aoan pay. Not yet (aoan pay).
Ta aoan a pulos ti inapuymi. Because we have not a bit (a pu-
los, absolutely) of (boiled) rice. (aoan a pulos).
ILOCO LANGUAGE.

Diłay agbungha toy a cayo.
This tree does not as yet bear fruit (diłay).

Ditay gayyem ida.
They are not our friends (di—).

Dić macagunay.
I am not able to move (it) (di—).

Dić soroten ida.
They do not follow me (di—).

Dićto daques?
Is it not bad? (di—).

Saanco a balay daytoy.
This is not my house (saa—).

Saan met.
Not at all (saan met).

Saancay nga aqacain?
Afe you not children of the same mother? (saan—).

Oen, adda met ni cabsatco.
Yes, he is also my brother (oen, —— met).

Saan, sobali ni inac.
No, I had a different mother (saan).

Laenŋ 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 (“Asgangit la nga agsanitchit.”) It sometimes has the meaning of the Spanish “ya.”

Lima laenŋ dacami.
We are only five (laenŋ).

Ita pay laenŋ.
Right now (ita pay laenŋ).

Inapuy laenŋ ti adda.
There is only morisquetta (boiled rice) (laenŋ).

Sica la ti nataŋghit.
You only are vain (la).

Ditoy met laenŋ ti pagsuratap.
Right here is where I do my writing (ditoy met laenŋ).

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.

Ita, ita unay, itatta.
Now. Right now. At this very moment; instantly.

Ita nagialao.
He escaped just now (ita).

Masapaca ditoy no bigat.
Be here early in the morning (— sapaca ditoy no bigat).

Naladao nga immay.
You are late in coming (— ladao—).

Aguyec iti sagpasinsan.
He coughs occasionally (sagpasinsan).

Patinayon ti panagpaspjsonda.
They are taking a walk all the time (patinayon).

No dadduma aqbasac, no dadduma agsuratac.
Sometimes I read, sometimes I write (no dadduma).

Ita nga aldao.
To-day (ita).

Idi calman.
Yesterday (idi).

Inton bigat.
To-morrow (inton).

Itay bigat, maem, rab-i.
In the morning, evening, night (ityay).

Intono (or no) bigat, maem, rab-i.
(Future time) in the morning, etc. (intono or no).

Cadaguiti mahalem.
In the evenings (mal——).

Intono bigat ti panagpasjarta?
Shall we take a walk tomorrow morning? (intono).

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 *patineyôn a.*

---

**Binigat, or patineyôn a bigat.**

Every morning (---in---).

Every evening (---in---).

Hourly (---in---).

Every day, daily (---in---).

Weekly (---in---).

---

**Minalem.**

**Inoran-horas.**

**Inal-aldao.**

---

**Dinomingo (from Spanish Domingo).**

---

**Bimulan-bulan.**

---

**Tinauen-taoen.**

---

**Addacay ditoy a inaldao.**

---

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?"

---

**Ania ti gapuna (from gapo, cause, reason), nga agcatatua daguiti ub-ubbing?**

Why are the boys laughing? (*anía ti gapuna*).

---

**Apayapay a sitatapuca?**

Why are you all covered with dust? (*apayapay*).

Because the road was also dusty (*ta* --- *met*).

---

**Apayapay a agsanγsangitca?**

Why are you crying? (*apayapay*).

---

**Casano ti panagcīrvi ti cocinerom?**

How does your cook please (serve) you? (*casano*).

---

**Casano ti panaghasa ti ubing?**

How does the boy read? (*casano*).

---

**Casano ni imam?**

How is your mother? (*casano*).

---

**Casano ti caracadmo?**

How are you? (What is the state of your health?) (*casano*).

---

**No tulenγ daytoy, sumangcataleng pay dediyay.**

If this one is deaf, that one is also just as deaf (*pay*).

---

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:

---

**Idi ubingcaypay adda met bassit ti piracco.**

When I was a boy, I also had (but) little money (---pay---).

---

**Anmac cadi.**

Perhaps I know (*cadi*).

---

**Casianmac cadi.**

---

**Apaman a nañgeted.**

He gave hardly anything (*apaman*).

---

**Apaman adda danum iti daytoy a burnay.**

There is scarcely any water in this jar (*apaman*).

---

**Duel ta maquita dediøy a bituen.**

One can hardly see that star (---*dœl* *ta*).---

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. *Casano.* 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:

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

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

Intono, tono, anion-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 idl. I had much money then.
Idi addada pey ditoy. While they were still here.
Addada ditoy idi calman. They were here yesterday.
Caano ti pinascasar ti anacmo? When was your son married?
Caano ti pinaggatangda cadaguittu taltalan? When did they buy those fields?
Caano ti pinagpusasda cadaguittu pinggan? When did they wash the dishes?
Adunuto ti piracmo. You will have (make) much money.

Addaacto ditoy. I will be here.
Napigsanto deyttoy a aso. This dog ought to be brave.
Addacanto ditoy no malem. You should be here this evening.
Aoan nāgata ti sarmingmo? Have you not a mirror?
Manu nāgata ti bacana? How many cattle has he (probably)?
Nalutulot nāgata ti dalan. Possibly the road is muddy.
Dicansapay nagdigos? Have you not bathed yet? (Uncertainty as to answer denoted by sa.)

Manāngmanānsa.

Aggapunsa iti abogatan. Possibly he is (he may be) eating.
Daan san. It seems to come from the South.
Intono naimbag ti tiempo. It must be old now.
Inton-ano ti panagdaitmo iti sapinco? When the weather is good.
Intono aksardenŋ ti tudo. When will you sew (mend) my pants?

When the rain stops.
Nupay adu daguiti caldingyo.
Nupay aoan ditoy ni ama.
I ray aoan ti piracco.
No aoan coma asom.
No adda coma ditoy.
No naimahag coma ti araca.
No coma no nasingpetca.
No coma no saanda nga nacarit.
No coma no aoancay ditoy.
No nagsagado coma, nadalus coma ti sitid.
Agdigosac coma.
Agpaludac coma.
Sapay coma ta adda ditoy.
Sapay coma ta aoanda ti uneg.
Sapay coma ta aoan ti isu.

Though you may have many goats.
Although my father is not here.
Although I have no money.
If you should not have a dog.
If he were here.
If their wine were good.
If you had been sincere.
If they had not been obstinate.
If you had not been here.
If you swept the room it would be clean.
I should like to bathe.
I should like to go west.
Would that he were here.
Would that they are not within (the house, at home).
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 other cases were implied. There is no difficulty in determining what the preposition should be with genitives and datives. Not 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.

Ania ti pagdaitmo?
Iti bolay ni Incarnacion ti pagdaitac.
Asin ti pagdaitom?
Asin ti pagdaitem?
Ania nga horas ti panagdaitmo?

With (pag) what are you sewing?
I am sewing in (pag) the house of Incarnacion. (Or: at Incarnacion's.)
For (pag) whom are you sewing?
Whom do you order to sew? (In Spanish the preposition "a" would be required in translation; "A quien," etc.)
At (panag) what time do you sew?
ILOCANO LANGUAGE.

FORMULAS WITH "MANČE."

Mančalaca iti meya ngā pala-nča.
Iti bolo ti pančatepda iti simbuaan.
Adin ti pančaluanda cadaguiti manača?
Ita ti pananŋyegda cadaguiti ilog.

Bring a chair. (This is the simple, primary form.)
They are making the roof of the church of (or covering with [panč]) bamboo.
In (panč) what place are they selling mangoes?
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), rwar (without, outside of), sadi (at, in), sipud (from), taga (of origin, i.e., place from which), uneg (within).

Gapo ti quinalumamay daguiti sasaona.
Adda idiay cocina.

By the sweetness of his words (discourse).
He is in the kitchen. (Idiay 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.)
My wife is in her room.
Let us go to our friend's house.
Through his astuteness.
I am going out of town.
I was at that time in Europe. (Sadi is used with the names of countries, towns, grand divisions, points of the compass, etc.)
You were then in America.
They are (in the) North.
From here.
From his childhood.
I am Bisayan (from the Bisayan section).
Of my servants, the first is from America, the second is from Vigan, and the third is from here.

Addaca idi sadi America.
Addada sadi amianan.
Sipud ditoy.
Sipud ti quinabbinga.
Taga Visayasaac.

Adda idiay silidna ni asawac.
Inia idiay balay ni gayyemta.
Maipoon ti quinasicapna.
Emacto iti rwar ti ili.
Idi addaacpay sadi Europa.

Taga America ti omona cadaguiti sub-ubbingco, taga Vigan ti mai-
cadua, quet ti maical-lo taga ditoy.
Yanoca Senor? (or Tagaanoa Senor?) Tagabacnotanac (or "Ibacnotanac").

Ti relosmo /adda idiay uneg ti baunla.

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 Ilocano 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.

Adda iti babana. It is below him.
Adda iti bucut ti aparador. It is behind the sideboard.
Addada iti canauanco (iti catiguidco). They are on my right (on my left).
Agpaspasiar ni asanac iti iguid ti baybay. My wife is taking a walk along the shore of the sea. (Baybay is that portion of the sea which is contiguous to the land.)

Dica aguian iti licudco. Don't go (be) behind me.
Addada nga asgarsarita iti nghto ti agdan. They are conversing there at the head of the stairway.
Adda ti tinterom iti rabao ti lamisan. Your inkstand is on the table.
Adda daqutili botitosmo iti siroc ti catre. Your boots are under the bed.
Iti teng nga ti dolan. (Carayan, rab-i, rigat.) 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 Ilocano, embodied as verbs.

Adanian. To approach (draw near [adani] to.)
Asiggan (from asideg, "proximity"). To be near (asig) a person or place.
Dumna or dumdumna (from den-na, "near"). To be near to.
Umauay (from auay). To go to the outskirts (barrios or outlying fields) of (away) a town.
Ruumuer (from ruar, without, fuera). To go out from (ruar) a place.
Irvar. (From ruar as before). To take out of a box or other receptacle what was in it before.

Manipud (from sipud, "desde," from) ditoy, engga sadi Vigan saan a nagsarden. After leaving (going from [sipud]) there he did not stop until he reached Vigan.

Manipud ita saanmo nga aramidenca. Don't do it any more (manipud) ("Desde ahora" —Sp.)
Pasiquigen (from sigig, 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:

Maquipanac cadacayo. I am going with (maqui) you.
Innaq met maquipagaso quenca. I am also going with (magqui-pag) you to have a talk with him.

Naquiddaac quencauna. I slept with (maqui) him.
Caluban ti burnay. Put the lid on (on) the jar.
ILOCAN LANGUAGE.

Dañuayó toy a ruguit.
Matamataeiyo ti agsuac iti arac?
Pinatenńţedac.

Put (some) ashes on (a) this lilt.
Are you measuring the vino by (e) the eye?
I tied him by (ţina—a) the neck.

X.

CONJUNCTIONS.

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

Iti ababa nga sao, ania ti adda?
Abusman pay ta ———.
Abusta tinacaoondac indac pay binaot.
Agpayso unay ———.
Amin no addaçay ———.

Apayapay nga amsgań ti ubing?
Apayapay a nabuńg toy a vaso?
Bareng no masapalam ti naaonan-
mo.

In short, what is there?
In addition to this ———.
After that (abusia) they had
robbed me they beat me.
It is very certain that ———.
Since (because [amin no]) you
have come ———.
Why (apayapay) is the boy cry-
ing?
How (apayapay) was this glass
broken?
Go and see if (bareng no) (as
expressing doubt) you can find
what you have lost.
A connective used in conjunction
with “quen.” (See “quen.”)
It seems as if (cas) it were but
yesterday that Marcelo died.
This wood is like (as if [cas])
stone.
In effect ———.
Particle used with the subjunc-
tive. (See the Auxiliaries.)
Used in connection with “quen.”
(See “quen.”)
Since (because [ingana]) you
are here ———.
Contraction or synonym of
“ńgem,” which see.
For that reason ———.
Furthermore (maysapay) they are
poor.
Let him come then (ńgarud).
Get in my carriage then (ńga-
rud).

Mine is a fine-looking carriage,
but (ńgem) it is a little old
(somewhat old) now.
Yes, but (ńgem) he has no ink.
You are brighter than (ńgem)
I am.

The conjunction ńgem is used in certain instances with the compara-
tive degree, to express or indicate contrast of superiority (or inferior-
ity). 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.
Manacnaquem em isuda.

Naimimbag daytoy em dediay (Norro.)

Cayata em ——.

Nupay adda basit a digo, nalaminis.

Nupay.

Oenno annugutem oenno baoten-ca.

Daques ti tinapaymo, napait PAY.

Anacnaça piman ni Pablo quet isu ti gapuna nga casta ti ara-

midmo.

Aghatiacto ditoy ta sica piman ti aquinbinil.

Quen.

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 Ilocano 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.

Da Juan quen Pedro.

Dacay quen Juan.

Daytoy ti balaymi quen Juan.

Dediay ti cabayo da Antonio quen Pedro.

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.

Dacay, cada Juan quen Cirila.

Da Lino, cada Pablo, cada Roberto quen daguiti sacristan.

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

Adda piracna quen aoan.

Naquirsan’g quen nalinis.

Quet.

He has better judgment (is more judicious) than (em) they.
This is better than (em) that.

They want to, but (em) ——.
Although (nupay) there is a little soup it is cold.
For further uses of nupay see the Auxiliaries.
Either (oenn) obey or (oenn) take a whipping.
Your bread is poor (bad), furthermore it is sour.
It was enough in effect (piman) that you were the son of Pablo (to know that) for that reason you would do your work so (well).
I shall remain here since (ta) it is, in effect, your will.
General meaning “and.”
ILOCO LANGUAGE.

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."

Umayca quet ayabannaca ti Padi.
Ni Antonio nasīngpet quet natuloc.
Dacquel quet nasayaat ti asoc.
Adu daguiti tabacom. Adadu quet daguiti tabacom.
Masirib ni gawyemco. Masiririb quet ni cabsatmo.

Come, for (quet) the Father is calling you.
Antonio is innocent and (quet) modest.
Your dog is large and (quet) handsome.
You have many cigars. And you have more cigars.
My friend is wise. And your brother is wiser. (In these last two sets of clauses the quet may well be translated "and," the comparative being sufficiently indicated by the form of the adjective.
Are there benches in their hall?
Rather (quetdi) are there chairs.
On the contrary (quetdi) it is from the East.
More possibly (quetdi) he is eating.
Notwithstanding (saan met) you were to blame.
Furthermore (santo maysa) the stone was hard.
I have come because (ta) my cousins are here.
There is no chocolate because (ta) the cook is not here yet.
I called you in order that (tapno) you might see this.
Be it (uray) who it may.
There are possibly many snakes: no matter (uray), we are provided with boots.
Although (uray) I have no money. (See for uray 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.

Nagla-miisen! How (nag—en) cold it is!
Nagpudoten! How (nag—en) hot it is!
Nagsadacquelanen! How (nag—aen) great!
Nagadu ti baton! What (nag—n) a lot of stones!
Nagbassisten! What (nag—en) a little bit!

TRUE INTERJECTIONS.

A, a! (ex.) Apo, innalada ti ba-
, nias! A, a, quet!

A, a, a! “Don’t you see?” “How is that?”
“There is that!”

Ah Diosco! Do your work, wake up there
Agaramid cayo, alat (ala!)

Al-la. Hola! (“A veces significa ame-

Ahman ti sayaarna! naza.”—Narro.)

Ania, paglugaomman! Oh, how (ahman) beautiful
she is!

Apaya, addacan! What (ania), do you bid me sit
down!

Asicapay no boonγem toy a ping-
gan! How (apaya), you here already!

Cañalal! Woe to you if you break this dish!

Da iccanacda! What a pity! (Spanish “lasti-

Castaca gayam! ma”).

Oen, gayam! Please, give me some, please! (As
I-i! a child might beg for a portion

Umayca man! of what another is eating.)

Quinabilmo man! Is that the way you do! (It is

Mono met dayta! difficult always to translate in-

Exclamation when one hears what terjections in any language.
does not please him.
The tone of voice, the manner,
Please (man) come!
etc., can not appear in print.

While man is rather an adverb
The renderings given must not than an interjection, it is one be taken as literal.
of those natural expletives
( hard to classify) to be found
in almost all languages. The
Dakotas, or rather the Títos
or Plain Sioux, have precisely
the same word, which is used
as an exclamation of pleasurable surprise—”man le mán!”)

What’s the odds! (difference).
What does it matter!
ILOCÓ LANGUAGE.

Namac! Good! (Equivalent also to Spanish expressions “Qué bueno fuera!”, “Estaria bien!”, etc.)

Nay! A call to attract attention. (“Poz que sirve llamar a gente poco respetable.”—Narro.)

Saan a umay ni Juan, nγaman! How is it (nγaman) that John has not come!

Ania nγamin ti napanac idiyay! Why should I have gone there! Here it is, see (ni)!

Adda ditoy, ni! Natural exclamation, having the same use as with us.

Ol! An exclamation of disgust. (Indicating “—— que huele muy mal una cosa ó desagrada lo que se oye.”—Narro.)

Pesc! An exclamation expressing incredulity.

Quil-la! A word used to drive away dogs.

Salaqui! Oh that he were here! (See the optative among the Auxiliaries.)

Sapay coma ta adda ditoy! Oh that it be not he!

Sapay coma ta saan a isu! Shoo! (Word for driving away chickens.)

Sio! Stop! Quit!

Unicat-ca! How atrocious you are!

Unayca metten! Abominable!

Unayen!

XII.

THE VERB.

The verbs in Ilocó 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 Ilocó is similar to that of other Malaysian languages. Of course the Ilocó 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:
Agursutaca. Do you write. (Or "write" as an imperative.)

Dicay pay rumrumuar. Don't go yet.

Agal-iana ditoy. It reeks of oil here.

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

Agpunadsa cadoquitii pinggan. Let them wash the dishes.

Manguegaya titi manoc. Bring some chickens.

Agpaolaaca titi danum. Order some water brought.

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

Asin ti nagsagaditi silido? Who swept my room?

Asin ti nangalad iti laguerta? Who fenced the garden?

Asin ti timmulong cadacayo? Who helped you?

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

Siac met laenigi nanagaramid cadoquitoy apalanga. I myself made these chairs.

Sica ti nanggata-toyo a relos? Did you buy this watch?

Sica ti nanagaramid toy a sapin? 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.

Ag. Denotes simple action. Agursutarac. I am writing.

Aga, agat, or paga. To express limit to which a thing reaches. It is used also to denote that a thing smells or reeks of. Idi calman agasiquet ti carayan. Yesterday the river reached to the waist. Agarac ditoy. This smells of wine.

Agca, agcaca. Resemblance. Agcarupa cadoquitoy a dua. These two resemble one another in the face. Agcacili-cami a lime. We five are fellow-townsmen.

Agpa. Commands the action. Agpasagadacayo. Have (the place) swept.

Agsin. Reciprocal action. Agsinintulung-da nga dua. The two help each the other.

Agtagui. Provision or equipment. Agtaguipaloogea? Are you provided with a gun?

Aguin. Pretence. Aguininturogea. You are pretending to be asleep.

Apag. Recentness of action. Apagcasarcami. We are just now married.
### ILOCÓ LANGUAGE.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maca.</td>
<td>Ability or inability. <em>Macaulica?</em>  Can you go up?</td>
</tr>
<tr>
<td>Macapag.</td>
<td>Same as <em>macapa,</em> also denoting extrinsic cause, as reason for inability. <em>Diaac macapagosural, ta-adu ti sangaitic.</em> I am not able to write, for I have (so) many visitors.</td>
</tr>
<tr>
<td>Mam.</td>
<td>Transitive action. <em>Asin ti mamatit iti campana?</em> Who is ringing the bell?</td>
</tr>
<tr>
<td>Mama (form of mamag)</td>
<td>Especially used to denote briefness of action. <em>Istu ii namatugaoo</em> (preterite form) <em>cadacuwa.</em> He had them sit down for a moment.</td>
</tr>
<tr>
<td>Mamag.</td>
<td>Obliging, compelling, making one act or do. <em>Asin ti mamagursat quenca?</em> Who makes or compels you to write?</td>
</tr>
<tr>
<td>Man.</td>
<td>Transitive action. <em>Sica ti manalus cadaguti pinggan?</em> Do you wash the dishes?</td>
</tr>
<tr>
<td>Maqui.</td>
<td>Association in an action. <em>Maquipaspamara cacacayo.</em> I (will) take a walk with you.</td>
</tr>
<tr>
<td>Maquipag.</td>
<td>Indicates that the subject joins with others who are intending to perform some act. <em>Inta maquipagtulag cadacuwa.</em> Let us go with them to make the compact (trato).</td>
</tr>
<tr>
<td>Pag.</td>
<td>Indicates the use for which a thing is intended. <em>Pagutndo toy a payonq.</em> This umbrella is to use when it rains.</td>
</tr>
<tr>
<td>Um.</td>
<td>Used for impersonal and neuter verbs and reciprocally. It is also used to denote a slight degree of the action. <em>Umimuma.</em> Drink a little. <em>Lumamilis ti canen.</em> The meal (food) is getting cold. <em>Rumabiin.</em> It is becoming dark already.</td>
</tr>
</tbody>
</table>

### 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 "mang," "nanb," 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):
   Alaem ditøy ti payonó. Bring the umbrella here.
   Qultaem ti cabayo. Lock at the horse.
   Sapsapuleyam ti ubinó. He is looking for the child.

2d. By there being a possessive suffix attached to the direct object:
   Dailtem ti sápinó. Sew my pantaloons.
   Inomeiyó toy a arac. Drink this wine.
   Batoeiyo daguidiay a babuy. Stone those pigs.

3d. When the object is a relative:
   Maysa nga libro a basbasac. A book that (a) I am reading.
   Deydi nga ururayenta idi. That man whom (ngá) we were expecting.
   Daguití itlog a gatgatanjém. The eggs which (a) you are buying.

4th. When an interrogative pronoun is the object:
   Asin ti sapsapuleyó? Whom are you seeking?
   Ania ti aramidem ditoy? What are you doing here?
   Asin ti tuladenda? Whom are they imitating?

5th. When the object is emphasized:
   Siac ti sapsapulenda. They are hunting for me.
   Daytoy ti daooyenda? Is this what they are asking for?
   Dacayo ti ubudendo. It is you they are deceiving.

6th. When the object is a proper noun or a personal pronoun:
   Cuñugeiyó ní Antonio. You (plural) go with Antonio.
   Sapulenda ní Joan. Let them seek for John.
   Tuladenda ída. May they pattern after them.
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.

An. Of various uses; doing for another, placing an object, diminutive, etc. Danumandā iti imapuy. Put some water on the (boiled) rice.

Aquín — en. See “paquin — en.”

Ca — an. Signifies attainment of contemplated result. Surutem daya, bareng no kasuriam. Follow that man, and see if you can overtake him.

Ca — en. Increase or diminution. Caotid-dagyeyyo dayta tal. Let out that rope.

En. Transitive action. Bunaguenda ti aup. Let them bring the lime.

I. Transitive action, means, etc. Iriiquepno ti ruanγan. Close the door. Aoa ti igatanγo toy a cabayo. I have nothing wherewith to buy this horse.

I — an. To do for another. Isagadannac. You sweep for me.

