VOCABULARIO DEL ENGLISH VA TAGALA.
§. EL ROMANCE CASTE.
° LLANOPUESTO ~ PRIMERO.

§ PRIMERA, Y SEGUNDA PARTE.
§ Por Fr. Pedro de San Buena Ventura, inutil e in
digno Religioso Franciscano descalzo.

DIRIGIDO A D. IVAN DE SILVA CAVA
LLERO DEL ORDEN DE S. TIA GOVERNADOR Y CAPITAN
General de las Islas, y presidente de la Audiencia y Chancillería Real.

Con licencia Impreso en la noble Villa de Plaz, Por Thomas Pinpin, y Domingo Long
~ Tagalo. Año de 1682. ~

(From reprint by Medina, Santiago de Chile.)
A HANDBOOK AND GRAMMAR

OF THE

TAGALOG LANGUAGE.

BY

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

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1905.
WAR DEPARTMENT,
Document No. 260.
OFFICE OF CHIEF OF STAFF.
ERRATA.

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

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

Page 62, eleventh line from bottom. For "pauaing" read "pauang."
[Extract.]

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

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

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

* * * * * * * * * * * * * * * * * * * * * * *

Very respectfully,

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

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

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

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

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

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

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

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

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

BIBLIOGRAPHY OF TAGALOG.

BOOKS CONSULTED IN THE PREPARATION OF THIS WORK.

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

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

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

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

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

To the Franciscan friar Juan de Plasencia, or Portocarrero, who came to the Philippines with the first mission of his order in 1577, is attributed an “Arte y Diccionario” of Tagalog in 1581, which has remained in manuscript. (See “Catálogo Biográfico de los Religiosos Franciscanos,” Moya, Manila, 1880.)
However, the most important point is when the first printed work upon the language was published, and this was undoubtedly in the year 1610, when an “Arte y Reglas de la Lengua Tagala,” by Friar Francisco de San José of the Dominican order, and who arrived in the Philippines in 1586, was printed in the “Partido de Bataán,” probably by Tomás Pinpin, a Tagalog. The book is a quarto of 327 pages of rice paper. One copy exists in the Museo-Biblioteca de Ultramar at Madrid. Other editions of this book were printed at Manila in 1752 and 1832. (See Retana’s edition of Záñiga, pp. 101–105.)

This work was followed in 1612 by the “Vocabulario de la Lengua Tagala,” by Friar Pedro de San Buenaventura of the Franciscan order, who was in charge of parishes in the present province of La Laguna, and whose work was printed in Pila by Tomás Pinpin and Domingo Loa, Tagalogs. The book is described by Medina in his “La Imprenta en Manila,” Santiago de Chile, 1899, and a facsimile of the title-page is given.

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

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

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

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

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

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

The first was the “Compendio de la Arte de la lengua Tagala,” printed in Manila. This excellent treatise was reprinted at Sampaloc in 1787, and in Manila proper in 1879. Both the early editions are now rare. The author was the Augustinian friar Gaspar de San Agustín, who came to the Philippines in 1698, and died in Manila in 1724. He is better known as the author of the work “Conquistas de las Islas Filipinas,” Part I, Madrid, 1698; Part II, Valladolid, 1800. The third edition, however, retains many obsolete words.

The second work was a “Vocabulario,” or dictionary of the Tagalog, written by the Franciscan friar Domingo de los Santos, who came to the Philippines in 1666, and after administering parishes mainly in La Laguna,
died in Majayjay in 1895. His work was printed in the town of Tayabas in 1703, and but two copies seem to be known. One is from the Marsden collection, and is in the library of King’s College, London, and the other in the archives of the Franciscan order. Some leaves of a manuscript "Arte" by the same author are also preserved in the archives. This dictionary was reprinted in Sampaloc in 1794 and in Manila in 1835. It is now obsolete. (See Cat. Rel. Fran., Manila, 1880, p. 294; Biblioteca Filipina, Retana, Madrid, 1898 [referred to hereafter as R.]; Nos. 77 and 148; Id., Nos. 26 note, 66 note, 66 and 594; and Cat. Bio.-Bib. Rel. Agustinos, Manila, 1901, pp. 133–134.)

The next work upon this subject was the "Arte y Reglas de la lengua Tagala," by the Augustinian friar Tomás Ortúz, printed at the convento of Sampaloc in 1740. The author came to the Philippines in 1690, was a missionary in China until about 1712, and died in Manila in 1742. (See Medina, La Imprenta en Manila y Cat. Rel. Agustinos, p. 160.)

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

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

In 1754 the great "Vocabulario," or dictionary, of the Tagalog, explained in Spanish, was printed at Manila by the Jesuits. The main authors were Juan de Noceda, S. J., and Pedro de San Lucar, S. J. A second edition, with a Spanish-Tagalog appendix, was printed in Valladolid in 1882, which is now very rare, nearly all copies having been lost by shipwreck en route to the islands. There is a copy in the Library of Congress. Another edition, with additions, was printed by the Augustinian order at Manila in 1860. This work, although many words are obsolete, is the standard on Tagalog as yet. It is also becoming rare. (R., 48, 136, and 268.)

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

A few years later the German naturalist Peter Simon Pallas (born 1741, died 1811), who had become professor of natural history in the Imperial Academy of Sciences at St. Petersburg in 1768, published there in 1787–1789 the work known as the "Vocabularium Catharine," from its patroness, Catharine II. Written in Russian, it gives the corresponding word for nearly 200 terms in 200 languages. In this list Pampango is No. 186 and Tagalog No. 187. The source is not given, but that for the Tagalog is evidently the same as that of Forster. The Latin equivalent for the Russian words is given in the preface. The full title of the work is "Linguarum totius Orbis Vocabularia comparativa." It is in two quarto volumes.
At the same time the Spanish author Lorenzo Hervas y Panduro (born 1735, died 1809), of the Society of Jesus, published two works bearing upon Tagalog to a slight extent, but of importance as inspiring other work upon the same line. The first was his “Aritmética,” published in Cesena, Italy, in 1785, and the second, his “Vocabulario Poliglotto,” published at the same place in 1787, both in Italian. In the latter he gives specimens of the language of 1593, of 1604, and his own time. The Spanish edition, printed at Madrid in two volumes in 1801, has his observations upon Tagalog in the second volume.

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

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

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

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

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

The Augustinian friar Manuel Buzeta, better known as the author of the “Geographical Dictionary” or Gazetteer of the Philippines (in cooperation with Bravo), published a Tagalog grammar at Madrid in 1850. (R., 199.) The author, whose name is spelled “Buceta” in the Cat. Rel. Agustinos, came to the Philippines in 1827, where he was in charge of the church at Guiquinto in 1832 and of Malate in 1848. He returned to Spain in 1849, and resided at Madrid until 1854, in which year he left the order and returned to secular life.
The work of Sinibaldo de Mas upon the islands, published at Madrid in two volumes in 1843, contains a short comparative vocabulary of Tagalog, Visayan, Ilocano, Ibanag (Cagayan), and Malay. (R., 180.)

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

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

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

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

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

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

In 1880 Prof. H. Kern, a Javan-born Hollander, made a valuable contribution to philology by his list of words in Tagalog which are derived from the Sanskrit. This article, which appeared in the "Bijdragen tot de Taal-, Land- en Volkenkunde van Nederland-Indië" at The Hague, volg. (series) 4, deel (volume) 4, pages 535 to 564, shows the large number of such words and their importance in expressing some most necessary ideas of civilization. This field was further explored by T. H. Pardo de Taveras, who published a pamphlet of 55 pages at Paris in 1887, in which the Sanskrit words which have passed into Pampango are also noted. (R., 1066.)

Kern remarks in his article that the scarcity of Sanskrit words in the dialects of northern Celebes indicates that the Tagalog received this element directly from Cambodia and Sumatra, and not by way of Celebes. This is an interesting suggestion, which might lead to something if studied upon. Dr. F. R. Blake, teacher of Tagalog and Visayan at Johns Hopkins University, Baltimore, Md., also read an article on "Sanskrit loan-words in Tagalog" at the April, 1903, meeting of the American Oriental Society, at Baltimore, Md. Doctor Blake has also written articles upon "Analogies between Semitic and Tagalog" and the "Differences between Tagalog and Bisayan."

In 1882 appeared the second edition of a Spanish-Tagalog and Pampango vocabulary by E. Fernández, printed at Manila. This was followed in
1883 by his Tagalog-Spanish vocabulary, both of which are very useful books. (P. T., 1061, and R., 756.)

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

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

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

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

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

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

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

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

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

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

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

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

For a grammatical discussion of authority upon the Malayan languages
the student is referred to the "Grundris der Sprachwissenschaft," of F. Müller, II. Band, II. Abtheilung, pages 87–160 (Vienna, 1887).

THE TAGALOG LANGUAGE.

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

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

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

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

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

The number of roots or primitive-idea words in Tagalog seems to be about 17,000, there being 16,842 words in the Noceda and Sanlucar dictionary of 1832, according to Crawford, the distinguished Malay scholar. ("Malay Grammar," p. cxiv.) Of these some 328 are derived from the Sanskrit, and are evidently borrowed through the Malay. Many of these are names for things unknown to the primitive Malayan peoples, but others are abstracts and various words, some of which would seem to have supplanted a primitive Malayan word. Thus in many cases American and Tagalog use words in their own languages which are from the same remote source in India, and coming around the earth east and west meet again in the Philippines. Such a word is pad, "foot," from the Sanskrit pada, which has descended into English "foot" and Spanish "pie." The origin of these words is marked after each in the handbook. The names of the chief workers in this field have been given in the list of books consulted.

---

a The Philippine Bureau of Ethnology, however, has given out as a result of its researches, that the number of distinct tongues is not over 15 or 16, the larger number being made up by counting very similar dialects.
The Japanese language seems to have furnished no words to the Tagalog, although many Japanese came to the islands during the seventeenth century, owing to the expulsion of Japanese converts to Catholicism, who found a refuge in Manila and the adjoining provinces, mainly in Pampanga, where it is said many of them settled around Macabebe. It is thought that some Japanese expressions still exist in the Macabebe dialect of the Pampangan language.

Notwithstanding a comparatively close contact with the Chinese for several centuries, and certainly antedating the Spanish conquest by many hundred years, very few words seem to have come into Tagalog from any of the numerous dialects of that Empire. The Chinese element in Tagalog seems limited to a few commercial terms, some household implements, and a few miscellaneous terms, some of which are confined in their use to Sangleys or Chinese-Mestizo families. These words are noted wherever they occur in the handbook. Professor Hirth, the Chinese scholar, thinks that the first notices of the Philippines are to be found in the work of Chao Ju-kua, collector of customs of Chuan-chou, a city in Fo-Kien Province, between 1210 and 1240. In this work he speaks of the islands of Po-ni (Borneo), Ma-i (Mindoro? or Panay?), and of the Pi-Sho-ye of Taiwan (Formosa). This latter name sounds something like "Bisaya," the native name for Visaya. The book speaks also of the San-su, or "Three Islands." Book 325 of the "History of the Ming Dynasty (1368–1643) of China," as abstracted by Groeneveled, speaks of the Kings (Sultans) of Sulu as attacking Punu (Borneo) in 1385, and of the King of Sulu, Paduka (Javanese "Lord") Pahala as dying while on a visit to the Emperor at Tê Chou on the Grand Canal (Shantung Province). The Emperor then recognized his eldest son, Tumohan, as Sultan of Sulu, in 1417. The brother of Pahala, who was named Suli, made a visit to China in 1421, but a few years after this no more was heard from this kingdom. From this and other extracts it would seem that the Chinese knew of the Mohammedan settlements at Manila and Tondo prior to the arrival of the Spaniards, and must have carried on a lucrative trade with them, otherwise the pirate Li-Ma-hong would not have made such a desperate attempt to take the city so soon after its foundation in 1571.

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

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

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

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

THE PRONUNCIATION OF TAGALOG.

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

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

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

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

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

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

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

[From the Vulgate.]

Tag. Amá namin sungmasunáñgit ka; sambahín
Pro. Ah-máh náhmee né soong-mah-sah-ľáhăy-eet kah; sahn-bah-heén
Eng. Father our (of us) art in heaven thou; adored (worshipped)

Tag. ang năgalan mo; mapasaamin ang kaharian
Pro. akng năghă-lahn moh; móh-pah-sah-ňh-meén akng kah-hăb-reé-ahn
Eng. the name of thee; come to us the kingdom

Tag. mo; sundin ang lőob mo; dito sa lupa para
Pro. moh; soondeen akng lőh-obe-moh; deh-toh soh lŏb-pah põh-rah
Eng. of thee; (be) the will of thee; here upon earth according

Tag. nang sa lańgít; bigyán mo kámi năgyón nang
Pro. nańhí sah lăhăy-eet; beeń-păhn móh kah-méć nęyē-bōhn nańh
Eng. to (that) in heaven; (be) given of thee we (us) now of the
Tag. aming kanin sa árao-árao at patawárin mo
Pro. áh-meeng káh-meen sah áh-row-áh-row aht pah-tov-áh-reen moh
Eng. our food upon every day and (be) pardoned of thee
Tag. kamí nang aming marángá útang, para nang
Pro. kah-meel nahing áh-meeng mahíy-áh oó-tahng, pah-raah nahing
Eng. we (us) of the our (sign of plurality) debts, according as
Tag. pagpatawad namin sa marángagkakautang sa amin;
Pro. pahg-pa-tow-ad náh-meen sah mahíy-ahg-kah-kah-oó-tahng sah áh-meen;
Eng. (are) forgiven of us to those indebted to us;
Tag. at houag mo kaming ipahintúlot sa tuksó,
Pro. aht hoo-áhgh moh kah-meeng ee-pah-heen-toó-loht sah took-sóh,
Eng. and do not of thee (let) us (be) permitted into temptation,
Tag. at iadyá mo kamí sa dilang masamá.
Pro. aht ee-diíach moh kah-meel sah deelathing mah-sah-máh.
Eng. but (be) delivered of thee we (us) from all evil.

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

Tag. Amá namin nanasalángit ka; sambahín
Pro. Áh-máh náh-meen nah-nah-sah-láhng-éet kah; sahm-bah-heén
Eng. Father our (of us) (art) in heaven thou; hallowed (worshipped)
Tag. ang pañgalan mo: dumátíng ang kaharian
Pro. ahng pahíy-ahíl-ahn moh: doo-máh-teeng ahng kah-kah-reé-ahn
Eng. the name of thee: to arrive the kingdom
Tag. mo. Gawín ang iyong kalooohan, kung paano sa
Pro. moh. Goveen ahng eeyóng kah-loh-ó-bahn, koong pah-áh-no sah
Eng. of thee. (Be) done the thy will if as in
Tag. lángít, ay gayon din namán sa lupa. Ibigáy mo
Pro. láhng-éet, eye giy-on deen nah-máh-n inh loó-pah. Ee-bí-g-éyé moh
Eng. heaven, be thus truly also in earth. (Be) given of thee
Tag. sa amin nígaayón ang aming kanin sa árao-árao.
Pro. sah áh-meen nígaayó-ahn ahng áh-meeng káh-meen sah áh-row-áh-row. Eng. to us now (this day) the our food on every day.
Tag. At ipatawad mo sa amin ang aming marángá
Pro. Aht ee-pah-tov-áhld moh sah áh-meen ahng áh-meeng mahíy-áh
Eng. And (be) pardoned of thee to us the our (sign of plur.)
Tag. útang, gaya namán namin na nagpatauad sa
Pro. oó-tahng, gyaah nah-máhnh náh-meen nah pahg-pah-tov-áhld sah
Eng. debt(s), as also by us now (are) forgiven (to)
Tag. marángá may útang sa amin. At houag
Pro. mahíy-áh my oó-tahng sah áh-meen. Aht hoo-áhgh
Eng. (s. of plur.) those-having debts against us. And do not
Tag. mo kaming dalñín sa tuksó, kung df
Pro. moh kah-meeng dañl-heen sah took-sóh, koong-deé
Eng. of thee (let) us (be) brought into temptation, but
Tag. liigtagá mo kamí sa masamá: Sapaga'at
Pro. ee-liig-táas moh kah-meel sah mah-sah-máh: Sáh-pahg-kah't
Eng. (be) delivered by thee us from evil: For (because)
Tag. iyó ang kaharian at ang kapangyarihan at
Pro. eeyóh ahng kah-hahrel-ahn aht ahng kah-pahng-yahrel-bahn aht
Eng. thine the kingdom and the power and
Tag. ang kaloualhatian, magpakailán man.
Eng. the glory, ever (for ever) also

Tag. Siyá nauá.
Pro. Seeyah nów-ah.

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


"Ámá namin nasalángít, ipasunub mo an̕g ágala mo; mouí (return) sa ámin an̕g pagiáharí mo, ipísonor (be obeyed) mo an̕g lóob mo, dito sa lupa paran sa lángít. Big-ián mo camí ngáión nang camín cacamín. Para nang sa árao; at pacáuáin mo an̕g ámin cañalánan (sins), yagang (as) wínamán kanh sala (equally) namí sa lóob ang cásmán (evils) nang mácasasa (of existence) sa ámin; honuag mo camíng (aman nang dá camí) mátaló nang tosó; datapouát (but) yádaí (be delivered) mo camí sa dián másmad."

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

An example of the folklore stories is given in the "Tale of the Unlucky Rat" from the examples of Malayan languages, published at Batavia, Java, in 1888, by J. G. F. Riedelt, the Dutch philologist. It is as follows:

Tag. Ñgayón din isang dagá nagwika sa kaniyá
Pro. Ngáyón deen eesáhng dahág dànhuе щеуeка sah kahmneyá
Eng. Now indeed (one time) a (one) rat said to himself

Tag. din, nasakit ang atay niyá: "Ayáo na akó'y
Pro. deen, naksákiet aghng ahlte neeyáh: "Eeyjón nah akhóy
Eng. (self), (being) pained the liver his: "Not wish now I

Tag. matirá dito, sa bahan ko; akó'y paparóón aakyat
Pro. mahlééra déétoh, sah báy-an koh; akhóy paparó-on akahkáyát
Eng. (to) remain here, in town my; I will go (and) ascend

Tag. sa anó sa bundok, titingín nang ibang bayan,
Pro. sah anóh sah boondóke, teeteénjeen nakhng eebáhng báyán,
Eng. somewhere into (the) mountains, looking for another town,

Tag. saan akó makakité nang kaibigan ko, nang pagkain
Pro. saháhán akhó mahkakáética nakhng kah-rebeégan koh, nakhng pahykáheen
Eng. Where I can see some friend(s) my, some food

Tag. masarap sa dagá, at nang pakabáhay na maborúti."
Pro. mahkáähráh sah dahghá, aht nakhng pahkahoohigh nah mahboóttée."
Eng. Agreeable for rat(s), and some living (of) good."

Tag. Pumároón ang dagá, lumákad árao-aráo, hangang
Pro. Poomáxhón an̕ng dahghá, loomákahd áhrow-áhrow, hohngáhng
Eng. Went there the rat, traveling daily, until

Tag. dumáting sa baybay, nakítá isang taklóbo
Pro. dómáxhteeng sah buhay, nakhkéta eesáhng tahkambiloh
Eng. arriving at (the) beach, (it) saw a (one) giant clam

Tag. nakañgànga nang kauntl. Nagwika ang dagá: "Anó
Pro. nakhkáñgánga nakhng kountet. Nakhweeka akhng dahghá: "Anóh
Eng. opening-the-mouth (of) a little. Said the rat: "What

Tag. itó? Totóong walá pa akong nakikítá na
Pro. etohl? Tothol-ohlng wahdáh pah akkóhng nahkweekétá nah
Eng. this? Truly not yet I am seeing (have seen) now

6855—06—2
Tag. ganiyan.” ᮊgayám punások ang dagá sa bínbig nang
Pro. gahmēgah-n. ᮊgayjën pooomāhsoke ang dahgēh sāh béēeeg nahiŋ
Eng. the like. Then entered the rat into mouth of the
Tag. taklobo, tinīgman ang lamún nító, ncomings nasptip
Pro. takkhōbo, teenēgmahn ahng lahmdōhn neelēh. ᭨gyōośee tulahmēpt
Eng. giant clam, looking at the meat of this, but was caught
Tag. siyá hangang nasiîrâ ang kaniyang ulū, at
Pro. seeeyâh ᭨aḥîh-gang naskēra ahng kahneeyâhng oōlo, oht
Eng. he until was destroyed the his head, and
Tag. napūtol ang kaniyang liig.
Pro. naḥpoottol ahng kahneeyâhng lēēeeg.
Eng. was cut off the his neck.

FREE TRANSLATION.

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

ACCENTS.