Ipa. To impute, blame, etc. Ipabo-ongöda caniac ti pingγan. They blame me for breaking the plate.

Ma. Power, ability. Saamni a malpas dayta alad. We are not able to finish that fence.


Pa — en. Used with passives to indicate that the object is hidden, permitted, etc. Pasopitmito iti aso. You let him beat the dog. Patugaoem ida. Have them sit down for a moment.


Paquin — en. To place some object with reference to another. Paquindayetyo toy a catre idiay meyssa. 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 special 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 “ey” coalesce with the pronominal suffixes “co,” “mo,” and “yo” so as to become ac, ec, am, em, aiyo, riyo. 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, over-scholastic, 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, tons, ——lo, cuaro, no, nagta, —sa, no ———coma, no coma no, mpay, 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:
ILOCO LANGUAGE.

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

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

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

*Caquo ti pinaggatangda cada-* When did they buy the fields
guiti tallaton? (*land?)
Caano ti pinangatepdo toy a ba- When was this house roofed?
lay?

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.

Anianto ti pagcalapta? With what shall we fish?
Macadamucayo sadi Tarlac? Will you be able to reach Tarlac?
Addacanto ditoy no malen. You must be here this evening.
Asinonto ti agbayad? Who is to pay?
Bassitto ti pagay itoy a tacon. 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.

Intono malen ti panagpalutoc. I will tell him to cook in the evening.
Inton-ano ti panangilacom iti cabayo? When will you sell the horse?
Intono naimbag ti tiempo. When the weather is fine.
Intono adda piece 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 casaidetanda amin. You are probably the most capable of all.
Addadansa iti ubingco. My boy may have them.

Nögata 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 nogata iti rabao ti lamisaan. It is probably under the table.
Aoan nogata ti sarmingmo? Have you not a glass?
Asino no nogata 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 nöga 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 nöga 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 natacrat. Although he is not timid.
Nupay adu dagwiti nuangyo. Although you have many carabao.
Uray aoan ti piracco. Although I have no money.

Saçay 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.
Saçay coma ta saan ti isn! Oh that it be not he!
Saçay coma ta adu a piracda! Oh that they might have plenty of money!
Saçay 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 nöga) is the connective.
Casatko a quitae ia. I wish to see them.
Casatmo a daiten ti badoc? Will you mend my shirt?
Aggaquetta nöga 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 nga alaendan._ (Spanish: “Quiero que lo lleven ya.”) I want them to take it away now.
_Saanco nga ammo a immayda._ (Spanish: “No supe que habían venido.”) I did not know that they had come.

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 nga agsurat._ You are skilful in writing.
_Bassitla nga agsapul._ They are few to make the search.
_Naruguitcayo nga 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.

_Nacaladiadingit a denggun._ 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 agpasasiar 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 agpasasiar._ I like to walk.
_Ammom ti agbasat._ 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.

_Entac agdisgus._ I am going to bathe.
_Immayda naquisao caniac._ They came to have a _talk with_ me.
_Incau sapulen ti suputeco._ 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.
ILOCO LANGUAGE.

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, *oosan*, *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.

*Naimbag.*
*Natacrotcayo.*
*Nalaing a booc daytoy.*
*Naimbag toy a dagum.*
*Asino daytoy?*
*Asino daguidiy?*
*Naimbagca nga too.*

He (she or it) is good.
You are cowardly.
This is beautiful hair.
This needle is good.
Who is this person?
Who are those people?
You are a good man.

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

*Saan a naaslas daguiti saona.*
*Saan a napigsa toy a cabayo?*
*Saanos a wbing.*

His language is not indecent.
Is this not a fine horse?
I am not a child.

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

*Daytoy ti nasayat a papel.*
*Deyta ti daques.*
*Isuda ti panqquis.*
*Deytoy ti nasudi a imuco.*

This paper is fine.
That is bad.
They are cross-eyed.
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.

*Nainqel ti aracmo.*
*Naquting ti sapinmo.*
*Isu dediay ti amana?*
*Darayo ti lai-lacay toy a ili?*
*Baro ti badom?*

Your wine is strong.
Your pants are short.
Is that person his father?
Are you the elders of this town?
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*——.

*Saan a napudot toy a digo.*
*Saan a daquel toy lamisan?*
*Dinaq gayyem.*
*Saan a nauciuenq daguiti saba.*

This soup is not warm.
Is not this a large table?
I am not a friend of his.
These bananas are not fit to use (bland, soft).

When the predication contains the modifying term “a little,” “something,” “rather,” etc., the word *adda* is used as a true copula, its nega-
tion being *oosan*.

*Adda tul-tulengna.*
*Oosan ti bul-bulsecco.*

He is a little deaf.
I am not a bit blind.
ILOCO LANGUAGE.

Aoan ti imbag toy a arac. This wine is not at all good.
Adda tactacrotia. 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 Ilocano will be found to be idiomatic and somewhat ob-
scure. There is given at length an exhibit of the several combinations,
some of which appear inexplicable. There runs through them, how-
ever, a certain degree of order. The list will be given according to
the person of the subject.

FIRST PERSON, SINGULAR.

Siac ti gayyemmo. Gaiyemmac. I am thy friend.
Siac ti gayyemna. Gaiyemmac. I am his friend.
Siac ti gayyemyo. Gaiyemmac. I am your friend.
Siac ti gayyemda. Gaiyemmac. I am their friend.

PLURAL.

Dacami ti gayyemmo. Gayyemmacami. We are thy friends.
Dacami ti gayyemna. Gayyemmacami. We are his friends.
Dacami ti gayyemyo. Gayyemmacami. We are your friends.
Dacami ti gayyemda. Gayyemmacami. We are their friends.

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

SECOND PERSON, SINGULAR.

Gaiyemca. Thou art my friend.
Gaiyemmaca. Thou art his friend.
Gaiyemmaca. Thou art our friend.
Gaiyemmaca. Thou art their friend.

PLURAL.

Gaiyemmacayo. You are my friends.
Gaiyemmacayo. You are his friends.
Gaiyemmacayo. You are our friends.
Gaiyemmacayo. You are their friends.

THIRD PERSON, SINGULAR.

Gaiyemco. He is my friend.
Gaiyemmo. He is thy friend.
Gaiyemna. He is his friend.
Gaiyemtao (mi, ta). He is our friend.
Gaiyemyo. He is your friend.
Gaiyemda. He is their friend.

PLURAL.

Gayyemco ida. They are my friends.
Gayyemmo ida. They are thy friends.
Gayyemna ida. They are his friends.
Gayyemta ida. They are our friends.
Gayyemyo ida. They are your friends.
Gayyemda ida. They are their friends.

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

FIRST PERSON, SINGULAR.

Saanac a gayem. Dinac gayem. I am not thy friend.
Saanac a gayem. Dinac gayem. I am not his friend.
Saandac a gayem. Didac gayem. I am not your friend.
Saandac a gayem. Didac gayem. I am not their friend.

PLURAL.

Saannacami a gayem. Dinacami gayem. We are not thy friends.
Saannatayo a gayem. Dinotayo gayem. We are not his friends.
Saandacami a gayem. Didacami gayem. We are not your friends.
Saandatayo a gayem. Didotayo gayem. We are not their friends.

SECOND PERSON, SINGULAR.

Saanca nga gayem. Dica gayem. Thou art not my friend.
Saannaca nga gayem. Dinaca gayem. Thou art not his friend.
Saandaca nga gayem. Didoca gayem. Thou art not our (also their) friend.

PLURAL.

Saancay a gayem. Dicay gayem. You are not my friends.
Saannacay a gayem. Dinacay gayem. You are not his friends.
Saandacay a gayem. Didacay gayem. You are not our (also their) friends.

THIRD PERSON, SINGULAR.

Saanco a gayem. Diac gayem. He is not my friend.
Saanno a gayem. Dimo gayem. He is not thy friend.
Saanna nga gayem. Dina gayem. He is not his friend.
Saaniayo a gayem. Dilay gayem. He is not our friend.
Saanyo a gayem. Diyo gayem. He is not your friend.
Saanda nga gayem. Dida gayem. He is not their friend.

PLURAL.

Saanco a gayem ida. Diac gayem ida. They are not my friends.
Saanno a gayem ida. Dimo gayem ida. They are not thy friends.
Saansa nga gayem ida. Dina gayem ida. They are not his friends.
Saantay a gayem ida. Ditay gayem ida. They are not our friends.
Saanyo a gayem ida. Diyo gayem ida. They are not your friends.
Saansa nga gayem ida. Dida gayem ida. 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."
ADDIA, 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.

Adda tinapay a natañguen? Is there any hard-bread?
Adda tinapay a natañguen. There is not.
Adda tal-lo a cauitian, quen adda tunem a damalaga. There are three roosters and six pullets.
Adda digo? Is there any soup?
Nupay adda, bassit nalamis. Although there is some, it is rather (a little) cold.
Adda tao itoy a balay? Is there any man in this house?

ADDIA, 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.

Adda tabacom? Have you any cigars?
Adda, nêgm nainêg. I have, but they are strong.
Adda pylloonyo? Have you a gun?
Adda pylloomyi quen adda gay- angmi. We have a gun and a spear.
Adda asoda. They have no dog.
Adda aracmo a nasayat. 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."

Adda ti maloc quemca? Have you my hammer?
Adda ti malom caniac. I have not your hammer?
Addansa iti ubingco. My boy may possibly have it.
Adda toy ti cabayom? Aoan, adda quem Pedro. Is your horse here? No, Peter has it.
Adin ti yan daguiit burnaymo? 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.

Nasayat daguitt 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 nuangyo? 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 ngaata ti ikan. 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), Amno (to know), Cayot (to desire), Iled (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 egi—, 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.
Cumagat toy a aso? "Saan a cumagat" conanagda.
“Cayatco coma ti agidus’ conana.
Congo ni Jesucristo ti evangelo
"Tumaederca quet alem ti ulesmo quet inca idiyu balay-
mo.”
"Aan" quinona ti ubing.
"Umayachito" quinona ti baba-i.

Conac no sica daydi.

I am speaking in jest.
Does this dog bite? They say “it does not bite.”
He says “I would like to bathe.”
Jesus Christ says in the gospel “Arise, take up thy bed (blanket) and go to thy house.”
The boy said that he was not in.
The woman said that she would 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 syncopated. 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 Senor Obispo.

Adda ditoy ni apom? Adda con.

Nangruguida nga nagsagaden?

Nangruguida canon.

Aoan ti piracna agcono.

Dina cancancon ti sao ti apona.

Dina incancano daguiti aramidna.

They say that the Lord Bishop is here.

Is your master here? They say that he is.

Have they begun to clean yet? They say that they already begun.

He says that he has no money.

He pays no attention to his master's words.

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."

Ammoen.

Diac ammo no asino deydiay a nagona.

Ania ti ammoc?

Saanco nga ammo.

Aoan ti ammoc.

Ammoyo ngata no asin ti arien daguiti Franceses?

Saanmi nga ammo, aoansa ti naganna.

Sica ti macaammo!

Iuda ti macaammo.

Saan, saic ti macaammo.

To try to learn that of which one has been ignorant.

I do not know what he said.

What do I know?

I don't know.

I know nothing.

Do you know, perchance, who is king of the French?

We do not know, possibly he has no name.

Take care!

They understand.

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 ngem; in such case the meaning is "to prefer."

Cayatco ti saom.

Apo no cayatmo mobalinac a dahuson.

Cayatmo ngarud nga incami quiqt, etc.?

I desire your word (i.e., I am willing to accept your word).

Master, if thou wilt thou canst make me clean.

Do you wish then that we go and, etc.?
I would rather go to Zamboanga than to Aparri.

I TED.

I ted 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 manê, when it becomes accordingly an active verb.

I ted (or) itedan. Aoa ti itedan quena. Inidandac iti bassit a sida. No odda daoatenyonto quen Ana iti nagauno itidumano cadacayo. Mangtédac cadacayo iti dacquel panaguismano agsipad iti nagaguday a nagewuypo. Asin ti mangtéd cadacuado?

To give. I have nothing to give you. They gave me a little meat. Whosoever ye shall ask the Father in my name he will give it unto you. I give you many thanks for your kind intentions. 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 napân) 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.

Immayna inala ti palanga. Impayda naqisao caniac. Asin ti umay?

Umayen. Umay daguti pelong tapno aoienda daguitoy a burnay.

Umayno quitam ti relosco? Immaymni quitita idi calman.

He came to take the chair. They came to talk with me. Who is coming? He is coming now. Let the polistas (men who render a certain yearly tale of work to the government) come and take away these jars.

Have you come to see my watch? 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 pen, 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 Ilocano.
If there be another verb dependent on in or mahan the article or the ligature is not permissible as a connective.
If mahan 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 "mang, mom or man" dependent upon it, whose root is the thing to be purchased. Thus, to say "Go, buy a cow (or) Buy cattle," the Ilocano would be "Inca mnamaca." (Inca mam-baca, the b being elided after the particle mam by rule.)

Incam nanagpas.

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

Ina idiay balay ni gaygema. Innacpay agsucat.

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


I am going to pray.
He has gone to draw water.
Did you go to bathe?
Go right off.

Mapanda agsopul iii asi. Ennac pasucan tocy a danum. Incay tillonen ti caboyo.

They are gone to get some salt.
I am going to change the water.
Go catch the horse.

Napanco sinapul ti nuangco.

I went to look for my carabao.

XV.

ACTIVE VERBS.

AG.

The particle ag is of very common use in the Ilocano. 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 swat (the act of writing), as the base; this to be followed by the formulas.

Infinite, Agsurat. To write.
Gerundive, Agsursurat. Writing.
Imperative, Agsurata. Write.
Present (simple), Agsurat. He writes.
Present (continuous), Agsursurat. He is writing.
Imperfect, Ildi agsursurat. When he was writing.
Preterite, Nagsurat. He wrote.
### FORMULAS.

<table>
<thead>
<tr>
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</thead>
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</tr>
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</table>

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.

**Nagagueca nga agdait.**
You are diligent in sewing (literally “to sew”).

**Norigat ti agsurat.**
It is difficult to write.

**Nagpacada nga agsanagsanhi.**
He gave them “good-bye” weeping.

**Idi agbasasaca agsuratatac.**
While you were reading I was writing.

**Agsublican.**
Just come up (come up now).

**Agnunacayto cadaguiti pinggan?**
Will you wash the dishes?

**Agsbasasacami no dadduma.**
Sometimes we (more than two in subject) read.

**Aga catauca man?**
Why do you laugh?

**Asin ti agluto iiti can?**
Who is cooking (cooks) the meal?

**Ni cabsaeto ti agluto.**
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 Ilocano 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.

**Agsuratatac, nge ni dauites ti pag- surateco.**
I am writing, but my pen (the thing with which I write) is bad.

**Daytoy ti pagpunansmo daguiti pinggan.**
Clean the dishes with this.

**Ania ti pinagadepda iiti simbaan?**
With what did they roof the church?

**Ania ti pinagdaitmo iiti badom?**
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.

*Sadin ti pagpasatiya?*
*Iti iguid ti baybay ti pagpaspas-iarami.*

Where are you walking?
We were walking along the seashore.

*Adin ti pagurayanda caniac?*
*Ditoy ti nagur-urayanda quemca*

Where are they awaiting me?
They are waiting for you here.

*Pagsuratac, ta gayyemco unay.*

I write to him, because he is a very dear friend.

*Ti paguimbogan toy a arac, ta nadolus.*

This wine is good because it is clear.

*Iti pagsangiatanmi ta nagpacadan.*

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.

*Asin to pagaramidem cadaguit badbadom?*

Whom did you order to make the shirts?
If my boy had been ordered to make them they would have looked better.

*No como no ti ubingco ti pinag-ramindo nasuyasyauidia coma.*

Who was ordered (whom did you order) to sweep the room?
What do you order me to sit down?

*Asin ti pagsagadeiyo iti silid?*

Rather (do I order) you to read.

*Ania, pagtuogencac?*

They command us to go now.

*Pagpasaencaquetdi.*

Do you order us to retire (go to bed)?

*Pagpacadaencaimin.*

Do you order them to cook?

*Saandocam a pagwiddaen.*

They'd them go and get some vinegar.

*Soany a paglutuen ida?*

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.

*Pagsapulenda ida iti suca.*

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 *pinan̄g*. The sentences where this formula is employed to denote time must, if interrogative, be prefaced by some adverbial word or phrase of time (caano, intono-ano, ania nga horas, etc.). If the sentence be declarative some expression of time must be employed.

*Intono-ano ti panang̃ilacum iti cabayɔ?* When will you sell the horse?

*Caano ti pinaggatan̄gda cadaguiti talalon?* When did they purchase the fields?

*Ania nga horas ti panaagr̃in̄gmo?* At what hour do you get up?

*Caano ti pinagpunasda cadaguiti pin̄g̃on?* When did they wash the dishes?

*Iṭi cal̄aman ti pinagpunasda.* They washed them yesterday.

*Intono bigat ti panagpasaria?* 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.

*Naimbag unay ti panagsurat yo.* You write very well.

*Naulas unay ti pinagsaona.* He spoke very ugly.

*Nałaca ti pinaggatan̄gda iti cabayɔ.* They bought the horse very cheap.

*Caano ti panagbasa ti anacmo?* How does your child read?

*Caano ti pinað̃libasna?* 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.

*Managsaona.* You are a great talker.

*Managpasasiarçayọ.* You are fond of walking.

*Dagwiti managatẹp.* The roofers.

*Dagwiti managdait.* 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 (*aghamanletac* 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.

*Naŋan nagmat̄en̄g ti ubinḡco.* My boy has gone for greens.

*Inca agrasa.* We are going crabbing.

*Inta agbayyabal idiy baquir.* We are going into the woods to get some guavas.

*Agsiruelastanto met.* Let us hunt also for cherries.

*Naponcay nagbisucol?* Did you look for snails?
Aguy-uyon̄ga.

You play the part of fool (clown).

Agbaba-icta.

I will take the part of a woman.

Addalto comedio̱? Oen, agsag-
sagana daguiti̱no agcomedo.

Will there be a play? Yes, and they are arranging the parts for the players.

Asinonto ti baba-i nga agar-ari?

What woman will take the part of queen?

Asinonto ti lalaqui nga agar-ari.

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.

Agamada.

They are father and son (child).

Aguinada.

They are mother and child.

Agapoda.

They are grandfather and grandchild.

Agasawa̱da.

They are husband and wife.

Agcasinsincami.

We are cousins.

Agamada.

They are (the) father and his sons.

Aguinacami.

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.

No coma no inca idiay banyat, ag 
pal̄toogca (or agtagui̱pal̄to-
ca).

If you should go to the mountains take a gun with you.

Agbunen̄gacon.

I carry a bolo now.

Agtaguigayanḡ pay ida.

They also carried (were armed with) spears.

Ania ti paglabu̱bu̱n̄geṇam?

Why do you carry a bolo? (No-
tice that the formulas are the same as with ag.)

Caano ti pinagtaguigayang̣da?

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. | Tulunğ.     | Agsintutulunğ. |
| 2d.  | Tulunğ:     | Agtulunğtulunğ. |
| 3d.  | Sao.        | Agsaonunsaon.  |

**Agsincacaasida.**

They have compassion on each other.

**Agsinquiquitada.**

They look at each other.

**Agtulungtulungda.**

They aid each other.

**Agsintutulungda nga dua.**

The two help each other.

**Nagtunghpatunghpada.**

They had a boxing bout.

**Agsusicususicda.**

They are wrangling (disputing).

**Agasinasasida.**

They have compassion on each other. (Here the syncopation of “caas” 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.)

**Agtitanquiteda.**

They are looking at each other.

**Agsaonsaoda.**

They are conversing.

**Agtinnulunghda.**

They help each other.

**Agtinnunghpada.**

They are boxing.

**Agsinnusicda.**

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.

**Agsinipipigsa da Juan quen Pedro.**

John and Peter are rivals in courage (emulate each other).

**Agsinisirisibda.**

They are competitors in learning.

**Agsinisisiglotda.**

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

**Aglinmainghda.**

The two are rival belles.

**Agpinngipaigpoda daguit tal-lo.**

The three are rivals in valor.

**Aglinnucmeglumegda.**

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.

| Aguinututurogeca. | You are pretending to be asleep. |
| Aguinipipilayda. | They pretend to be lame. |
| Naguinpapanao. | He made as if he were going. |
| Aguinbabasacayo. | Make believe that you are reading. |
Naguinsusuratda. They pretended to be writing.
Ania ti paguinsasangitaiyo? 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 "i" is intercalated.

Adalem ti caran? Agasiquet idi calman (or pagasiquet, etc.) Is the river deep? Yesterday it reached to the waist.
Dinsa agapinigail. Perhaps it did not come to the ankles.

Agpaso a pagatumen? Is it sure that it came to the knees?
Agatengenged. To the neck rather.
Atidag daguiti ima ti badom; Your shirt-sleeves are long; they come down to your fingers.
Agaramayda.
Agasico da laeng. 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 "i" is not intercalated.

Agachocolaioca. You smell of chocolate.
Agamamaca met. And you smell of soup.
Agaraac ditoy. It smells of wine here.
Agalasonada. They smell of onions.

AGCA OR AGCCA.

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 agcca is used with the word showing the point of resemblance as a root. Sometimes the particle an is attached to the root.

Agcarupa daguitoyna dua. These two resemble each other in features.
Agcaingelda. They are equal in strength.
Agcaaroba ti balay da Juan quen Pedro.
Agcaamacami, ngem sabali ni inac, quet sabali ti inana. We have the same father, but different mothers.

If there are three or more individuals the particle agcca 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.

Agcacapin-ano cayo? In what grade are you?
Agcacasucucami nga uppat. We four are relations.
Agcacaadalcamai. We are schoolmates.
Agcacaadalcamai. We are schoolmates.
Agcaculargananda amin. 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:

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<tr>
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</tbody>
</table>

Managpaaramidac. I am the foreman.
Agpasunascac cadaguigi pinggan. I order the dishes washed.
Pagpasunasenca cadaguigi pinggan. I order you to wash the dishes.
Pagpasuratayo. You have them write.
Pagpasasac ti ubingco. I told my boy to have them read.
Ania ti pinagpadaitmo? With what did you order the sewing done?
Ania ti pagpasagadayyo? 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.

Nagpaabagatan ni amamon? Has your father already gone to the South?
Agpalandac coma. I should like to go West.
Agpaditoyta man. gayym. Friend, let us go this way.
Agpaditaycayo. Go (you) yonder.

The expressions “Does it seem to you,” “Do you think,” etc., with negations are also expressed by this particle.
Ania, dica agpadengneng caniae? What, do you think that I have no ears (can’t hear)?

APAG.

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

Apagluto. Recently cooked.
Apagcasar. Just married.
Apaganacac. I have just given birth to a child.
Apagtitlog. 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.
Pagtutudo toy a payong. This umbrella is to use when it rains.
ILOCO LANGUAGE.

XVI.

MANG.

The active particle mangū is used primarily and principally to make the active transitive verb. The phonetic principles of the language do not permit the use of "ng" 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 mangū are herewith given, the elementary form being placed first. The root employed is "alad," to fence.

FORMULAS.

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<tr>
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<td></td>
<td>Pinalgalad.</td>
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</tbody>
</table>

EXAMPLES.

ELEMENTARY.

Mangalaca iti maysa nga palang-eca.
Siac ti manggas quencuana.
Manglacoda iti lano.
Manginanamac iti naimbag a
naquemmo.
Asinonto to mangeldepen iti silao?
Asin ti nanjulco codaguiri panusian?
Asin ti nanjulad la huerto?
Siac ti nanjoramid idi calman.

Bring a chair.
I (will) cure him.
They sell oil.
I trust in your good will.
Who will put out the light?
Who sold the hens?
Who fenced the garden?
I did it yesterday.

INSTRUMENT.

Ania ti pangatelpa iti simbaan?
Ania ti pangtiddepyo iti apuy?
Ania ti pangatsatsyo iti badom?
Ania ti pinangaramidyo iti nasa-
mite?

With what are they roofing the
church?
With what do you extinguish the
fire?
With what are they ripping your
shirt?
With what did you make the
candy?

PLACE.

Sadin ti nanjalaam iti apug?
Adin ti panglacuanda cadaguini
mangå?
Ania ti pangatelpa daytoy?
Asin ti panginamaniyio iti ba-
dang?
Asin ti pangatanggum iti arac?
Asin ti nanggatanganda iti cabayo
a nanjitisit?

From what place did you bring
the lime?
Where do they sell mangoes?
Why are they fixing this roof?
From whom do you expect aid?
For whom are you buying wine?
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.**

_Caano ti pinangalam iti gatas?_  
_Idi calman ti pinangalac iti gatas._  
_Naala ti panangala iti darat._  
_Naimbag ti pinangaladda iti lalhueria._  
_Inton-anon ti panangyegda cag- 
guiti manoc?_  
_Ila ti panangyegda cadaguiti ilog._

When did you bring the milk?  
I brought the milk yesterday.  
It is easy to haul sand.  
They made a good fence about the garden.  
When will they bring the chicken?  
They are bringing the eggs now.

**VERBALS.**

_Daguiti mananglaco._  
_Daguiti mananggatan gång._  
_Daguiti manangluío._  
_Daguiti manangatep iti balayco._

The sellers (merchants).  
The buyers.  
The cooks.  
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 _mang_ itself is reduplicated instead of the root.

**Canen or can, food.**

_Mangmanında._ They are eating.  
Here the _can_ loses its “c” after “ng” 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.**

_Mangmanígcedda._ They are giving.

**Tegguéed, day-labor.**

_Mangmanígguedda._ They are working by the day.

When the particle _mang_ occurs before an initial “c” or “qu” this letter is suppressed, and the “ng” is often reduplicated, even when there is no emphatic or frequentative use.

_No adda mangnggaasi (from canaasi) caniac._

_Asin ti nanjasar (from casar) cacaduadas._

_Asin ti nanquis (from quisquis) cadacayo._

_Mangnggaasida unay._

_Asin ti mangngumit cadaguiti cucuam._

_Ainia ti dina nangomfesaran quenca._

If any one takes pity on me.  
Who married them?  
Who brushed you?  
They are very compassionate.  
Who looks after your property?  
Why did he not hear you confess?

This particle has its special applications. But inasmuch as what is true of _mang_ 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 mäng becomes mam. The formulas are herewith given, omitting that of the person commanded. The root will be patit, to strike.

FORMULAS.

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<td>Namatit.</td>
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<tr>
<td>Place</td>
<td>Pamatitan.</td>
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</tr>
<tr>
<td>Time</td>
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</tr>
<tr>
<td>Verbal</td>
<td>Mamatat.</td>
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</tbody>
</table>

EXAMPLES.

ELEMENTARY.

Asin ti mamatit iti campana? Who is ringing the bell?
Asin ti namersua iti lubong? Who created the world?
Mamatica cadaguiti saoc? Do you believe my words?
Isu ti namalubos quenca? Did he give you permission?
Sica ti namasia quencauana. You have conquered him.
Asin ti namitis cadaguiti lasona? Who watered the onions?

INSTRUMENT.

Iti botoboto ti pamatitida iti campana. They strike the bell with the clapper.
Ania ti pinamisim iti tinapay? With what did they cut the bread?
Ania ti pamariquesa? With what do they gird themselves?
Daytoy ti pamariquesco. I gird myself with this.

PLACE.

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

TIME.

Idi calman ti pinamatitida iti campana. They rang the bell yesterday.
Inton-anoo ti pammamisibugda cadaguiti lasona? When are they going to water the onions?
Intono bigat isunto ti pammaoto quenca. To-morrow I shall give you a whipping.

VERBALS.

Daguiti mammati. The believers.
Iti mammasia. The victor.
Iti mammamapii cadaguiti ub-ubbing. The one who beats the children.
Iti mammarsua. The Creator.
ILOCÓ LANGUAGE.

MAN.

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

FORMULAS.

<table>
<thead>
<tr>
<th>Class</th>
<th>Present.</th>
<th>Preterite.</th>
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<tr>
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<td>Place,</td>
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</tr>
<tr>
<td>Verbal,</td>
<td>Mannot.</td>
<td></td>
</tr>
</tbody>
</table>

EXAMPLES.

ELEMENTARY.

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

INSTRUMENT.

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

PLACE.

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

TIME.

Naimbag ti pannaitmo cadaguiti bbadbado. You are making (sewing) the shirts very well.
Naladao ti pinanugqueimo iti candela. You are putting in the candle late.
Daques unay ti panuratda cadaguiti sursurat. They are writing the letters very badly.
Caano ti pinanacaoda iti babay? When did they rob the woman?

VERBALS.

Mannusaca cadaguiti ub-ubbing. You (seem to) take pleasure in punishing children.
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ILOCO LANGUAGE.

Daguiti manuampil cadaguiti aso. The dog-beaters.
Daguiti manmulad iti nambag. The followers of (that which is) good.

OTHER USES OF MANG, 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.

Inton-ano ti pammolota (from "bolo")? We are now looking for grass. ("zacate"). The gerundive form here is in rule denoting continuing action.
Ita manrugroroteami.

Asin ti mamanao? Who is hunting for cogon (panao)?

Napan met nanuay. He has also gone to seek bejuco.
Inia monunrod. Let us go for fire-wood (sungrud).

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.

Inay mangmanoc. Let us go to buy chickens.
Incam nanugpas. We went to buy tree-cotton (capanas).

Saanca nga kapan nanuayo? Did you not go to buy wood (cayo)?

Inca nanugnueng? 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, Maman 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.**

<table>
<thead>
<tr>
<th>Class.</th>
<th>Present.</th>
<th>Preterite.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary,</td>
<td>Bumasa.</td>
<td>Bimmasa.</td>
</tr>
<tr>
<td>Place,</td>
<td>Bumasa or Basaan.</td>
<td>Binasa or Binasaan.</td>
</tr>
<tr>
<td>Time,</td>
<td>Ihabasa.</td>
<td>Ihabasa.</td>
</tr>
<tr>
<td>Verbal,</td>
<td>Bumabasa.</td>
<td>Bumabasa.</td>
</tr>
</tbody>
</table>

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 "ti" 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 "basar," 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.**

_Uminumca._ Drink a little.
_Uminanatayo._ Let us rest for a while.
_Tumugadapay._ Have them sit down just a moment.
_Tumudo laeng._ It is raining only a little.
_Sumuratca._ Write a little.
_Sadinonto ti pagsuratac iti nabiit?_ 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.")
_Lumacayayo._ You are getting old.
_Simmayaat unay ti rupam._ Your face has grown very beautiful. (Se ha hermoseado mucho tu semblante.)
_Rumuarda aminen._ Let every one go now.
_Umulicayo man._ Won't you come up?
_Dipay limmuom daguiti saba._ The bananas are not yet ripe.
_Apayapay sumudao ti boocmo?_ Why is your hair turning gray?

**PLACE.**

_Apayapay dica sumungbat caniac?_ Why do you not answer me?
_Ania ti dical sunghatan caniac?_ Why are they crying?
_Ania ti gapuna nga sumangitda?_ Why did they not come up?
_Ania ti sangitanda?_ With whom were you raised?
Adin ti linabagaam?  Where did you get such a color (get so red)?
Adin ti linenemegam?  Where did you take on so much flesh?

**TIME.**

*Ita ti isasanęp ni ama.*  My father has just now arrived.
*Inton-anö ni dibasammi?*  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 excellence. The same idea could be conveyed by the use of "um" without the reduplication, some adjective being employed.)
*Naimbagca nga dumait.*  You are a good sewer.
*Su/as sao ti Ilococ (or)*  You speak Ilococ well.
*Naimbagca nga su/mo/iti sao iti*  Ilococ.
*Dumadanie ni asanam.*  Your wife sings well.
*Sumasal mel.*  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 Ilococ, 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 nga bumassit.*  It is constantly decreasing.
*Unadu la nga unadu.*  It is getting larger every day.
*Nğumsit la nga nğumsit.*  He gets blacker and blacker.
*Pumudaoça la nga pumudao.*  You are becoming whiter all the time. (Note that the second verb does not take the pronoun.)

*Agsangit la nga agsangit.*  He cries and cries (keeps crying.)
*Mang'an la mang'an.*  He eats and eats.

**MACA.**

Under this head will be considered *mace, macapa,* and *macapag.* These particles indicate true causation, effect, or result. *Mace* 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 "mace."

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

Class.
Elementary,    Present.    Preterite.
Place,         Macabasa.    Nacabasa.
Verbal,        Pannacabasa.  Pannacabasa.
Mannacabasa.

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

EXAMPLES.

ELEMEHTARY.

Macapapatay ti sabidong.    Poisoq causes death.
Ii naimbag a arac macapabilig iti
Macapagpiipa daguuti naimbag a
agas iti mazaquit.
Ii nabaqas a canen macabiq iti
tao.
Macadanoncyto sadi Tarlac?
Macanilac?
Macanilacon.
Dicanto macasanqpet iti ilim; ta
dicanto macasang-at.
Nacadditac iti bayaq ti dua nga
horar.
Diac macapagosurat, ta adu ti sa-
nqalac.
Saun a macaulog, ta agpududot.
Soanda nga macapagsagad, ta
aoan ti pagqagadda.
Agquitsiqucam, nqem saancam a
macaquina.
Agrubrubbuat. Nacarubbuaten.

PLACE.

Ii taua nga dacequl ti nacaulac.
Sadin ti nacauluganda?
Isu di diacepay pacabasaan.
Ii diac pacapaspasiaran, ta pila-
yac.
Asin ti pacalaam ti casta unay a
nasayat o arac?
Ania ti dida nacaruran?

TIME.

Inton-ano ti pannacabasam toy a
libro?
Caqno ti pannacasalogda?

When could you read this book?

When could you have gone down?
ILOCO LANGUAGE.

Intonanno ti ponnacapatpasiarta? When shall we take a walk?
Inton-anonsa ti ponnacadalina iit When could she mend a piña shirt?
maysa ngà bado a piña ngà ad- that I have?
da camino?

VERBALS.

Sica ti mammacaaramid. You are the one who can do the-
work.
Ni apò Dios ti mammacabalin amin. God is all-powerful.
Dacayo ti mammacagaud. 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.

Macaturogac uma. I am very sleepy (want very
much to sleep).
Macaínunuda caano. They say that they want a drink.
Diac pay macaidda; ta adu pay ti I can not go to bed yet, for I
aramicdo. 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.

Mano ngà domingom ditoy? Na- How many weeks were you here?
cadomingoac laeng. I stayed one week only.
Macabulanacto sadi amianon. I shall be in the North one month.
Nacataecnami sadi Manila. We lived for a year in Manila.
Mano ngà aldao ti bayagmo iti How many days were you delayed-
dalun? Nacabulan laeng. 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.

Manngatangca mano? Macatatal- Are you buying chickens? I am
loac laeng. only going to buy three.
Manngatangcay iti itlog? Ma- Are you buying eggs? We want
cauawaloac laeng. only eight.
Nalawa ti forlonyo; macoduda Your carriage is narrow; only
daeng. two can ride in it.
Macalilima ti forlonco. Five can go in my carriage.

MAQUI.

With this particle will be treated the particles maquipag and
maquí—um, which while limited in their applications are a class
with maquí. The formulas of these are similar, “pag” or “um” being
inserted when required. The formulas of maquí 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 "daun", "to ask" or "rangcap," "to give," is used, the article de-
sired being then the true object of the verb. When simply a great de-
sire for a thing is expressed (including actions), then maquí—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.

Class.  
Elementary,  
Place,  
Time,  
Verbal,  

Present.  
Maquisarita.  
Maquisaritaan.  
Pannaquisarita.  
Mannaquisarita.

Preterite.  
Naquisarita.  
Naquisaritaan.  
Pannaquisarita.

EXAMPLES.

ELEMENTARY.

Maquisoada caniac.  They are talking to me.
Maquijaspaisarac cadacayog. I am going to walk with you.
Mauquipada cadacuada. He sleeps with them.
Naquianida quen Antonio. They were harvesting with Antonio.

Naquisaritacam quen Pedro. We were conversing with Peter.
Innac maquisao quen Captain. I am going to talk to the Captain.
Innac met maquijagsao quenca. I will also go with you to speak to him.

Inta maquipagtuolog cadacuada. Let us go with them to make arrangements.

Saancay a naquipuyog quencuana? Were you not in his company?
Oen, quet naquipacuyog cadacamat ni Pedro. Yes, and Peter joined us, too.

PLACE.

Asin ti paquisasaoaiyo? With whom are you talking?
Asin ti naquiusaunanna? Whom did he marry?

Ania ti paquicyuyogam quencuana? Why do you go in his company?
Ania ti paquipacuyogam caniac? Why do you join me?

Iti nalaun nga talonco ti paquinian- They are harvesting with them in my large field.
Anda cadacuada.
Iti baley ti iquaga ti naquiburruc quencuana.
I was playing “burro” with him in his sister-in-law’s house.

TIME.

Inton-ano ti pannaquisaoac quen- When can (shall) I have a talk with you?
ca? When were you talking to them?
Caano ti pannaquisaritam cadacu- At the same time that you were talking.
ada? When I accompanied you.
Idi pendantap saritam met. When were you talking to my friend?

VERBALS.

Mannaquiringgorca. You are quarrelsome.
Mannaquipagcayo. You are contentious.
Mannaquisugalcayo. You are gamblers.
Mannaquicyuyogcayo. You people are fond of going together.
Mannaquipagdennacamet cadacami. And you also are fond of joining us.
ILOCAN LANGUAGE.

MAQUI, IN ASKING, GRATIS.

FRUITS, ETC.

Saanca nga naquidabayas quencuana? Did you not ask him for guavas?
Innac maquinateng quen ipagco. I am going to ask my sister-in-law for some greens.
Naquitabocansa quencuana idid calaman. You asked her for cigars yesterday possibly.
Naquinamamaac leneg quencuana idi calaman. I only asked her for "buyo" yesterday (betel).
Maquisirguelasca met, ta adu quencuana. Ask her for some cherries also, for she has abundance.

OTHER ARTICLES.

Maquidaotaec iti arac quen epo Padi. Ask the priest (Padre) for some wine.
Caño ti pannaquirančapmo quencuana iti asin? When did you ask him for salt?
Idi pannaquidaotaeco met quencuana iti bagas. At the same time that I asked him for rice.
Innac maquirančap iti manteca quen iquitco. I am going to ask my aunt for some butter.

MAQUI——UM FOR DESIRE.

Maquisumaritaec. I have a great desire to converse.
Maquiununmumac iti arac. I have a longing for wine.
Makupumaspasiarda. They want to take a walk.
Maquisumančpet iti ilina. He is anxious to get to his town.
Maquicumitaac ti Manila. I am desirous of seeing Manila.

(Note in maquisumaritaac that the root is quita, the "qu" being changed to "c" before the particle um.)

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.

<table>
<thead>
<tr>
<th>Class</th>
<th>Present</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary</td>
<td>Mamagtaray</td>
<td>Namagataray</td>
</tr>
<tr>
<td>Instrument</td>
<td>Mamagtaray</td>
<td>Pinamagataray</td>
</tr>
<tr>
<td>Place</td>
<td>Mamagtarayan</td>
<td>Mamagatarayan</td>
</tr>
<tr>
<td>Time</td>
<td>Pammagataray</td>
<td>Pinnamagataray</td>
</tr>
</tbody>
</table>
ILOCO LANGUAGE.

EXAMPLES.

ELEMENTARY.

Asin ti mamagtubo cadaguiti root?
Asin ti mamagtaray iti forlon?
Daguiti cabayo.

Who makes the plants to grow?
Who (what) makes the carriage go? The horses.
The wind entering makes the globe revolve.
My father made me write.
Who had them come up.
Who fed the horses (i. e., made the horses eat)?
Who gave him drink? (In these two examples the supplying of the therewithal by which the appetite is to be satisfied is regarded apparently as "causing or occasioning ")

Who bathed the horses?
Who is giving nurse to the child?
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.

Ania ti pamagpusiposna iti globo?
Iti imac ti pinamagpusiposco.
Iti pagbaol iti pinamagtarayco iti cabayo.
Iti nafiga panaquiquisco ti pamaulogco cadaguiti aso.

With what does he revolve the globe? I turn it with my hand.
I make the horse go (by using) the whip.
I make the dogs go out (down) by calling at them loudly.

PLACE.

Ania ti pamaruaram cadacami?
Ania ti pamasusuanna iti ubing iti casta unay?
Iti siroc toy a cayo ti namacanam cadaguiti cabayo.
Ania ti saanmo a namaruaran di-
toy cadaguitoy a pusa?

Why do you force us to leave?
Why does she give nurse to the child so much?
Feed the horses under this tree.
Why did you not put the cats out of here?

TIME.

Casano ti pinamaulogmo cadacu-
ada?
Casano ti pamagtarayyo quen-
cuana?
Intnu-o ti pamagtalaoomi quen-
cuana?

How did you make them go-
down?
How do you make him hasten?
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.)

Cuano 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.**

| Surutenca.  | I follow you. |
| Surutec.    | I follow him. |
| Surutenayo. | I follow you. |
| Surutec ida.| I follow them. |

**PLURAL.**

| Surutendaca. | We follow you. |
| Surutenayo.  | We follow him. |
| Surutenmi.   | We follow you. |
| Surutenta.   | We follow them. |

| Surutenmi ida. | We follow them. |
| Surutenidaya.  | We follow you. |

**SECOND PERSON.**

**SINGULAR.**

| Surutennac.  | You follow me. |
| Surutem.     | You follow him. |


ILOCÓ LANGUAGE.

:Surutennacami.
:Surutem ida.
You follow us.
You follow them.

PLURAL.

:Surutendac.
:Suruteyo.
:Surutendacami.
:Surutentia.
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.

PLURAL.

:Surutendac.
:Surutenda.
:Surutendata.
:Surutendacami.
:Surutenda.
:Surutenda ida.
They follow me.
They follow you.
They follow him.
They follow us.
They follow you.

NEGATIVE.

FIRST PERSON.

SINGULAR.

:Saanco nga suruten.
:Dica suruten.
:Saanco a suruten.
:Diac suruten.
:Saanco ay 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 nga suruten.
:Didaca suruten.
:Saantay a suruten.
:Saanmi a suruten.
:Saanta nga suruten.
:Ditay suruten.
:Dicam suruten.
:Dita suruten.
:Saandacay a suruten.
:Didacay suruten.
We do not follow you.
ILOCÓ LANGUAGE.

SECOND PERSON.

SINGULAR.

Saanac a suruten.  You do not follow me.
Dinaç suruten.
Saanmo a suruten.  You do not follow him.
Dica suruten.
Saannacam a suruten. You do not follow us.
Dinacam suruten.
Saanmo a suruten ida. You do not follow them.
Dica suruten ida.

PLURAL.

Saandac a suruten.  You do not follow me.
Didac suruten.
Saanyo a suruten.  You do not follow him.
Dicy suruten.
Saandacam a suruten. You do not follow us.
Didacam suruten.
Saanyo a suruten ida. You do not follow them.
Dicy suruten ida.

THIRD PERSON.

SINGULAR.

Saanac a suruten.  He does not follow me.
Dinac' suruten.
Saannac a nga suruten. He does not follow you.
Dinaca suruten.
Saanna nga suruten. He does not follow him.
Dina suruten.
Saannata nga suruten. He does not follow us.
Saannacam a suruten.
Saannatay a suruten. He does not follow them.
Dinata suruten.
Dinacam suruten.
Dinatay suruten.
Saannacay a suruten. They do not follow me.
Dinacay suruten.
Saanna nga suruten ida. They do not follow you.
Dina suruten ida.

PLURAL.
Saandata nga suruten.  
Saandacay a suruten. 
Saandatay a suruten. 
Didata suruten. 
Diacam suruten. 
Didatay suruten. 
Saandacay a suruten. 
Diacay suruten. 
Saanda nga suruten ida. 
Dida suruten ida.

They do not follow us. 
They do not follow you. 
They do not follow them.

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.

Dica suruten. 
Diac suruten ida. 
Dida suruten ida. 

You do not follow him. 
I do not follow them. 
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 "en" 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 "mang," sometimes to those in "ag" or in "um."

EXAMPLES.

Sapuleyo ti cabayo. 
Patiitem ti campana. 
Dadaitec daguiti badoc. 
Singirenmi ti utangna. 
Bashasaenda ti surat. 
Aramidem daytoy. 
Inaramidcon. 
Aoran ti sinaludsudco. 
Dinac cavat? Inayataca idi nabay-ag. 
Alaeiyio dayat payong. 
Inala ni Juanen.

Hunt the horse. 
 Ring the bell. 
 I am mending my clothes (shirts). 
 We (will) pay his account. 
 They are reading the letter. 
 Do this. 
 I have done it already. 
 I was not asking about anything. 
 Do you not love me? He used to love you. 
 Take that umbrella. 
 John has already taken it.

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

Baludenda ni Pedro, cono. 
They say that they have arrested Peter.
Ania ti pamaludanda quencuana?
Ti pamaludanda quencuana ta ti-
nacaona ti relosco.
Adin ti nanacaona?
Casano ti pannacona?
Pinidutna idi aoan ti tao idiay.
Cacalienda deyiay a cayo.
Ania ti pacolida?
Tenfungelum ti cabayo; ta nasiglat
 ti pannaguna.

Why have they arrested him?
They arrested him because he stole my watch.
Where did he steal it from?
How did he (manage) to steal it?
He took it when there was nobody around.
They are digging out that wood.
With what are they digging?
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 Ilocano the thought is “The fever has me.”

Borongennacsa.
Ania, gwirigurenca?
Puduntanac no dadduma.
Battatenacsa no rabiy.

I fear I am going to have the smallpox.
What, have you any fever?
At times I am feverish.
I feel as if I were going to have bad dreams (nightmare) tonight.
My head feels very light.

Talimoaunnacsa.

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.

Aadiguien toy a cayo.
Babadoen daytoy a abel.
Lalamesaanen toy a tabla.
Guguynuden ti vacam.
Papalangcaen daytoy a cayo.

This tree will serve for houseposts.
This cloth is good for shirts.
This board will make a table.
Your ox will be a good draught animal.
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.

Asin ti apoem?
Aaoan ti apoec.
Ni apo Antonio ti Padiec.
Asin ti inounaeyo?