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

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

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

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

19

tumuró, "to signal;" katuoran, "signaling;" any timuroan, "person or station signaled to."

Practice is the essential requirement to become familiar with the accent, which is most important in Tagalog, as many words are only distinguished by the accent, although differing totally in meaning. Example: Aso, "smoke;" osó, "dog;" pásas, "milk;" gátis, "path, trail;" sumilang, "to rise" (as the sun); sumilanq (ultima), "to pass between;" bumasa, "to read;" bumasa, "to moisten."

As has been already mentioned there are some 17,000 "roots" in the Tagalog language, many of which are nouns, pronouns, adverbs, and prepositions, etc., in themselves. Verbs are generally formed by the use of certain particles, of which there are some 17, of which all except one (um) have a definite and indefinite form. Together with the noun and adjective forming particles, of which there are several, the possible number of intelligible Tagalog words can not be far from 50,000 to 60,000, quite sufficient to express any nontechnical ideas of any language whatsoever. Yet with all this there are some curious facts about the language and its vocabulary. Many general terms can not be expressed in one word, but the modifications of a general act have many words to express them, sometimes far more than exist in English or Spanish. A similar parallel is offered by the lack of a verb in early English to express the idea of motion in general, although Anglo-Saxon had many words for different kinds of motion, which are used daily by all English-speaking people. Upon this point Brian H. Hodgson, the noted oriental scholar, says, in his work upon the aborigines of India, published at Calcutta in 1847, page iii: * * * Home-bred words are all very particular, and proportionally numerous; while general terms, if more conveniently few, are less characteristic and very apt to be of exotic (foreign) origin; take the English general term 'to move'; it is Latin and one; but of the numerous sorts of special motion (to hop, to skip, to jump, to tumble down, to get up, to walk, to fly, to creep, to run, to gallop, to trot), all are 'genuine Saxon, by the soul of Hengist.' This idea will be more fully explained under "The verb." In addition to such particularizing words, there are also many synonyms or words meaning the same thing in Tagalog, many of which are local or provincial and are not heard in the same locality. For this reason Crawfurd's remarks upon Tagalog and Visayan, as expressed in his "Malay Grammar," London, 1852, page cxix, are still pertinent. He says: "The languages of the Philippine Islands may be described, not as copious, but wordy. In the state of society in which the natives of the Philippines were formed, ideas are considered more in concrete than in abstract, and by an importance being attached to trivial matters a profusion springs up which, in a more advanced state of society, are considered unworthy of retention, or which, if retained, would only be productive of perplexity and distraction. * * * In Tagalog there are 12 names for the coconut, including its different varieties and conditions as to maturity and preparation for use. * * * In the same language there are 11 words to express the verb 'to boil' (with variations), and 75 (really about 50) for the verb 'to go.'"

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

The main object of this work is to facilitate the acquisition of an elementary knowledge of the Tagalog language. It should be borne in mind that Tagalog is not constructed on English or Spanish lines, either in grammar or syntax. The universal tendency upon using a new language is to translate one's own language word for word, or phrase for phrase, into the foreign one. The native may understand, but the result is not elegant. No language can be learned entirely from books, and to supplement the special needs of each person constant practice in speaking with educated or
intelligent Tagalogs is necessary. Even with a considerable vocabulary, the American will find difficulty in conveying just what he wants to say in Tagalog, unless he masters the idioms and peculiarities of the language. This will not be a very easy task, but, once mastered, the key is held to all the Philippine languages, and it might be said to all the Malayan languages of the East Indies.

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

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

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

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

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

**SOME ORDINARY PHRASES IN TAGALOG.**

How are you?  
Well; and you, sir?  
Not as well as you seem to be.

Good morning, sir.

Good morning, sir, to you.

Good morning, everyone.

Good afternoon (evening), sir (used from noon to dark).

Good evening (night) (used either on meeting or retiring after dark).

Anó ang pantulunan niyán (nitó) sa wikang Tagalog?  
Iyán (itó) ay tinaláwag —— sa ámbing wiká.

GREETINGS.

Komustá (Como está) pó kayó?

Mabuti; at kayó pó?  
Hindi lubhang mabuti na para ninyó.

Magandang aráo, pó.  
Magandang aráo pó namán.

Bigúän pó sitâng lakat nang magandang aráo.

Magandang hapon pó. (Pó used as word of respect to both sexes.)

Magandang gabi pó.
How is your father? (mother?)

Well, by the grace of God.

Not very well.
Is that so? I regret to hear (lit., "feel") it.
How is the sick one?

Getting better now.
Is there anything I can do for you? (lit., Have you any orders for me?)
No, thank you.
Sit down, sir.
Thank you.
I am in a hurry. I wish only to speak to Pedro.
I will regard it as a great favor if you will tell Pedro that I was here to-day.
Don't worry about it, sir; I will tell him.

Pedro just left this minute.
Where did he go?
I think (It seems) he went to buy some cloth.
I am going away now.
Are you going?
Until later.
Until to-morrow.
Until day after to-morrow.
Until we meet again (lit., "Until we see each other").
Well, I'm going (lit., "you there").
Where are you going?
I am going home.
When are you going back to Manila?

On Sunday.
When are you going (down) to Manila?
When are you going up to La Laguna?

Come up! Come down!
Come in! Get out of here!
Move on! Clear out!
Don't move! Come near.
Move away, all of you.
Wait a little way back.
Come here! Accompany me.
Wait a moment. Go back (return) now.
Come back here. Go quickly.

Anó ang lagay nang amá (iná) mo?
(nináyó?)
Mabuti, sa auá nang Poong (Dios).
(But-hala, used by some, is of Sanskrit origin, derived from acatára, "descent," through Malay batára, "a god." There is no connection with the Arabic word Alláh, used by the Moros for "God," the latter being derived from al, "the," and látuh, "God," allied to the Hebrew Elóhím; Elóhim.)
Dí pó bubang maígi.
Pálá? Kun ganiyán ay dinadamam ko.
Maañó ang may sakit? or Anó ang lagay nang may sakit?
Gaymigahína na.
Mayroon kayong anomang ipaguitos sa ákin?
Hindí pó, salámat.
Umuyó pó kayó.
Salámat.
Akóy nga mamadali. Ibig ko tâmang kausapin si Pedro.
Malaking útang na loob kikilatán ko sa inyó kun masubí ninyó kay Pedro na akóy naparito útayín.
Maguláy pó kayó bahala't samuhín ko sa kaniyá.
Si Pedro'y kaalis låmäng.
Saun punaroom?
Tila namími nang kaniyáng babaroin.

Yayó na akó.
Yayó kayó na?
Hangang mamayá.
Hangang bákas.
Hangang makalawá.
Hangang tayo magkilát.

Diyán ka na.
Saon ka paroroón?
Akóy papasabáhay.
Kailán kayó wuti (magbabalik) sa Maynilá?
Sa Linggo (Domingo).
Kailán kayó luluás sa Maynilá?

Kailán kayó susubá sa La Laguna?

Pumonhik ka! Manaog ka!
Pumások kayó? Lumabás ka dito!
Lumákad! Súlong.
Houag kang gogaloó! Lumápit ka.
Lumayó kayó.
Umurong ku nang kauntí sa likurán.
Pumarito ka! Samahan no akó.
Magantay kayó sandálí. Muutí ka na.

Bumalik ka dini. Magmadalí ka.
Get out of there! Don’t run!
They do not wish to.
I did not wish to. He wishes to.
I don’t know. I can not understand
what you said.

Unalis ka diyán! Houag tumakbó!
Nandiyao silá.
Náyao akó. Siyá íbig.
Awan ka. Di akó naalamang ang
sinabi ninyó.

GOING ABOUT.

Driver, take me to the Walled City.

Go by Palacio street (Calle Palacio).
Straight ahead. Look out!
Go to the side. Stop!
To the right. To the left.
Slowly. Whoa!

Let us go by this road.
Which is the shorter of the two?
This is shorter than that.
Are we far away yet?
We are near now.
What is the distance from here to
the river?
Three hours riding, seven walking.

What are you doing there?
I am getting water, sir.
Is this good water? Yes, sir.
What is your occupation?
Housebuilder, sir.
Where do you live?
My house is here, sir.
Where are you from?
I live in the country.
I am from the mountains, sir.
Where is the town (pueblo)?
I can not tell you.
Show me the road leading to the
pueblo.
I want you to go with us to show us
the road (trail).
Don’t be afraid and don’t try to run
away.
If you guide us well, you will be paid
for your trouble.

Ask that person there where there is
a spring or well.

What are you looking for?
I am looking for ______
Go across the river as far as the
crossroads.
I want a blacksmith (horseshoer).
I want a saddler (leather worker).
I need a banca (canoe) with outrig-
gers.
One large enough to hold twenty-
five people.

Cochero, ihatid mo akó sa loob nang
Maynilá.
Tumuloy ka sa daan nang Palacio.
Matuid (derecho). Tabí? (Quedao!)
Tumabí ka. Humintó ka (para).
Sa kanan (mano). Sa kaláed (silla).
Hinayhínay (despacio). Luayluay.
(This latter to horse, etc.)
Magtuloy tayo sa daang itó.
Aún ang lalong maiksi sa dalawá?
Itó ang lalong maiksi sa robón.
Malayo pa ba tayo?
Malápít na tayo.
Anó ang layo mulá dito hangang sa
útô?
Tatlong oras kung cabayohín, pitó kung
lakarin.
Anó ang ginagawà mo diyán?
Akó'y nagíb, po.
Mabuti ba útong túbíg? Opó.
Aún kayang iyóng kutungkulan?
Anloque, po.
Saan ka namamayan?
Ang báhoy ko, po, dito.
Tága saan ka?
Akó'y namamahay sa bánkí.
Tága bandók akó, po.
Saan naróon ang bayán?
Hindi ko naaalamang sabihin sa inyó.
Ituró mo sa ákin ang daang patúnggo
sa bayán.
Ibig kong sumama ka sa amin para
ituró ang daan (galás).
Houag kong matákot at houag kung
tumakbó.

Kung ituró mong maígi, ay magka-
kamantam ka nang kaupahan sa iyóng
pagod.
Itanong mo doón sa táuong (nambó
iyón kun saan mayroon isang bánkalo
ó bánkí.
Anó ang hinañahánap mo?
Humahánap akó nang ______
Tawírin mo ang útog at tumakád ka
hangang sa saúyá-daán.
Ibig ko nang isang panday tága pag-
lápay nang bánkí sa cabayo).
Ibig ko nang isang mananákí nang
balát (talabartero).
Kailáñyan ko isang bangká na may
kábig.
Isang malakí na makakadálá nang
isang dalawáng póló't limang ka-
táno.
I Fluid mo ang sasakyán.
I Isatsat mo doón sa dákong iyán.
I Houng kang sumatsat sa kaputikan.
I Houng kang magiuligay sa pagsatsat.

I Sa kaláw! Sa kanan! Hintó na!
I Sálong na! Urong!
I Ilyulán mo na lahat ang áking kasan-
kupon may padaló sa sasakyán.
I Ilyag mo lahat sa carretón.
I Sapinún mo iyáng balutan at balá
bosá.
I Ilyag mo dito iyáng tampipi; may-
roon akó kukúnin.
I Tristan mo itóng túbid.
I Buhát dito hanggang sa Maynilá, ilang
oras lakarin nang daan?

How is the weather?
The weather is fine.
The weather is bad.
We are in the dry season now.
We are having the wet season now.
The sun is becoming obscured.

There is much fog.
Is it going to rain?
It looks like it.
It has been raining fearfully all day.

The rain is coming down now.
Give him the umbrella.
It is thundering and lightening.
A bolt struck that tree.

The wind is increasing.
It is possible that this may turn into
a typhoon (hurricane).

Come in under the shelter of this	house.
The moon is rising now.
The stars are coming out.
Look and see if it is raining, because
I must go now.

Come back here at sunset (lit., At
setting of the sun, return here).
It is growing dark.
It is growing light.

Maano ang panahón?
Mabuti ang panahón.
Masamá ang panahón.
Na sa tagáras tayo nímayón.
Na sa tagulán tayo nímayón.
Nagdidišim ang áráo. (Áráo also
means “day.”)
May maráming úlap.
Uulán bagá?
Tula pó.
Katakóttáot naulán sa maghápong
ító.
Bumuhugás na ang ulán.
Ibigay mo sa kaniyá ang páyong.
Kumukulog at umikidalat.
Isang títik ay nakálog sa iyáng káhoy
iyán.
Lumalakás ang háyín.
Maráhil ító ay mauut sa bagyó.

Pumások kayó sa sílong nítong báhay.
Sumisilang na ang buon.
Sumisilang na ang marúyá bituín.
Tignán mo kun umuulán, at aalis na
ákó.
Paglubog nang áráo, ay magbalik ka
dint.
Dumidíšim na.
Lumílnvéñag na.

FOR TAKING LEAVE (SA PAGPAPÁÁLAM).

I must say good-by to you now.
Why must you go? Sit down first.
I can not sit down, because I am in
a hurry.
And where are you going?
I am going to see a friend who is
leaving for Manila to-morrow.
I will come back later.

Paúlam na pó akó sa inyó.
Bákit ka nagpapáálam? Maupo ka
muna.
Hindí akó makawúpó sa pagka’t akó ’y
nagmamadali.
At saan ka paróóon?
Makipagkitá akó sa isa kong kaibigan
aális pasasa. Maynilá búkas.
Magbabalik akó mamayá.
TAGALOG LANGUAGE.

We will see each other in the afternoon.
Good-by.

Magkikita tayo sa hapon.
Adios (Sp.).

PIOUS EXPRESSIONS OF GOOD WILL.

May God guard you.
May God help you.
God be with you.

Dios ang uminigat sa inyó.
Dios ang tumulong sa inyó.
Dios ang sumama sa inyó.

FOR EATING AND DRINKING (SA PAGKAIN AT PAGIUN).

Get me something to eat; I am hungry.
Get me a drink; I am thirsty.
What do you wish to eat?
Whatever you have.
Would you like roast chicken?
Yes, and a little wine.
What else would you like?
Give me some eggs, if there are any.

Bigyán mo akó nang kaunting maka-
kain; nagugumin akó.
Pahinumin mo akó; lumahao akó.
Andú ang ibig ningong kunin?
Kun ánó mayroon diyán.
Ibig ningó ang inihaon na siisa?
Oo, at kaunting álik.
Andú pa ang ibig ningó?
Bigyán mo akó nang ílog kun mayroon.

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

The meal is nice.
Wash (wipe) this plate.
I have eaten enough.
Eat some more, sir.
Just a bit more.
Only a bite more.
I am satiated now.
Don’t give me anything more.

Masarap ang pagkain.
Huguan (kuskusin) mo itóng manok
(pingán) itó.
Marami akong kinain.
Kumain pa kayó pó.
Kapirasó pa.
Iba na lámag subo.
Busog na akó.
Houag na pó ninyó akong bigyán nang
anoman.

Bring some water to wash the hands.

Magdalá ka nang túbig paghúgas nang
kamay. (Idiomatic expr. is: Isáng
tabong (cocoanut shell) túbig.)

FOR THE TOILET (SA PAGBIBIHIS).

Shall I get the clean clothes now?
No, bring me a towel and soap first,
I am going to take a bath.

Get some water and put it in the
bath tub.
The bath is ready, sir.
Benigno, put some water in the
wash basin.
Lay out a shirt, a pair of trousers,
and a coat.
Khaki, sir? No, white clothes.
Bring me my shoes.
Hand me that cap.
Get a handkerchief out of the trunk
(chest).
Open that door. Shut the window.

Ibig ningong íkuba ko kayó nang damít
na malínin?
Houag, dalhán mo muna akó nang
isáng pamáhid at sabón at akó ay
matulógo.
Kumaha ka nang túbig at ilagay mo
sa patiguan.
Ang patiguan pó ay handá na.
Benigno, lagyán mo nang túbig ang
hidámosan.
Íkuba mo akó nang isáng baró, isáng
salúval at isáng americana.
Káki pó? Houag, pamít na maputí.
Dalhán mo sa ákin ang sapín.
Iábut mo sa ákin iyáng gorra iyán.
Maglabáos ka nang isáng páinyó sa
kahán.
Buksan mo iyáng pintó iyán. Pindán
(Sarhán) mo ang durúngauan (bin-
tuna).

Take care of the house; I am going
for a walk.

Iágutan mo ang báhay; at akó ay
maglalakadlákad.
If anyone calls, say that I will be back soon.
What time is it?
It is five o'clock, sir.
Wake me up later, at six; don't forget what I tell you (lit., "my orders").
Please get up, sir; it is six now.
Do you know of a good barber?
There is one, sir, I know well.
Then call on him and tell him to bring a good razor.

Do you know how to shave well?
Yes, sir. All right, shave me.
Does it hurt you, sir?
No, it is all right.
Cut my hair.
Do you wish it very short, sir?
No, leave it a little long.
How much do I owe you?

What you like, sir; what you wish.

How much a month, shaving me every other day?
Three pesos, sir. Then come, beginning with to-morrow.
There is a man downstairs who wishes to work for you as a servant.

Tell him to come up.
Have you any recommendations?
I have, sir.
Where are you from?
From Malolos, sir.
How old are you?
Are you married? Yes, sir.
Have you father and mother yet?
No, sir. I have not.

Stay here and I (we) will pay you if you care for it five pesos a month, and if this does not suit you, look for another place.

You are falling into bad habits.
Look for a substitute right now.

Don't be impertinent.
Keep still! or Shut up!
Where is your employer?
He is not here, sir.
Don't you know where he went to?
No, sir.

About what time will he be back?
Later, after eight o'clock.
Tell him, when he comes, that I have been here.
Are you the tailor?
This suit does not fit well.

Kun may sinomang pumarito, sabihin mong na akó'y madaling babalik.

Anong oras na?
A las cinco na pő.
Gisingin mo akó mamayang á las seis; houng mong kalimitutan ang bilin ko.
Gasingin pő kayó; á las seis na.
May nakikilala kang maluting maring-angáhit (barbero)?
May iná pő akong nakikilalang maluti.
Kun gayóy ay tawagin mo at sabihin mong magdalá nang maluting labasa (paingáhit).

Marumong kang umáhit na maluti?
Opó. Kun gayón, ahítin mo akó.
Nasaktáon pő kayó?
Híndi, ganiyan íyá ang maluti.
Gupitin mo ang bahok ko.
Ibig po iníyóng sagad na sagad?
Houng, pabayaan mong mahahabá-báo.
Magkano (gaano) ang ibabiyad ko sa íyó?
Kayó pő ang bahala; ang loobín pő iníyó.

Magkang ibig mo buanan, sa tuwing ibalawang árào ay aahítan mo akó?
Tatlong piso, pő. Kun gayón ay pumarito ka mulá búkas.

May isang táo sa ibabá na ibig magpaalit sa iníyó.

Sabihin mong pumanhik.

May taglay ka katuminan?
Mayroon ako pő.
Tága saan ka?
Tága Malolos, pő.
Mayroon ka nang iláng taón?
May osáwa ka? Opó.
May ámá't iná pő?

Húnti pő. Wald pő.

Tumírd ka at uupóhán kitá kun ibig mo nang limáng piso isang buan, at kun hindí humánap ka nang ibang paingínóon.

Masandí ang pinagkaratháhan mo.
Humánap ka nang kahahíli mo úyayón din.

Houng kang magpayamot.
Houng kang maímíyáy.

Nasáán ang paingínoon mo?
Wald pő rió.

Di mo naalaman kun saan naparoon?

Húnti pő.

Anong oras siyá babálik?
Mamayang makád á las ocho.
Sabihin mo kun dumát na akó'y naparito díto.

Ikáó ba ang mananañí?
Hong damít na itó ay hindí maígi ang pagkagagáwád.
That is too dear.
I must have it this week.

Totoong napakamahal iyán.
Kailangan ko sa loob nang lingong itô.

MISCELLANEOUS PHRASES.

Are you teaching English?

Ungmauural (nagtuturo) kayó bagá nang inglès (Ang wikang nang maniyá americano)

What did you teach this morning?

Áno kayang inírail (itùnuro) ninyó sa ayó?

I taught arithmetic.

Ang inírail (itùnuro) ko’y aritmética.

When did they write any English?

Kailán nangmúlat silá’y nang inglés.

They have written some within a few days.

Sungmúlat silá’y nang kanakailang árao.

I wish to rent a house.

Ibig ko isang báhuy paupahán.

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

Akó’y matitírá díín maráhíl maniyá iláng buan.

I wish to rent from month to month.

Ibig ko umúpú buan-buan.

I will pay you in advance.

Maníyuna ang bayad.

A long time. A short time.

Mahabang panahón. Maúkung panahón.

I will go there.