Who is your master?
I have no master.
Father Antonio is my Pastor.
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.

Imbaguenda ti daques.

They make evil their good.
Adayoc ti Manila em ti Vigan.
It seems to me that Manila is further off than Vigan.

Sinayoatda ti balayco ngaem ti balaymo.
My house seemed finer to them than yours.

Tagoteiyo ti asoc?
Does my dog seem to you to be cowardly?

Ngininada ti cabayom.
They considered your horse dear.

Bassitempay dayta nga pirac.
Does that seem to you to be little money?

Aduce quedtii.
On the contrary it seems to me considerable.

Singpetenca idi.
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.

Sapinem toy a lupot.
Make up this cloth into pantaloons (under this head the same idea is conveyed by the use of aramid or balin, meaning "to make" or "to convert.")

ARAMIDEIYON A SAPIN TOY A LUPOT.
Make pants of this cloth.

Balineiyo a buneng toy a landoc.
Make a bolo of this cloth.

Bunengeiyo toy a landoc.
Make a bolo, etc.

Cauarena toy a balitoc.
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.

Apayapay sacsacaeiyo ti agmasa.
Why are you stamping with your feet?

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.)

MAMATAEIYO TI AGSUCA ITI ARAC?
Are you measuring the wine by guess (i.e., with the eye)?

Ania, dapdanaem ti agsagad?
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.

Inca alaen ti tinapay, dila mamaminnino nga asoen.
Go bring the bread, lest the dog eat it.

Inaso meten.
The dog has already eaten it.

Addapay nasam-it? Inipes aminen.
Are there any "sweets"? The cockroaches have already eaten them.

Dinto cotonen toy asucar?
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 nga itlog daguita? Ualualoda. Sangapoloenda.
How many eggs are there? Eight only. Let them bring ten.
Manu nga mengu ti guinatangmo? Sangapolo quet innem. Dupoloom.
How many mangoes did you buy? Sixteen. Get four more (i.e., make it up to twenty).
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-logongco. Paa-lacto. 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 "ce" is the genitive subject, while "pa" indicates the commanding of the action.)

Supwleigo ti cabayoc. Pasapul-minto. Hunt my horse. We will have search made for it.
Daitem toy a bado. Padaitconto quen asawac. Mend (sew) this shirt. I will have my wife mend it.
Saganaentay ti paguiddan. Pina-gagamac iti ubing. Let us make the bed. I gave orders to the boy to do it.
Patitenda ti campana. Pinapatitico cadaguita sacristan. Let them ring the bell. I ordered the sacristans to ring it.
Pinalacoc quen asawac 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 "manag" or "mama," sometimes that in "agga."

Pagsagodenda daguiti ub-ubbing. Let them command the boys to sweep.
Sica ti pagdaitoc daytoy. I wish (bid) you to mend this.
Pagbasangnov toy a libro. Let me read this book.
Paguinanaennacami. Let us rest. ("To permit," "let," etc., are included under this class.)

Pasaplitimo ti aso. Asin ti pasap-litec? Have that dog beaten. Whom shall I bid beat it?
Parruarenac? Do you oblige me to depart?
Patugasem ida. Have them sit down for a moment.
ILOCO LANGUAGE.

Painanaennacami. Permit us to rest a little.
Apayapay pinaguiddam ida? Why did you make them go to bed?
Ni casinsinco ti pinadaitco. I told my cousin to do the mending.
Apayapay saanmo a pinauli ida? 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, e, i, r, s, t, and u, the particle “pa—en” should or may be employed.

Painumeioy daguitoy. Give them to drink.
Paconenda daguiti cabayo. Feed the horses. (If the horses were grazing and eating what they could find, the proper word would be “mangan”; but here, where they are taken care of, they are considered as made to eat.)

Pagtarintumenėn ti ubinā. Have the child kneel.
Patabacoeiyo daguiti sangili. Give the guests something to smoke.
Pinatabacomī idan. We have already given them some cigars.

Pagdigusem daguiti cabayo. Bathe the horses.
Puangotendir toy a sabung. This flower scents me.
Dica pagtarayen daguiti cabayo. Don’t make the horses run.
Agbaliquida. Diac macabaliquid. Turn over. I cannot turn over. (In these three examples is a good illustration of the relative values of the particles “ag,” “maca” and “pag—en.”)
Pagbaliquidencanto.

Pagrarbeiyo daguitey a baca. Take these cattle to pasture.
Pagling-eiyo toy a masquits. 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.”

Pauiem ida. Siacto ti mamauli cadacuata? Tell them to come up. Shall I tell them to come up?
Paconenda ida. Asinto ti mama- can cadacuata? Have them fed. Who is to feed them?
Dinacam pinagtugao. Asin ti nangtugao cadacuay? He did not allow us to sit down. Who did allow you to sit down?
Asin ti mamadigos cadaguiti ca- bayo? Who is bathing the horses.
Ti cochero ti agpadigos cadacu- da. The coachman is bathing them.
Asin ti mamaarab cadaguiti nuanγ? 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.

**Dinac pagmataen.**

*Do you think that I have no eyes (can't see)?*

*Ania, dica agpadengneg caniac? Ania dinac pagdengneguen?*

**Pababuyendaca.**

*Do you think I have no ears (can't hear)? (Note the difference in construction between the particles "agpa" and "pag—en.")*

*They treat you like a pig.*

*Paasendutay.*

*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.

**Pararem ti bulan.**

*Wait till the moon rises.*

**Pallenquentay ti init.**

*Let us wait till sun-set.*

**Pinagsardengda ti tudo.**

*They waited until it stopped raining.*

**Pastrapem ti init.**

*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.

**Caaduem ti canen.**

*Increase the (amount of) food.*

**Caatiddugeiyo dayia tali.**

*Lengthen that rope.*

**Cabittenda ti agpaat.**

*Let them ring (only) a short time.*

**Cabassitenda ti aguited.**

*Let them give a little.*

**Casapaeyo ti smay.**

*Come a little early.*

**Caababaendo ti caaw.**

*Let them shorten the chain.*

**Quinabayagda ti agpait?**

*Did they ring for a long time?*

**Quinabayagda ti cuguddua nga horas.**

*They rang half an hour.*

**Luctam toy a botilla. Nilucatacon. Isu gapuna nga basit ti oracnan. Quinabassitcon.**

*Open this bottle. I have just opened it. Therefore it has little wine in it. I diminished (the quantity) just now.*

**Quinaadum ti canen?**

*Did you increase the amount of food?*

**XX.**

**AN.**

With the particle "an" will be considered the following: "pa—an," "ca—an," and "sanga—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 Ilocano 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:**

_Ania ti daoaleiyo? Asin ti daoaleiyo?

南海 卦令 你叫他。


圣母玛利亚的景色。你叫他吗？泥巴的。Richard。

Lucatam ni gayeumtayyo. Asin ti vinotosam a capitan?

他叫他。你叫他上尉吗？

_Asin ti sinacsiam? Apayape layatananc? Sagadaiyio ti sild.

你叫他上校吗？你叫他上校。

Ecsobam ti sapinco.

他把外衣。

Sapidanna daguiti palengca.

他叫他刷。

_Cuscusaiyo ti lamisaan. Cuscusenda ti ruguit ti lamisaan.

他刮掉的。

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.


将……放在……上。将……放在……。将……放在……。

_Nirapanda daguiti tallalonda?

他们将盖在……上。

_Caibuan ti burnay. Asinam ti cemen.

他烧制。你烧制吗？

**SPECIAL USES OF AN.**

Throw some ashes over that filth. Let him put fire to this wood. Let them put him behind the bars. I am going to administer extreme unction to the sick (man). Did they do their transplanting? Put the cover on the jar. Salt the food.
This particle is also employed to indicate that a thing is increased, diminished, or changed.

Acaba unay toy a tabla. Quissa-yam bassit.  
Dacquel toy a pano. Cartibam bassit.  
Sucatam ti badom.  
Ababa toy a adigu. Silpuanda.  
Lucasaiyo toy a burnay.

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.

Saanyo a pagayantoy a talon?  
Maisonminto.  
 Tayomaiyo queldi.  
Quet capasaiyo daytoy meysa.  
Binalatunghamni idi napan a taon.

Are you not sowing rice in this field?  
We shall sow Indian corn.  
You had better plant indigo.  
And in this one plant cotton.  
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.

Manuaiyo toy a cabayo?  
Limapaolammi a pisos.  
Minamanda ti baca.  
Pinol-loanda nga pisos.  
Manuan toy a calding? Pitoac a pisos.  
Minamaiyo toy a balay?  
Tinal-loan a gasutmi a pisos.  
Manu ti inabacmo a pirac?  
Inabacco innem a pisos quen Pedro.

How much do you (will you) give for this horse?  
We (will) give fifty pesos.  
How much did they give for the cow?  
They gave ten pesos.  
How much for this goat? I gave seven pesos.  
How much did you give for this house?  
We gave three hundred pesos.  
How much money did you win at play (gambling)?  
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.

Malem no bigat ti pammingayda cadagwiti manga.  
Manuananco? Pitoanacto.  
Manuanto a saba ni Juan?  
Limaaamanto.  
Quinanna (from canen) omin?  
Inporongcaha dagwiti dadduma, quet nilacona dagwiti dadduma, quet meymeyss ti quinanna.

Tomorrow evening they will distribute the mangoes.  
What will be your share?  
I shall have seven.  
How many bananas will John receive?  
He will receive five.  
Did he eat them all?  
He gave some away, some he sold, and he ate only one.
ILOCO LANGUAGE.

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."

*Siloam dayta cabayo.
Bannitacio dayta ican.
Betenguiyo ti ugsa nga sumalug.
Appananda dediay a tumatayab.

Lasso that horse.
I will try to hook that fish.
Put up a net to catch the deer that went down yonder.
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.

Manu ti tinalonam?
Tinalonac ti limapolo nga pisos.
Manu ti dinaitanda?

How much did you make out of your rice-field?
I made fifty pesos.
How much did they earn by sewing? (Note that in these examples the "an" does not disappear in the preterite.)
They earned six pesos.
You probably made much money last year by spinning.
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.

Papaltoogam dayta aso.
Papunasam-daguiti pinggan.
Pasagadom ti silidac.
Pinasagadoscon.

Have some one shoot that dog.
Have the dishes washed.
Tell some one to sweep my room.
I have already given orders to have it swept.

Pasacayam ti cabayo nga labang.
Pinasacayacon.

Have the piebald horse exercised.
I have already given orders to have it ridden.

Pinaulbcedanda ti riquep.

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."

Patasiaganda.
Pinasacandacami.
Pisaqietanda ida.
Pinaisengngedac.

They are tying him by the arms.
They tied us by the feet.
They tied him by the waist.
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.

Bagbagaam ti ubingmo, bareng no cabagbagaan.
Reprieve your boy to see if he will
profit thereby.

Ibilagyo toy a pagay, bareng no caibidagan.
Put this rice out in the sun and
see if it can be dried.

Surwuam dayla, bareng no casuru-
tam.
Follow that man and see if you
can overtake him.

Paltoogam dayla cauitan, bareng no capaltoogam.
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.

Sinuroteco,.ngem diac nasurotan. I followed, but I could not over-
take him.

Binagbagaann, ngem saan a na-
bagbagaan.
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 cer-
tain 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."

Mawn ceyo? Lima cami. Incay
awiten deydiay ceyo. Capitoan-
nacami.
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).
Increase our number to nine.

Casiamandacami.

Caualoannacam ni Pedro.

Up-uppatda quet quinasiamac ida.

There were but four and I in-
creased 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.

Cabaquiran. A range of forests.
Casaboan. A banana grove.
Cadaratam. A sand-pit.
Cablooan. A cane-brake or bamboo thicket.
Cauayan. A thicket of rattan.
Carootan. A meadow.

SANGA—AN.

Naves places this particle among the verbs. Its true place should
be among substantives, where it has been already mentioned. Its simi-
larity as in forming collectives to "ca—an" perhaps entitles the com-
bination to notice here. Its use is to denote an aggregation of indi-
viduals.

Sanbailian. A town (i.e., the people inhabit-
ing a town).

Sangaputotan. A family.
ILOCO LANGUAGE.

San̄gabalayan. The people dwelling in one house.
The people dwelling in one house.
San̄gausauan. A married couple.
A married couple.

XXI.

I.

In connection with this particle will be treated the forms “i̱po” and
“i̱—an.” The particle “i̱” is a prefix. The preterite is “i̱n” if the
root begins with any consonant but “ḻ” or “ṟ.” 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 “i̱n” becomes “i̱ṯ.”

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 accom-
plished or accompanied. In addition “i̱?” 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.

Gatonḡem toy a cabayo. Aoan ti
igatonḡco.
Irīquepmo ti ruangan.
Itarsymo daytoy.
Ania ti igapom sadiay?
Irūrmo ti botella.
Ania ti impatoya?
Irūrmo dayta palanḡca. Ir-ruar-
con.
Ilacom dayta cabayo. Il-lacocon.
Ibusunōngmo daguita sirguelas.
Inbusunōngcon.
Ilūrim ti maleiac. Iluyilcon.

Buy this horse. I have not the
wherewithal to buy it.
Close the door. (In this exam-
ple the means of closing the
“ruangan” or entrance is to
push to the “riquep,” which is a
single part or valve of the
door.)
Go quickly (running) with this.
What are you bringing out from
there?
Bring out a bottle (come out
with).
Of what did they die?
Bring out that chair. I have al-
ready brought it out.
Sell that horse. I have just sold
it.
Distribute those cherries. I have
already distributed them.
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.

Iditoymo dayta.
I刁aymo dayla.
Irabaomo toy a relos iti lamisaan.
Isirocomo.
I̱asidegmo ditoy.

Place that (article) here.
Put it there.
Put this watch on the table.
Put it below.
Bring it near.

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

Apayapay imbulosmo ti cabayo?
Saan a siac ti nan̄kilulos.

Why did you loose the horse?
It was not I who did it.
Asin ti nanğibitin toy a bado?  Who hung up this shirt?
Inbitinco ta nasleb.
Asin ti nanğipacat cadaguksi cabayō?  Who harnessed up the horses?
Dicapay coma incapat.  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."

Ipapansco ti nambag a naquemna.  I attribute it to his good will.
Ipatacaoda quenuona ti relos.  They suspected him of stealing the watch.
Ipanacdo canaac toy a ubing.  They accuse me of being the father of this child.
Ipayeco toy a limos cadaguksi carana.  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.

Ipaquidmo.  Place it towards the edge.
Ipatenqngam pay.  Put it more towards the center.
Ipasulim dayia.  Put it in the corner there.
Ipaqadaganda dayta catre.  Let them put that bed in the south part of the room.
Ipbabayo dayta pagay.  Put the rice down below.
Ipaladyo daguitoy a baca, nqem paqindayaem ti meyxs.  Drive those cattle west, but lead this one east.
Pauqinbabaem dayta nga libro.  Put that book under the other.
Pauqindayaieyo toy catre idiyay meyxs.  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.

Pacanem daguiti cabayo.  Ania ti ipacanxo cadacuada?  Ipacanmo cadacuada ti pagay.  Feed the horses. What shall I give to them? Give them palay (Rice in the husk).
Painmeiyo daguitoy.  Ania nga arac ti painimmo cadacuada?  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.
ILOCO LANGUAGE.

Ipagunganco toy a bato.  I (will) use this stone for a pillow.
Ipagasoc daguiti daculap ti imac.  The palm of my hand (will) serve for a glass.
Ipagisoco daguiti a bato.  I use stones for weights.
Inpasagaysayda daguiti ramayda.  They used their fingers for combs.
Inpasuputco ti cal-logongco.  My hat served me as a purse.

I—AN.

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

Iaramidannac ti digo.  Make me some soup.
Igatanğandac ti maysa nga relos.  Buy me a watch.
Isapulanandac ti zapatosco.  Have them look for my shoes.
Isagadannac.  You sweep for me (i.e., in my stead).

Ilutuanna ti amana.  He is cooking for (in place of) his father.
Idaautannac ti sangabuquel a tinapay.  He is asking for a loaf of bread for me.
Iatabesannac iti meysa nga cawar.  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.

Indaiaac ti utangco quen Juan.  I paid my debt to John by sewing.
Iablotco ti utangco quencia.  I will pay my debt by weaving for you.
Italonaunnanto ti utangna cadacuada.  He will pay off his debt to them by working on their farm.
Ibalayanninto ti utongmi cadacayo.  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 “quina” in the proterite.

Pairuormo daytey.  Tell them to take this away.
Pinaiulim daguiti saba?  Did you order the bananas to be brought up?
Paipasaatmo.  Bid them harness up.
Pinaiatcactcon.  I have already given orders to have (the horse) harnessed.
Paipaaguidmo.  Have it put close to the side.
Pinaiatbabagatanco.  I bade them place it south.
Paiairamidannac iti sepa.  Have them make me some soup.
Paidaitanda ti utangco cadacuada.  They have ordered me to pay my debt by sewing.
Pinaiururac.  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 "maca," 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:

Lemmee, 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; mañgues, 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.
Dengñeg, hearing. Adu ti mangmangñegco. I am hearing many things.
Seddaao, astonishment. Dica masmasdaao. Don't be astonished.
(Here we have a trisyllable syncopated to a dissyllable.)
Sedu, 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.

Leppaseiyo dayta alad. Saanmi a malpas.
Saanda nga matuluy ta masaquit-da.
Cutienda ti burnay. Saanda nga macui.
Daitenna toy a badoc. Dina madait, ta masaquit.

Inalam ti paltoog? Saanco a naalal, ta aoan idiay ni Pedro.
Saanco a nabedbed ti taquiageco, ta pasig a piguis daguiti bed-bed.

Finish that fence. We are not able to do it.
They are not able to continue their work, for they are ill.
Let them move the jar. They are not able to move it.
Have her mend this shirt of mine. She can not do it, because she is sick.
Did you bring the gun? I did not, for Peter was not there.

I could not bandage up my arm, because all the bandages were unfit for use.
ILOCÓ LANGUAGE.

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 dediay a tao. Quitquitae, ngem diac maquita.*

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

*Camacameiyog daguita sangaili.*
*Camacamenminto, ngem dicanto macacmacam 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 mabatom.*
*Inur-urayca quet saanca nga nau-ray.*

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

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.*
*Masacasquit ita.*

I forgot.

He is indisposed.

Do you go to her house often?

*Nalacaca nga mariri.*
*Saanca nga naulac?* 
*Masdaaoc.*
*Ilstayac nalmes idi calman.*

You are easily distracted.

Were you not sea-sick?

I am astonished.

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 "maa."

*Ania ti dina pacatuluyan?* 
*Adin ti nacatayan ni amam?* 
*Ania ti pacabatianna idiay?* 
*Adin ti yan ti sacayam? Narga idi napam a bulan. Casano ti pannacarbanai?* 
*Nalmeza amin? Up-uppat ti nagbiag. Casano ti pannacabiagada?* 

Why could he not finish it?

Where did your father die?

Why does he remain there?

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

Were all (of the crew) drowned?

Four only escaped. How did they (manage to) escape?

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 “eu” the latter particle is dropped; but when it affects verbs in “an” or in “i,” those particles are retained.

Auitenda. Saanda nga maunit. Let them carry it. They are not able to carry it.

Cupinem toy a habito. Saon a macupin daytoy. Fold this dress. I can not fold it.

Patitem ti campana. Saanco a mapatit. Ring the bell. I am not able to ring it.

Punasanda daguiti pinggan. Saanda nga mapunasan. Have them wash the dishes. They cannot do it.

Sagadanna ti silidco. Saanna nga masagadon, ta agpipelay. Order him to sweep my room. He can not sweep, for he is lame.

Sucatanna ti badona. Dina masucatan. Let him change his shirt. He can not change it.

Ipuanalgyo toy a vasay. Saanmi a maipulanj. Take back this hatchet. We are not able to take it back.

Irwarda ti catre. Saanda nga mairvar, ta nailet ti ruanjgan. Let them carry out the bed. They can not take it out, for the door is too narrow.

Iyulogmo ti payongco? Saanco nga nauilog. 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.”

Mabisinan. Saan a maanusan. He is overcome by hunger.

Saan a maanusan. That is insufferable.

Saan yonto a masapulan. You will never find it.

Saan a maaswa tan ti saena. She does not understand a word that he says.

Di maasitgen (from asideg, near). It is impossible to approach it.

Dinto masiioan dayta. He will not be able to lasso it.

Saan a madaoatan dayta. 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.

Ababa. The word nga takes its place when the laws of euphony so demand. Their meaning is the same. They are also used as relatives.

Ababao. Short, whether of dimension or time. Ababa nga aida, a short day.

Abac. Shallow, superficial, whether physical or mental. Ababao ti carayan, the river is shallow.

Abag. 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.


Abug. To drive, beat, spur, incite.

Abusto. Furthermore.

Abut. A hole, pit, excavation, grave.

Abuyo. A wild chicken.

Acab. 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?
A slave.

Much, many.

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.

Active verbal particle. *Agalasonaca.* You smell of onions. *Agattengoed ti donum iti pagba-loan.* In fording the river the water was neck-deep.

To split, crack (as an olla from the heat of the fire).

To think, opine.

To administer medicine. *Mangnages, a physician.

Vermin infesting the ground, whether animals or insects.

Active verbalparticle indicating physical or mental or moral resemblance between two individuals. *Agcarupa daguitoy a dua.* These two are alike in features.

Similar to preceding, indicating resemblance or something in common between three or more individuals. *Agcacasucubwayo nga uppau?* Are you four relations?

Similar to the preceding, the suffix "an" being optional.

Into how many parts?

To do after such and such a manner.

Stairway.

Active verbal particle indicating reciprocity or rivalry. *Aglinnaingda.* They are rivals in beauty. *Agtinnulongda.* They aid each other.

To jump from one side to the other.

Active verbal particle indicating reciprocity, the "n" being inserted after the vowel of the root, and the root being repeated. *Agasinasida* (from *cas*, pity). They have pity on each other.

*Eternal, for ever and ever.*

Note.

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.

*Ngpaabagatan ni amamon?* Has your father gone south yet? *Aina dica agpadengoeg caniac?* What, do you think I can't hear (have no ears)?

Certainly, indeed.

To shave.

Active verbal particle indicating rivalry or reciprocity. *Aginsisiribda.* They are rivals in learning. *Aginsiquitada.* They are looking at each other.

Because. *Sonu a innmay agoipud iti cadques ti tiempo.* He did not come because the weather was bad.

Active verbal particle indicating supply or equipment. *Agtaguipaltoogca?* Are you supplied (equipped) with a gun?
ILOCAN LANGUAGE.

✓ Aguec.

To kiss. *Agcam ti ina ti Padi.* Kiss the Father’s (the priest’s) hand.

✓ Aguin—.

Active verbal particle indicating pretence or the assumption of a character or part. *Aguinpipilaya.* They pretend to be lame.

✓ Aguin-inot.

Ala.

Little by little.

Alad.

To take, receive, bring (for this “yeg” is more commonly used), grab, seize, steal.

Al-alia.

Fence of bamboo, cane, stakes, etc.

Alas.

Phantom (compare aliao, fear).

Aldao.

A word or act indecent, dishonorable, or simply improper, or not looking well.

✓ Aleg.

Day. *Aldao ti casangay,* birthday.

✓ Aliao.

To hurry, either another or oneself.

Alcamin.

Fear, horror, fright, repugnance.

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.

Alingo.

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 burtong.* Smallpox is contagious.

Al-alanagu.

A carpenter.

 ✓ Al-lee.

Beauty.

Al-lid.

Bees-wax.

Al-liao.

To be mistaken.

Alsem.

Bitterness.

Al-wad.

Care, to be careful to do a thing well.

Alumanay.

Suavity, affability in manners and speech; mild or pleasant weather, temperature, etc. *Naalumanay 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).

Amanagan!

Oh!

Amat.

Peace, tranquility, rest.

✓ Ames.

Fear, fright.

✓ Amian.

The north wind. *Amiananag,* the north.

✓ Amin.

All, the whole.

✓ Amin no.

Provided that.

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 cabavo.* 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 “sangã” being used as a prefix, as: sangaputo- lon, a family; sangailian, a town (inhabitants of a town); sangasapatoasem, a pair of shoes. It is also used (optionally) with the suffix “en” to form an exclamation (see ——en).

Son, daughter, child. Plural annac or an-annac.

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.

Immodesty, indecency.

Respiration, to breathe.

Wind. Naangin unay. It is very windy.

Effluvium, with passive particle “en” it means “to smell, use the sense of smell.” Agangengotda.

They emit an odor or scent, generally offensive, as certain animals do.

Effluvium or bad smell from fish.

The rice-harvest.

What (interrogative). Also exclamatory, answering to the Spanish “que cosa” or our interjectionary use “What!”

Why?

A phantom.

Distrust, misgiving.

Unless, if not, answering sometimes to the Spanish “o sino.” Ibusem ti tinapay anno pusaoen. Clear (throw) away the bread, unless the cat will eat it. Agrabagioano anno baienta. Go to work, or if not he will beat you.

Obligation, duty.

An independent particle indicating future time.

To hunt with horses and dogs, or with dogs only.

None, no one, nothing, no: being the negative of adda. Aoan ti aso ili balay itoy? Is there no dog in this house?

To deliver anything.

Strife, wrangling. Agapa, to wrangle (two).

Agapao, the same when there are three or more.

A particle denoting recentness of action or occurrence. Apagillog, a new-laid egg.

Envoy.

Scarcely, hardly, poorly.

To go (see “pan” and “ay”).

Peevishness, anger, surliness.

Why?

To spread out a thing, as cloth, paper, mats, etc.

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, Ilocano-Spanish vocabulario.

To gather the herd, round up.

To squeeze gently.

Lime, chalk.

Fire.

Substantive particle indicating ownership, master-

"Anac.

√Anay.

√Anągao.

√Anęges.

√Anęgin.

√Anęgot.

√Anęri.

Ani.

Ania.

√Ania ti gapuna?

Aninioman.

Annad.

√Anno.

Annong.

Antonanno.

√Anup.

Aoan.

Aoat.

Apa.

√Apag——.

Apal.

√Apaman.

Apam.

√Apas.

√Apayopay?

Apalag.

Apo.

Apon.

Apros.

Aprog.

Apyu.

√Aquín——.
ship, responsibility. *Aquinbalay isu.* He is the master of the house. *Aquinbasol aco.* It is my fault. *Asin ti aquincu'a daytoy a relos?* Who owns this watch? *Aquin* is also used as a passive particle to denote the placing of one thing with reference to another. (See "paquin—
en.")

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**Aquinbular.** Narrow, close.

**Arab.** Pasture.

**Arac.** Liquor made from the nipa palm, "vino," wine or distilled liquor of any kind.

**Aracup.** To embrace.

**Arade.** Plough, to plough (Spanish).

**Aramid.** Work, labor, act.

**Ararao.** Complaint, lament.

**Asasao.** Washing of meat, rice, etc.

**Arem.** Lust, lasciviousness.

**Aricap.** Sense of touch, to touch.

**Aric.** Loathing, repugnance.

**Asignaman.** As if (like Spanish "como si," "como sino").

**Aripapa.** Bashfulness, shame.

**Aritos.** Ear-rings, pendants (Spanish, "sarcillos").

**Asa.** To sharpen.

**Asauna.** Spouse, husband or wife, plural asauna or asauna.

**Asideg.** Proximity, nearness, used with the force of the preposition "near."

**Asi.** Salt.

**Asino.** Who? (Generally abbreviated to asi, sometimes found as asino.)

**Asipay!** Interjection of grief, answering to "Woe is me!" etc.

**Aso.** Dog.

**Aspili.** Pin, to pin.

**Asag.** To be on the point of (doing).

**Asuc.** Smoke.

**Asug.** Complaint, moan, to complain.

**Ata.** Greenness of fruit (that is not yet ripe).

**Atanud.** Godfather, godmother.

**Atap.** Suspicion. Crossbar, wedge.

**Atep.** Covering of roof of house, roof.

**Atiddag.** A long thing, as a rope, pole, etc. To enlarge; used also of lengthening a conversation.

**Atiddag.** Same as above, long.

**Asuaao.** To lose strength, become flat or insipid (as beer, wine, etc.).

**Avey.** The outskirts of a town.

**Avid.** Custom, habit. To draw a thing towards oneself, as pulling down the branch of a tree to get at the fruit. To retire, retreat.

**Auis.** To move, incite, attract one to good or evil.

**Ay.** To come, classed with the irregular verbs, used with active particle *um*——.

**Ay!** Ah!

**Arab.** To call, to knock at the door.

**Ayam.** Pleasure, diversion.

**Ayoon.** Care, vigilance, to watch.

**Ayot.** Love, affection, pleasure, gratification, to love.

**Ay-ayo.** Amiability, affection.
B.

**Baac.**  Stale, musty, rancid.
**Baba.**  Down, below.
**Babaga.**  Advice, counsel, reproof.
**Babari.**  Repentance.
**Babay.**  Woman, female.
**Babuy.**  Pig (whether male or female); *babuy a tao*, a dirty, indecent fellow.
**Baca.**  Name for domestic cattle (male or female; Spanish *vacas*).
**Bacal.**  Battle, fight, combat, whether of two or more.
**Bacanang.**  Nobility, eminence (either because of birth or of wealth).
**Badang.**  Aid, succor, help; working-bolo.
**Bado.**  Shirt, anciently applied to clothing, which use still survives in the Igorot *facho* ("f" for "b," "ch" for "d").
**Baga.**  To say.
**Bagas.**  Rice that is husked and ready for use as food.
**Bagui.**  Part, portion, set task (Spanish "tarea"). The body, whether of man or of other animals.
**Baguis.**  Tripe, belly, intestines, also the wick of a candle. From this word comes *cabaguis* (brother or sister from the same mother.)
**Bain.**  Shame.
**Balangat.**  Crown, garland.
**Balasang.**  Maiden, unmarried woman. Plural *bab-balasang*.
**Balatong.**  A tiny bean (same as the Spanish "mongos").
**Balyat.**  House. *Aghalay*, to thicken, coagulate (as milk).
**Balicas.**  Pronunciation.
**Balit.**  Power, ability, to be able.
**Balinsuc.**  To stand on the head.
**Baliquid.**  To turn, to reverse, get on the other side.
**Balitoc.**  Gold.
**Balit.**  Change, mutation.
**Balitligui.**  Triumph.
**Balo.**  Widow.
**Balon.**  Convoy, supplies for a journey, food, money, arms, etc.
**Balunet.**  Cross-bar of door or window.
**Banag.**  Effect, result.
**Banca.**  A card game; *agbanca*, to play "banca."
**Bang.**  Bench (from the Spanish).
**Bangat.**  Earthen jar for cooking.
**Bangir.**  Side, also the leaf of a book.
**Bangon.**  To get up (as from a recumbent position).
**Banias.**  Lizard, the iguana.
**Banilt.**  Fish-hook.
**Banlug.**  Weariness, exhaustion.
**Banlay.**  Mountain; care, vigilance, guard.
**Ba-o.**  Mouse.
**Baon.**  One who is sent, messenger; *manbbaon*, a servant.
**Bagued.**  Strength, firmness (of inanimate things).
**Bagues.**  Monkey, the macaco.
**Baquet.**  Old woman; plural, *bab-baquet*.
**Baquir.**  Jungle, thicket, "bosque."
**Bararo.**  Blue-eyed.

Bareng no. If, perchance (Spanish, "a ver si," "por si").

Barabar. Upside down.

Barigues. Girth, band, fillet, girdle.

Baro. Youth, unmarried man; plural, bab-baro.

Barucong. The breast.

Basa. To read (accented on the penult); wetness, to be wet, to wet (accent on the ultimate).

Baso. Glass, tumbler (from the Spanish).

Basol. Fault, sin, error, lack.

Bassit. Little, short of stature, few. Used also to form diminutives, as: ti anoyo a bassit, your little dog, pup, poodle.

Batad. Clear, frank, without duplicity.

Batalan. Call-bell, knocker of door.

Bateng. Hunting-net.

Bati. To leave (passive), as: ibati, to leave something; mbati, to leave something through forgetfulness. To remain (active), as: agbati, to remain on purpose; mabati, to remain without intending. (Note that "ma" is used both actively and passively.)

Bato. Stone, rock.

Batog. Rank, file, line.

Bouang. Garlic.

Bout. Whip, lash, stroke of whip.

Baya-a. To abandon an enterprise.

Bayad. Payment.

Bayo. To hull rice.

Bayog. Tardiness.

Bayyabas. Guavas.

Bedbed. Bandage.


Bel-len. To throw away a worthless thing; derivatives: ibel-len, to cast a portion of the cargo into the sea; aquiblen, to relieve oneself, to have the diarrhea; paquiblen, a latrine.

Bellac. To split a tree lengthwise.


Beunat. To stretch anything.

Beunec. Fresh-water mussels.

Bessag. To lose color, turn pale.

Bibig. Lips, whether of a person or an animal.

Bidan. Apron, tapis or cloth worn over the skirt by Filipinos.

Bigbig. To examine attentively, to recognize; Mabigbigco ni Antonio. I recognize Antonio.

Biig. All in the sense of segregation from other things, as: big a bigas, all rice; big a ub-ubbing, they are all children.

Biing. Awakening, to awaken.

Biit. Soon, shortly.

Bilag. To place something in the sun for the purpose of drying.

Bilan. To account, recount, sum up.

Bilango. Constable.
Bilin. Command, order, precept, instructions.
Bilis. Sardines.
Bin-ig. Pure, unmixed (see biig).
Binting. Two reals, value being twenty centavos (old style), or twenty-five (Conant or new style).
Bircug. Vagabond.
Biruc. To seek (see sapul).
Birri. To split, burst open (as wood or other material).
Bisa. Hunger, to be hungry.
Bisucol. Round snail found in lakes and ponds.
Bitay. To hang a person or animal; pagbiayan, gallows.
Bitin. To hang oneself by the hands or feet from some elevated object, as a trapeze-bar or rings.
Billa. Speech, address,oration.
Bituen. Star; bituen a nagdulao, a comet; umalis a bituen, a meteor.
Boio. Cane, bamboo; caboloan, a canebrake.
Boiong. Leaf of tree, plant, book.
Booc. Hair of a person.
Boong. To split, break, fracture (as a dish, etc.).
Brisca. A game of cards (Spanish).
Bubon. A well, a little hole by the bank of a stream, made to obtain filtered water.
Bubus. To consume, use up, exhaust.
Bucacao. A plant with stem resembling that of maize, and head like that of rice, probably millet (Spanish “miyo,” Tagalog “bugaga”).
Buclao. Gluttony.
Bucis. Same as the preceding.
Bucot. Back of a person or animal, back of a book.
Bugagao. A person with blue eyes, an albino, one with red hair on head and body.
Bugbugtong. 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.
Bug-go. Cleanliness, to clean, wash.
Buis. Tribute, tax.
Bula. Boar for breeding (Spanish “verraco”).
Bulan. Moon, month.
Builing. Twisted, deformed.
Buig. Cluster of bananas. A load carried between two persons.
Bulon. Prodigality, profusion.
Bulos. To release or free a person or animal that has been confined or tied.
Bunag. To -cart, transport from one place to another.
Buneng. Bolo, machete.
Bunga. Fruit.
Buniag. 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 discomteenanced by the Roman Catholic Church.
Bunubun. To sow seed, to plant.
Buquel. 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.

**Buras.**
Harvest of anything but that which has a grain-bearing head (as rice, etc.). See ani.

**Burec.**
To boil (water, or anything cooking).

**Burnas.**
Sucking-pig.

**Burnay.**
A jar. *Maysa* burnay, an empty jar; *sangaburnay*, a jar that is filled with anything.

**Burro.**
A game of cards.

**Burtong.**
Smallpox.

**Bussug.**
Satiety, to eat to repletion.

**Butaca.**
Arm-chair, easy-chair.

**Buteng.**
Fear.

**Butoy.**
Calf of the leg.

**Buya.**
To see, to regard or view that which causes pleasure and gratification.

**Buyoc.**
Fetid smell arising from rotting or putrefaction.

C.

**Ca.**
Same as *cas* (a syncopation), defined by Carro as an adverb of likeness. The meaning is rather "is like," sometimes "as if." *Iti bulsec cas iti matmaturg* The blind are like those who sleep. *Caac di uma*̧y ditoy. As if I should not come here. Personal pronoun of the second person nominative singular, used as a suffix. *Naimbaga nga tao.* You are a good man. Particle used as a prefix in forming abstract nouns, as: *adu* (many), *caadu* (multitude); *ñgato* (high), *cangato* (height); *daczuel* (great), *cadaczuel* (greatness), etc. Particle used as a prefix with nouns or verbal roots to indicate recentness, as: *tilog* (egg), *catilog* (a new-laid egg); *luto* (to cook), *caluulu* (just cooked). Particle used as a prefix to denote companionship, as: *adal* (to study), *caadalco* (he is my school-mate).

**Ca— an.**
Particles used to express the true superlative, answering to the Spanish "lo mas," as: *casutil- tan*, most difficult. Used to indicate a place where there is an abundance of the thing denoted by the root, as: *darat* (sand), *cadaratan* (a sand-pit); *cayo* (tree), *cacayoan* (a forest). Passive verbal particles, for whose use see the grammar. Preterite in some cases *na—an*, sometimes *quina— an*. *Ipamagam ti bado.* *Ipamagac, ñgem* dinto camagaan. Lay the shirt out to dry. I will do so, but it will not dry. *Pitpito cami causaloannacam.* We are only seven, increase our number to eight. *Up-uppatdo, dret quinasiamac.* There were only four, and I increased their number to nine.

**Caano.**
Particle used with verbs, meaning "when" of time past.

**Caaroba.**
Neighbor.

**Caasi.**
Mercy, pity, compassion.
Cababalín. Custom, habit.
Cabaguís. Brother (from baguis, womb).
Cabao. Weakness (term applied to tobacco, spices, perfumes, etc.)
Cabayo. Horse (from the Spanish).
Cabil. To maltreat.
Cabilao. Salute, greeting, congratulation.
Cabát. Brother, sister.
Cabúxisor. He who is evilly disposed towards another, desires to injure him.
Caca. Elder brother.
Cacaísuna. It is the only one, the last there is, there is no more than this.
Cada. An untranslatable conjunction (meaning “and”), used where a number of individuals are enumerated before all save the first and last of the group. Isuda, cada Pedro, cada Maria, cada Pablo, quen Diego. She (see the grammar for the explanation of the use of a plural instead of a singular), Peter, Mary, Paul, and Diego.
Cadacami. To, for, in, with, by us (exclusive of the person or persons addressed).
Cadacayo. To, for, etc., you (plural).
Cadacuata. To, for, etc., them.
Cadagnúaíay. To, for, etc., those (Spanish “aquellos”).
Cadagnuaí. To, for, etc., those (Spanish “esos”).
Cadagnuí. “The” plural (to, for, etc.); also used for oblique case of “those” (see cadagnuíay).
Cadagnuítoy. To, for, etc., these.
Cadaguyán. Custom, habit.
Cadá. To, for, etc., us (thee and me, dual form).
Cadátao. To, for, etc., one (indefinite).
Cadatayo. To, for, etc., us (us and thee).
Cádi. Perhaps, perchance; also used as a supplicative after imperatives, like our “pray” or “please.”
Cadpay ta. Thanks (Spanish “gracias que”).
Ca—en. Passive particles giving the idea of adding to or subtracting from, doing more or less. Cadem ti canen. Increase (the supply of) food. Cadempenda ti agapatit. Let them ring for a little while. The preterite is quina—. Quiyabayag-ad ti nagapatit. They rang for a long while.
Cagat. To bite, take a bite.
Cailaí. What a pity!
Cailian. A neighbor, fellow-townsman; also the common people, the “vulgus.”
Cajel. The blood orange (Spanish).
Calap. Fishing, to fish with net, hook, etc.
Calapao. Hut, a poor, wretched house, especially one in the fields (sementera).
Calapati. House-pigeon.
Calatio. Five cuartos, one-fourth of a real, equal to two and a half centavos (old style).
Calding. Goat.
Cali. Hole in the earth, to dig.
Calicagum. Desire.
Cal-logong. Hat of any material or form.
Calman. Yesterday (used with idi, idi calman).
Caloncon. To clear away (as dishes from the table).
ILOCO LANGUAGE.

Celson.  Pantaloons (from the Spanish).
Calub.  Lid of anything, slab on a grave.
Caluiga.  Prohibition.
Camacam.  To catch up to and join a person or animal going before, to attain, to arrive in time (as to mass, the theatre, etc.).
Comat.  To pursue, to follow, succeed (as one shower succeeding another).
—cami.  We, exclusive of the person or persons spoken to.
Comote.  Yam, sweet potato.
Compit.  To wander from the point, to intrude into a conversation that does not concern one.
Con.  Syncopeation of "cano" ("they say"). *Adda can ni Apo Obispo.* They say that it is the Lord Bishop. Syncopeation of *canen* (food).
Conauan.  The right hand, the right.
Conen.  Food.
Coniac.  To, for, me.
Coniada.  To, for, them.
Coniana.  To, for, him.
Conica——.  A particle used formerly in the composition of numerals (now obsolete), Method of use given in the grammar. Example: *Canicatlo queit talo,* twenty-three.
Conicas.  Infraction of the law, contrariety, opposition.
Canta.  Sacred music (from the Spanish).
Capas.  Tree-cotton, used also for ordinary cotton.
Capet.  To grasp or seize something to keep from falling.
Capuy.  Weakness, debility (whether physical or spiritual).
Carabucub.  Larynx, the "Adam's apple."
Caradcod.  Lightness, agility in movement, good health; *na-caradcod,* well, in good health.
Caramba.  A large water jar or olla.
Cararag.  Prayer to God or to the saints.
Cararua.  The soul. Anciently it was *carma.*
Carayan.  River.
Cari.  Vow, promise.
Caro.  Excessive (demasiado). *Nacaro ti saquitna, ti pudotna,* etc. He is very ill. He has a high fever, etc.
Cartib.  Scissors.
Carting.  Lightness, readiness.
Cas.  Adverb of likeness, how, as: *Cas calman pa laeng ti ipapatay ni Antonio.* It seems as if it were only yesterday that Antonio died.
Casaba.  Sermon, preaching.
Casano.  Particle of interrogation, answering generally to "que tal," how, etc. Used also in inquiries as to dimensions. *Casano ti talon ni Pedro?* How large is Peter's farm?
Cas casta met.  So as (*asi como, asi tambien*).
Casar.  To marry (Spanish).
Casinsin.  Cousin ("primo carnal").
Caspagarigan.  For example (from *orig,* likeness, comparison).
Casta.  So.
Casta met.  So also, in the same way.
Casta nga agpayso.  In effect ("asi es efectivamente").
Casta unay. Used in combination with ti—ta. As—so. (Spanish “tan—que”).
Castila. Spanish, Spanish.
Casucub. Relation, plural cacasicub (from súcub, parentsco).
Catalac. Protector, advocate.
Catam. A carpenter’s brush; quinatam, shavings (that which is brushed up by the catam).
Cataaoa. Laughter; nanacataaoa, mirth-provoking.
Catay. Saliva, the slime that a serpent casts about its prey.
Catiguid. The left hand, the left.
Catré. Cot, a small bed (Spanish).
Caúar. A chain or bond, whether of iron, wood, rattan, or other material.
Cauayan. Cane, bamboo (used generally of the latter).
Caues. Garment, dress, clothing.
Cautian. Rooster.
Cayat. To wish (passive verb). Carro says that this verb answers rather to “querer” (the act of the will) than to “desear” (the impulse of the heart or of the emotions).
Cayo. Wood of any description, even used of the stem of lettuce and other plants, tree. Personal pronoun (suffix), second person plural, nominative. Naladingitéayo. You appear to be sad.
Chocolate. Chocolate.
Cigarillos. Cigarettes.
—co. My (suffix), abbreviated to —c after a vowel, and after —an or —en (the “n” being also syncopated).
Cochero. Driver (Spanish).
Cocinero. Cook (Spanish).
Cocina. Kitchen (Spanish).
Colot. Curly or woolly-haired (as negritos, for instance).
Coma. An independent particle used to indicate the subjunctive, used either alone or in conjunction with other words; also potential in character. Agsuralac coma, ngem masadutac. I should be writing, but I feel lazy. No coma no saan a pilay. If he had not been lame.
Cona. To say (irregular verb), used where the words are actually quoted. Cona ni Jesucristo iti evangelio. — Says Jesus Christ in the gospel. —. Its preterite is quinona. Unayacio, quinona ti ubing. “I will come,” said the boy.
Confesar. Confession (from the Spanish).
Corod. Mouse-trap.
Corredor. Corridor (Spanish).
Coton. Ant (“hormiga”).
Cot-tong. Leanness.
Cua—. Particle indicating proprietorship or possession. From this are formed the possessive pronouns: cuar, cuam, cuana, cuatay, cuami, cuita, cuayo, cuada; mine, thine, his, hers, etc. Used also with aquin— (which see).
Cub-ho. Hunchback (also cobbo or quebbo).
Cubierito. Dish (Spanish).
Cucharas. Spoon (Spanish).
Cuchillo. Knife (Spanish; see imuco).
Cucu. Nails of person or animal (also coko).
Cucuca. Estate, property, effects (a reduplication of cuca, which see).
Cuddo. A game played with pebbles, similar to jackstones.
Cuddut. To pinch with the ends of the fingers, a pinch, a small quantity.
Cudil. Skin of a person, pelt of an animal, outside skin of cane or bamboo.
Cudrep. Dimness or opacity of light, whether natural or artificial; obscurity of meaning in language, thought, composition, etc.
Culintipay. Shells such as are used for windows.
Culisip. Tube for drinking (straw), stem of pipe, etc. (Also culisep).
Cupin. To double or fold (as cloth, paper, etc.). Also copin. 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.
Cuppit. Flat-nosed.
Curad. Ring-worm, tetter.
Curang. To lack, be short.
Curarapnit. Small hat, the house-hat.
Curibut. A long, broad basket.
Curicur. To wash or clean out the ears.
Curita. The cuttle-fish.
Cuscus. To scrape, rasp, file.
Cuspag. Pride, haughtiness.
Cusucos. The sinking or giving away from its weight or other cause of a house, post, rubble work, etc.
Cuti. To move, either transitive or intransitive.
Cuto. Head-louse.
Cuyog. To accompany.