Paroroon akó doón.

What do these men want?

Áno ang ibig niloong maniyá táwo?

They wish to speak to you.

Ibig nila makipagúsap sa inyó?

What do you (thou) want?

Áno ang ibig mo?

What is your name?

Áno ang panjálan mo?

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

Yari na bagá ang gawang ipinagbilíin ko sa inyó?

Not yet, sir. Then, when?

Hindí pa, pó. At kailán?

To-morrow, sir.

Búkas pó.

How much is this (all)?

Magkano itó?

How much for eggs?

Magkakano ang itlog?

There is no answer.

Walang sagod.

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

Maghintay ka, suéldat akó nang isang silá’t sa utong paníjínoon.

I am under great obligations to you.

Akó pó ay muláki ang pagpapásalámat sa inyó.

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

Walá pó anómon.

You are mistaken.

Kayó pó malí.

It is the truth.

Itó ang katotoóhanan.

It is a lie.

Itó’y kabalaan.

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

Bong babaye úló pó ay namamahink napawalán ang kaniyang aঊáua.

Tell her to state her reason for asking.

Ipawáway mo sa kaniyang áng katuiran na hinihingî niyá.

Who, among you, know this woman?

Sino ba sa inyó ang nakakikílala sa babaye úló?

Tell me what you did to Pedro.

Magmayay sa ka akín nang maniyá ginawad mo kay Pedro.

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

Sabihi mo ang katotoóhanan, at kun hindí, ipapadalá kita sa bilangoón.

Why did you leave the barracks without permission?

Anó’t ikaw lumabás sa cuarteel nang walang sábi.

Tell Pedro that he is wanted by the captain.

Sabihi mo kay Pedro sa siyá’y kailanýang nang cepítán.

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

Iyang ginawad mo iyán ay laban sa maniyá útos nang isang sundalo.
You should always inspect the men's quarters.
The rifles (carbines) must be cleaned daily.
I especially warn you not to be off guard (or relax vigilance) for a moment.
The obligation of a soldier on duty is to know the orders.
Those who disobey orders will receive severe punishment.
Tell the people here that what we are going to do is for the benefit of all.

Dadalain ninyo tu-tuing ang mañá kinalalagyan nang mañá sundalo.  
Dápáit líinis índao-íráo ang mañá baríl.  
Pinaghiibining ko sa iyó mahígípit na houag ka malábang isáng mándali.  
Naukól sa sundalo taín-pagdúanul usíroin ang mañá útós.  
Ang lumaban sa útós ko ay kakámítan nang mahígípit na parusa.  
Sabihin mo sa taga dito na ang áting gawinín ay kagalingan nang lahat.

SECTION ONE.

VOCABULARY.

Thomas. Tomás.  
Mary. María.  
John. Juan.  
Joseph. José.  
Father. Amá.  
Mother. Índ.  
Brother. Kapatid na lálaki.  
Sister. Kapatid na babaye.  

THE ARTICLE OF PROPER NOUNS (SI).

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

Older brother (first born). Koya; si koya, my elder brother. The pronoun is understood.
Elder brother. Manang (Manila and southern dialect).
Elder sister. Kuká; si kuká, my elder sister.
My father. Si amá.
My mother. Si índ.

This article is declined as follows:
Gen. John's; of John. Ni Juan; kay Juan.
Dat. To, for John. Káy Juan.
Acc. John.  
Abl. From, with, John.  

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

The article of names has a special plural when coupled with certain words, as of the parents, relatives, companions, or the home.
Nom. John and his ———. Siná Juan.
Gen. The field of John and his family. Ang bákid níná Juan.
Dat. To, for, Pedro and his ———.  
Acc. The field of Pedro and his family.  
Abl. From, by, Pedro and his ———.  

---

These two words are derived from “patíd” and “ka,” meaning “tied with the same cord.” “Lálaki” is male and “babaye” is female. In Tagalog, however, separate words are used to express “elder brother,” “elder sister,” “younger brother or sister,” etc.
Si is not used alone before names of persons unrelated to the speaker except in a joking way; in other cases the Spanish word Señor, Mr., is inserted as: Si Señor Blanco, Mr. Blanco. Ginást is the Tagalog equivalent for “Señor” and Gat for “Don.” Dayang is “Dofia.” These terms are used by purists.

THE ARTICLE OF COMMON NOUNS.

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

DECLENSION OF “ANG.”

Nom. sing. The. Ang.
Dat. sing. To, for, the. Sa.
Acc. sing. The. Nang; sa.
Abl. sing. From, by, the. Nang; sa.
Nom. plur. The. Ang maňųá.
Gen. plur. Of the. Nang maňųá; sa maňųá.
Dat. plur. To, for, the. Sa maňųá.
Acc. plur. The. Nang maňųá; sa maňųá.
Abl. plur. From, with, the. Sa maňųá; nang maňųá.

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

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

THE COMMON NOUN.

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

VOCABULARY.

Banana (in general). Ságing.
Bed. Pápag.
Bedquilt. Kámot.
Beer. Serbésa (from Sp., cerveza).
Blanket. Manta (Sp.).
Bread. Tínápay (from tápay, idea of kneading, i.e., kneaded).
Breadfruit tree. Antípolo; típolo. Antípolo is also a town in Rizal Province.
Butter; lard. (Mantica (Sp., manteca).
Carabao (buffalo). (Mantequilla (Sp., mantequilla).
Cat, domestic. Kálabao; damúlag; anuang. First is general.
Pusa. Musang is Malay for the palm-cat (Paradoxurus).
Cheese.
Chicken; fowl.
Child.

Chocolate.
Cocoanut.
Cocoanut oil.
Coffee.
Corkscrew.
Corn (maize).
Cow.
Cup.
Dog.
Drinking vessel.

Eggs.
Fish, dried salt.
Fish, fresh.
Flour (in general).
Food.
Fork.
Goat.
Grape fruit.
Hog; swine, domestic.
Honey.
Horse.
House.
Lamp; light.
Man (person).
Mango.
Mat.
Meat (pulp).
Milk.
Native spoon.
Orange.
Pepper.
Plate.
Rat.
Rice (cooked).
Rice (hulled).
Rice (unhulled).
Salt.
Sheep.
Soap.
Spoon.
Sucking pig.
Sugar.
Sweet potato; yam.
Table.
Table knife.
Tea.
Tumbler.
Vinegar.
Water.
Wine; liquor.
Woman.

Queso (Sp., queso).
Manuk.
Bata. Also applied to house boy, servant (muchacho).
Siculate (Mex. Sp., chocolate; from Aztec).
Niyog. Also applied to cocoa palm.
Laitañas.
Copé (Sp., café; from Arabic, qahwa).
Tirahuñón (Sp., tirahuzón).
Maiís (Sp., maíz).
Baca (Sp., vaca).
Tasa (Sp.).
Aso; ayam (rare), Bicol word.
Lumbo; inum (from inum, idea of drinking).

Blog.
Dáing.
Isád.
Galapung.
Pagkain.
Pánduro (Sp., tenedor).
Kambing.
Daldândán.
Bábuyu.
Pulut.
Cabayo (Sp., caballo).
Báhayu.
Ihuín (from ilao, light).
Táno.
Montá.
Bamiig (Sp., petate.).
Lamán.
Gatas.
Sandok.
Sulá; lukban.
Lara; paminta. (Possibly from Sp., pimienta.)
Pingán.
Dagá.
Kanín.
Bigá.
Pálay. Also applied to the grain.
Asín.
Tupa (from Sp., topar, “to butt”).
Subón (Sp., jabón).
Cuchara (Sp.).
Búł (Manila); Kulig (Laguna); Buláo (Marinduque).
Asúcol (Sp., azúcar). Old name tubó, now “sugar-cane.”
Camote (Sp.). Large yam, ubi.
Dúlang; lamesa.
Kampit (Sp., cuchillo).
Sa (Chinese, cha).
Vaso (Sp.).
Suká.
Túbig.
Alak (from Arabic, araq).
Babáye.
The definite and indefinite idea runs throughout the Tagalog language, and the words "to have," "not to have," "there is," "there is not," etc., bring this out plainly.

**Vocabulary.**

Have (all persons; indef.).

Have (def.).

Have you (some, any)?

Have you (that, this)?

I.

Indeed; truly.

Money.

My.

No.

Perchance.

Perhaps; some; any.

There is not.

What?

Yes.

Yes, sir.

You (thou).

Mayróon (lit., "there is;" from dóon, "there.")

Na sa.

¿Mayróon? ¿Mayróon ka bagá? ¿May?

¿Na sa iyo? (lit., Is with you?)

Akó (form with nominative; indef.).

Aga.

Salapt. Also means half peso.

Akin; ko (latter postfixed to definite).

Hindí.

Kayó.

Bagá.

Wald.

¿Anó; anó bagá?

O-o.

Opó.

Ka (form with nominative; indef.).

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

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

Yes, sir, I have it (Opó, na sa ákin).

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

**Vocabulary.**

Afternoon.

American.

Bottle.

Custom; habit.

Day; sun.

Dress; clothes.

Every day; daily.

Ganta (3 liters).

Glass; crystal.

Gold.

Hápon.

Americano (Sp.); Taga America.

Boten (Sp., botella).

Prongo.

Ugál.

Arao.

Damil.

Arao-arao.

Salop (English equivalent, 3 quarts 1 1/2 pints—3.1701).

Bábog.

Gintó (said to be from dialectal Chinese, kin, "gold," and tiēh, "of," i.e., "golden;") Malay, amas; native gold, balitok).

Tuníero (Sp.).

Tápyan.

Salamín (Malay, chármin).

Aga.

Gab-i.
Priest.  
Ring.  
Silver.  
Son or daughter (child).  
Spaniard.  
Stone.  
Tagalog.  
Town.  
Well (noun).  

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

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

**VOCABULARY.**

Aunt.  
Father.  
Girl, unmarried woman.  
Male; man.  
Female; woman.  
Miss; young lady.  
Mother.  
Uncle.  
Young man; bachelor; youth.  
Young man, unmarried.  

**THE "TIES."**

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

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

The tie "ng" is added to words ending in a vowel not preceded by another vowel. U, as in tûwa, is considered as a consonant, as it sounds nearly like the English "w," and is written with this letter by many natives. Ex.: A dutiful child (Balang mabait); a bottle of wine (isang boteng dalak); a beautiful woman (babayeng maganda); a Manila man (isang tâuong Maynila).

The tie "na" is used when the first word ends in any consonant (except "n") or in a diphthong. Ex.: A dutiful child (Mabait na batà); a large house (bâhay na malakî); clear water (tûbig na matinao, or malinao na tûbig).

**NO INDEFINITE ARTICLE.**

There is no special indefinite article (a or an) in Tagalog, although the numeral isî (one) may be used.
THE VERB "TO BE."

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

FUTURE AND PAST OF "AY."

The particle ay is invariable as to tense, the idea of past or future being expressed by the answer or an adverb of time. Ex.: Beautiful then, she is is ugly now (Magandá ahi naón, mágayon ay pángilt). You will be sick to-morrow (Bákas ikádo ay masakil).

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

THE CONJUNCTION "AND."

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

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

SECTION TWO.

The principal interrogative pronouns and adverbs are as follows:

<table>
<thead>
<tr>
<th>What?</th>
<th>¿Anó?</th>
<th>When?</th>
<th>¿Kailán?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Which?</td>
<td>¿Alin?</td>
<td>How much (value)?</td>
<td>¿Magkano?</td>
</tr>
<tr>
<td>Where?</td>
<td>¿Sáán?</td>
<td>How many?</td>
<td>¿Hán?</td>
</tr>
</tbody>
</table>

¿Anó, "what," is declined as follows:

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>To, for what?</td>
<td>¿Sa anó?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>What?</td>
<td>¿Sa anó?</td>
<td>¿Nang anó?</td>
<td></td>
</tr>
<tr>
<td>Abl. (Loc.)</td>
<td>In, at what?</td>
<td>¿Sa anó?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl. (Ins.)</td>
<td>By, with what?</td>
<td>¿Nang anó?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This pronoun is used only in speaking of things, never of persons. The expression ¿Anó ka? means "What do you want?" ¿Sino?, "who," is declined as follows:

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Other cases.</td>
<td>¿Sa kaníno?</td>
<td></td>
<td>¿Sa kaníkanino?</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Other cases.</td>
<td>¿Sa kaníkanino?</td>
<td></td>
<td>¿Sa kaníkanino?</td>
</tr>
</tbody>
</table>

*a Used only when the question is not heard or understood.

*b Not kaníno-kaníno, as the first form is a trisyllable, and in Tagalog repetitions stop at the second syllable (or letter, as the case may be). Kaníno mañó and sa kaníno are also used.
Example: ¿Kaninong bākid iyán? (Whose field is that?); Sa capitán (Of the mayor or presidente); ¿Nino? (Whose?); Sa capitán sa bayan (Of the mayor of the town).

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

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

**Singular.**

| Nom. Which? | Alín |
| Gen. Of which? | Sa alín |
| Dat. To, for what? | Sa alín |
| Acc. What? | Sa alín |
| Loc. In, at which? | Sa alín |
| Ins. By, with, etc., which? | Nang alín |

*Sa with the genitive is preferable in answering a question. Alín mangá? may also be used for the plural. The form Mangá alín is rather inelegant. Thus the English “Which men?” may be expressed by “Alín aling táwò?” “Alín mangá táwò?” or “Mangá aling táwò?”*

**The Interrogative Adverbs.**

These adverbs present no peculiarities and are used as in English. ¿Han? (How many?) obviates the use of the pluralizing particle mangá; as, ¿Hong táwò? (How many men?) In inquiring the price of an article in the market the restrictive form magakano is generally used; as, ¿Magakano ang mangá ulog? (How much for eggs?) But in speaking of purchasing the entire quantity magakano is right.

**The Demonstrative Pronouns.**

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

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

Yari is declined as follows:

**Singular.**

| Nom. This | Yari |
| Gen. Of this | Niri; dini sa |
| Dat. To, for this | Dini sa |
| Acc. This | Niri; dini sa |
| Loc. At, in this | Dini sa |
| Ins. By, with this | Niri |

| These. | Of these. |
| To, for these. | Dini sa mangá. |
| These. | Niring mangá. |
| By, with these. | Niring mangá. |

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

**Singular.**

| Nom. This | Itó |
| Gen. Of this | Nitó; ditó sa |
| Dat. To, for this | Dito sa |

| These. | Of these. |
| To, for these. | Dito sa mangá. |

**Plural.**

| Yaring mangá. | Niring mangá. |
| Mangá mangá. | Mangá mangá. |
| Mangá, etc. | Mangá, etc. |

6855—06——3
TAGALOG LANGUAGE.

Acc. This. Dito sa. These. Dito sa maǎyá.
Loc. At, in this. Dito sa. At, in these. Dito sa maǎyá.
Ins. By, with this. Núd. By, with these. Nútong maǎyá.

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

<table>
<thead>
<tr>
<th>NOUN</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>Dat. To, for that.</td>
<td>Díyán sa.</td>
</tr>
<tr>
<td>Acc. That.</td>
<td>Níyán; diyán sa.</td>
</tr>
</tbody>
</table>

The fourth demonstrative pronoun, yáoon, means "yon," although at present generally translated "that." Yoón is a dialectical form. It is declined:

<table>
<thead>
<tr>
<th>NOUN</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>Nom. Yon (that).</td>
<td>Yáoon.</td>
</tr>
<tr>
<td>Dat. To, for yon.</td>
<td>Doόn sa.</td>
</tr>
</tbody>
</table>

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

These four demonstratives have a peculiar idiomatic use in that they are repeated in the nominative after the person or object modified as well as preceding the same, in the latter case agreeing in number and case. Examples: This man (ítong tamong itó), both nominative singular. That boy's clothes (Ang damit niyáng batang iyán); first, genitive singular; second, nominative singular. That man (has) much money (Maraming salapi niyáng (niyáang) tawóng yáoon); lit., "much money of that man that." (Generally with nominative.) Ítong buloklak na itó'y diyán sa batang iyán. (This flower is for that child). In the second clause, the first pronoun is in dative and second in nominative.

ADVERBS OF PLACE.

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

Here (close to the speaker). Díina.
Here. Díto.
There (near addresssee). Díyán.
Yonder (there). Doόn.

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

Am, is or are here (close). Narini; nayeri; nandini.
Am, is or are here (more distant). Narito; naitó; nandito.
Am, is or are there. Náriyán; naiyán; nandiyán.
Am, is or are yonder. Naróon; nayaón; mayóon.

The particle ñ with the same class of adverbs expresses the past tense. For euphony the particle changes to do with doόn.
Was or were here (close). Dirini.
Was or were here (more distant). Dirito.
Was or were there. Di-iyun.
Was or were yonder. Doróon.

The particle pu with the same adverbs expresses the future.
Will be here (close). Parini.
Will be here (more distant). Parito.
Will be there. Pariyun.
Will be yonder. Parónon.

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

THE PERSONAL PRONOUNS.

The personal pronouns in Tagalog should receive careful study, as they exhibit several peculiarities of form and use not found in English. All personal pronouns have two genitives, the first form being prefixed to the accompanying noun or verb, and the second form suffixed. The two forms are not used in the same clause, the second form being preferred with the definite form of the verb. However, if the sentence commences with an adverb or negative particle, or is a question, the suffixed forms are placed before the verb.

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

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

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

FIRST PERSON SINGULAR.

Nom. I. Akó.
Gen. Of me; my. Akin (prefix); ko (suffix).
Othercases. To, for, with, by me. Sa ákin.

INCLUSIVE FIRST PERSON PLURAL.

Nom. We (and you). Tayo.
Gen. Of us; our (and your). Atin (prefix); natín (suffix).
Othercases. To, for, etc., us (and you). Sa atín. 
EXCLUSIVE FIRST PERSON PLURAL.

Nom. We (not you).  Kani.
Gen. Of us; our.  Amin (prefix); namin (suffix).
Other cases. To, for, etc., us.  Sa amin.

FIRST PERSON DUAL.

Nom. We (thou and I).  Kita.
Gen. Of us (we two); our.  Kanita (p.); ta (s.).  Ata (p.); ta (s.).  Sa kanita.
Other cases. To, for, etc., us (we two).  Sa ata.

SECOND PERSON SINGULAR.

Nom. Thou (you).  Ikao (prefix); ka (suffix).
Gen. Of thee, thy (your).  Igó (prefix); mo (suffix).
Other cases. To, for, etc., thee.  Sa igó.

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

SECOND PERSON PLURAL.

Gen. Of you; your.  Igó (prefix); ninyó (suffix).
Other cases. To, for, etc., you.  Sa igó.

THIRD PERSON SINGULAR.

Nom. He, she.  Siya.
Gen. Of him; of her; his; her.  Kaniya (prefix); ninya (suffix).
Other cases. To, for, etc., him, her.  Sa kaniya.

THIRD PERSON PLURAL.

Nom. They.  Silá.
Gen. Of them; their.  Kanila (prefix); nilá (suffix).
Other cases. Them (to, for, etc.).  Sa kanila.

POSSESSIVE PRONOUNS.

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

My child.  [Ang áking anak.
Thy child.  [Ang anak ko.
His (or her) child.  [Ang iyong anak.
Our (of we two) child.  [Ang anak mo.
Our children (all of us).  [Ang kaniiyang anak.
Our child (excluding person spoken to).  [Ang anak namin.
Your child.  [Ang anak ninyó.
Their child.  [Ang anak nilá.
The genitive forms of the personal pronouns used without a following noun are expressed with the article prefixed to the first genitive:

Mine. Ang ákin.
Thine (yours). Ang iyó.
His; hers. Ang kaniyá.
Ours. Ang atin (incl.); ang amín (excl).
Yours. Ang inyó.
Theirs. Ang kanilá.

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

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

He and I (lit. “we of him”). Kami niyá.
He and his father (they and his) Silá ung kaniyáng amá.
John and I (we of John). Kami ni Juan.
You and they (you of them). Kayó nilá.
You and we (we of you). Kami ninyó.

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

To avoid the use of siyá, “it,” to indicate an inanimate object, the word itself is repeated, or in answering a question a particle like níga (certainly) is used. Ex.: ¿Mahútì boyá ang lakatón [a species of banana]? (Is the lakatan good?) Mahútì níga (Certainly [it is] good).

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

THE AFFIRMATIVE PARTICLES.

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

Self; selves. Din. (Rín after preceding vowel.)
Perhaps. Bagá. (Generally with indef. verb.)
Perhaps; for that. Kayá. (May begin sentence.)
Also. Man.
Also. Man din. (Southern Tagalog only.)
Now. Na. (No meaning alone.)
Certainly. Níga.
Certainly. Níganí. (Southern Tagalog; Bicol, gánki.)
Yet. Pá.
Actually! Is that so! Palá. (Idea of wonder inherent.)
At; in; to; for, etc. Sa. (Greatly used word.)
Own. Saríli.
Enough now; plenty. Siyá na.


The particle man attached to an interrogative pronoun converts the latter into an indefinite pronoun. Ex.: Anóman (anything; something). Alínman (whichever; whatever). Sinóman (whoever). Sínomong táuo (anyone whomsoever).

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

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

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

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

RELATIVE PRONOUNS.

These pronouns, which in English are expressed by "which," "that," "who," etc., are expressed very obscurely in Tagalog by means of the article ang, and the ties g, ng, and na. The Tagalog also has a negative relative pronoun di, translated by "who not," "which not," "that not." Ex.: He who is well behaved is esteemed by all. Ang mabuting ásal ay minumahal nang lahat.
The book which you are reading is mine. Ang libro ng binabasa mo'y ákin.
I did not receive the letter that you sent to me. Di ko tinanggap ang sasal na ipinadala mo sa ákin.
The man who does not disobey the laws will be protected in his rights. Ang tawong di sumasalawang ípapatangal nong katuliran.

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

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

SECTION THREE.

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

The words for meals and some articles of food, cooking utensils, etc., vegetables, and fruits not previously mentioned are:
Breakfast.
Midday meal.
Afternoon lunch.
Supper.
Meat or fish.
Broth.
Salted fish sauce.
Salty or sour sauce.

Pickles (bamboo sprouts, etc.).

Roasted or baked meat or fish (what baked or roasted).

Frogs' legs.
Sucking pig.
Venison.
Wild pork.

The jungle fowl.
The duck.
The tree duck (Dendrocygna).
The goose.

The peacock.
The turkey.
The pigeon.

The dove.
The gizzard.

The liver.
The heart.
The mudfish; walking fish.

The following fish are much eaten in Luzon, and, having no English names, the Spanish names are given instead:

The pampano (Scatophagus).
The sábaló (Curanx).
The corvina (Osteochitus).
The liza.
The boca-dulce.

The sea products eaten are:

The lobster.
The crab.
The small crab.
The shrimp.

Vegetables.
The mango.
The radish.
The eggplant.

Ang almusal (Sp., almuerzo).
Ang tanghalan (tanghali, midday).
Ang minindá (Sp., merienda).
Ang hapunan (hapon, afternoon).
Ang ulám (Sp., vianda).
Ang sabó.
Ang patís.

Ang méstawan. (Sanskrit means to dip any viand into liquid. The word "chowchow," so often heard, is Cantonese or Hongkong "pigeon English" for food.)

Ang achara (Sp., achía, from Hindustani, achír, pickles).

Ang imihao. (Umihao means "to roast or bake").

Ang mangá hita nang palaká.
Lamán nang bihí.
Lamán nang wá.
Lamán nang babúy damó; lamán nang púgil.
Ang labayó.
Ang útik.
Papán.

Ang gansá (Sansk., haúsa, not from Sp. gansá, a goose).

Ang paró real (Sp.).

Ang paró (Sp.).

Ang kalapati (Sansk., parápatí; old Tag., palapati).

Ang batobató maní.

Ang balambalánon (from balón, a well; dim.).

Ang atry.

Ang pusó.

Ang dalag (commonest fish in Luzon; Ophiocephalus).

Ang kitáng (best fish in Luzon).

Ang baángs (large fish, common).

Ang apáhap.

Ang bának.

Ang manáti.

Ang talabá. (Macabebe is said to mean "Where there are clams," Pampangan dialect.)

Ang uláng.

Ang alimánggo.

Ang alimánsag.

Ang hipón. (Bilaran-hipón, village, northeast of Manila, "shrimp-drying place.")

Ang úláng.

Ang bałatóng.

Ang labánás (Sp., rabano).

Ang talóng.
The gabi root.
The peanut.
The lomboy (fruit).
The guava.
The lime.
The apple.
The watermelon.
The cook.
The kitchen (cooking place).

Crumbs; scraps.
The dining room.
The fireplace.
The pottery (medium size).
The frying pan.
The gridiron (broiler).
The pitcher.
The earthen pitcher.
The bowl.
The jug.
The saltcellar.
The pot cover.
The sieve.
The bamboo tray.
The basket.
The fire.
The smoke.
The firewood.

The names for parts of a house, household furniture and articles, and
ordinary tools, are given in the following list. Many of these names are
borrowed from the Spanish language:

The house.

The room.
The bathroom.
The water-closet.
The door.
The doorway.
The window.

The ladder (stairway).
The step (round of ladder).
The balcony.
The post or pillar.
The kitchen platform.
The roof.
The gable.
The gutter pipe.
The corner.
The window sill.
The balustrade.

Ang gabi.
Ang maní, Arawak (West Indian) word.
Ang dúkat.
Ang bayabas.
Ang dáyap.
Ang manzanas (Sp., manzana).
Ang pakuín.
Ang taga paníosina.
Ang pinaghitutoan (from lutò, cooking).
Muno.
Ang sili na kakanáñ.
Ang kabáñ; ang damog.
Ang palayok.
Ang anglit.
Ang kating-an.
Ang kaualí.
Ang ihaan (from umíhaan, to roast).
Ang báámp; ang galong.
Ang ébu.
Ang mánkók.
Ang saro (Sp., jarro).
Ang palawasán (from ásin, salt).
Ang souk (without cover).
Ang tuñtong.
Ang bitáhay.
Ang bitálo.
Ang bákol.
Ang apuy.
Ang así (accent distinguishes from ao, dog).
Ang káhóy nang panípatong.

Ang báhay (possibly Sansk., r byłà, an inclosure, through Malay, báleí, hall, court; but the Hawaiian is hale, and there are similar words in other Polynesian dialects).
Ang sili.
Ang palíguan (lit., “bathing place”).
Ang umán (Sp. word).
Ang pintá.
Ang pintonán.
Ang limí; ang durutíbon (from duínuto, to appear at the window);
ang bindana (Sp.).
Ang haydán.
Ang bátang.
Ang tánaúan (lit., “watchtower”).
Ang háti.
Ang batalán.
Ang bubong.
Ang bi-líbisan.
Ang alolo.
Ang súlok.
Ang palababahan.
Ang guyabbán.
The prop (against winds).
The partition (wall).
The household furniture.
The chair.
The table.
The clothes press (or cupboard).
The bed.
The quilt.
The pillow.
The head (of a bed).
The mosquito net.
The wash basin.
The water.
The soap.
The towel.
The tooth brush (foreign).
The tooth brush (native).
The clothes brush.
The pail or bucket.
The night vessel.
The trunk.
The valise.
The key.
The padlock.
The lock.
Thread.
The needle.
The pin.
Silk thread.
The scissors.
The thimble.
The eyeglasses or spectacles.
The picture; image.
The household shrine.
Wick for cocoanut-oil lamp.
Cocoanut-oil lamp.
The lamp (old name).

Matches.
Fire-making sticks.

The flint.
The steel.
The tinder.
Rice mill (hand).
The rice mortar.
The rice pestle.
The small mortar.
The small pestle.
The broom.
The mop (cloths).
The razor.

The sadiron (flatiron).

Ang súhay.
Ang dingding.
Ang kasangkapan sa báhay.
Ang wapán (from wusúpó, to sit down).
Ang la mesa (Sp., mesa).
Ang simpanan.
Ang pápag; ang cama (Sp.).
Ang kómét.
Ang ínan.
Ang olóhon; ang olonán.
Ang kúlambó.
Ang hilamon.
Ang tábig.
Ang sabón (Sp., jabón).
Ang balindong.
Ang cepillo nang úyipin (cepillo, Sp. for "brush").
Ang sipán.
Ang cepillo nang damít.
Ang tímá.
Ang ihán; ang orínóla (Sp.).
Ang cabén.
Ang támúpí; ang takáhá.
Ang muri (Chinese, muri).
Ang candado (Sp. word).
Ang cerradura (Sp. word).
Sínúlút (spin, from sínúlút, spin).
Ang karáyom.
Ang aspíler (Sp., aśíler).
Sínúlút na súllú (Sánsk., sútra).
Ang puntíng.
Ang dedal (Sp. word).
Ang salamin sa matá.
Ang laránan.
Ang altar sa báhay.
Ang tinsím (from Chinese tientsim).
Ang tíngo (from Chinese).
Ang sombo; ang simbo (Iloílo now used).
Apuyán; posporos (Sp., jósforos).
Ang puymán (similar to those of North American Indians).
Ang pingkian; ang pantingan (local).
Ang binalon.
Ang búlo.
Ang gitángin (from gíling, to grind).
Ang busong (said to be origin of "Luzon," but improbable).
Ang halo.
Ang busanglusoñyan.
Ang kamay (lit., "the hand" or "arm").
Ang walis (verb walis means "to remove").
Ang pasíngkas.
Ang pánínhit (from áñit, to shave;
also called ang lábása, from Sp.
nakaya, razor).
Ang pínsa (Sp., la prensa, the press).
The tongs.
The balance.

The hook.
The clothesline.

The tablecloth.
The gaff (used in cock fighting).
The bird whistle.

The rope.
The twine.
Chinese twine.
The wire.
The chain (iron or gold, etc.).
Yard (of house).
Garden.

Plant (any sown plant except rice).
The hoe.
The sickle.
The shovel.
The spade.
The pincers (small).
The vise.
The wrench.

The saw.
The hammer.

The hatchet.
The ax.
The plane.
The chisel.
The auger.
The gimlet.
The file.
The wood turner.
The anvil.
The stake.
The pulley.
The lever.
The adze.
The rule.

The pick.
The painter’s or carpenter’s scaffold.

The plow.
The beam.
The plowshare.

The guiding cord.
The yoke.
The rice field.

Ang sipit.
Ang timbangán (from timbang, a weight); also ang talaró (local word).
Ang panigaláuit.
Ang sampayan (from sampay, to hang out clothes).
Ang mantel (Sp. word).
Ang tári.
Ang parángati (used to lure or decoy birds).
Ang lábid.
Ang pisi.
Leteng.
Ang kawad; ang kuar (rare).
Ang tanikalá (old word, talikalá).
Bahayan (lit., “house place”).
Halamanan (lit., “plant place”).
Halaman.
Ang asarol.
Ang kárid.
Ang panalok (from salok, to stir up).
Ang pala (Sp. word).
Ang timù (Chinese word).
Ang yuto (Sp. word).
Ang pamhihit ng torno (lit., “screw turner”).
Ang lagari.
Ang pamópk (from pokpok, to strike).
Ang patbao.
Ang palakol.
Ang katam.
Ang paít.
Ang pangbatas.
Ang puod.
Ang kikil.
Ang talikan.
Ang paúhan.
Ang tulos.
Ang kaló.
Ang panghikuat.
Ang darás.
Ang panúkat (from súkat, to measure).
Ang piko (Sp., pico).
Ang palayala.
Ang arrao (Sp., arado).
Ang sududud.
Ang ngit.
Ang suyad (also means “fine comb”).
Ang pamúik (from pitik, to snap with a line).
Ang paód.
Ang palayán.

Practically all names connected with horses are Spanish, as that animal was introduced by the Spaniards, and the Spanish terms are understood throughout the Tagalog region. The following words, however, are useful in connection with feeding animals:
Forage; grass. Sacate; damó (Sp., sacate).
Rice and rice straw. Palay.
Molasses (also honey). Pulot (much fed to native ponies).
Shed; shelter. Tayakad.
Stable with peaked roof. Barangbarang.

Nearly all names of edifices are also Spanish, but a few are native, or have been invented from other words. Among them are:

The church. Ang simbahán (from simba, to hear mass; samba, to adore or worship).
The townhall. Ang tribunal (Sp. word).
The schoolhouse. Ang escuela (Sp. word).
The warehouse. Bihay manang aralán (from aral, to teach; to learn).
The rice mill (water or steam power). Ang kumálig.
The sugar mill. Ang bigosan (from bigás, hulled rice).
The distillery. Ang alilisan.
The limekiln. Ang alakán (from alak, wine).
The hut. Ang apugan (from ápug, lime).
The cemetery. Ang dampa; ang kubu; ang sauong (mountain term).
The cockpit. Ang campo santo (Sp.); ang libingan (Tagalog word also means "grave").
The street. Ang sanibgán (from sabung, to fight with gamecocks).
The road. Ang langkaán.
The trail or path. Ang ládás; agás (narrow trail).
Trail (of animal). Bolos; onog; bogos.
The dyke. Ang pilápid.

Irrigated land. Ang bukáran; ang hacienda (Sp.).

The bamboo bridge. Tubigán (from tubíg, water).

The field; the country. Ang tulay.

The guardhouse or sentry box. Ang tulay na kaveyan.
The asylum. Ang tubohán (from tubó, sugar cane).
The stocks. Ang bákid.
The fire (conflagration). Ang padalayan.
The spark. Ang bidángan. (Bilibid is the Manila prison only.)
The spark. Ang bantayan (from bantay, guard).
The bonfire (signal fire). Ang tatagúan.
The corral or inclosure. Ang paníga.
The cocolnut grove. Ang súmog.
The manger. Ang niógan.
The floor. Ang karurukan.

Words pertaining to the office are generally Spanish, although a few are used of native origin. The most useful are:

Office. Opsina (Sp., oficina).
Desk (writing). Salón; escritorio (Sp.).
Book. Libro (Sp.).
Library. Biblioteca (Sp.).
Letter. Súlat (from Arabic surat, a chapter of the Koran).
Pen. Panólat; pluma (Sp.).
Pencil.  
Ink.  
Red Ink.  
Mail.  
Post-office.  
Letter carrier.  
Telegraph office.  
Telegram.  
Messenger (orderly).  
Typewriter.  
Paper (in general).  
Blotting sand (fine).  
Blotting paper.  
The globe (world).  
The earth (ground).  
The mountain.  
Mountain country.  
The precipice.  
The hill.  
The crack; crevice.  
The cave.  
The wilderness.  
The hole.  
The prairie; pasture, meadow.  
The forest; timber.  
The bush; the brush.  
The bamboo thicket.  
The reedy ground.  
The rocky place (quarry).  
The thorn bush.  
The muddy country.  
The spring.  
The stream; brook.  
The river.  
Source of river.  
The bank.  
Bank of river or seashore.  
The pool.  
The pond.  
The swamp; slough.  
The ravine or gulch.  
Tudewater creek.  
Deep (unfordable) river.  
The depth.  
The shallowness (of river)  
The ferry.  
The ferryboat or raft.  
The bend (of river).  
Hole (in river).  
The waterfall.  
The whirlpool.  
The bottom (of river).  
Muddy bottomed.  

Lapis; lápiz (Sp.).  
Tinta (Sp.).  
Tintang pulú.  
[Padalahan (from dalú, to carry).  
Corro (Sp.).  
Administración de correos (Sp.).  
Magdadalú ungásulat; cartero (Sp.).  
Estación de telégrafos (Sp.).  
Telegrama (Sp.).  
Sugo; Ordenanza (Sp.).  
Máquina de escribir (Sp.).  
Papel (Spanish heavy paper, papel de barba).  
Margaha (Sp., common sand is bugán, Tag.).  
Papel seante (Sp.).  
Ang sansimukuban; sandaigdigan.  
Ang tupa.  
Ang bandok.  
Ang kabwudukan.  
Ang bangin.  
Ang birlul; gulod.  
Ang bitak.  
Ang langá; ang yunyúb.  
Ang ilang.  
Ang bayas.  
Ang pàrang.  
Ang gíbat.  
Ang damuhan.  
Ang kawayanán.  
Ang katalabáhún.  
Ang butohan.  
Ang katnukan.  
Ang kapuitakan (from pútik, mud).  
Ang bukol nang tábig.  
Ang balis.  
Ang log.  
Ang holó.  
Ang pangpang.  
Ang dalampáng.  
Ang dañao (dañum, water in Pam- 
pango, Ilocano, etc.).  
Ang sálog (sálog, river in Bicol).  
Ang labú; ang labón (Malabón, 
swampy place).  
Ang ilat.  
Sýpu (Sp., estero).  
Log na maldlím.  
Ang katalaman.  
Ang mababaon na log (also "ford").  
Ang tawérán.  
Ang tabó.  
Ang tikó (also "curve").  
Lungá (also "cave").  
Ang talón nang tábig.  
Ang utúli; ang ipúlpú; ang alimpyó.  
Ang útilim nang log.  
Ang útilim nang log na putíkan.  

a The most famous Tagalog region waterfall is that of Botokan, near Majayjay, La 
Laguna Province.
Gravelly or rocky bottom.
Sandy bottomed.
Steep bank.
Low bank.
The landing place.
The current.
Strong current.
Weak current.
Very weak current.
Place where there is a strong current.
The mouth (of a river).

Ang ilúlim nang ilog na botokán.
Ang ilúlim nang ilog na buhángyínun.
Pangpang na matorik.
Pangpang na mahéyád.
Ang dalampasígan.
Ang agos.
Mangos.
Mahinang agos.
Matining agos.
Agusan.

Ang wáva (also “bar.” Sabang means “mouth” also; Bicol “sa-bang”).

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

The high sea; ocean.
The sea (in general).
Lake (large).
Lakelet.
Everything in the sea.
The seas themselves.

Warm water.
Salt water.
Fresh water.
The coast (sea or lake).
The reef.
The sunken rock.
The port; anchorage; landing place.
The bar.
The channel.
The light-house.
The cape; point.

The island.
The gulf.
The bay.
The wave.
The tide.

High tide.
Ebb tide.
The strait.

Ang láot (Malay, laut).
Ang dáyat.
Dagatan.
Dagálnagatán.
Sandagátam.
Karagatán (singular in Tagalog).
D. to R.
Malaragat. D. to R.
Túbíq na álat.
Túbíq na tabang.
Ang baybay.
Ang báno.
Ang butó sa dáyát.
Ang doóygen (also dalampasígan).
Ang wáva (also “mouth of a river”).
Ang canál (Sp. word).
Ang paról (from Sp., faro).
Ang Láoygo; ang Tánungay is Cavite Point only.
Ang pula.
Ang wañá.
Any look.
Ang alón.
Ang alagouák (rare); ang marea (Sp. word).
Ang laki.
Ang kati.
Ang kitid.

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

The sun; the day.

Ang árwo. (Bayan is a rare word for “day.” Ex.: málálim ang bayan, midday or a great day.)

The moon; the month.

Ang buán.
Ang tákn.
Sangtaón.
Taontaón.
Manáon; mananaón.
Buángbuán.
Bagóng buán.
{Kabilugan nang buán.
{Palabang buán (rare).
{Kamatayan nang buán.
{Bugtong (rare).
Time.
The star.
Venus; the evening star.
The Pleiades; the seven stars.
The morning star.
The shooting star.
The comet.
The sky.
The break of day.
The dawn.
The morning.
Midaht.
Afternoon (evening).
Night.
The daylight; sunlight.
Moonlight.
To-morrow.
Yesterday.
Day before yesterday.
A few days ago.
After a while.
(Three) days ago.
(Ten) days ago.
One week.
Every week, weekly (adv.).

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

January.
February.
March.
April.
May.
June.
July.
August.
September.
October.
November.
December.
The month of January.
The beginning.
The middle.
The end.
The hour.
Watch; clock.
Half hour.
Minute.
Second.
The dry season.
The wet season.
The daylight.

The darkness.

The north.
The east.

The south.
The west.\(^a\)
The northeast wind.
Wind or air.
The weather.
Seasonableness.

The heat.
The cold.

The earthquake.
The dew.
The earth smelt.

The mist or fog.
The cloud.

The rain.
The drizzle.

A hard shower.
The inundation (flood).
The rainbow.

The lightning flash.
The thunderbolt.
The thunder.
The storm.
The hurricane; typhoon.
The cyclone; tornado.
The tempest.
The whirlwind.
The ice.

The hail.

Heavy rain cloud.
The snow.

Segundo (Sp. word).
Ang tagárao (from áro, sun).
Ang tagulúan (from ulún, rain).
Ang kaliyan (from liwanag, light; Ilocano, Laoag, capital of Ilocos Norte), noun.
[Ang kadálimán (from dílim, dark),
noun.
Ang karilímán. (D. to R.)
Ang hilaga (also “the north wind”).
Ang silaúyán (lit., “rising place,”
sun, etc.).
Ang habábat (also “the south wind”).
Ang kalumran (from lunod, drown).
Ang amihan.
Ang harán.
Ang ponahán.
Kapahonan; also musin. (Kapahonan also means “opportunity,” in some cases.)
Ang bint. Heat (abstract), Kainitan.
Ang lamig. Cold (abstract), kalami-
gan.
Ang lindol.
Ang hamog.
Ang alimoóm. (Smell of earth after
rain.)
Ang ulán.
Ang alapapáp.