D.

—da. Personal pronoun, suffix of the third person plural, nominative or genitive. Natacrotida. They are cowards. Calcalienda deydiay a cayo. They are digging up that wood.
Daan. Old (of things). To wait, expect some person.
Dacami. We (exclusive of the person addressed).
Dacaye. You (plural).
Dacquel. Great, grand. Dacquel a balay. A large house. Used in the plural for parents, elders, and for more remote relationships as grandparents, etc. Daguiti dadacquelco. My parents.
Daculap. The palm of the hand.
Dadael. To cast away or lose a thing, to mangle, break, squander, waste.
Dadanng. To heat something at the fire a little, to warm oneself.
Dage. Grace, majesty, beauty, gorgeousness.
Dael. Scarcely. Dael to mawita deydiay a bitwen. One
can hardly see that star. Also with sense of gratulation for happy contingency, Dael sa pay no odda gumataŋ, ta madadelen. It was a good thing that it was bought, for it was on the point of spoiling.

**Dagas.**
To hasten, hurry, be quick.

**Dagdog.**
To hurry.

**Dagsen.**
Weight, gravity. either physical or moral. *Na-dagsen a cayo*. Heavy wood. *Basol a nadsensen*. A grievous offence.

**Daguidiy.**
Nominative and genitive plural of dediy. 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 daguidiy (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, hostclry, inn.

**Dait.**
To sew.

**Dalan.**
Road.

**Dolayap.**
Lemon.

**Dal-bayan.**
Wave of the sea, or of a lake.

**Dalupó.**
Pile, heap (“mouton desordenado”), as of hay, linen, wood, etc.

**Dalus.**
Cleanliness, both in physical and moral sense.

**Damag.**
News, rumor.

**Do man!**
Stop! Hold! Refrain!

**Damií.**
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. *Damoná ti agurat*. He has begun to write.

**Danag.**
Disquietude, perturbation.

**Dandani.**
In a day or so.

**Danes.**
Disdain, insult, persecution; to despise, to try to injure.

**Danγan.**
Distance from the thumb (extended) to the tip of the little finger.

**Danγer.**
Mirthful, jesting, gracious, proud, haughty.

**Daní.**
Near in time (same as adani).

**Danía.**
Secular song (see *canta*).

**Danüug.**
Blow with the clenched fist.

**Danum.**
Water.

**Danum.**
To reach, arrive.

**Daoel.**
Cruelty, barbarity, atrocity.

**Dapan.**
Sole of the feet.

**Dapo.**
Ashes.

**Daques.**
Bad (physically or morally). Daques a palangca, 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.
ILOCÓ LANGUAGE.

Datu. To place oneself with the mouth up. We (thou and I).
Datuag. To give a reason, render account.
Dato. Nominative and genitive of the impersonal pronoun “one” (answering to the French "on" or the German "man").
Datar. To place anything (food, etc.) on the table, or on the floor, to share anything, to issue rations.
Datay. We and thou.
Datón. Offering, oblation, sacrifice.
Daya. Feast, party, wedding reception (accent on the ultima t); the east (accent on the penult).
Dayao. Honor.
Daydi. That, of that ("aquello").
Daytoy. This, of this.
Dedon. That; of, in, etc., that ("aquello").
Degdeg. To add, augment, increase.
Del-lao. Novelty, news, notice.
Denden. To join one thing to another, to approach, to cause to approach.
Denéngeg. To hear, the sense of hearing.
Denna. Nearness, proximity (compare odani, dani).
Deppa. A fathom, arm-stretch, "brsza" (used with sanغا, sanγadeppa).
Deppel. Signature, impression, mark, engraving; to imprint, seal, stamp with a seal.
Dessaar. Floor of a house, etc. Idessaar, to place a thing on the floor.
Deyta. That, of that ("eso").
Di. That, of that ("aquello"); not (used as a prefix, see the grammar for its idiomatic uses). Dica agtaaco. Thou shalt not steal. Diac cayat. I do not wish.
Digo. Broth, bouillon; also used for the water in which something has been cooked.
Digus. To bathe.
Dita. Tongue of an animal, clapper of a bell, arrow-point, plough-share.
Di la mamin-an. Lest.
Dingoro. To raise or fatten pigs or other animals.
Dios. God (Spanish).
Diram-us. To wash the face.
Disaag. To slight.
Dita. There ("ahi").
Ditoy. Here.
Due. Two.
Duadua. To doubt.
Duapolo. Twenty.
Ducut. Angrish, disquietude, affliction, sadness.
Dulim. To guard, keep.
Dumalaga. A young hen that has not yet begun to lay.
Dungingo. Affection, esteem.
Dunýsta. To doze, to sleep out of the regular time.
Dunýlar. Hurt, lesion, wound (applied even to vegetable life): sometimes danar.
Durón. To push, impel.
Dusia. To chastise, punish, impose penance.
But, notwithstanding, than (contraction of ngum). In comparative phrases it has the force of "than." Cayatda, em ———. They wish to, but ———. Naimimbag daytoy em dediay. This is better than that.

**Affability.**

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. Maturop. He is sleeping. Maturopgenen. 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 aswec? Will not the ants eat this sugar? Bortongennuaca. I feel as if I were going to have the smallpox. Sangapuluenda. They made them up to an even ten. Bobadoen 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 eyo. Ramramayec ti aqcali. I am digging with my fingers. Tacrotem ti asec? Do you think my dog is cowardly? Sapuleyto ti cabayona? Are you hunting his horse? Used also in exclamations of surprise (with or without the particle "an" preceding). Naimimbagen!

**Clothes-brush, broom (Spanish).**

**Scribe, secretary, clerk (Spanish).**

**To wish, desire (Spanish "desear").**

**The itch.**

**Purpose, end, intent.**

**Activity.**

**Slice.**

**To slide, slip, backslide.**

**To tie, fasten, bind.**

**Copper.**

**Hurry, speed. Guinaganatan a aramid. A thing done hurriedly.**

**Dryness of leaves, plants, trees, etc.**

**To reach something that is on high or distant, to attain with the understanding, to gain an office or position, to be equal to. Dicay mgaaoat dayta. I am not sufficient for that.**

**Respect, reverence (also gaogaoay).**

**Cause, origin, point of arrival or of departure, by. Iti Dios aoan gapona. God has not a beginning. Iti daques ti gapona sangit an ti tong-palna. He who starts badly will end in weep-**
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garacgac</td>
<td>A laugh, laughter.</td>
</tr>
<tr>
<td>Gorami</td>
<td>Straw of rice, millet, etc.</td>
</tr>
<tr>
<td>Garao</td>
<td>Disquietude, restlessness.</td>
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<tr>
<td>Gargaret</td>
<td>Household effects (furniture or utensils), tools of carpenter, mechanic, etc.</td>
</tr>
<tr>
<td>Garogad</td>
<td>File, rasp.</td>
</tr>
<tr>
<td>Gasang̣</td>
<td>Sharp (in taste, as mustard, pepper, etc.).</td>
</tr>
<tr>
<td>Gatas</td>
<td>Milk.</td>
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<tr>
<td>Gatel</td>
<td>Itching on the body or head.</td>
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<tr>
<td>Gatud</td>
<td>To strip the leaf of tobacco or buyo.</td>
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<tr>
<td>Gaud</td>
<td>Oar. <em>Aggaud</em>, to row; <em>manggaud</em>, an oarsman.</td>
</tr>
<tr>
<td>Gaued</td>
<td>The leaf of the <em>buyo</em>.</td>
</tr>
<tr>
<td>Gayad</td>
<td>Length, a long thing (like a trailing skirt, the projecting eaves of a house, etc.).</td>
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<tr>
<td>Gayam1</td>
<td>An exclamation of admiration or approbation.</td>
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<tr>
<td>Gayang̣</td>
<td>Lance, spear.</td>
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<tr>
<td>Gawayem</td>
<td>Friend.</td>
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<tr>
<td>Ginebra</td>
<td>Ginger (Spanish).</td>
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<tr>
<td>Goṇgona</td>
<td>Profit, deserving. Used as an expression of mockery for one who has received his just deserts, suffered punishment or loss. Thunder; <em>Aggorrood</em>, to thunder.</td>
</tr>
<tr>
<td>Gorrood</td>
<td>Palpitation.</td>
</tr>
<tr>
<td>Gotoctoic</td>
<td>Battle, fight, combat.</td>
</tr>
<tr>
<td>Gubat</td>
<td>Division, making two of one.</td>
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<tr>
<td>Guddwa</td>
<td>Sign, notch, mark, etc.</td>
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<tr>
<td>Guerguer</td>
<td>Scissors. <em>Guetteleng</em>, to cut with scissors.</td>
</tr>
<tr>
<td>Gugeteng̣</td>
<td>Soap-tree bark.</td>
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<tr>
<td>Guiguir</td>
<td>Fear, suspicion, apprehension.</td>
</tr>
<tr>
<td>Guil-ayob</td>
<td>Flame, flash, bursting forth of fire.</td>
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<tr>
<td>Guiling̣</td>
<td>To grind. <em>Guilingan</em>, a mill.</td>
</tr>
<tr>
<td>Guin-aua</td>
<td>Rest, refreshment.</td>
</tr>
<tr>
<td>Guinguine</td>
<td>Earthquake.</td>
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<tr>
<td>Gulgul</td>
<td>To wash the head with <em>gugu</em> or soap-tree bark.</td>
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<tr>
<td>Gupit</td>
<td>Treasures, wealth.</td>
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<tr>
<td>Gura</td>
<td>Hate, anger.</td>
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<tr>
<td>Gurigor</td>
<td>Fever.</td>
</tr>
<tr>
<td>Gusugos</td>
<td>To flourish, as brush in lathering, pen in writing, handling brush in painting, rag in cleaning, etc.</td>
</tr>
</tbody>
</table>

I.

Prepositional particle, indicating from where a person comes (as his home). *Ibacotan*: 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 “it.” *Iditoyme dayta*. Place that (article) here. *Aaon ti igatangco*. I have nothing wherewith to buy it. *Ama ti isangpet-mo ditoy?* What are you bringing here? When a verb in “i” takes an active particle the “i” is not dropped. *Apayapay inbulesmo ti cabayo? Saao a siac ti nanghitulos.* 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—an. Passive verbal particles, for whose uses see the grammar. Ibalayaminto ti utanɡmi cadacayo. We will pay you by raising your house. Isagadannac. Do the sweeping for me (in my place).

Ibbat. To loose.

Ibit. Crying of a child.

Ibos. Used up, exhausted (as flour, sugar, hay, etc.).

Icamen. Native mat.

Ican. Fish.

Icao. Pendant, ear-ring.

Iccan. To give. Iccannac iti limos. Give me some alms. To put, place. Iccam dayta bangga iti bassit a asin. Put a little salt in that pot.

Icgan. Yolk of an egg.

Icgis. To cry, call, a cry heard from afar.

Ida. They. Saanda nga gayyem ida. They are not their friends.

Idi. Then, when. An adverb of time, used as an auxiliary, referring to time past. Adu ti piracco idi. At that time I had much money.

Idiay. For, to, that (aqueil, dative of the demonstrative); there (alla, adverb); used as a preposition with reference to places ordinarily frequented or occupied by its object. Adin ti yan ti Pada? Idiay ti simbaan. Where is the Father (priest)? He is in the church.

Idi calman. Yesterday.

Iggen. The fist. Aguggen, to strike with the fist.

Igop. To take a sup, drink, draught.

Igud. Border, edge, coast, line of the horizon, border of cloth, etc. As a preposition it may mean “along,” “on the edge of,” etc.

Ihalapay! What a pity!

Il. Town.

Iluel. The desire to see.

Ilot. To squeeze.

Ima. Hand (human), paw of animal, sleeve of a garment.

Imsig. Neatness, cleanliness.

Imaim. Shame, bashfulness.

Imas. Pleasant, sweet, appetizing. *Imasen, to taste.

Imaten. Foresight, providence. Imatenannatay ni Apo Dios. God cares for us all.

Imbag. Goodness, physical or moral.

Imis. Prudery, fastidiousness, effeminacy, loppery.

Im—imm. Preterite of the active verbal particle "—um—." DimmACPual daguiti pusam. Your cats have grown quite large. Simmanɡpet ni amamon? Has your father arrived yet?

Imnax. Beauty, gracefulness of person.

Imnco. Knife (see cuchillo).

Imr. Niggardliness, sordidness, meanness.

In—. Preterite of the passive verbal particle "i." Placed before the root, if that begin with any consonant but "i" or "r." In such cases "i" or "ir" are used respectively. If the root begin with a
vowel then "ii" or "iy" is used. Inbunongcon.
I have already made distribution. Ir-rercon.
I have just removed it. Illacocon. I have al-
ready sold it. Iyulugdan. They have shut them
now. Preterite of the passive verbal particle
"——en," initial or inserted. Inaramidcon. I
have finished it now. Pinarutmi aminen. We
have already gathered everything. Particle in-
serted in nouns giving force of an adv. of
time (distributive). Binigat, every morning;
inoran-horas, every hour; dinomingo, weekly,
now every week.

Preterite of the active verbal particle "——an."
Quinauesandia ti ubing? Have they dressed
the child? (From cases, clothing, the "e" being
converted into "qu" before the "i"). Preterite
of the formula cause of the active verbal
particle "——un——.
Aina ti saanyo timuga-
oan? Why did you not sit for a while?

Ina.
Inana.
Inanama.
Iuanggay.
Inapuy.
Inaudi.
Inauna.
Inayad.
Indayon.
Inigat.
Inigel.
Iniggat.
Inuguet.
Inugpis.
Init.
Inmac.
Inmem.
Inot.
Intaar.
Integ.
Inton-anno.
Intono.
Intuud.
Intum.
Ipa——

Mother. Plural inna, in-inna.
Rest, quiet, repose.
Confidence, hope.
A guest.
Boiled rice ("moriscoa," Spanish).
Last or youngest brother.
First or oldest brother.
Slow, little by little.
Cradle fashioned after manner of a hammock.
A little stick, a tooth-pick.
Valor, high spirit; also strength in wine, spirits,
etc.
End, finis, termination; also meaning "hasta,"
until, whilst, etc. Iniggat malem, until the even-
ing.
Adverb used with adjectives to express the super-
lative degree, answering to the Spanish "——is-
simo." Inuguet dalas, sam-it, tepele, etc. Very.
(most, exceedingly) clean, sweet, chaste, etc.
Delicacy, fineness.
The sun.
I am going (see "en").
Six. Innem a pol-lo, sixty.
Little by little.
The dregs of a liquid. Aquintaer, to settle
(liquids).
Residence, domicile.
When (in the future; see "auxiliaries" in the
grammar).
When, particle of the future (see above). Intono
malem, in the evening; intono rabiya, at night.
Inquiry, question, investigation.
To warm oneself at the fire.
A drink. Aquinnum, to drink (intransitive); umi-
num, to drink (transitive).
Passive verbal particle, for whose uses see the
grammar. Ipaayco tey a limos cadaguili cara-
rua. I apply these alms for the benefit of souls.
Ipaunzango tey a bono. I used this stone for
a pillow. Ania ti ipacanco cadacuado? Ipacona-
mo cadacuad ti pagay. What shall I give them? Feed them palay (rice unhusked). Ipa-bagatanda deyta catre. Let them place that bed on the south side (of the room).

Ipag. Sister-in-law.
Ipes. Cockroach.
Ipus. Tail of an animal.
Iren. Wrinkles on the face or person of human beings or other animals.
Irent. Tension, to stretch (as a string or cord).
Ilang. To calculate, reckon.
Ilib. Urine.
Isem. Smile. Umisem, to smile.
Is-is. Breakage, fracture.
Isal. Defence, salvation, vindication, seizure of chattels.
Istay. To be on the point of doing.
Isu. He, she. Plural isu, they. It is good, sufficient, ("basta ya"). Isu met laeng. It is all right.
It is all the same.
Ita. Now. Ita pay laeng, right now; ita unay, just now, at this very moment.
Itatta. Just now, instantly.
Itay. In a little while ("hace un poco"). Itay bigat, etc.; this morning, etc.
Ited. To give (irregular passive verb). Aoan ti itedco quence. I have nothing to give you. Mangetedmo. Do you give.
Iti. The, nominative and oblique (to, for, in, etc.) of the common article, singular. Iti daydi, iti deyta, iti dediay, (iti) deytoy. Oblique forms of the demonstratives. Iti mayta —— iti may-
Ilog. The one —— the other.
Iloy. Egg.

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ILOCO LANGUAGE.

Ladao. Lateness, tardiness.
Ladonit. Sadness.
Laeng. Only, self, always, provided ("siempre"), just, now, already ("ya"). *Sica laeng ti immay?*
Are you the only one who has come? *Siac met laeng. I myself. Maturog ca laeng.* Sleep on, now. Contract form, "la."

Lag-an. Lightness, frivolity, a thing easy to do.
Lagda. Firmness, strength (both of inanimate things, and metaphorically of the soul, will, spirit, etc.)

Laguip. Memory, remembrance.
Laing. Elegance, beauty.
Lalaem. Entrails, the parts within the body; used metaphorically as in our idiomatic expressions "bowels of compassion," "his bowels yearned," etc.

Lalaqui. Man, male.
Lalat. Leather, pelt.
Lalo. Excess ("demasiado").
Lam-ec. Coldness of the weather or of the wind.
Lamesan. Table.
Lamis. Cold (substantive).
Lamoc. Mosquito.
Lampong. Wild animal. Savages of the mountain regions.
Men who live by rapine. Long-haired people ("la cabellera o pelo muy largo").

Lana. Oil.
Lanad. Inscription. *Ilanad,* to inscribe or write.
Landoc. Iron.
Lang-es. Fishy odor, the natural smell of fish.

Langsi. Vile odor as of stale fish, spoiled meat, ulcers, etc.

Langte. Verdure of plants.
Lanot. Twining plant, used for binding.
Lansa. Nail or pin of iron, bone, or wood.
Laoc. To mix ("mescla").
Laon. Content, space, capacity, room. *Dina malaon amin.* There is not room for all.

Lapayag. The ear.
Lap-it. Flexibility, the property of bending easily, like that of rattan, steel springs, etc. Frailty or weakness in the individual.

Lasag. Meat, flesh.
Las. Dandruff.
Lasin. Separation, parting.
Lasona. Onion.
Lava. Breadth, spaciousness.
Laud. The west.
Laya. Ginger.
Layas. Sterility in animals. Sometimes used of sterility in women, but the more correct word is "impes."

Layat. To menace, to use a threatening gesture.
Laylay. To wither, dry up (as a leaf or plant).
Leccas. Temperature or heat of things cooked, seasoning (ancient). *Naimbag ti leccasa.* It is well served (that is, of right heat and properly seasoned).
Leddaang. Affliction, melancholy.
Lemmeng. Concealment, hiding. Aglemmeneng, to hide oneself; ilemmeng, to hide something.
Lemmes. Suffocation.
Lenjenges. The nape of the neck.
Lennecc. Occultation, sinking of anything out of sight, setting of the sun. Lamnec ti init. The sun is setting. (Here the verbal "um" has caused the suppression of the letters "en.")
Leppa. Digestion.
Leppas. Conclusion, termination, end.
Libac. To deny.
Libas. To escape, run away, slip off by stealth.
Libeg. Turbidity of liquids, wine, water, etc.
Libut. To go around, as a procession goes about a church, plaza, or town. Aglibut, to take a walk for recreation.
Licud. Back of, behind (used with the article "ii").
Liday. Sadness.
Lima. Five. In old Malay it means the hand; in the Bontoc-Igorot, the arm. The Ilocano for hand is "ima," which seems to be a survival of "lima." Lima nga laca, fifty thousand (for origin of laca see that word). Limapolo, fifty.
Linac. Calm (of the sea).
Linis. Softness to the touch. Used of cleanliness, fineness of material, neatness, easily deciphered writing, purity of soul, chastity.
Linnaao. Dew, serenity of the night.
Linteg. Rectitude, right (razon), justice.
ListItem. Consolation, comfort in tribulation.
Lipat. Forgetfulness. Lipaten, to forget purposely; lipatan, to forget unintentionally.
Lippias. Overflow.
Lisbo. 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.
Lisi. To separate, leave, part.
Listlis. 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.
Liuoy. Negligence, carelessness.
Liuengliueng. Profundity, depth, immensity.
Longon. Coffin.
Loom. Ripeness, maturity of fruit.
Lotlotol. Mud, mire, slime.
Lua. Tears.
Luag. The foam of things cooking or fermenting.
Luado. Prayer, whether addressed to God, saints, or men.
Lubong. The world.
Lucas. To uncover, as the arm, a basket, a vessel, etc.
Lucat. To open anything, to uncover or reveal the thoughts of the heart.
Lucban. An orange (large and sweet).
Lucmeg. Robustness, stoutness.
Lucneng. Softness, delicacy, daintiness; also spiritually. Nalucneng a puso. A tender heart.
**ILOCANO LANGUAGE.**

**Lucon.** Inclusion. To put one thing in another, as a letter in an envelope, a small box in a larger, etc.

**Lugan.** To enter a vehicle of any kind, embark in a vessel, get into a boat; any kind of conveyance whether on land or water.

**Lugay.** To take off the hat in salute.

**Lugpi.** Unwell ("invalido"), wounded.

**Lunagto.** To jump up.

**Lumba.** Race, contest in running ("carrera").

**Lunes.** To handle.

**Lupes.** Sterility (in women).

**Lupot.** Cloth of any kind.

**Luppo.** Muscle of the body.

**Luto.** To cook.

**Ma—.** Passive verbal particle, for whose uses see the grammar. *Saanni a malpas. We cannot finish the building of the fence. Quitquitace, ngem diac maquita. I am looking, but I cannot see him. Masaguit ti ubingco. My boy is sick. Malipatmo. You forget. Dica mapmapanen? You are not going yet? Adu ti mang-mangneggoco (from dengnegg, to hear), I am hearing many things.

**Ma—an.** Passive verbal particles indicating that an action has reached its limit. *Mabisananna. He is perishing of hunger.

**Mabayag.** To delay, to be late.

**Maca—.** Active verbal particle denoting ability, etc. See the grammar. *Dicanto macasangpet iti ilim. You will not be able to reach your town. Macaturogac unay. I am very sleepy. Macabulanaco sani amiana. I shall be in the north for a month. Macapapatay ti sabidon. Poison causes death. Macatatal-looc laeng. I bought three only. In answer to the question "How long did you live (stay) there?" Macadomingo, macabulanac, macaianoac. I stayed there a week, a month, a year.

**Macapag—.** Active verbal particle giving reason for inability. See the grammar. *Diac macapagsurat, ta adu ti songgalic. I could not write, for I had many visitors. Saan a macapagulog, ta agpudipudot. He cannot come down, for he has a fever.

**Madi.** To change one's mind, to retract, to be unwilling to do what had been intended or promised.

**Maga.** Dryness.

**Maganca?** How are you?

**Maica—.** Particle used in forming ordinals. *Maicadua, the second; maicatio, the third; maicalima, the fifth, etc. Note that the first is an exception, being "omona."