A hard shower.
The inundation (flood).
The rainbow.

The lightning flash.
The thunderbolt.
The thunder.
The storm.
The hurricane; typhoon.
The cyclone; tornado.
The tempest.
The whirlwind.
The ice.

The hail.

Heavy rain cloud.
The snow.

Segundo (Sp. word).
Ang tagárao (from áro, sun).
Ang tagulúan (from ulún, rain).
Ang kaliyan (from liwanag, light; Ilocano, Laoag, capital of Ilocos Norte), noun.
[Ang kadálimán (from dílim, dark),
noun.
Ang karilímán. (D. to R.)
Ang hilaga (also “the north wind”).
Ang silaúyán (lit., “rising place,”
sun, etc.).
Ang habábat (also “the south wind”).
Ang kalumran (from lunod, drown).
Ang amihan.
Ang harán.
Ang ponahán.
Kapahonan; also musin. (Kapahonan also means “opportunity,” in some cases.)
Ang bint. Heat (abstract), Kainitan.
Ang lamig. Cold (abstract), kalami-
gan.
Ang lindol.
Ang hamog.
Ang alimoóm. (Smell of earth after
rain.)
Ang ulán.
Ang alapapáp.

A hard shower.
The inundation (flood).
The rainbow.

The lightning flash.
The thunderbolt.
The thunder.
The storm.
The hurricane; typhoon.
The cyclone; tornado.
The tempest.
The whirlwind.
The ice.

The hail.

Heavy rain cloud.
The snow.

\(^a\) As the Tagalogs were originally sea rovers, the heavenly bodies sunk in the sea to them, so they say, the “drowning place” for the west.
Navigation was considerably developed by the Tagalogs prior to the arrival of the Spaniards, and a considerable maritime vocabulary developed. The words in ordinary use are:

Ang sasakyán.
Ang láyag.
Ang pagaláyag.
Ang sakay (formerly "earsman," "paddler").
Tagaragat (lit., "sea dweller").
Malim (Arabic); práctico (Sp.).
Ang ugit.
Ang brújula (Sp.).
Ang palo (Sp. word); ang sundong (rare).
The yard.
The outrigger.
The bow.
The stern.
The boat pole.
The paddle.
The spraddle.
The spraddle.
The oar.
The oarsman; rower.
Paddling.
Rowing.
Sculling.
The cover (of boat or canoe).
The canoe.
The prau.

Ang batanyán (Batangas Province).
Ang katig.
Ang doóng.
Ang huli nang sasakyán.
Ang tikin.
Ang sguán.
Ang monanagwán (S. to N.); (Fil. Sp., banquito).
Ang gáod.
Ang navíjáhad.
Ang payagwán.
Ang pay-gáod.
Ang paglínwu (Chinese word, liú).
Ang karang.
Ang bangká.
Ang parao.

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

The Philippine Islands.
The Visayan Archipelago.
The Tagalog country.
The Visayan region.
The province.
The jurisdiction (of a municipality, township).
The court.
The town.
The town proper.
The fellow-townsman.
The house.
The neighbor.
The settlement; hamlet.
The barrio (ward).
The head man of a barrio.
The mayor; alcalde.
The secretary.
The treasurer.
The chief of the town.

The upper part (of town, river, country).

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

Gold.
Silver.
Iron.
Copper.
Steel.
The loadstone (magnet).
Lead.
Tin.
Mercury.
Gold and copper (alloy).

Lime.
Ivory.
Whetstone.
Horn.
Rust.
Tortoise shell.
Sulphur.

The ordinary terms used by fishermen are:

Fishing.
Casual fisher.

The fisherman (trade).
The fish pole.
The fish line or line.
The hook.
The bait.
The net (small).
The seine; large net.
The fish trap.
Wicker basket for catching fish.
The arrow.
The bow.

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

The head.
The body, the person.

The bone.
The flesh.
The blood.
The pulse.
The skin.
The pore.
The skull.
The brain.
The nerve.
The vein.
The membrane.
The hair (of the head).

Ang sanguinien bayen (old name for the civic head of a town).
Ang ibuya (lower part of same is ang ibalad).

Gintó.
Pilak (from perak, Malayan).
Bákal.
Tunyóso.
Patalim (from taiim, an edge).
Ang batódalani.
Tingá (from Sanskrit, tíra, tin).
Tingúpti (lit., "white lead").
Azogue (Sp.).
Tumbaga (from baga, anything red-hot; some say from Sansk. tamra).
Apog.
Gáring (Malay, gaúng; orig. Sanskrit.).
Batóng tagíasan.
Sāvījay.
Kalauang.
Kala.
Sanyaua (rare); azufre (Sp.).

Ang maúyisá (from isá, a fish).
Ang mamiminit (from binuit, a hook).

Ang maúyínayisá.
Ang balíwásan.
Ang pisi.
Ang tagá (large); ang binuit (small).
Ang pain.
Ang dala.
Ang pákot.
Ang baklad.
Ang boro.
Ang palasó; ang paná (Sansk, rána.)
Ang busog.

Ang uló.
Ang katawan (from taúo, human being, person).

Ang búlo.
Ang limán.
Ang dugó.
Ang sanhá.
Ang balat.
Ang kilábot nang balat.
Ang buñó.
Ang útak.
Ang litid.
Ang ușat.
Ang lámad.
Ang buhok.
Hair (pubic).
The crown of the head.
The temple.
The forehead.
The eyebrow.
The eyelid.
The eyelash.
The eye.
The pupil of the eye.
The white of the eye.
The tear duct.
The nose.
The lip.
The mouth.
The chin.
The cheek.
The mustache.
The beard.
The tongue.
The ear.
The tooth.
The molar.
The gum.
The hard palate.
The soft palate.
The throat.
The larynx.
The lower jaw.
The stomach.
The intestine.
The anus.
The neck.
The nape of the neck.
The shoulder.
The shoulder blade.
The arm.
The hand.
The palm.
The finger.
The thumb.
The index finger.
The middle finger.
The ring finger.
The little finger.
The wrist.
The elbow.
The nail.
The knuckle.
The armpit.
The breast.
The bosom.
The rib.

Bulbah. (Body hair or feathers, halahibo).
Ang bumbwan.
Ang pilipasan.
Ang nod.
Ang Ekalay.
Ang lubong nang matá (lit., the roof of the eye).
Ang pilikmatá.
Ang matá.
Ang batintatáo.
Ang bilig nang matá.
Ang daloyan nang buha.
Ang ilong.
Ang labi (probably from Sp., labio, lip).
Ang bibig (Malay, bibir, lip).
Ang babá (Sp., barba, chin).
Ang pisigó.
Ang bigote (Sp.; old word, misay).
Ang barbas (Sp.; old words, gumi, buang, yangot).
Ang díla.
Ang taiñya.
Ang núgilin.
Ang bayong.
Ang gilágád.
Ang nígalánggalá.
Ang guít.
Ang talanúmun.
Ang gulung-gulungán (dim. of gulung, a wheel).
Ang sihang.
Ang sikumura.
Ang bituka.
Ang tambong.
Ang lig.
Ang bútok.
Ang balikat.
Ang balágát.
Ang borsó (from Sp., brazo).
Ang kanay (also "arm").
Ang pálad nang kanay.
Ang dalír.
Ang hindalákí.
Ang kintuturo (from tuturó, to point to).
Ang dato (the chief, dató; Malay, daloh, grandfather).
Ang susuwat singsing (from susuwat, to put on).
Ang kalingkínan.
Ang galánggalañgan (from galañgan, jewelry).
Ang siko.
Ang kúkó.
Ang bukó nang dalír.
Ang kilibí.
Ang dibíbí.
Ang susu.
Ang tadiam.
The side. Ang tagiliran.
The heart. Ang puso.
The lung. Ang buag.
The back. Ang likod.
The spine. Ang gulgod.
The thorax. Ang tian.
The abdomen. Ang pusón.
The waist. Ang báywang.
The lap. Ang puad.
The liver. Ang kandunyán.
The gall bladder. Ang atay.
The kidney. Ang apdó.
The bladder. Ang bató.
The womb (uterus). Ang bahay batá (lit., "child house").
The placenta. Ang inánan.
The vulva. Ang puquí.
The penis. Ang títí.
The testicle. Ang báyag.
The groin. Ang sinjít.
The hip. Ang balakang.
The buttock. Ang pígt.
The thigh. Ang hilá.
The leg. Ang bintí.
The knee. Ang táhod.
The calf. Ang alak-alakán.
The shin. Ang lólod.
The foot. Ang paú (Sansk., padú).
The heel. Ang sákong.
The ankle. Ang bákonghúkong.
The shinbone; the tibia. Ang bas nang bintí.
The sole of the foot. Ang talámpakan.

Some of the ordinary diseases known to the Tagalogs are named as follows:
The cholera. Ang cólera (Sp. word).
The bubonic plague. Ang peste bubónica (Sp. word).
The smallpox. Ang bulutong.
Sickness (illness); pain. Ang sokít.
The relapse. Ang binat.
The fever. Ang lagnat (Sp., calentura).
The chills. Ang panjíkí.
The headache. Ang sokít nang ulo.
Blindness. Ang kabálogán (from bulág, a blind person).
The deaf. Ang kabáningáhán (from bíngí, a deaf person).
The lameness. Ang kapilayán (from pilay, a lame person).
The dumbness. Ang krippiphan (from pipit, a dumb person).
The insanity. Ang kúololán (from olól, an insane person).
Seasickness. Ang kiló.
The cough. Ang ubó.
The asthma. Ang hákí.
The mumps. Ang hítí.
The nosebleed. Ang balínggóngayóyóyó.
Strangury. Ang balínggóngdádo.
Flatulency. Ang kíség.
The swelling; inflammation. Ang panamagá.
The discoloration; lividity. Ang bitay.
The cramp. Ang pulikat.
The hiccough. Ang sinok.
The corn. Ang lipak.
The wart. Ang kutugá.
The foot-sore (similar to chilblains). Ang alipnoyá.
The wound or sore. Ang súgol.
The inflammation of the lymphatic glands. Ang kulani.
The boil. Ang pigsá.
The pus. Ang nand.
The Aleppo button (ulcer). Ang aqihap.
The pimple. Ang tagulakay.
The “dhole itch.” Ang gatis (Sp., sarna).

Articles of clothing have native names, as a whole, but many have also been taken from other languages. The leading terms are:

The clothing; dress. Ang damit.
The style of dressing. Ang panamanit (from damit). (D.
to N.)
The hat. Ang sombatilo (from Sp., sombrero, a
hat).
The native helmet. Ang salakot.
The coat; shirt. Ang baro.
The trousers. Ang salawal (from seluar (Arabic),
trousers).
The shoe. Ang sapin (lit., “underfoot”).
The drawers. Ang calzoncillos (Sp. word).
The socks. Ang calcetines (Sp. word).
The stockings. Ang medias (Sp. word).
The slippers. Ang zinelas (Sp., chinela).
The skirt. Ang saya (Sp., saya).
The underskirt. Ang naguas (Sp., enagua).
The petticoat string. Ang pañikis.
The apron; overskirt. Ang tapis.
The ruff; neckerchief. Ang adampay.
The handkerchief. Ang pañó (Mex. Span., paño, ban-
dana).
The ribbon. Ang listón (Sp. word).
The mantilla. Ang lambong.
The comb. Ang suklay.
The fine comb. Ang súydol (also “plowshare”).
The button. Ang bidones (from Sp., botón, a but-
ton).
The ring. Ang angsing (Malay, chinekin).
The earring. Ang kikao.
The rosary (beads). Ang cuadás (from Sp., cuenta, a bead
of the rosary).
The scapular. Ang calmañ (from Carmen, “Mt. Carmel”).
The fan. Ang pasapay.
The parasol. Ang páyong.
The cane; staff. Ang tungkod.
The staff of office. Ang barás (from Sp., vara, yard-
stick).
The pipe. Ang kuako.
The native pipe (of leaves). Ang potápat.
The coat of mail. Ang baluti.
The breech-cloth; sash. Ang bahag.
The principal parts of trees, plants, etc., are named as below:

The tree.  
Ang káho (also "wood").

The trunk.  
Ang puto.

The root.  
Ang uhat.

The bud.  
Ang hako (also the young cocoanut fruit).

The flower.  
Ang bulaklak.

The shoot; sprout.  
Ang usbang; ang labong.

The branch.  
Ang sajang.

Lumber; wood; timber.  
Káho.

The leaf.  
Ang dahon.

The bark.  
Ang upak.

The sap.  
Ang gatas.  (Gatas is also "milk").

The fruit.  
Ang baníga (also used for fruit of areca palm).

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

The areca nut.  
Ang baníga (fruit of Areca catechu).

The betel leaf.  
Ang itímo (leaf of Piper betel).

The lime (mineral).  
Ang úpog.

The "buho" or chew.  
Ang hitábo.

The nutcracker (long).  
Ang kallikut.

The lime stick.  
Ang apugan.  (Same word for "lime-kiln").

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

The President.  
Ang Presidente sa América.

The governor-general.  
Ang gobernador-general.

The provincial governor.  
Ang gobernador sa lalawigan.

The judge.  
Ang hokom (Arabic word).

The Pope.  
Ang papa (Sp. word).

The archbishop.  
Ang arzobispo (Sp. word).

The bishop.  
Ang obispo (Sp. word).

The priest.  
Ang paré (from Sp., padre, a priest).

The general.  
Ang general (Sp.).

The colonel.  
Ang coronel (Sp.).

The lieutenant-colonel.  
Ang teniente coronel (Sp.).

The major.  
Ang comandante (Sp.) (also commanding officer).

The captain.  
Ang capi- tán (Sp.).

The lieutenant.  
Ang teniente (Sp.).

The second lieutenant.  
Ang alférez.

The sergeant.  
Ang sargento (Sp.).

The corporal.  
Ang cabo.

The trumpeter (bugler).  
Ang corneta (Sp.).

The soldier.  
Ang sundalo.

The king.  
Ang hari.

The noble.  
Ang gat (equal to Sp., Don).

The noblewoman.  
Ang dayang (equal to Sp., Doña).

The gentleman.  
Ang magníno (equal to Sp., Señor).

The lady.  
Ang ginó (equal to Sp., Señora).

The lawyer.  
Ang tagapagtangol (from tangol, to protect).

The doctor.  
Ang mangagamot (from gamot, medicine").

\*\*All military terms are taken from Spanish, except a few like kókó, army. The same is true of naval terms.\*\*
The merchant.

The seller.

The buyer.

The teacher.

The pupil.

The preacher.

The clerk.

The interpreter; translator.

The writer.

The reader (professional).

The reader (casual).

The student.

The printer.

The chief; head; boss.

The partner.

The companion.

The carpenter (housebuilder).

The wood Sawyer.

The tailor; dressmaker.

The shoemaker.

The butcher.

The field hand.

The sower.

The reaper (crop gatherer).

The day-laborer.

The metal founder.

The smith (any metal).

The maker of ———.

The potter.

The inventor.

The peddler.

The washerman or washer-woman.

The cook.

The salt maker.

The oil maker.

The weaver.

The dyer.

The house servant.

The collector.

Ang maganayalakal (from kolukol, business).

Ang tagapagbili (from magbili, selling).

Ang tagapamili (from paninili, buying).

Ang mangyadral (from áral, teaching, etc.).

Anggarálan (from áral, learning, etc.).

Ang mangyanjáral (from áral, teaching, etc.).

Ang manuñülat (from sálat, letter).

Ang dátubasa (from basa, reading).

Ang samuñülat (from sálat, letter).

Ang tagabasa (from basa, reading).

Ang bánumba (from basa, reading).

Ang nagadral (from áral, learning, etc.).

Ang mantilimbag (from limbag, printing).

Ang pinakapono (from puno, trunk).

Angkasamí (from sama, association).

Ang kasama (from sama, association).

Ang anloágie.

Ang manilalagari (from lagari, a saw).

Ang mamahí (from táhi, sewing).

Ang nangugawah nang sopin (from gawad, to make).

Ang mamamatay nang baca (from patay, to kill).

Ang magasaka (from saka, to till).

Ang maglalatoom (from tonin, to sow).

Ang mangagapas (from gapos, to cut, reap).

Ang upahóin (from upa, pay, salary).

Ang magbabubó (from babó, to cast in metals).

Ang panday (Sansk., pandé, science, skill).

Ang mangagawa nang ——— (from gawad, to make).

Ang magpakalayok (from palayok, a jar).

Ang magakalabang (from layang, invention).

Ang ngalokado (from lakad, to peddle).

Ang tagapaglaba (from Sp., lavar, to wash).

{Ang tagapagkutó (from lutó to cook).
{Ang tagapangutó (from Sp., cocina, kitchen).

Ang maguasín (from uasín, salt).

Ang magalalángis (from lángis, oil).

Ang manihákabi (from habí, to weave).

Ang maninina (from tiná, to dye).

Ang alíla.

Ang tagapamínigil (from sinigil, to collect, dun).
The cashiers; paymaster.
Ang tagapa-bayad (from bayad, to pay a debt).

The hunter (professional).
Ang ma-i-angalawo (from uso, a dog).
Ang pinangkabuata-yon (from utang, a debt).

The debtor.
Ang mayutang (from utang, a debt).
Ang mayda-la (from dalu, to carry).
Ang hinalihan (from halili, to follow).

The successor.
Ang kahalili (from halili, to follow).
Ang magmaman (from mana, heirship).

The heir.
Ang magdadam (from dam, grass, herb).

The grass cutter.
Ang tagapagalag (from alaga, to care for).

The nurse.
Ang sisiwa.
Ang hilot.

The wet nurse.
Ang maipagpatub (from tub, a pledge).

The midwife.
Ang pulube.

The pawnbroker.
Ang mag-anakao (from nakao, to steal).

The beggar.
Ang aipin.

The thief.

The slave.

Section Four.

The Adjective.

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

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

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

The particle ma has at least nine other functions, which will be explained in the appropriate places.
May is used really as the verb “to have” in the phrase Ako'y may sakit (I am sick [ill], literally, “I have sickness or pain”). In asking if a person is ill or in pain the verb is sometimes reduplicated; e.g., May maynakit ka? (Are you ill [or in pain]?).

Ma adjectives may be conjugated with the definite infix in to express opinion; e.g., minamairinong ko itó (I think this is wise). Ma is reduplicated to express the present tense; minamairinong ko itó would mean “I thought this was wise.”

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

The particle na also forms some adjectives, in which the first syllable of the root is generally repeated. These na adjectives also have an indefinite verbal meaning. Ex.: Nawakáho (thirsty, to be thirsty), from itá; napayal (tired, to be tired); poyalin (a tired person); ummatay (dead, to be dead, from patay). P is here changed to m for euphony.

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

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

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

The particle maka, in its signification of cause, forms adjectives similar in meaning to those in English ending in “able,” “able,” “ing,” etc., when prefixed to roots capable of such significations. The first syllable of the root is generally reduplicated, but not always. Ex.: Makatolów (agreeable, pleasure causing), from tiná; makataláw (laughable, comic), from táwa, and makasáw (disgusting), from sáwa, etc.

A few adjectives are formed by the prefixed particles mala and pola, as malakhinája (lukewarm, applied to water), malakoko (quite warm), and palauády (quarrelsome), from audy (quarrel, enmity).

Some adjectives are formed by the reduplication of a root when the root has no more than two syllables. If there are more than two syllables the first two only are reduplicated. This rule is general in Tagalog. Ex.: Hátóhátó (mixed), from hátó, root of the idea “not to mix”; mnólesunod (consecutive), from sunod, root expressing the idea of following, etc. The restrictive particle ka is sometimes prefixed to these reduplicated roots, implying a lesser degree than with ma or may; as, kasakítosakít (painful), from sakít, root expressing the idea of illness or pain. An example of how far a polysyllable is reduplicated is furnished by the word kaginhihoginhiwúa (wholesome, salubrious), from ginhiwúa, idea of relief, betterment, rest.

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

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

An (han), which is generally a place suffix, is sometimes added to adjectives in which the idea of place or location is inherent, and occasionally with those which do not admit the suffix in for euphonic or other reasons. Ex.: Dit medaunan (impassable or impenetrable), from dit (not),
and dāan (road), and matisan (patient person), in denoting what may be suffered when suffixed to matus; as, matisin (what suffered or endured). This, however, belongs more properly under the particles, where the difference in the use of in and on is set forth at length.