**Maicanada.** To be convenient, useful, profitable.

**Maipay.** Same as the preceding.

**Maipoon.** By, through.

**Mair.** Indian corn.
Malabaio. 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 "mang" (see the grammar).

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 cadacuada. 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 mamouli cadacuada? Shall I tell them to come up?

Mamag— Active verbal particle denoting compulsion (see the grammar). Asin ti mamagsurat quemca? Who obliges you to write?

Maman-ao. Heavy, tall, grass or cegon.

Mamin—. Particle used in forming numeral adverbs. This particle has a preterite form "namin" used when the action is in past time. Often "mamamin" is used. Maminawa, maminpinawa, maminpinawa (twice); maminsan, etc., once.

Mamm—. Active verbal particle used in forming verbal nouns when the root begins with "b" or "p" (see "mang" in the grammar, and "mam—" above). Daguiti mammati, the faithful, the believers.

Mon. Pray, please. An advok of entreaty or precatory exclamation. Agpaditoyta mon. Pray let us go this way. Used as an interrogative particle, and following the first word of the clause. Dica mon mamati? Why do you not believe? In truth, indeed, "de: veres." Napudot mon. It is warm indeed. The form assumed by the active verbal particle "mang" before roots beginning with "d," "s," or "i," said letter being suppressed. See "mang" in the grammar. Monait ti bado. She is mending (sewing, from dail) the shirt.

Manag—. Particle of the verbal for active forms in "ag." See the grammar. Managdait. One who sews much. Managpaspasarcayo. You are fond of walking.

Mananğı—. Particle of the verbal for active forms in "manğ." See the grammar. Daguiti mananğlaco, the sellers; daguiti mananğgatang, the buyers.

—man —en. Particles of which the parts are appended to separate words, meaning together "again." Addocoyman ditoyen? Will you be here again?

Mang—. Active verbal particle, transitive, for whose uses and modifications see the grammar. Mangalarça iti maysa nga palangca. Bring a chair. Intay mangmanoc. Let us go to buy some chickens.
Manñayato. I will go to look for some rattan.

Mangaldao. To dine.
Mangrabi. To sup.
Manmano. Scantiness, scarcity.
Mann. Particle of the verbal for active forms in "man" (modification of "mang"), when the root begins with "d," "s," or "t" (see "man" above). Daguiti manradi iti naimbag. The followers of that which is good.
Manna-ka. Particle of the verbal from active forms in "ma-ka." Daccay ti manneargyad. You are the one who shall row (the rower).
Mannaqui. Particle of the verbal for active forms in "ma-qui." Manquipuyogray. 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." Maquisaoa caniac. They are talking to me. Maquisaataca iti aratu sen apo Padri? You ask the Padre to give you some wine gratis. Saana nga naquiragay quenquena 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 qen Capitain. Innac met maquipagao quenca. I am going to chat with the Captain. I will accompany you.
Maqui. Active verbal particles indicating desire. Maquisumarat. I have a great desire to talk.
Marabutit. A little mouse.
Marfil. Ivory (Spanish).
Masansan. Often, frequently.
Mat. 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").
Maya nga dacquel. Two cuartos, one centavo (old style) one-tenth of a real.
Mayapay. Furthermore, besides this.
Median. Stockings (Spanish).
Met. Also, as well (sometimes muet).
Met laeng. Selfsame, self, very (Spanish "mismo"); always following its noun. Isu met laeng. He himself. Iti balaymo met laeng. In your own house. Suck met laeng a siic. I myself in person.
Meya. One.
Meya nga bassit. One cuarto (also maya nga bassit).
Meya 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.

Moguing.
The forehead.

Muet.
Also, as well (see met).

Mureng.
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. Naimbag, good. Used with concrete nouns to form an adjective or an adjective phrase denoting abundance. Tao a nananang. A man possessing many carabaos. Ili a napagay. A town producing much rice. Nabato a dalan. A rocky road. Natawa nga belay. 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 “—ismo”). Nalamamiis toy a danum. This water is very cold. Preterite of the verbal particle “ma.” Saanco a naala. I was not able to bring it.

—na.
His, her, its (personal pronoun, suffix).

Na—an.
Preterite of the passive verbal particles “ca— an.” Sinuroteco. ngem diac nasurotum. 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. Nacacatoatau daguiti saom. Your amusing remarks (laughter-causing). Ili naca-ariec a silidna. In her room that excites one’s disgust. Nacasanhangit daguiti asasu-gna. His moans which move one to tears. Preterite of the active verbal particle “maca.” Saanco nga nacadoit idi calman? 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 “macapag—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—.” Nagawrsot. He was writing.

Nag—an.
Preterite of the formula of cause, person, or
place, of the active verbal particle "ag—.
Asin ti nagsuratay? 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 gram-
mar. The "an" is optional. Nagasuateman! How
vast!

Nagas. Character, style, nature.

Nagpa—. Preterite of the active verbal particle "agpa—.
For its uses see the grammar. Nagpaluocon?
Have you given orders about the cooking yet?
Nagpaabadagaton ni amamon? Has your father
gone south yet? Nagpadaya qued? On the
contrary, he went east.

Nagtagaan. Splinters.

Nalabit. By chance, perchance.

Nam—. Preterite of the active particle "man" (modifica-
tion of "man" before "b" or "p"). Siac ti
mistit idi colman. 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 "manag."
Asin ti namagataco quenca? Who forced you
to flee?

Namag—an. Preterite of formula of person, place, or cause,
of the active form in "manag." ("nama—an"
is the preterite for "mama"). Adin ti nomaca-
nam cadaguidi cabayo? Where did you feed the
horses?

Nam. Taste, savor.

Nam—an. Preterite of the formula of person, place, or
cause, of the active verbal participle "man" (modifica-
tion of "man" before "b" or "p"). Adin ti
namandiana quencuna? Where did
they overpowers him?

Namatin—. Preterite of the particle "mamin" which spe.

Nan—. Preterite of the active verbal particle "man" (modifica-
tion of "man" before "d," "s," or
"t"). Nanaaat. He asked.

Nan—an. Preterite of the formula of person, place, or
cause, of the active particle "man. Adin ti
yan ti naningirum cadacuado? Where did you
pay them?

Nang—. Preterite of the active verbal particle "mang."
Asin ti nanlagaco cadaguidi pamusid? Who
sold the hens?

Nang—an. Preterite of the formula of place, person, or
cause, of the active particle "man." Sadin ti
nanlagalam say upug? From what place did you
get the lime?

Nangrona unay. Especially, above all.

Napan. Preterite of the irregular verb "en," to go; de-
derived from the regular verb "mapas."

Naquem. Judgment, discretion and soundness of under-
standing. Manaum, judicious.

Naqui—. Preterite of the active verbal particle "maqui," for
whose uses see the grammar. Naquimowe can-
ILOCO LANGUAGE.

tac. He played monte with me. Saan na nga naqui’bayabas 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 naqui’sawaanna? 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).

Naieng. Greens, any kind of herb used for food.

Nayon. To add, augment, increase.

Nengneng. Boorishness, ignorance, stupidity.

Nga. Ligature (see “a;” and also, for their uses, the grammar). Used also as a relative pronoun.

Ngadas. The palate.

Ngalay. Half-way, in the middle (used with iti).

Ngansangani. To be on the point of.

Ngarud. Then (logical), so then, in effect.

Ngata. Perhaps, perchance.

Ngatangata. Doubt, uncertainty.

Ngato. Up, on top of.

Ngem. But, than (see “em”)

Ngilao. General name for fly.

Ngina. Price, value. Casano ti ngina ti pagay? What is the price of palay (unhusked rice)?

Ngisit. Blackness.

Ngudel. Dullness of a cutting tool, also metaphorically applied to rusticity or rudeness of manners (“rueda”).

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 unayca. If you come. When (used of future time). No sambreca iti simbaan ———. When you enter the church ———. No casano ti casia met iti. As is ——— so is also.

No casta, this being so. No dodduma, at times, sometimes, other times. No laeng no, lest. No madamada, soon, after a while. No malem, this evening, in the evening. No rabi, at night (future).

Nuan. Carabao.

Nupay. Although, however, notwithstanding.

aoc. Crow.
ILOCO LANGUAGE.

Oao.
Thirst.
Oay.
Rattan, "bejuco."
Obingñ.
Child, boy, servant. Quinaobingñ (or quinaubingñ),
childhood.
Ocom.
Judge.
Ocongñ.
The queue, or one that wears a queue.
Oen.
Yes. Umoen, oenên ("decir que sí"), to assent.
Oenno.
Or.
Ogali.
Custom, habit.
Olo.
The head.
Omona.
First.
Ornonñ.
Gathering ("junta"), storage of various articles.
Ornos.
Order, arrangement, concert.

P

Pa——.
Particle used to express the commanding of the
action of passives in "en," this particle disap-
ppearing. Its preterite is pina——. Inca ailen
ti cal-logonñço. Paalacto. Go for my hat. I
will order it brought. Used for the same
purpose with passives in "is," this particle being re-
tained. The preterite is pina——. Paipacalmo.
Order them to harness up. Used also with
passives in "an," this being retained. Papun-
sam daguiti pinñgan. Have them wash the
dishes.

Pa——an.
Passive verbal particles indicating the tying by
some part of the body. Pataquizanga. They
tie him by the arms (tie his arms).

Paay.
Disrespect.

Paca——an.
Formula of place, person, or cause, of active
verbs in "maca." Diac pacapastasiaran to play-
co. I am not able to go walking, for I am
lame.

Pacapa——an.
Modification of the above.
Pacapag——an.
Modification of the above.
Pacada.
To depart, give "good bye."
Pacat.
To harness up animals for carriage, cart, etc. To
lay an ambuscade, set a trap for rats, etc.
Pacatao.
To knock or call at the door of a house.
Paco.
Yoke for any kind of cattle. Ipaco, to yoke.
Pucumbaba.
Humility.
Pucuranñ.
Same as the preceding.
Pudana.
It is all the same.
Pudas.
Experience.
Padi.
Term for address to priests (Spanish "Padre").

Padon.
A short stick attached to the neck of a dog to
prevent its biting at the cord, or attacking the
person leading it. Padonan, to attach such a
stick to a dog.

Paet.
Chisel.

Pag——.
Formula of instrument of the active particle "ag"
(see the grammar). Pagtutudo toy a payonñ.
This umbrella is used to protect from the rain.
Daques ti pagsusuramto. Your pen is bad.

Paga——.
An active verbal particle relating to what part
of the body a garment reaches, water in fording,
etc. (See "ag" in the grammar.) Pagasi-
Particles for the formula of person, place, or cause, of the active forms in "ag." Preterite nag—an. Sadin ti pagpasaray? Iti iguid ti baybay ti pagpasasaranmi. Where are you (going to) walk? We (shall) take a walk along the sea-shore.

Clothing in general, complete outfit of, set of sacred vestments.

Turtle-dove, wood pigeon.

Unhusked rice, with or without the straw, paylay.

Friend.

Particles of the formula of the person commanded for active verbs in "ag." See the grammar. Preterite nag—en. Asin ti pagagadeiyo? 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. Pasusucu ti ubing. Nurse the child, i.e., give it the breast). Dinac pagmatanen? Do you think I cannot see (that I have no eyes)?

Along the road.

Colander.

Seat in a water-closet ("reticle").

Cuspidor ("tupra," saliva).

Hut, little house ("casita").

Pain, difficulty, injury.

To refuse, not to admit or allow.

Excess (for its uses see adjectives and adverbs in the grammar).

Chair.

To throw a stick at anything.

Platform, scaffolding.

Thickness of liquids.

To notice, observe.

Cock-fight. Paquitpal-lot, game-cock; pal-lotan, cock-pit.

Gun, musket, etc. Ipaltoog or agpaltoog, to shoot, fire a gun.

License, permission. Palubosan, to give good-bye to guests (i.e., permit them to go).

Particle for the formula of instrument of active verbs in "mam" (modification of "man" before "b" or "p"). Ania ti pamatida iti campana? With what did they ring the bell? The preterite is pina.

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 pamaulog-mo cadagniti aso? How did you make the dogs go down (i.e., out of the house)?

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 o: 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 person, of active verbs in "magam" (see "pamag"). The preterite is namag—an or nama—an. Adin ti namaconam cadaguiti cabayo? Where did you have the horses fed?

Pomayan. To seem, appear.

Pombar. Excuse, reason, motive.

Pomm. Particle of the formula of manner or time of active verbs in "mam" (see "pam"). Preterite, pinam. Nulagdo ti pammatim. Great is your faith.

Pommag. Particle of the formula of time or manner of active verbs in "maga" (see "pamag"). The preterite is pinamag or pinama. Caano ti panamassom iti taguibi? When did you nurse the baby?

Pomusian. Domestic hen.

Pomuspsuan. 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 "mang" before roots beginning with "d," "s," or "t"). The preterite is pinam. Ania ti pinaitmo? With what are you sewing?

Panag. Particle of the formula of time or manner of active verbs in "ag." The preterite is pinag. Intonanto ti panagdatimo iti panoce? When will you sew my handkerchief?

Pan—an. Particle of the formula of place, cause, or person, of active verbs in "mam" (see "pam"). The preterite is non—an. Adin ti panuratandu cadaguiti sursurat? Where is the writing-room? (Where do they write letters?)

Panang. Particle of the formula of time or manner of active verbs in "mang." The preterite is pinang. Nalaca ti panangala iti darat. It is easy to haul sand. Caano ti pinangalam iti galas? When did you bring the milk?

Panao. To depart, to be absent. Cogan, grass.

Panateng. A cold ("constipated"); 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 pandasod).

Pandiling. Skirt (saya).

Pan— Particle of the formula of instrument of active verbs in "mang." The preterite is pinang. Ania ti pangatepda iti simbaan? With what are they rooting the church?

Pan—an. Particle of the formula of place, cause, or person, of active verbs in "mang." The preterite is nan—an. Adin ti panglacuanda cadaguiti manga? Where do they sell mangoes?
ILOCAN LANGUAGE.

Panonguep. Purpose, intent.
Panlao. Poverty.
Panlog. Cudgel, club. Panlogren, to strike with a club.
Panqui. Large bat, vampire.
Pan—. Particle of the formula of time or manner of active verbs in "man" (see "pan"). Naimbag unay ti panalmo codaguiti babdado. You are sewing the shirts very well.

Panaca—. Present and preterite particle of the formula of time or manner of active verbs in "maca." Inton-anon ti panacasapagpasiara? When shall we go walking?

Pannaqui—. 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 panannquipag—. (See the grammar). Inton-anon ti panannaquissan wensac? When can I have an opportunity of talking with you?

Pano. Cloth, handkerchief (from the Spanish "pañol").
Panunot. Understanding, comprehension.
Paqui—an. Particles of the formula of place, cause, or person, of active verbs in "maqui." (Also panquipag— an, for which see the grammar). The preterite is naqui—an, naquipag— an. Asin ti naquinuuaanaa? Whom did he marry?

Paquin—en. Passive particles (see "aquen" in the grammar), to indicate the placing of one object with relation to another. Paquinabasem dayta nga libro. Put that book under the other.

Parabur. Liberality, generosity.
Paranas. Fineness, smoothness, polish, delicacy.
Parang. Presentation.
Parahigdan. The court of a house, yard.
Paraz. Hoarseness.
Parasas. To prune, to cut a tree high up.
Parato. Levity, jesting.
Pardaya. Calumny.
Parir. Coolness.
Parintumeng. To kneel.
Parioc. Frying-pan.
Parit. Prohibition.
Parot. To pull out (as weeds from a garden, feathers from a fowl, hair from the head, etc.).

Parsua. To create. Mamsuru or nomarsua. the Creator.
Paso. Braggadocio, boasting.
Pasia. To conquer.
Pasia. To walk, promenade, for exercise or pastime. (From the Spanish "pasear").

Pasig. 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.

Pasindayao. Vanity, vainf码头ousness.
Paslep. Steel.
Patiyec. Pitch-penny, heads or tails, "cara y cruz."
Pato. Buoy, life-buoy; some floating object in the water which one can seize to save himself.
**ILOCO LANGUAGE.**

| Paleng | Price, value of an article. |
| Palit | Faith or credit in a person or thing. |
| Paligman | Counsel, admonition. |
| Painayon | Always. *Painayon no*, provided that. |
| Patay | To die. |
| Patit | To strike, ring, play a musical instrument. |
| Patol | To think, determine, form an opinion; to beckon or signal for the performance in a theatre. *Ipatol tay a naimbag. I thought (“me parecia”) that it was good.* |
| Paway | A country without inhabitants, solitude. |
| Paul | Prohibition. |
| Pay | Adverb of time and measure (Spanish “primero,” “antes,” “tadavía,” “ahora,” “mas.”) Yet, more, before that, etc. *Mangancay pay, quet sacayo mrapan. First eat, and then you may go. *Iccannae pay. Give me some more.* |
| Payac | The wing of a bird. |
| Payapay | To call, beckon with the hand, handkerchief, etc. |
| Payat | Footstep. |
| Paybay | Fan. |
| Payong | Umbrella, parasol. |
| Pecquiel | To pinch, squeeze gently, to gather (as morisquea or boiled rice into a ball for eating). *Sanqupecquel, a mouthful of rice.* |
| Pegues | Rapidity, velocity (as of the current of a river). |
| Pelas | To change one's linen or clothing. |
| Penpen | A well arranged pile of goods as in a store-room or on a wharf, under guard, etc. |
| Perreng | To look at one from top to toe ("de hito en hito"). |
| Pespes | To press, squeeze. |
| Pia | Health, improvement in physical conditions (see Carro's Dictionary for idiomatic uses). |
| Picapi | Palpitation of the heart, vehemence of desire, agitation of the mind. |
| Pidil | To pinch gently. |
| Pidot | To gather something from the ground, to pick up, to steal small articles (petty thieving). |
| Piec | A young chicken (small). |
| Pigsa | Strength in a person or an animal. |
| Piguerger | Trembling of the body, whether from cold or fear. |
| Pilao | Spot, blemish, defect; marsh, swamp. |
| Pilay | Lame, halt. |
| Pilat | To force, compel. |
| Piman | Truly. |
| Pina— | Preterite of "Pa" for the formula of commanding the action of passive verbs in "i," "ipa," "i—an," and in "en." *Pinaulim dagwiti sabu? Did you order those bananas to be brought up? Ni rasinsinco ti pinadaito. I had my cousin sew.* |
| Pina—an | Preterite particles for commanding the action of passive verbs in "an." *Pinasagadacon. I have just given him orders to sweep. Pinasacandacon. We had him tied by the feet.* |
| Pinag— | Preterite of the passive particle "pag—en," for which see that word, and under the passive in "en" in the grammar. Preterite of the for- |
mulas of place, cause, or person; also of manner or of time of active verbs in "ug." *Ania ti pinagatipda iti simbean?* With what did they roof the church? *Asin ti pinagsuralda?* Whom did they order to write? *Ania nga horas pinagmisla 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 "*man*"; see "*mam*").

*Ania ti pinamisim ti tinapay?* With what did you cut the bread? *Caano ti pinamatida 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 pinamagpasposco.* I turned it with my hand.

**Pinan**

Preterite of the formula of instrument of active verbs in "*man*" (modification of "*man*"), also for the formula of manner or time. *Ania ti pinanegadmo iti aqdan?* With what did you sweep the stairway? *Naladao ti pinanegualmo 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 "*man.*" *Ania ti pinangaramido iti nasa-ii?* How did you make the candy? *Naimbag ti pinangal- adda 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 banana along its length.

**Pitac.** Mud, mire, dirt.

**Pito.** Seven. Pitepelo, seventy.

**Pocpoc.** Résumé, recapitulation.

**Polic.** 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.

**Pucon.** To fell trees. *Mamucan,* a woodman, one who falls trees. (The "p" disappears after "*mam."")

**Puccao.** To cry, to call in a loud voice.

**Pudao.** Whiteness (the same as *purao*).

**Pudno.** Truth. *Agpuado,* 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.
Pulos. Pure, without mixture. Pulos a purao, all white; cuentas a pulos, a rosary of pure gold; pulos a bigas, pure rice.

Pulot. Oil,unction. Pulotan, to anoint (as a king, priest, etc.).

Pultac. Bald.

Punghan. Pillow, bolster, cushion.

Pungtot. Anger, indignation.

Pungupunguan. A doll.

Punipun. To join or place together two or more objects.

P'ot. To have forethought, prearrange.

Pupuc. Locking up, imprisonment ("prision"). Pupu-Quen, to lock any one in a room or cell; Napu-Quen, a prisoner, anything that is locked up (as in a safe).

Puquis. Bald.

Puera. Whiteness.

Purar. A dazzling glare.

Purus. To gather by hand the fruit from a tree or plant.

Puaa. Cat.

Puisay. To separate one from home or country, to wean a child.

Pusipus. To revolve, turn around (whether a person or thing).

Puso. The heart, courage. Napuso a Tao, a valiant man.

Puscol. Thickness, bulk, size, density; also coarseness (as of crockery).

Puste. Riding saddle, saddle with trappings ("montura").

Puted. To cut across or through (a tree or other object).

Putol. To behead a person or animal.

Pur. To burn, burning ("quemadura").

Puyat. To be weary (sleepy) through keeping long vigil, Blast, puff, breath, of wind.

Quedden'. Bounds whether of time, place, or quantity; determination of a period of punishment, sentence as pronounced by a judge.

Quen. And. Iti nagan ti Ama, quen Anac, quen Espiritu Santo. 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.

Quenca. For, to, thee.

Quencuanu. For, to, them.

Quersang. Roughness to the touch, as of cloth, wood, etc.

Quet. And. For the uses of "quen" and of "quet" see the grammar.

Quetdi. Rather, on the contrary.

Quiday. The eyebrow.

Quigao. A nursing carabao calf.

Quiglot. Fright, horror, consternation.

Quillaban. Cold morisqueta or boiled rice.

Quil-lo. To twist; naquil-lo, twisted (as the body, a road, stick, etc.).

Quimat. The eyelash; the lightning.

Quina— Particle prefixed to a root to form an abstract
noun. Thus imbag, goodness (as the goodness of a person, an animal, inanimate objects); quinairmbag, goodness in the abstract.

Quina—an.
Preterite of the passive verbal particles “ca—an.” Quinasiamac ica. I increased their number to nine. (See “ca—an” in the grammar.)

Quiqui.
Sensation of tickling, as in the throat, etc. Quiqui, to tickle a person; maqui, to feel a tickling sensation.

Quired.
Vigor of body or spirit.

Quisquis.
To shave; quisquisan, to shave another person; agquisquis, to shave oneself; pagquisquis, a razor; mangnisquis, a barber (for the literal change in the root see “mang” in the grammar).

Quita.
Sight; Maquita, to see. Species, class, aspect of a thing, etc. Ania ti quitana? What was his appearance?

Quitang.
Outlines (for fishing).

Quiteb.
Bed-bug.

Quiting.
Shortness or scantiness of a garment.

R

Rabac.
Fun, joke, jest. Rababacuen, to make fun of a person.

Rabao.
The surface of anything, the upper part, on top, upon. Ili rabao, upon.

Rabiy.
Night.

Racrac.
To destroy, break up or off, demolish, break a contract or promise, break a friendship.

Racm.
Reverence, respect, obsequiousness (as of a child to its parents, a soldier to his officer, a subject to a ruler, etc.).

Rae.
To transplant the rice-plant.