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

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

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

Negative adjectives like those formed in English by the prefixe un (Anglo-Saxon), in (before b and p softening to m for euphony), im (Latin), a, en (Greek), are formed in Tagalog by the particles di (not), walū (without), and sometimes hindē (no). Ex.: Di molayōlan (unapproachable), from lopit, idea of approaching; di mabiliang (innumerable), from bilang (to number); di nahuwān (impassable or impenetrable), from dāan (road); walūng bahala (apathetic, indifferent, careless); walūng hangān (without end, lasting, eternal, infinite), and hindē vanumumīga (unfruitful), from buīga (fruit), with na and reduplicated first syllable of root (softened to m from b) to indicate present tense (literally, "not fruit-bearing"). The use of di and walū is illustrated by di makubayad and walūng maybayad, the first meaning "not able to pay" and the second "without means of payment," both being about equal to "insolvent.

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

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

The following list of adjectives will give the principal ones in ordinary use. The plan has been followed of giving adjectives with certain meanings, followed by those of opposite significations, or at least in well-defined groups. Words having substantially the same meaning are called synonyms; those of opposite meaning, antonyms. Words with the same sound but different meanings are called homonyms. Some Tagalog adjectives require several different words in English to express their varying mean-
ing, just as occurs in translating English into Tagalog or any other language. Practice alone will fully instruct the student, owing to the localisms and provincialisms of the language. As many examples will be given as space justifies.

Dear; noble; precious; esteemed.
Cheap, ignoble, etc.
Useful, available (thing).
Useless; without benefit.

Good.
Bad.
Harmful; hurtful; slanderous.

Strong.
Weak.
Large, big, grand.
Small.
Bulky; massive.

Much; plenty.
Excessive; superfluous; remaining.

Little; some.

Spacious; ample; wide (as room, road, etc.).
Broad; wide; level; flat.
Disproportionately wide (or broad).

Narrow (as street, door, opening).
Tall; high; noted (metaph.).
Deep.

Low; shallow; humble (metaph.).
Long; also gigantic.

Short; brief.

Mahal. Ang minamahal, the esteemed, dear, etc., person or thing.
Mura.
Tamuhin. Tamo, use, utility, benefit.
Walang kabohlan. Ex.: Walang kabohlan ang gawad mo, your work is without value; useless.
Mabuti. Mabuting tao, a good person.
Masand. Kasamaan, evil.
Makapapingayaya. From anyaya, pan, and maka, with pa. A good example of the building up of words in Tagalog. Panapingayang tao, a man who destroys the property of another.
Mahina. Kahinaan, weakness.
Malakit. Kalak-hán, grandeur; size.
Malit.
Matambók.
[Marami (from domi.) Karamihan, plenty; abundance.
[Mediá.
[Lubad (also means “very” before another adjective.) Lubhang sakit, serious illness.
Maluung. Maluung na sidí, a wide (or spacious) room.
Maluqag. Maluqag na loob, a magnanimous heart (metaph.).
Malúd. Makitirán, narrowness.
Mataas. Kataasan, tallness, height.
Malútim. Katulungan, depth. Malútim na gábit, deep anger.
Mababá. Kabaabáan, low ground; also humility. Mababang loob, a submissive (humble) disposition.
Mababá. Mahabang tulay, a long bridge. Mahabang tao, a gigantic man.
Malikí variation (maikí). Maikling buhay, a short life.
Close; short (as hair, beard, etc.).
Square; equal on all sides.

Round; circular.

Thick (as a board, book, etc.).
Thick (as liquor, clothes, etc.).

Coarse; rough.

Rare; thin.
Slender; fine.

Heavy.

Light (not heavy); easy (metaph.).
Strong; intense; heavy.

Solid.

Pressed; compact; packed; solid.
Hollow (as a tree, etc.).

Clean; neat.

Pure; limpid; clear.

Turbid; muddy (as water); bleared (as eyes); thick (as the speech).

Pure (and without mixture).

Light; fine (like chaff, paper, etc.).
Dirty; filthy; disgusting; nasty.

Dirty; disgusting, etc. (Southern).

Filthy; indecent.

Innumerable; numberless.

Full; complete.

Insufficient; not enough; less.

Empty; sometimes wide.

Sagad.
Parisikat (from sikat, to measure, and paris, equal, as).

[Malibog. Kabibologan, or pagkabilog, roundness.
Maligíin (rare).
Makapal.
Malimit. Malimit na damít, thick clothes.
Magáspang. Magáspang na kanín, coarse food. (Synonym, mayáspang kanín.)
Módálang.
Manipis. Kanipisan, slenderness.
Manipis na katawan, slender bodied.
Mabigat. Mabigat na loób, heavy hearted.
Magdan. Kagaan, lightness. Magádan itong láho, this wood is light.
Maiting (this word is provincial and not generally used to-day).
Mainásin.
Maguon. Gwaingan itong haliyí itó, this harigue (house pillar) is hollow.
Malínis na loób, clean hearted.
Malínáo. Tábig na malínáo, or malínáo na tábig, pure or limpid water. Malínáo na loób, pure hearted.
Mabaño.

[Tagánaná.
Waya.
[Tahas. Tahas na gintonó, pure gold.
Kabó (a local word is galbok or galbo).
Madumi. Karunan (contr.), dirtiness, filthiness, nastiness. Madumihán, dirty, etc., object.
Madiri. Madirihan, dirty, etc., person.
Salawold. Kasalawoldan, filth, indecency.
Dí mabilang. (from dí, not, and bilang, idea of counting, number.) Panó. Maypanó ka itó, complete or fill this.
Kulang. Kakulángín, waste, lack. Kulang na banta, a lacking idea. Pakulángín mo sa apuy, diminish the fire.
Pouang. Also walang lamán, without pulp or meat.
Contracted; cramped (as a room). Masikip.
Mixed.

Consecutive; in order.
Entire; whole; unbroken, etc.
Broken; fractured, etc.

Cooked (as food).
Raw; crude (as food, fruit).
Edible; esculent.
Poisonous (as toadstools, arsenic, etc.)
Venomous (as the bite of the dahong palyog, or rice snake).
Fresh (as meat or fish, etc.).
Spoiled; putrid.
Impure; adulterated.

Sweet.

Sour; acid.
Bitter.
Salty; saline.

Peppery; pungent.
Rancid.
Nauseating; unkempt.
New.
Old; stable; permanent.

Stale; musty (as rice, tobacco, wine).
Dry.
Wet.
Thin; watery; fluid.
Thick; dense; curdy.
Sticky; adhesive.
Juicy.
Fleshy; pulpy; meaty.
Hot.

Burning; ardent.

Lukewarm.
Cold.
Chilly.

Hard; solid; stiff.
Soft; flexible; bland.

Sariud.
Mabolok. Bolok na, putrid already.
Hindi pulos (from hindi, not, and pulos, alike; of one color.
Matamis. Katamisan, sweetness.
Tinamis, sap of the nipa when freshly drawn. Matamis na wiká, sweet speech (synonym matamis na mangúlap).
Malasim. Kaasiman, sourness; acidity.
Mapait. Kapaitan, bitterness.
Malot. Kaalatan, saltiness. Alatalatan mo ang kanin, salt the food a little more.
Mahanghàng.
(Ma).
(Maatá).
Mauskalam.
Bago.
Malagí. Palagian mo útong gawá, make this work permanent.

Laon.
Matuyó.
Basá.
Malinao.
Malápat.
Malakít.
Makatós.
Malamán.

Mainit. Kainitan, heat. Mainit ang árao, the hot sun (or day).
Malutob. Houag mong paalabalabin ang níngas, do not add fuel to the flames.
Malahiníňa. (Malakoko expresses a slightly greater degree of heat.)
Malangig.
Maginádo. Maginauin, a chilly person.
Malágas. Katigasan, hardness.
Malúmbot.
Spongy; porous; soft. *Buhaghag. Hindi buhaghag, not porous; imporous.*

Ductile; flexible. *Makínat. Also a kind of taffy candy.*


Sharpened; ground. *Mataplis. Tinagis, what ground, etc. Mapurok.*

Dull. *Matomol. Matomol na sundang, a dull sword. This word is often applied to business, trade, etc.*

Hacked; notched. *Binígo. Also noun with forward accent. Malaki ang binígo nilaong sundang, this sword is very dull (lit., great is the dullness of this sword).*

Rusty (as iron, etc.). *Nakakalawaúyan or Kinakalawan (from kalawan, rust). Also name of town in La Laguna Province with C. Calawan.*

Slippery; slimy. *Mabálás; mardás.*

Anything oily or smeared with oil. *Mabálángsán or Nabálángsán.*

Rocky; stony. *Mabálás.*

Muddy. *May páltik; malásak.*

Rough; rugged. *Pawakal (rare). Malaki ang kawaro- kalan nang bundok, the ruggedness of the mountain(s) is very great.*

Sandy. *Mabáló. Kabahápin, sandy beach, or sandy ground.*

Swampy; boggy. *Malabalón. Also name of town in Rizal Province, Luzon.*

Gradual; little by little. *Unti-unti. Unti is probably a variation of munti; kaunti, means "little," "small," etc.*


Impassable; impenetrable. *Di madoanan (from daán, road, and di, not, with place ending an).*

Difficult; laborious. *Mahiráp. Mahiráp gawin, a difficult or laborious task. Ang manígá mahiráp, the working classes.*

Difficult; intricate; slow. *Maliwag. Di maliwag, easy. Walang lúwag, without difficulty.*

Inaccessible; not to be reached. *Di maratiñáyan (from dátìng, idea of arrival, and di, not, with place ending an).*

Unapproachable. *Di malapítan (formed like the above from the root lápit, idea of nearness).*

Unfathomable; abysmal. *Di matárok (formed like the foregoing from tárok, "to sound the water").

Distant; far. *Malápítan (also babao). Babao bagá ang Pasíng na atin? Is the Pasíng anywhere near us?*

Near. *Bihiro.*

Rare; scarce. *Karaniuán. Karaniuán domtin, usual dress. Karaniuán wikd, an ordinary word.*
Straight.
Crooked; bent.
Curved.

Fragrant; odorous.
Fetid; stinking.
Delicious; pleasant.

Noxious; malignant.

Powdered; pulverized.
Sonorous (as a bell).
Equal.
Unequal.
Transparent.
Opaque.
Concave.

Wholesome; salubrious.

Horrible.
Fearful; dreadful.
Past.

Present.
Future.

Right (hand).

Left (hand).
In the middle.
To one side.

A few of the foregoing are not strictly adjectives, either in Tagalog or English, but are put here for convenience.

All; entirely; wholly.

Paua (generally used with adjectives). Paua magaling, wholly good. Paua mangagaling silá, they are all good. Paua mangaitim silá, they are all black. Houaq mong pauaing tauagin, do not call all.

All.

Lahat (generally applied to persons).
Lahatin mo ang pauungusan, speak to all of them.; syn., tanán (provincial). Tanán tao, all men.

All (kinds or classes).

Each one.
Everyone.

Matuid.
Baluktot.
Matiko. Likolikong dáan, a road with many turns. Minsan pong lumiko, one turn (or bend) more.
Mabangó.
Mabaho. Kabaháon, fetidity.
Kalugod-tugod (from tugod, idea of pleasure, etc.).
Makasasamá (from samá, idea of evil, the particle maka and tense reduplication sa for present).
Dorog (means putrefied in some localities).
Matunog (from tunog, sound).
Kaparis.
Hindi parís.
Mainingag.
Koyag; koyap (both rare).
Malukong. Malukong na pingún, a deep plate, like a soup plate.
Kapinangináwa (from gináwa, idea of relief, rest).
Kakidálabot (from kilábot, idea of trembling with fear).
Kotakotákal (from tákot, idea of fear.
Kotakotan, fear, dread).
Kakurátan (from dáan, idea of passing).
Ngálán.
Darátung (from dáting, idea of arriving).
Kanáu. Kanánkan, a little to the right. Kanánkanun mo, go a little to the right. Ang nakakanán, what lies to the right. Pakánanka, go to what lies on the right.
Katúí (same compounds as the above).
Sa gínd. Gíntang gab-i, midnight.
Sa táb.

Bálang isá. Bálang áráo, some day.
Báuá'ít isá.
The following is a list of what colors are generally used by Tagalogs, with some names also not now ordinarily heard.

White. Maputi. Kaputian, whiteness. Ang kaputian nang itlog, the white of an egg.


Yellow. Madilão; marilao (from dilao, a root dyeing yellow). Marilao na dañit, yellow clothing. Also name of town in Bulacán Province, named from same plant (curcuma delagen). Also name of barrio of Manila (San Fernando de Dilao).

Blue. Bughao (Bataan Province). Buk-hao (var.).

Bluish-green. Ginulay (from gulay, vegetables, herbs).

Green. Halongtiang (rare).

Brown; brunette. Kayumanggi.

Himutá, pale, discolored.

Bright; clear; light. Maningning, Maningning parang li-wayway, bright as the dawn.

Bright; shining (as the dawn, the stars, gold, etc.). Madlim. Kadíman, darkness, etc. Houng mong ipandilim itong cabuyo, do not take this horse while it is dark.

Dark; obscure. Mabanaag.

All of one color; unicolorous. Pulás. Matim na pulás, black all over (as a horse).

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


Young. Bago. Binátá, youth, is sometimes used, as ang manigá binatá, the youths (from batá, child).

Tall (in stature); high. Hauguy; ma hauguy. Hauguy na táuo, a tall person.

Short (in stature). Lipoto (rare).

Dwarfish; short. Pandak.


Elegant; beautiful. Magsandá. Kagandahan, beauty; elegance.

Pretty. Marikít (from dikít, idea of prettiness). Karikitan, elegance, prettiness. Karikitan wiká, a graceful word.

Ugly; deformed. Pángit.

Stuttering; stammering. Mga goril. Gorilín, a stammerer; stammerer. Utul-utul is another word.


Deaf.

Nasal; snuffing (as in the speech).
Cross-eyed.
Blinking.
Big-eared; long-eared; flap-eared;
   large-eared; megalotine.
Thick-lipped (person).
Wry-mouthed.
Toothless.
Pockmarked.
Left-handed.
Lame in hand; one-handed; unable
to use hands, etc.
Bandy-legged; bow-legged.
Lame (on account of having legs of
   unequal length).
Quick.
Slow; deliberate (in work or
   speech).
Hairy; feathered.

Bearded.
Gray-haired; gray-headed (person).
Curled; crisp; curly (as hair).
Bald (person).
Hairy (on body).
Hairless (as some animals, etc.).
Horned (animal).

Scaly.
Hungry (person).
Thirsty; to be thirsty.
Replete; satiated.
Tired; to be tired.
Numb or "asleep," as the hands,
   feet, to become.
Sick; ill; to be ill.

Painful.

Wounded (person); having sores.
Sore-eyed.
Living; alive.
Dead.

Biññi. Kabinñihan, deafness. Biññ-
ingbingñi, totally deaf, but biññi-
biniñi, somewhat or a little deaf.
   (The higher degree is formed with
   the "tie," the diminutive without
   it. This is a general rule.)

Humal.
Duling.
Kikirapkirap (from kirap).
Malaki ang tainña.

Nguson (from nguso, lip).
Ngivet.
Typo. Manipo, lacking teeth.
Gatol-gatol.
Kalienne.
Kimó.

Sakan.
Hingkod.

Madali; marali.
Mahinay. Possibly a variation of
   mahina, weak.
Mabalalibó. Di pa makátì ang balal-
   libó nang kamay, the hair of the
   hand can not yet be seen; an ex-
   pression used to express that it is
   not yet day.

Baññì.
Ubañin. Adjective, mauban.
Kalot.
Ikul.
Upauin.
Bothkin.
Walang buhok.

Saññàyin. Saññay, horn, also a
   twining plant resembling the con-
   volvolus or bindweed.

May kalikis.

Magutomin. Kagutoman, hunger.
Nauñado. Kañhauan, thirst.
Sandat.

Napigal. Kapaganañ, fatigue.

Himanday.

May sakit. Walang sakit, without
   illness, i. e., healthy; well.
Kasakitslikit (from sakit, idea of pain;
   sickness; illness).
Sugatía (from sugat, wound).
Mutí. Mutain, sore-eyed person, etc.
Mabáhay.
Potay. Patayin, dead person, ani-
   mal, etc. Namotay, to be dead.

The list of mental or moral attributes given below does not, of course,
embrace all in the language, but the most usual are given:

Omnipotent; all powerful.

Makapangyarihan (from yari, idea
   of finishing, etc., compounded
   with pan, maka, and suffix han).
Brave; valiant.

Matápang (applied to wine, "strong," matápang na álak, strong wine. Katapangán, bravery).

Cowardly.

Tímíd (person).

Matákotín (from tikot, idea of fear).

Abusive (person or act).

Mapagtángayao (from tánígayao, insulting words).

Bashful; timid; shame-faced.

Manújilá. Ang ikángilá, the cause or reason of timidity, etc. Ang pánúyajílahan, of whom or what afraid, etc.

Mabíñá.

Mamásid.

Mabíñá.

Mabinú. Matiníg. Also means "high-pitched," (as a voice).

Mabíñá.

Mabinú.

Mabíñá.

Mabinú.

Mabíñá.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.

Mabinú.
Fame; noted; talked about. Balita. Kabalitang tawo, a noted person. Magbabilibalitang tawo, a newsmonger. Ano ang balita sa bayan? What news in town?

Mean; vile; worthless; unfortunate. Hamak. Hamak na tawo, a worthless person.

Mean; vile; worthless. Timaua (originally meant "freedman," "liberated slave." Another word is bulisik, variation bulisikik, literally "slave of a slave." Kabulisikan, slavery; servitude).

Loving; amorous (person). Masintahin (from sintá, love, originally Sansk. chintá, thought, care, through Malay chinta, care, anxiety, etc.).

Affectionate. Masbig. Kaibigán, affection. Kaibigan, friend; beloved. (Notice the difference in accent.)

Affectionate; loving. Mapagpalayao (from palayao, affection, and mopag, prefixed). Irog means "great love."

Polite (person). Masagapin. Ang sagap, person to whom polite.

Polite; courteous; respectful. Mapagpitalanan (from pitagan, honor, respect, and mopag). Ang pagpipitalanán, the person honored (from pitagan, prefixed by pag, reduplicated first syllable pi for present tense and suffix an, here indicating person, but generally indicating place).

Courteous; respectful. Maalangdálang. Ang kinaaalangalañgan, the person to whom courteous (from alangdálang, idea of courtesy, compounded with ka and in (kina) prefixed and an reduplicated as a suffix).


Honest; right; straight. Matalan. Mayayamanin (from yamot, idea of annoyance, etc.).

True; refined; perfect; pure (in body). Saluahan. Saluahang lóob, a changeable character.

Patient; firm; constant (person). Malito. Pinaqlibilohan niyá ang inaampón, he is ungrateful to his benefactor. Sukab.

Impatient (person). Matalig, variation matulig.

Changeable; inconstant. Makılı. Partial synonym dušingas, which means "restless, unquiet" more than "blundering" or "wild."
Restless; turbulent; fidgety.  Magasí¼o. Magasí¼o na tá¼o, a restless person.
Restless; mischievous.  Gaso. Ang gasohan, person disturbed.
Restless; uneasy; mischievous.  Magalá¼o. Probably variation of magasí¼o. Magalá¼o ang kamay niyá¼, his hand is restless (said of a thief).
Kagalaun, mischief. Ang galauin, the mischief. Ang galauan, person annoyed.
Intolerable; insufferable.  Di madalitá¼, (from dalitá¼, idea of suffering, and di, not).
Unspeakable; unsayable; untellable.  Di masabi (from sabi, idea of telling, and di, not).
Untouchable.  Di nasalang (from salang, idea of touching, with di, not). Latin, noli me tangere, taken by Rizal as a title to one of his works. He signed many articles “Dimas Alang”.
Joyful; contented (person).  Matuauin, (from toud, pleasure; content).
Contented.  Kaayaya (from aya, variation tigaya.
Kaliyahan, contentment).
Happy; lucky.  Mapá¼lad. Walang palad, unlucky.
Laughter-causing; laughable; comic.  Makatutaud (from taud, laughter, with maka, and reduplicated first syllable ta to indicate present tense).
Waggish; jesting; scoffing (person).  Mapagbí¼ro; palabí¼ro. Tawóng biró, an inconsiderate person.
Sad.  Matungkol.
Just; fair; upright.  Mará¼apat (from dá¼apat). Karapatan, merit.
Barbarous; tyrannical; despotic.  Mabagsí¼k. Also “power” in some cases. Kabagsikan, power; tyranny; etc. Ang paybagsí¼kan, the oppressed.
Cruel; rigorous; severe.  Mabangí¼sí¼n. Kabanángisan, cruelty; severity.
Agreeable; pleasing; joyous.  Masayá¼. Mapagbigay. Also mapamigay. Both words are from bigay, idea of giving. The second is more properly the adjective.
Charitable.
Merciful; charitable; liberal.  Mapagbigayá¼ (from bigayá¼, idea of mercy, charity. Mabigayang tá¼o, a merciful or liberal person).
Learned; wise; etc.  Marú¼ang (from dúngong, idea of wisdom. Karú¼ong, wisdom).
Marú¼ang kang Ingles? (Castilla?). Do you understand English? (Spanish?).
Discreet; able.  Masikap. Kasikapan, discretion; ability.
(1) Accomplished; (2) excellent.  (1) Paham na tá¼o, an accomplished man. (2) Mapahan na álak, excellent wine.
Able; accomplished.  

Pantás. Pantás na táuo, an able man. Kapantsan, ability.

Fine (in bearing). 

Busabús. Busabús na maginóo, a very fine gentleman. Kabusabúsan, excellcense, etc.

Prudent; judicious.

Mabait. Mabait na táuo, a prudent person. Dalagang mabait, a prudent girl.

Discreet.

Thimoto (provincial word).

Thoughtful; grave.

Mabigat. Really “heavy” (from bigat).

Vigilant; awake; known.

Magising (from gising, idea of awakening). Definite is in ran, not an. Nagising ko ang lindo kalagat, I was awakened by the earthquake last night. Ginising ko na kupayson ang asal na yaon, I have always known of that custom.

Incomprehensible; inimitable.

Tinkalá.

Simple; silly.

Mangar. Timang, foolish; stupid.

Manggar, fool, dunce; also lack of memory, forgetfulness. Mangar, variation mangal, silly, foolish. 

Mangar, to act foolishly. Nangmanómaninggan, to feign stupidity. This meaning of mangar must not be confused with the homonym indicating plurality, which is made up of the particles ma and tagá.

Stupid; foolish; beast-like; cracked (as a plate).

Bangaó (rare). Banguin, a stupid person.

Taksil. Taksil na táuo, a stupid person. Kataksilán, stupidity.

Foolish; stupid.

Banday. Kabandayan, foolishness. Ang pagkabanday, the error. 

Bangakin, one regarded as a fool or dunce. Honag mo akong bangakin, do not try to fool me (make a fool of me). Also kaharing, foolishness, from kaharí, foolish.

Useless; stupid.

Twingak, variation tungay.

Idiotic; simple.

Hungang.

Childish; foolish.

Twinga, variation ongá.

Idiò. Kabalibian, idiocy. Balibi, a foolish or idiotic person. Cabalibión, a foolish or runaway horse.

Crazy; insane.

Ulul, variation ohol. Kaululan, insanity.

Laborious; diligent; industrious.

Masipag. Kasipagan, industry, etc.

Lazy; slow.

Tamad (Mapaglamad). Katamaran, laziness.

Slow; tardy; lasting.

Maloyot. Maloyot na káho, durable wood. (Maloyot is “slack, loose,” and mahigpit is “tight.”)
True.  
Totoo.  Tinototoo ko ang wika, I am keeping my word. Tunay has more the sense of real, perfect, refined.

Lying.  
Bulaan.  Mabubulaanan na iyang sapat mo, you are lying in your account. Sininulat ang isa "liar" o "prevaricator." Pinaunswali na ko, I told him you lie.

Fraudulent; cheating.  
Maghatayan (from dayoi, fraud deceit, with mag and reduplicated first syllable of root). Nadayaan ako nang lubok ko, my heart deceived me.

Evil-lived; criminal.  
Masual.  Masual na tawo, an evil doer.

Drunken.  
Lasig.  Another word is derived from langig. Kakatygahan, drunkenness. A rare word is asilak. Nuasilan ka yata, you act as if you were drunk. Drunkenness is a rare vice among Tagalogs.

Desirous.  
Mapagmasa (from nasa and mapag). Another word is derived from pita, desire, longing. Arao na kapitapita, a longed-for day. Mapita kayo sa akin nang ibig ninyo, ask me what you desire.

Importunate.  
Mapaghintyong (from hintyong, to ask politely, and mapag).

Obedient (person).  
Masunorin (from sunod. See Consecutive).

Disobedient; contradictory.  
Masouay.  Kasouayan, disobedience.

Bold; shameless.  
Masual.

Forgetful (person).  
Matimotin (from limot, idea of forgetfulness).

Rich; prosperous.  
Mayaman.  Kayamanan, wealthiness.

Poor; miserable.  
Dukha.  Kadukhaan, poverty.

Miserable; stingy.  
Maromot (from dambot). Dambot ako nang salapi, I am short of money.

Miserable.  
Mawik (from wik, word).

Talkative (as a child).  
Matabil (from tabil, idea of talking much).

Loquacious (as many persons).  
Masalita (from salita, a story, news).

Garrulous (as an old person).  
Matinip.  Matinip na lubo, a secretive character.

Silent; reserved; secretive.  
Matipid.  Katipidan, parsimony.

Economical; stingy.  
Maarmohan (from arimohan). Arimohanin no utong pilak, save this money. Two rare words for the same idea are mainpok and maagi-

Economical; saving.  
Matiasir (from sir, idea of destruction, and naka, with reduplicated first syllable of root).
Traveling; peregrine.

Unbaptized; infidel; pagan.

Belonging to; pertaining to.

Abandoned.
Guilty; culpable; sinful.

Fruitful; to bear fruit.

Other; different; diverse; distinct.

Sole; unique; only.

Lasting; eternal; infinite.

Perishable.

Immortal.

Hopeful.

Hopeless.

Public.

Reserved; set aside.

Secret; to be secret.

Occupied; to be occupied.

Idle; without work.

Passionate; quick-tempered (person).

Hasty; of a bad disposition.

Thankful; to be thankful.

Grateful.

Ungrateful.

Naunugibang báyan (from báyan; town, ibá, other, and the reduplicated particle man, in the present tense, hence changed to naúy and inyó. Literally, "from another town").

Dí binyagan (from binyag, to baptize, and dí, not). Binyag is said to have been a Bornese (Arabic?) word brought by Mohammedans to the Philippines. Its original meaning is said to have been "to pour water from above."

Nauúkol (from úkol). Nauúkol sa Dios at nauúkol sa César, belonging to God and belonging to César.

Pabayó.

Nagkakasalá (from sálá). Walang sálá, innocent, not guilty.

Namumuriña (from buñá, fruit, with ma (na) and reduplicated first syllable of root, which is here softened to m from b). Hindi namumuriña, unfruitful. Buñáahan, a fruitful tree or plant.

Ibd.

Nagisá (from ísá, one).

Walang hangán (lit., "without end," "endless").

Nakatapus (from tapus, end, finish. Tapis na, finished now).

Walang kamatayan (lit., "without death").

Moasa.

Walang asa.

Mahayag, Kahayagan, publicity.

Nagkakabukod (from bukod, idea of reservation, setting aside, etc. Bukod mo akó nang dalawá, put two aside for me. Kabukoran, reservation, etc.).

Malihim. Lihím na gawá, secret work or deed.

Naaabalá (from abala, idea of occupation; the particle na (present tense of ma) and a, reduplicated first syllable of root for present tense).

Abaláhin or Maabaláhin, a busy man.

Walang gawá.

Magalítan (from galit, idea of anger).

Gahás. Kagaháaan, hastiness.

Sinasalámat (from salámat, thanks; derived from Arabic, salámat, peace; safety).

Nakaluhuyod (from lugud, gratitude, naka, and the reduplicated first syllable of root).

Walang lugud; also maítú.
Licit; legal.

Immaterial; useless.

Naked.

Libidinous; sensual.

Asleep, to be; sleepy, to be.

Aged; venerable; mature.

Tired, to be.

Alone; unaccompained.

Companioned; chaperoned.

Ignorant.

Married.

Unmarried.

Taxed.

Exempt.

Present.

Absent.

Ready, to be.

Unready, to be.

Salable.

Unsalable.

Valuable.

Clean; neat.

Dirty; unclean (as the clothes).

Doubtful.

Certain.

Lucky.

Original.

Copied (thing, etc.).

Methodical (person).

Suitable.

Unsuitable.

Orderly.

Disorderly.

Profitable (thing).

Unprofitable.

Ornamented.

Plain; clear (as a room).

Manufactured; made up.

Raw; crude (as material, etc.).

Woven.

Spun (also thread).

Plaited (as a mat).

Matuid; also “right,” “straight,” etc.

Hindi matuid, illicit, illegal, etc.

Walang gamit.

Hubad.

Malibog.

Matulog. Matutulog ba’á kayó? Are you sleepy? Natutulog ba’á siyá? Is he asleep? Patulogmin mo siyá, let him sleep (or tell him, or her, to go to sleep).

Magálang. Ang maíyi’ magálang, the aged; parents; ancestors.

Mapagod.

Nagisa; walang kasamá.

May kasamá.

Hindi maálam.

May asáwa.

Walang asáwa.

Bumabiyad nang boulis.

Hindi binuboulis.

Narito.

Walá vito.

Mahandu.

Hindi handá.

May payábill.

Hindi payábill.

Mahalagá. Walang halagá, worthless. Magkano ang halagá niló? What is the value (price) of this? Nagkasinghalagá, of the same value, at the same price.

Masáyo.

Masau. Masau na démit, dirty clothes.

Atinearán.

Tanto.

Mapálad. Walang pálad, unlucky.

Nauuna (from una, first; not Sp.).

Sinálin (from salin, idea of transferring, transplanting, etc.).

Maparainín. Walang paraán, without method.

Naaayos (from ayos); nauákol (from úkol).

Hindi ayos. Hindi dápát, unfit.

Mayayos. Walang gulo, without confusion.

Magulo. Kagulohan, confusion, disorder.

Mapakinabañjín (from pakinábang, idea of making a profit, etc.).

Walang pakinábang.

Gayak.

Aliualas.

Gináw (from gawed and in).

Hindi yari.

Hinábí (from habi, idea of weaving).

Simúlad (from simúd, idea of spinning).

Salarala.
Cultivated; plowed. Naaararo (from Sp., arado, plow).
Hindi naararo, uncultivated; unplowed.

Open. Bukí. Bukán na itong pintó, open
this door.

Shut; closed (thing). Pindañ. Pindañ na ang dibúdib-
nan, shut the window. Some na-
tives say sarbán na, undoubtedly
a corruption of the Spanish verb
cerrar, to close.

Spread; extended. Latag. Nakabíldot, stretched; taut.

Folded; doubled, etc. Tiníklo (from tiklo, idea of dou-
bling).

COMPARISON OF ADJECTIVES.

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

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

In Tagalog there are three ways by which the comparative of equality
may be expressed. The first is by using the adverb para (variation parás),
meaning “as,” “so,” etc. In some cases “like” expresses the Tagalog
idea best. With adjectives or common nouns para (parás) takes the tie ri,
but with names of persons, etc., and pronouns is followed by what is
compared, which takes the genitive case. Ex.: Paráng mañéjot (how
good), mañéjot paráng gatañ (as white as milk), mañéjot paráng áling (as
black as charcoal), paráng petan (like a dead person), paráng kúyot (like
a beast); Akó y para no? (Am I like you?) siyá y pari ko (he [she] is
like me), mañéjot pari ko (as small as I am [small like me]), siyá mañabít
parú ni Juan (he is as prudent as Juan), ang isóng sa Naga y sabóy
para ngan Pasig (the river at Naga [Nueva Cáceres] is as wide as the
Pasig). With the particle ka denoting likeness, para indicates equality,
the particle being prefixed to the adjective in such cases. Ex.: Para
nigóy, mañéjot tano, kabáhát (equally good as these people). This word
para, which as a root denotes “equality,” “close resemblance,” etc.,
should not be confused with the Spanish word para, meaning “to,” “for,”
etc., as the resemblance is purely accidental. The Tagalog word is Ma-
layan, the Javanese word pad’a having substantially the same signification.

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

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

When equality is to be indicated for more than two objects it may be
expressed in two ways. The first is by prefixing sing to the root, of which
the first syllable is reduplicated. Ex.: Singíhátû (equally long [things]),
singbubát (equally good [persons or objects]), singladós ang magíná ni
Bangoy (María) (Maria and her mother are the same in height). The
second is by prefixing kasing to the root, the particle mag being prefixed to kasing, forming magkasing. Ex.: Magkasingdiamang (equally wise [learned]), magkasingyaman (equally wealthy [rich]), ang maginá ni Bangoy (Maria) ay magkasingtáng (Maria and her mother are the same in height [equally tall]), ang manýá cabayan ang manýá kalabao ay mag-

kasingdami sa bayan itó (there are as many horses as there are carabaos in this town), mayrón kung bagó bigás na kasingdami nang palay? (Have you as much hulled rice as you have of the unhulled?).

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

The comparative by decrease is formed by the use of the adverb kiláng, (less), preferably with the negative particles di or hindi; as kiláng alone has many times the force of “not,” “without,” “un,” etc., but, as in every language, the context serves as the best guide. Ex.: Iton bigás na itó' y kiláng sa ákin binili (this rice is less than the amount I bought), ang hulagá itong cabayo itó' y kiláng sa hulagá nang itá (the value of this horse is less than the value of the other), ang manýá kalabao kiláng nang dami sa manýá cabayo sa bayan itó (there are fewer carabaos than horses in this town), ang manýá Tagalog ay kiláng nang táas sa manýá Americano (Tagalogs are not as tall [literally, “less in stature”] than Americans), ang kokuláyán (the difference in price, the balance, the difference in amount, etc.).

Aliyán (lacking, insufficient, etc.) is sometimes used in place of kiláng. Ex.: Ang kayamanan ni Kapitan Tinó' y aláyán sa kayamanan ni Capitan Luis (the wealth of Captain Faustino is less than the wealth of Captain Luis), aliyán pa itong bátá itó (this child is not old enough yet).

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

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

The third way, which is only used correctly for comparing qualities, is formed by suffixing pa (yet, still to the adjective) either alone or in conjunction with lató. Ex.: (1) Mataás akó sa iyo, or akó' y mataás sa iyo; (2) akó' y lalong mataás sa iyo; (3) mataás pa akó sa iyo, or lalong mataás pa akó sa iyo. All the foregoing may be translated by “I am taller than you are.”

(1) Payat ka sa dati (you are thinner than you were before), si Pedro' y masipag kay Juan (Pedro is more industrious than Juan), atin ang maliksi, kay Pedro ni Juan? (Which is the more alert, Pedro or Juan?); si Juan (Juan); si Juan ay mabít sa kaniyá; (2) si Juan ay lalong mabít sa kaniyá; (3) si Juan ay mabít pa sa kaniyá (Juan is more prudent than he or she) is. (1) Ang kabaháy' y mahal sa kayamanan; (2) lalong mahal ang kabaháy sa kayamanan (worth is more precious than wealth), itó' y lalong magaling sa diýín (this is better than that), iyín ay lalong maugít sa itó (that is whiter than this), lalong marani ang manýá cabayo sa manýá kalabao sa bayán itó, siyá' y ang manýá tagá bákid mayrón lalong kalabao sa ang manýá tagá bayán; (3) there are more horses than carabaos in this town, but the farmers have more carabaos than the town people, si Ciria, acay bátá pa sa ákin, siyá' y akó' y pagayamang sa kaniyá iní' malit pa siyán sa ákin (she is still darker [more brunette] than her mother and is shorter yet than I am).

A laconic but correct form of comparison is expressed by using pa after a pronoun, especially in asking a question. Ex.: Hindi mo naábut, akó pa?
The superlative degree of the adjective may be divided into the simple and the absolute forms. The first, usually expressed in English by the use of the adverbs “very,” “extremely,” “excessively,” “exceedingly,” “surpassingly,” etc., is expressed in Tagalog by the following adverbs:

1. *Lubhā*, very, very much, exceedingly.
2. *Masakīt*, extremely, exceedingly, hard (as in the phrase, “to rain hard”). Distinguished by difference in accent from *masakīt*, (ill). This adverb is used more with verbs than with adjectives. In some places *sadyā* has the sense of “very”; ex., *sadyang linis* very clean.
3. *Dī sāpalā*, extremely, exceedingly, from *dī* not, and *sāpalā* humble, unworthy, the idea of the adverb being that of plenty or sufficiency.
4. *Dī hāmak*, extremely, from *dī* not, and *hāmak*, vile, worthless, mean, the whole idea being “not paītrī, “not mean.”
5. *Dī palak*, far, widely.
(6) Labis, too, too much. This adverb has sometimes a slight idea of craft, cunning, or slyness. (7) Totóó, truly, exactly, precisely.

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

He (she) is very old (extremely, etc.):  
\[
\begin{align*}
\text{Matandā siyá} & \text{ di sapala.} \\
& \text{di lúmák.} \\
& \text{di palač.} \\
\text{labbá.} \\
\text{labis.} \\
\text{totóó.}
\end{align*}
\]

or

\[
\begin{align*}
\text{labbá,} \\
\text{labis} \\
\text{totóó}
\end{align*}
\]

\text{siyá matandā: He (she) is very old (too, truly, etc.).}

The following phrases will illustrate the various idiomatic uses of the adverbs with the adjective: (1) Labbá ang pagsapagál ko (I am very tired; lit., “very great is my fatigueness”); (2) siyáni, lalong masákit ang káy Pedro (That’s so, but Pedro is still more tired; lit., “but more excessive is [that] of Pedro”); Iniúlubg kulang masákit (We like you very much); Pinagpasásahan silang masákit (They are repeating deeply); (3) Mayaman di sapaká siyá (He is exceedingly wealthy [very rich]); (5) Ungmálad nang labís (It rained too much); (verbalized) Napakalabás ang kabutihan mo (You are entirely too good [honest]); Linabásan ang utos ko sa ináyó (You exceeded your orders; you did more than I told you to do); (6) Tuotóó nang siyá ang wiiká (He is complying with his word [verbalized form of totóó]).

The absolute superlative degree of the adjective (in the singular number) which is made in English by the suffix “est” and by the adverb “most” is generally expressed in Tagalog by repeating the entire adjective, whether it be simple or compound, by means of the proper tie, which is determined by the ending of the adjective. Ex.: Mabuting mahabít (best); masamang masamád (worst); bániát na bániát (most virtuous); masáng na máspág (most diligent); mahal na mahal (dearest, most precious); mapunting maátali (whitest, very white); maítim na máítim (blackest, very black).

The plural of such superlatives as the foregoing is formed by using the particle managá with those formed from simple adjectives, and either with managá or the reduplication of the first syllable of the root with those compounded with na, the superlatives thus formed, either in the singular or plural, generally being printed as two words in order to avoid unnecessary length and also to distinguish more clearly from some diminutives. Ex.: The dearest [persons or objects understood] (ang manágá mahal na mahal). The best [persons or objects understood] (ang manábit manabít; ang mabubut manabutó).

The worst (persons or things understood), ang manágá masamang masamád; ang masasamang masamád.

The bravest men (ang manágá matálpang na matálpang na lálikí; ang matátálpang na matálpang na lálikí).

The ugliest animals (ang manágá pamagit na pamagít na kápyón).

What may be called the relative superlative degree, made in English by adding the expression “of all” or a similar phrase to the superlative, is formed in Tagalog by adding the words sa láhát (of all), sa kanilá, (among them), etc. Ex.: Sino sa kanilá’y ang lalong matálpang! (Which of those two is the braver?); Sino sa kanilá’y ang matátálpang na matálpang! (Which of them is the bravest?); Ang malúit sa láhát, siyá’y matálpang sa láhát (The smallest of all; he is the bravest of all).

Superlatives are also formed by prefixing ka and suffixing on (han) to reduplicated bisyllabic words, and in the same manner with polysyllabic words, in the latter case only the first two syllables being reduplicated.
Ex.: *Katamidamisan* (sweetest), from *tani*; *kabanatbanalan* (most virtuous), from *banal*; *kaginlaginhawahan* (most wholesome), from *gihawa*. The first two roots have two syllables and the last has three. This form may also be applied to abstracts formed with *ka* and *an* (*han*), and intensifies them. Ex.: *Katamisan* (sweetness); *katamidamisan* (sweetness itself); *kabanalan* (virtue); *kabanatbanalan* (virtue itself); *katamisan* (laziness); *katamidamisan* (laziness, laziness itself).