Ragadi.
A saw, especially the large cross-cut saw.

Rag-o.
To rejoice.

Raman.
Test, proof, taste, savor.

Ramay.
The finger.

Ramramit.
Tools, implements, etc. (Also ramitramit.)

Ramut.
Root.

Rana.
Chance, coincidence.

Rangcap.
Gift, present, benefit received.

Ranggas.
Vexation, aggravation, offence.

Ranglay.
Bridge; also the passage from the main part of a house to the offices (kitchen, etc.).

Raoet.
Gluttony, whether in man or animal.

Raquit.
A raft of bamboo; sometimes the term is especially confined to a little raft.

Rasa.
General name for crabs.

Rasay.
Scantiness, flimsiness, as poor texture in cloth, scantiness of hair on head or in the beard, poorness of crop, etc.

Rasi.
Fragility, delicacy, a thing easy to break (as glass, china, the edge of a tool, etc.).

Rayo.
Affection, liking (especially of a person).

Reb-ba.
Shipwreck, destruction of a vessel. Marba, to wreck; pacarbaan, that which causes a shipwreck.

Rebbeng.
Obligation, duty.
Recado. Spices.
Regga. Depth or profundity of sleep.
Regta. Zeal, vigilance.
Relos. Watch, clock (Spanish, "reloj").
Ribu. Thousand. Sanga ribu, a thousand.
Ricna. Sensation, the bodily senses.
Ridep. To doze.
Rigu. Rag, cloth ("trapo," Spanish).
Rin. To awaken.
Rin’gor. Disquietude, lack of tranquility.
Rintaed. To settle, subsidence of what may cause turbidness in liquids.
Ripirip. Conclusion (logical), inference, deduction.
Riquep. Door, one valve of a double door, shutter of window.
Riquet. Density of a forest, jungle, or cane-brake. Narique, difficult.
Riri. Mistake, error, wandering of the mind when listening to a conversation.
Riro. Same as the preceding.
Risay. To have the ear torn (as a calf that is marked by slitting its ears).
Riuriu. Million. Sangarirmi, a million.
Rocnoy. To bow, make an obeisance, bend the body to receive a burden.
Ronasa. Barren (used of women), sterile.
Ron’gor. Thickness of a forest, jungle, etc.
Rongon. The stub (of a cigar, candle, etc.).
Rook. Grass in general ("sacate"); rubbish, dirt ("borsura").
Royo. Rag, cloth ("trapo").
Rum. Custom, habit.
Rubbuat. To make preparations for a journey.
Rucaba. Profound inclination or reverence of the body, made as a token of humility.
Ruchos. Verdure, luxuriance of foliage.
Ruco. Caries, pus, corrupted matter.
Rund. Measure of length.
Rugni. Beginning.
Ruguit. Dirtiness, filthiness in general.
Rumec. To mash.
Rumen. Disdain.
Rurao. To thaw, melt.
Run’git. To show the teeth in a smile; regarded as false or insincere.
Rusoc. The stomach.
Ru’ja. The face.
Rurud. Envy, anger at hearing illly deserved praise.
Ruway. Rag, old rags ("andrajo").

Sa. 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. Addan-sa diloy ti escribiente? Is (perchance) the secretary here? Enmec agluso, quel saacto umay.
I am going to church (to pray), and then I will come.

**Saad.**
State, office, position, condition.

**Saan.**
No, not. See the copulatives for its difference from “di’ and “aan.” 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. Agsa’an, to say no, to refuse, deny (“dir que no”). Saan a casta. It is not so. Saan met, by no means.

**Saani.**
Irony, sarcasm.

**Saba.**
Banana, plantain. Sinaba’an, a banana grove.

**Sabali.**
Other, another.

**Sabangán.**
Port, the mouth of a river that empties into the sea.

**Sabat.**
Chance meeting when coming from opposite directions; applied also to inanimate objects.

**Sabong.**
Flower.

**Sab-ung.**
Dowry.

**Saca.**
Leg, paw, foot.

**Sacay.**
To mount a horse.

**Saidu.**
To draw water.

**Saliot.**
The lap. Agsaliot, to have in the lap; sacloten, to place in the lap; pasaliot, to sit in the lap.

**Saci.**
A witness.

**Sadi.**
In, at, to, etc. Preposition used with reference to geographical sites, the points of the compass, and locations signified thereby (as “in the north”).

**Sadiay.**
There (“alla”).

**Sadua.**
Freshness of fish, flesh, or fowl.

**Sadut.**
Sloth, idleness, inactivity.

**Sag—.**
A particle used in trading for articles bought by the piece (eggs, mangoes, etc.) or by measure. Sagmamano ti vara? How much is it by the yard? Sagbibining. Two reals. Sagmamano daguito y a manga? Dagwiti babassit saggaysa nga darquel. The little ones cost a centavo apiece.

**Sagaba.**
Suffering.

**Sagad.**
To sweep. A broom, a rake.

**Sagana.**
Preparation, forethought.

**Sagasay.**
A large-toothed comb.

**Saganisio.**
To whistle, a whistle.

**Sagamisan.**
From time to time.

**Sagabanet.**
Sloth, sluggishness through indisposition.

**Saguday.**
Advantage, privilege, excellency.

**Sagut.**
A present given as distinguished from a present received.

**Sain-nec.**
Sob, sigh.

**Sairo.**
To tempt.

**Sala.**
Ball, party (from the Spanish).

**Salacan.**
Savior, salvation.

**Salápi.**
Four reals, a medio-peso (twenty-five cents U. S. currency). An ear of corn.

**Salda.**
To pawn effects or jewels, hypothecate.

**Saldet.**
Quickness of comprehension or understanding.

**Saloasiao.**
To go forwards and backwards as in a square dance.
Salput.  To pierce, traverse, go through.
Saitos.  A mouse-trap.
Salug.  To go down hill.  Isalug, to grow old.
Salun-at.  Health.
Sam-it.  Sweetness.
Samusam.  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).

Sanga—.  Particle denoting a unit of measure, value, numeration, etc.  Sangavara, sangadeppa, sangapolo, sangaribu, etc.  See the grammar, especially under numerals.

Sangabuquel.  A word used to denote a unit of (generally) something round or round.  Sangabuquel a tinapay, a loaf of bread; sangabuquel a tilog, an egg; sangabuquel a fao, a man. This word might be used in checking off, issuing, enumeration, etc.

Sangzili.  Menstruation. A stranger from another town, a guest.

Sanggapesada.  One weighing, a load (as a load of hay).
Sang-at.  To ascend (as a hill).
Sangayan.  That which is especial or extraordinary, as:  extraordinary beauty, especial fitness for a position, etc.

Sangaignup.  A draught, a swallow.
Sangcalamut.  A mouthful.
Sangcaquitteb.  Same as the preceding.
Sangit.  To weep, cry.
Sanggo.  Before, face to face, facing.
Sangol.  Yoke for carabao; hook for dragging out grass.
Sangget.  To arrive.
Sanista.  Ornaments, precious jewels, jewelry.
Sanicua.  Riches, possessions.  From this comes the idea of being at leisure ("desocupado").  Masanicauc laenik.  I only am unoccupied.

Santo-maysa.  Furthermore, besides this (logical).
Sao.  Word, expression.  Agsao, to talk.
Saong.  The canine teeth, eye-teeth.
Sapa.  Early.
Sapad.  Sprig from a bunch of bananas.
Sapasap.  Common, for ordinary or public use.  Sapesap a dalan, public highway.


Sapay!  Oh, that!  This is used to form what is practically the optative of the Greek grammar.

Sapin.  Pantaloons.
Sapid.  Feather duster, dusting rag.
Saplit.  To whip, stroke of a whip.
Sapul.  To seek, look for.  Masapulan, to find something, whether looked for or not.

Sagquit.  Sickness, indisposition.
Sarac.  To meet, encounter.
Saramsam.  Mirth, jest; fritters, pancakes ("frutas de sarten"), tidbits.
Saranãgasang. Funnel.
Sardenãg. To stop, detain.
Sarita. Recital, conversation.
Sarningã. Crystal, glass, mirror.
Sarwa. Vomiting.
Sarungãcar. To visit.
Sarut. Phthisis; person, animal, or plant having some internal disorder. Acuteness, subtily, penetration.
Satsat. Ripping. Satsaien, to rip.
Saur. To deceive, cheat in play or at cards.
Sayat. Beauty in general.
Sayao. To be liquid and clear. Nasayao a chocolate, clear chocolate.
Sebseb. To quench a fire with water.
Seda. Silk (Spanish).
Seddaao. Marvel, miracle, astonishment, wonder, admiration.
Seddo. To have a spasm, to be overcome by weariness, heat, etc. Masdo, to have a spasm.
Segga. Uneasiness in waiting, solicitude, care.
Seggar. Erection of the hair as in animals. Sumgar, to bristle up; macapasapasar, to cause an animal to bristle up.
Sel-lep. Wetness, to be wet. Maslep, to become wet.
Selset. To place in some receptacle, to stuff in, push, to crowd.
Senãngao. Bad vapors, evil exhalations from the body, manifestations of the hidden things of the heart.
Serrã. To lock, bolt; a lock. (Evidently from the Spanish “cerrar.”)
Serrec. To enter. Sercan, a door, an entrance.
Si— I.
Siasi. To stray, to wander away.
Sibbo. To test, to try for the first time.
Sibo. To bubble.
Sibog. To water, to sprinkle.
Sical. Cramps in the bowels, pains from the movement of the foetus in the womb, pains of child-birth.
Sicap. Astuteness, shrewdness, caution.
Sicapat. A real (twelve and a half centavos, six and a quarter cents).
Sicat. Purpose, intent, end, aim.
Sicawalo. Half a real.
Sico. The elbow, a carpenter’s square.
Sicor. Depression of the mind. Masicoran, to be disturbed; nasicor, difficulty.
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Sicquil. Inflexibility, fortitude, endurance.
Sicug. Pregnancy.
Sida. Food of any kind.
Siddao. Astonishment, marvel, etc.
Siding. Mole, freckle, speck.
Siglat. To go softly, lightness, agility.
Siglot. Knot, bow-knot.
Sit. Thorn.
Silaò. A light. Agsilaò, 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.
Sílld. Room, quarters, habitation.
Sil. Lasso.
Sílpo. To add to ("anidura").
Simbaan. Church.
Simsin. To taste, to test.
Sina. Separation.
Singdat. Immediately, promptly, at once.
Singin. Twins; opera-glasses. Agsinginda, they are twins.
Singir. To pay, to settle a debt.
Singsing. Ring.
Sipin. Two quartos, one centavo (old style, value one and a quarter cents).
Sipinget. Obscurity, darkness.
Sipud. From, since.
Sipul. To cut a plant from its root. Ecclesiastically it has an applied meaning. Sipelen ti maquinisa, to hear a mass from the beginning ("oir la misa desde principio").
Siqett. Waist, girdle, belt.
Siquilen. To nudge with the elbow.
Siquig. Side of the body.
Siraò. Rising of the sun or the moon, or of a star when it begins to show itself.
Siri. Rapidity, velocity of the wind, or of the current of a river.
Sirib. Wisdom, Masirib, wise; ogcacasirib, the wise.
Siroc. Down, below ("abajo").
Sirmelas. Cherries (Spanish "ciruelas").
Sisuman. Step-child.
Suaco. Pipe for smoking.
Sual. A pointed stick, or with a trowel-shaped attachment, used as an adze.
Subalit. To return the like, to give thanks.
Sublat. Alternation, doing things in turn.
Subli. To come back, return, make restitution.
Sua. Vinegar.
Suaïn. To scrutinize.
Sucat. To exchange; substitute; to measure capacity, whether of solids or liquids.
Sudi. Lustre, preciousness (of metals).
Sugat. Scar, wound.
Sugod. Comb.
Sugui. Toothpick.
Suli. A corner.
Sulit. Difficulty.
Sul-lat. A cork, a stopper.
Sulīp. A peculiar hiss made by Filipinos to attract the attention of another.
Sumangga- A particle used in comparisons, for whose use see the grammar. *No nabacangcayo sumangga-bacanong pay ni gayyemco.* If you are wealthy my friend is still more so.
Sumpit. An injection, clyster.
Sunbat. Answer. *Sumungbat,* to answer.
Sungō. Muzzle, snout.
Sungrud. Wood that is used for fuel.
Supot. Purse, bag, cover, money-sack, pillow-case, etc.
Suquir. Disobedience.
Surat. To write; a letter, epistle.
Surot. To follow, pursue.
Suruc. Leavings, remains.
Susic. To dispute, contend.
Suya. Loathing for food.

T

Ta. That, of that. There ("ali"). For, because.

*Mayat to nasacaytayo.* He has come because you are sick. We (dual suffix, thou and I), our (dual suffix, thy and my).


Taba. Corpulence, fatness, fat (substantial, whether of animal or of food, "manteeca").

Tabaco. Tobacco (Spanish).
Tabas. To cut a garment. *Tabasen,* to cut; *pagtabasan,* a pattern; *tumatabas,* a professional cutter.

Tabilang. Carelessness, negligence.
Tabungao. Squash, calabash ("calabasa blanca").
Taco. To rob, steal.
Tacon. Scantiness, scarcity.
Tacker. To rise to one's feet from a kneeling or sitting position. *Sitatacder,* to be afoot. Also height, presence, appearance. *Nataing ti taderna.* He has a fine presence.

Tacmen. Modesty; peace, tranquility.
Tacmon. A sow.
Taq. Excrement.
Taqot. Cowardice, timidity, pusillanimity.
Tacta. To detain, retard.
Tadem. Sharpness (as of a tool).
Tadi. Spur of a rooster.
Tadatad. To bite, nibble, take small bites, eat delicately.
Taep. Hull of rice.
Taer. Elegance, grace, haughtiness.
Taga. 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 plate, etc. *Tagonoco baro? Tagabacnotanac.* Where are you from, young man? I am from Bacnotan. *Tallo dagui ti ubbingmi; taga Dagupan ti omona, taga Paniqui ti maicadua, guet ti maicatlo taga dinao.* We have three servants; one is from Dagupan, one is from Paniqui, and the third is from here.
Tagano. Whence (interrogatively).
Tagabo. Servant, adopted son.
Tagainep. Sleep.
Tagepui ti yuca. Honey.
Tagbat. To cut or slash with a weapon (bolo, knife, sword, etc.).
Tagooob. Howling of a dog.
Taguibi. Baby.
Taguinting. A variety of cane more delicate than that called bolo.
Talabong. Decorated hammock.
Talao. To flee.
Talec. To trust, to confide.
Tali. Cord, halter.
Talaiio. To look from one point to another, turning the head.
Talibagoc. Good fortune, privilege, luck (given by Carro; Naves has talibayo).
Tainennengen. Rest, repose.
Talna. Ease, tranquility.
Talon. Farm, rice-paddy, “sementera.”
Taltag. Trot. Agtaltag or tumaltag, to trot (used especially of a horse). Taltaqguen, to thresh out rice.
Taltal. To pound, crush, mash.
Talogading. Prerogative, privilege; remark made to one confidentially. Italogadingmo a ibago. Tell it “aside.”
Tamba. Flatness (term applied to liquors).
Tam-ec. To fall on something sharp.
Tamned. Inclination of the head. Itamedmo ti olom iti nagon a Jesus. Make a reverence at the name of Jesus.
Tanep. A plain (especially applied to plains on highlands or on top of a mountain).
Tandaan. Sign, mark. Pagandananan, insignia, mark of distinction.
Tanem. To bury.
Tanlgad. To raise the head in order to look upwards.
Tanlgalan. Cage for birds or for animals.
Tanlgdan. Pay, salary.
Tanlgig. Pride, haughtiness.
Tanlgigi. Sand for blotting.
Tanlguen. Hardness. Matanlgquenen, a person come of age.
Tanlgsit. Arrogance, pride, haughtiness.
Tan-o. Excellence, prominence.
Tao. Man, person, people (“gente”).
Taod. Origin, manifestation, beginning, cause.
Taon. Year.
Tapal. Cataplasm, plaster.
Tapno. For, in order that (“pars que,” conjunction).
Tapuc. Dust.
Taqunem. Office, employment, condition.
Taquin. The arm.
Tarambo. To spin a top.
Taraoc. To crow (rooster).
Taraon. Food.
Taraqui. Beauty.
Taray.
To run, race, or go on a run.
Tarigagay.
Eagerness, desire.
Tariman.
Preparation, adornment, dressing, arrangement.
Tary.
Clearness in liquids.
Tawa.
Window.
Tawar.
To bargain, chaffer, adjust prices.
Tawatoo.
Vagrancy.
Tawid.
Inheritance.
Tawil.
To bark.
—tayo.
We, of us (including the person addressed).
Tayom.
Indigo plant.
Taytay.
Bridge.
Tebbang.
Cliff, precipice.
Tecquen.
Pole of bamboo used for propelling a boat.
Tegged.
Day labor.
Telleg.
To be without a point (as a pencil);
Tengan.
In the middle. Tengan ti rabi, in the middle of the night, at midnight; tengan ti dalan, in the middle of the road.
Tenganad.
Neck ("cuello o pescuez").
Tenganel.
To detain, subject, refrain, check (person or animal).
Tepeil.
Continency, chastity, sobriety.
Tian.
The belly, the abdomen.
Tibbi.
To spin.
Tibcol.
To trip, to stumble.
Tidda.
Remnants, leavings.
Tignay.
Movement, agitation (used also for mental action).
Tito.
To capture, to imprison.
Timec.
The voice.
Timel.
A flea.
Timmoa.
The common people, the "vulgar."
Timug.
Attention.
Tinapay.
Bread.
Tinmag.
To fall from a height.
Tinta.
Ink (Spanish).
Tiped.
Obstacle, impediment, embarrassment.
Tiratir.
To place things in order, to arrange.
Tiri.
To lie, to tell a falsehood.
—tio.
Particle indicating the future. When appended to a word ending in a vowel a euphonic "i" is intercalated. Addaacto ditoy, I shall be here.
Napisanto tay a cabayo. This horse is probably (will be) fiery.
Toctoc.
Top or crown of the head.
Tono.
When (of future time, also inton-no).
Tonton.
Search, investigation, inquiry.
Tooc.
Torment.
Toy.
This, of this. Here.
Trigo.
Wheat (Spanish).
Tung.
To fall, to tumble.
Tubo.
Gain, advantage; germination.
Tubong.
Pitcher for oil, etc. (made of cane or bamboo).
Tuwac.
Prog.
Tuca.
Stirrup, one step of a stairway.
Tudo.
Rain.
Tugao.
A seat.
Tugot.
To take something with one.
Tugquel. To skewer, spit, run through.
Tulad. To imitate.
Tulag. Treaty, convention, agreement.
Tulang. Bone.
Tulao. To spot, stain, soil.
Tulatí. Flute (also the Spanish "flauta").
Tulbec. Key.
Tuleng. Deaf.
Tuloc. Submission.
Tulod. To conduct or accompany a person.
Tulong. To aid.
Tuluy. End, termination, conclusion of a work.
Tuma. Body-louse.
Tumapuac. To jump down.
Tumatayab. Bird, parrot.
Tumeng. The knee.
Tumpong. To meet, to find.
Tunao. To melt (wax, metal, etc.)
Tunggal maysa. Every one, each one.
Tungiit. A dwarf.
Tungga. A blow, a buffet.
Tunggal. End, conclusion of a work.
Tuppol. Lacking one or more teeth.
Turay. Rule, command, government.
Turcac. Phlegm.
Tured. Daring, valor, intrepidity; patience, suffering, fortitude.
Turag. To sleep.
Tutu. To adjust.
Iuud. Experience.
Tuyo. Dust from threshing rice.

U

Uacray. To leave the hair unbound, as after washing it.
Ualo. Eight.
Uanit. To open an aperture (as a door or window).
Uaras. To part, share, distribute.
Uaris. To sprinkle. Paguaris, the asperger or sprinkler used by the priest to scatter holy water at the beginning of the Mass.
Uasay. Axe or hatchet for work.
Uay. Rattan, "bejuca."
Uayas. Solitude.
Ubbao. Vain, without pith, marrow, or substance; used both in a spiritual as well as a material sense.
Uhet. The anus, the buttocks.
Ubong. Pig-sty.
Ucas. To open, to unfold.
Ucrañ. To unfold, spread out.
Udi. The last, final.
Ud-ud. Importunity.
Ueg-ueg. To be shaken up (as when one rides on a hard-trotting horse, or in a litter where the bearers move unevenly).

Uga. The roaring of wild animals.
Ugali. Custom, character, a person's disposition.
Ugoao. Lack of economy, prodigality.
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Ug-gul. First shoots of a tree, the tender heart of a cabbage, lettuce, and other greens.

Ugsa. Deer, stag, venison.

Uguinîg. Coal, charcoal.

Ugwis. Lightning.

Uidda. To go to bed.

Ulao. Sea-sickness.

Ulay. Folded handkerchief of sinamay (a native cloth) worn by Filipino women, birthday present, crown, votive offering to the saints.

Ulboh. Lie, deceit, tale-bearing.

Uleg. Snake, serpent.

Ules. Sheet, blanket, travelling-rug, cloak, mantle.

Uli. To go up, ascend, enter a house (Spanish “subir”).

Ulicba. Chicken with dark flesh.

Ulidan. Model, example.

Uilíla. Orphan.

Ulit. Uncle, plural uiteg.

Ulît. To repeat words or an action.

Ulog. To go down, take down.

Ulpit. Tyranny, iniquity, badness.

—um— Active verbal particle, for whose uses see the grammar. The preterite is —in—. Tumao, to be a man, act the man. Apayapay punuda ti boomo? How is it that your hair is turning white?

Uma. To loathe, to feel disgust at anything.

Umel. Dumb, mute.

Umiecatca! Please stop! Quit!

Umîsîn. Just, reasonable.

Umoc. Nest of a bird, tangled hair, wad of cotton.

Unas. Sweet or sugar cane.

Unay. Very.

Uneg. Within, inside.

Ungar. To improve, get better, rise (resurrection).

Unçgay. Handle, shaft.

Uni. Voice, sound.

Unnat. To stretch, become tense (as a tendon).

Upa. Chicken that has not as yet begun to lay.

Upper. To steep, soak, wet.

Uppat. Four.

Uram. To burn (transitive).

Urat. The veins.

Uray. However, notwithstanding, no matter. all right. Aguray, to hope, to expect. Uray caconman, never, under no circumstances. Uray no casano, notwithstanding, be it as it may.

Ur-uray. Vile, low, despicable.

Utec. Brain, marrow.

Ut-ut. Acute pain.

Ugao. Jest, mockery.

Usec. To cough.

Uyong. Mad, crazy, foolish. Plural agcacauyong.

Y

Yacayac. Sieve, screen.

Yacyac. To wade a river.
Yaman. Recreation, joy, jubilation, thanks. Agyaman, to
give thanks for a favor.
Yan. Place, location. Adin ti yan, where (interroga-
tive). Adin ti yan ti tabaco? Where is the
tobacco?
Yano. Place or country where one is a native of (see
taga).
Yeg. To bring (passive verb). Yegme ti libro. Bring
me the book.
——yo. Your (plural).
Yucon. Honey-bee.
Yum. To close the mouth.
Yumyum. To make a ball of "morisqueta" or boiled rice for
eating.
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