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

**Section Five.**

**The numerals.**

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

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

The cardinals are:

| One      | I*sa.  |
| Two      | Dalawá. |
| Three    | Talló. |
| Four     | Apat (accent on first syllable) |
| Five     | Limá. |
| Six      | Aním (accent on first syllable) |

| Seven    | Piló. |
| Eight    | Waló. |
| Nine     | Siyam. |
| Ten      | Sangpunó (contr. of isang pouó, "one ten"). |

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

| Eleven   | Labing *i*á. |
| Twelve   | Labing dalawá. |
| Thirteen | Labing talló. |
| Fourteen | Labing ápat. |
| Fifteen  | Labing limá. |

| Sixteen  | Labing ánim. |
| Seventeen | Labing piló. |
| Eighteen | Labing waló. |
| Nineteen | Labing siyam. |

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

| Twenty   | Dalawang pouó. |
| Thirty   | Talóng pouó. |
| Forty    | Apat na pouó. |
| Fifty    | Limang pouó. |
| Sixty    | Aním na pouó. |
| Seventy  | Pilóng pouó. |
| Eighty   | Walóng pouó. |
| Ninety   | Siyam na pouó. |

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

| Twenty-one | Dalawang pouó't *i*á. |
| Thirty-three | Talóng pouó't talló. |
| Forty-four  | Apat na pouó't ápat. |
| Fifty-five  | Limang pouó't limá. |
| Sixty-six   | Aním na pouó't ánim. |
The word for “hundred” is dāan, which has a homonym meaning “road.” It is always preceded by the appropriate multiplier, to which it is connected by the proper tie, d softening to r before na.

One hundred. Isang dāan; sang-
dāan.

Five hundred. Limang dāan.

Six hundred. Anim na rāan.

Two hundred. Dalawang dāan.

Seven hundred. Pitong dāan.

Three hundred. Tatlong dāan.

Eight hundred. Walong dāan.

Four hundred. Apat na rāan.

Nine hundred. Siyam na rāan.

Numbers below twenty added to hundreds are united with t’, the n of dāan being dropped.

One hundred and one. Sangdāan’t isa.

Two hundred and eighteen. Dalawang dāan’t labing waló.

The n is retained with multiples of ten.

Two hundred and fifty-three. Dalawang dāan limang pou’t tatló.

Six hundred and sixty-six. Anim na rāan ènim na pou’t ènim.

Eight hundred and eighty-eight. Walong dāan walong pou’t waló.

Nine hundred and ninety-nine. Siyam na rāan siyam na pou’t siyam.

The word for “thousand” is libó, which is found as ribo and ribu in other Philippine languages.

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

One thousand. Sanglibo.

One thousand and eight. Sanglibo’t waló.

Nineteen hundred and five. Sanglibo siyam na rāat limó.

Two thousand. Dalawang libó.

Six thousand. Anim na libó.

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

For “one hundred thousand” another Sanskrit term is used, also with altered value. This is yuta, from the Sanskrit ayuta (ten thousand).

“One million” is now expressed by sangpunoong yuta, or “ten hundred thousands.” Gatos and aníyao-aníyao are given in old dictionaries as equivalent to “million,” but the former is the word used for “hundred” in most Philippine dialects, and the latter seems to have more the idea of “uncountable,” “infinite,” etc.

In expressing numbers Tagalogs sometimes give a round number, less the few taken off, as “three hundred and sixty-two” for “three hundred and fifty-eight;” e. g., kiláang wáng dalawá sa tatlong dāan anim na pou’ó.

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

Manóga preceding a numeral indicates the idea of “about,” “some,” etc., as in the phrase manóga pitong tátó (about seven men). When the exact number is indicated manóga is omitted as a sign of plurality. Ex.: Manóga tátó (men, people); pitong tátó (seven men, persons).

By reduplicating the first syllable of the cardinal the idea of “only” is brought in. Ex.: Isá (only one, alone, etc.); dadalawá (two only, only two), etc. For greater emphasis upon the idea of limitation the number may be repeated with the initial syllable reduplicated. Ex.: Jwásík (one only); dadaladataláwá (only two). The adverb lómgang (only) may also be
used for this same idea, the adverb following the cardinal affected. Ex.: 
Isì tánum (only one); dáluwán támang (only two), etc. It will be observed 
that the first two syllables only of polysyllabic numerals like dáluwán are 
repeated, following the general rule in Tagalog. 
The question "How many?" is expressed in Tagalog by ilán?
Tagalog has no abstracts like "a dozen," "a score," etc., these phrases 
requiring roundabout means of expression. "A dozen" may be translated by 
isáng kapisán, naáng tabing dáluwán, which literally means "a joining 
of twelve." The same is true of English abstracts like "monad," 
"decade," etc.
"More," with a cardinal following, is expressed by labis or higit, which 
precedes the numeral and are united with it by sa, which expresses "than." 
Ex.: Labis sa limá, or higit sa limá (more than five). Labis is the more 
correct, as higit has an idea of excess in weight rather than in number. 
Kúláng (less) is used in the same way.
The indeterminate numeral "some," "a few," is expressed in Tagalog 
by ilán. With the first syllable reduplicated or with támang the idea of 
"only" is expressed; as, ilán or ilán támang (only a few).
"Much," "many," and similar words are expressed by marami (from 
dami), and "a great many" may be translated by maraming marami. 
By making an abstract of dami and prefixing the definite article of com-
mon nouns is expressed "the most," "the majority," etc. Ex.: Ang 
karamihan.
For the meaning of the numerals, see the work by T. H. Pardo de 
Tavera, entitled "Consideraciones sobre el Origen del Nombre de los 
Números en Tagalog," published at Manila in 1889.

ORDINALS.

The ordinals, which are the numerals designating the place or position 
of the object in some particular series, have more of the character of adject-
ives than have the cardinals. They answer the question Ikóilán? (In 
what order?) and are formed in a very simple manner in Tagalog for all 
numbers except "first," which is quite irregular, ika being prefixed to the 
cardinal. It should also be noted that the first syllable of dáluwán (two) 
is omitted, as well as the initial letter of tátlo (three) and ápát (four) 
when preceded by ika. "Twentieth," however, is formed with ika and the 
entire cardinal.
The ordinals up to "tenth" are:
The first. Ang naóma.
The second. Ang ikalawá.
The third. Ang ikatlo.
The fourth. Ang ikípat.
The fifth. Ang ikalamá.
The sixth. Ang ikání (initial letter dropped).
The seventh. Ang ikapító.
The eighth. Ang ikawató.
The ninth. Ang ikasayam.
The tenth. Ang ikapou; ang ikasangpouó.

In the southern provinces ang ikapóló is sometimes heard, due to Bicol 
and Visayan influence. Poló and pol-lo is also to be found in the dialects 
spoken to the north of the Tagalog region, and this form may be found in 
the north, but should be regarded as extraneous to the language.
The following synopsis of the ordinals above "tenth" will give an 
accurate idea of their formation:
The eleventh. Ang ikalabing isá.
The twenty-fifth. Ang ikadalawáng pouó't limá.
The thirtieth. Ang ikatlong pouó.
The fortieth. Ang ikápát na pouó.
The forty-fifth. Ang ikápát na pouó't limá.
The fiftieth.  Ang ikalimang pûo.
The sixtieth.  Ang ikánin na pûo.
The seventieth.  Ang ikapitolong pouó.
The eightieth.  Ang ikawalong pouó.
The ninetieth.  Ang ikasíyam na pouó.
The one hundredth.  Ang ikasangdáan.
The one thousandth.  Ang ikasanglíbo.
The one ten-thousandth.  Ang ikasanglakáká.

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

In Tagalog, contrary to what obtains in Spanish, the ordinals are used for all days of the month, and thus agreeing with English.  Ex.: Ikáldón árao náyayón nang buang itó? (What day of the month [is] this?); ang ikakábalanang pouó.púló (the twenty-seventh).  Anong árao káub náyayón sa sánglingó? (What day of the week is to-day?); Nápousg’ y viernes (to-day is Friday).  Anong taón? (What year?); sánglíbo, sítúm na rúltu lína (nineteen hundred and five).  Anong buan náyayón nang daon? (What month is this?); ang buan nang enero, pól (the month of January, sir).  Anó ang pañgálan mo? (What is your name?); Glicério, pól (Glicério, sir).  Ang ikaka-balang pañgálan (The second name [surname]?).  Manalo, pól (Manalo, sir).  Túga saún ko? (Where are you from?).  Batángas, pól (Batangas, sir).  Illín ka nang daon? (How old are you?).  Mayróon akong dalawang poud’t lína (I am twenty-five years old).  Saún naroon ang presidente? (Where is the president [mayor]?).  Naríyán sa ikalawang bikhay (There in the second house).

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

“Half” is expressed by kaláhati, as kalahating tinápay (half a loaf of bread).  The noun “a half” is expressed by kahati, meaning generally a half-salapi or 25 centavos.

It should be mentioned that unáuna means “in the first place,” and when made an abstract and preceded by the definite article of common nouns, as in the phrase ang kaunaunañan, means “the very first.”  In like manner, húlú (last), when made an abstract in the same way, as ang kahúlúhalúhan means “the very last.”

**ADVERBIAL NUMERALS.**

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

Once.  **Minsan, var. ninsan**  Nine times.  **Makasiyam.**

(rare).  **Makalawá.**  Ten times.  **Makasangpóuó.**

Twice.  **Makalawá.**  Fourteen times.  **Makalabing úapat.**
Thrice. Makatátíló.
Four times. Mukaipat, var. makaipat (rare).
Five times. Makatáná.
Six times. Makaánín.
Seven times. Makapító.
Eight times. Makawaló.

Twenty times. Makadalawang pauó.
Twenty-five times. Makadalawang pauó't limá.
One hundred times. Makasangdáman.
A thousand times. Makasanglíbo; makalibo.

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

Only once. Minásan.
Only twice. Mamakatátíló.

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

DISTRIBUTIVE NUMERALS.

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

One by one. Isáísá.
Two by two. Daladalawá.
Three by three. Tatátátó.
Four by four. Apatápát.
Five by five. Limálimá.
Six by six. Animáánim.
Seven by seven. Pitápító.
Eight by eight. Walówaló.
Nine by nine. Siyamsiyam.
Ten by ten. Sangaposangpouó.
Eleven by eleven. Lablabing isá.
Twelve by twelve. Lablabing dalalawá.
Twenty by twenty. Daladalawang pauó.
One hundred by one hundred. Sangasangdáman.
One thousand by one thousand. Sangalsanglíbo.

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

Every day; daily. Araao-aráao.
Weekly (also every Sunday). Língo-língo.
Yearly; annually. Taín-taín.
Hourly. Oroas-orás (from Sp., hora).

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

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

One to each one. Tigisá.
Two to each one. Tigatalawá.
Three to each one. Tigatlító.
Four to each one. Tigápitó.
Five to each one. Tigatlimá.
Six to each one. Tigáánin.
Seven to each one. Tiggipító.
Eight to each one. Tigawaló.
Nine to each one. Tigasisiyam.
Ten to each one. Tigásangpouó.

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

Tig prefixed to cardinals may also express the stamped, coined, or fixed value of money, stamps, etc. In this case the initial syllable of those numerals above four is not reduplicated. Na is now more generally used
than tig for this purpose. Ex.: Sayong tigadawang centavos (a two-cent stamp); salaping tiglimang pisos (a five-peso bill or gold piece); tigadawang puyong pisos (a twenty-peso bill or gold piece). It must be borne in mind that the Philippine peso is equal to a half dollar United States currency, and that it is the legal currency in the islands. Hence the old debates over "gold" and "mex." should be relegated to the past.

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

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

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

A peso each or apiece. Mamisos.
A half peso each or apiece. Manatapi.
A half (salapi) each or apiece. Mangahati (from kahati, 25 centavos).
A real (12½ centavos) each, etc. Monikapat (from sikapat, a contraction of sa ikapat, to the fourth of a salapi).

A half real (6½ centavos) each, etc. Monikoló (from sikoló, a contraction of sa ikawaló, to the eighth of a salapi).

A cuartillo (5 cuartos or $0.03125, or P0.0625) each, etc. Manýalin (from alia).
A cuarto ($0.00625, or P0.0125) each, etc. Manýallita (from cualta, a corruption of cuarto).

The only measure of weight incorporated into Tagalog appears to be the táhil (from the Chinese tacl, which was a very uncertain standard). By treaty the haikwan tacl or customs tacl of China is now 3½ ounces avoirdupois. As a monetary unit the haikwan tacl varies from 55 to 60 cents, but is only quoted in banking operations and is not used by Tagalogs.

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

One táhil each. Manáhil.
One pound Spanish each. Manlibra (1.0144 United States pounds).
One kilogram each. Manígilogramo (2.2046 United States pounds).
One arroba (dry) each. Manígaroba (25 libras or 25.36 United States pounds).
One "fardo" each. Manardo (33 Sp. or 33.475 United States pounds; used in weighing tobacco).
One quintal each. Maníginal (9 arrobas or 101.44 United States pounds).
Rice and grain is sold by the caván and its fractions, which are as follows:

One "apatán" each. \textit{Mangapatán} (0.1981 of a pint, dry).
One "chupa" each. \textit{Mangalang} (4 apatán or 0.7925 of a pint).
One "ganta" each. \textit{Manulop} (8 chupas or 3.1701 United States quarts) (from \textit{salop}).
One "caván" each. \textit{Mangabán} (25 gantas or 19.81 gallons).

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

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

One "picul" each. \textit{Mamiluk} (137.9 United States pounds. Two piculs constitute a "bale" of hemp, \textit{abakú}).

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

Among the native measures of length used with \textit{man} are the following:

One inch each. \textit{Mananál} (from \textit{sangdál}, which in turn is contracted from \textit{sang}, "one," and \textit{daliri}, "inch").

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

One "span" each. \textit{Manangéal} (from \textit{dangéal}, a "palm").

The American "span" is 9 inches, while the Tagalog \textit{dangéal} is one-fourth of a vara, hence 8.25 United States inches.

One "vara" each. \textit{Mamara} (from \textit{vara}, a Spanish yard, equal to 33 United States inches, approximately, and actually 0.914117 of a yard).

One "braza" each. \textit{Mandípá} (from \textit{dípá}, a braza, equal to 5 feet 8.8 inches United States, approximately 5\frac{1}{2} feet).

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

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

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

A. \textit{Magkano bagá ang halaga nitó?} (What is the price of this?)
B. \textit{Isang piso, pú} (a peso, sir).
A. \textit{Maláh na toloó iyán} (that is too dear).
B. \textit{Hindí pó't mura} (no, sir; cheap).
A. \textit{Anong mura?} (How [is it] cheap?)
B. \textit{Kayó na'y tumawad} (you set a price, sir).
A. Tatlong pesetas ang ibibigay ko (I will give 3 pesetas [60 centavos]).
B. Hindi pong manguhay; épat na pesetas, pó (I can not do it; 4 pesetas, sir).
A. Mabuti (very well [offers a peso]).
B. Walã akong sukã, pó (I have no change, sir).
A. Dala mo áy at aming báhay, dóon babayaran kita (bring it [them] to our house, we will pay [you] there).
B. Melayo yata? (Is it far?)
A. Hindi, át dóon láyám sa may cuartel (no, it is there close to the barracks [quarters]).
It should be borne in mind that “magkakano” is used when pricing objects of which a part only is desired, such as eggs, bananas, etc. “Magkano” indicates that the entire quantity is priced.

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

Section Six.

The Adverb.

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

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

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

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

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

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

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

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

As the form and composition of a word is subordinate to its meaning, the Tagalog adverbs hereafter considered will be classified according to meaning, irrespective of form.
I. Adverbs of place and motion which answer the question sān? “where?” are usually expressed in Tagalog by sa followed by a root. This root sometimes has the expulsive particle i prefixed.

Where.
Where?
Where indeed?
Anywhere, wherever, somewhere.
Everywhere.
Nowhere.
From all parts, may also mean to or in all parts.

Where are you from?

Taga sān ka? Sīyā “he” and sīlī “they” may be used in place of ka.

Sān may be verbalized with um inserted, forming sūminān (to be somewhere permanently), and also with ma (nu), in the latter case taking the idea of to be somewhere temporarily or permanently, as the case may be. Ex.: Nastān ang mabahao na dog? (Where is the ford of the river?); Masasān sīyā bagi? (Where will he be?).

Sān may be further verbalized by pa, in which case “to go” is inherent in the meaning. Ex.: Napatāsān siyā? (Where did he go?); Napatasān siyā? (Where is he going?); Pasasān siyā? (Where will he go?).

Sān has been corrupted to hān in some districts, owing to Bicol and Visayan influence, the former using hān and the latter hān.

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

Sān pa? also means “where then?” in rather a sarcastic manner. With di added to sān pa an affirmative interrogative meaning is expressed, as Sān pa di tolo? (How can it not be true?).

It must also be noted that in Manila and places where Spanish is largely spoken that some particles are used in a different manner than is the custom in rural districts. Thus, “Where are you going?” is expressed in the country by sān ka pororōn, but in Manila by sān ka papaśōbō. Other expressions of like nature are Sān ang pororōnan mo? in which the definite is used, and Sān ang magmalā? (Where did you start from?). Another similar question is Sān ka ngapṣānding? (Where are you coming from?). The answer is generally given with sa in the sense of from: Sa Malabōn (from Malabōn); sa Imus (from Imus); sa bahāy ko (from my house), etc.

There are four simple adverbs of place, which have heretofore been explained at length, and here only some idiomatic uses will be set forth. These adverbs are dīnī, dītō, dīyaṁ, and dōdōn.

Dīnī, meaning “here” (toward the speaker), is verbalized by um, in the sense of taking a place near the speaker, etc. Ex.: Dūminī ka (take your place here); duŋmūdiṁi akō (I am taking my place here); duṅmūni akō (I took my place here); dīrīni akō (I will take my place here).

With mag (nag) it is verbalized in the transitive sense, requiring an object. Ex.: Magrīni ka niyāng təntiwpāy (put some bread here by me).

With pa the idea of motion toward the speaker is expressed. Ex.: Parīni ka (come here toward me). This last form may be further compounded with the particle pa, definite, corresponding to mappə, indefinite, to express the idea of commanding, requesting, etc. Ex.: Paparōnin mo si Carlos (tell Carlos to come over here). “Over there” is expressed by sa rīni.

Dītō, meaning “here” (equally close to both speaker and person addressed), is verbalized in the same way as dīnī. Ex.: Dūnītō ka (take your place here); parītō ka (come here); paparōnin mo si Carlos (tell Carlos to come here); Parīparītō mo siyā? (Did you tell him to come here?). The four adverbs under discussion admit the definites of i and an. That in i is compounded with ka, forming ika, ikīna; and in may be used when united
with pa, the definite of mapa, as may be seen in the last two examples. The future is Paparrítokin mo siyá? (Will you tell him to come here?) and the present Pinamarító mo siyá? (Are you telling him to come here?) Reason or cause is expressed by itka, itkán prefixed to the adverb as a rule, although "why?" can also be expressed by ano, as in Aanó ka riitó? (Why are you here?) The more idiomatic way, however, is with itkán, as Anó ang itkamarító mo? (What was the reason you came here?) Han is used if the idea of place is to be made emphatic, as Simó bagán ang pinarítómo? (Who did you come here to see?) "Time" is generally expressed by panahón, which also means "weather," as Anót di ka xaparító sa kapahán? (Why didn't you come here in time?) "What" is expressed by ano, as Nagapanó ka ditó? (What is your business here?) Mapapanó siyá ditó? (What is he going to do here?) Anhín bagán? (What of that?) or (What is there to do?) Juaanó ka? (What is being done to you?) Inanó ka? (What was done to you?) Himíka yamanó (nothing can be done to you). Du- nátó, with the particle magka and its variations, signifies "to come here for a particular reason or cause." Ex.: Ay at nagkadaunó ka? (For what particular reason did you come here?) Ang ipinagkakadaunó ko'y si Cebuens Tomás (the "cabeza" Tomás is particularly responsible for my being here). The first of these two sentences is indefinite, grammatically speaking, and the last definite. For their grammatical construction see the particle magka, which is used with this signification with all four of the simple adverbs of place under discussion. For a tabular conjugation of ditó see the tables of verbs. To express simply the time or reason for "coming here," i with pa may also be used, although itkán is more correct. Ex.: Anó ang ipinamító mo? (Why did you come here?) The indefinite is more usual with kaitóin, "when." Ex.: Kaitóin ka naparító? (When did you come here?) Kahapon (yesterday). Digín, "there" (near at hand), has the same construction as the foregoing adverbs. Ex.: Magdiyén ka wang tábíig (put some water over there). Dón, there, yonder, is perhaps more commonly used in its various modifications than the other three simple adverbs of place. It may be verbalized with un, pu, puna, and magka as they are, with the same effect upon the root. Pa and magka modify the d to r. Ex.: Dumón ka (station yourself there). Purón ka (go there). Paparówín mo si Carlos (tell Carlos to go there). Pinamarómo mo siyá? (Did you tell him to go there?) Simán ka parorón? (Where are you going?) Some localities, notably Manila, repeat the particle pa with the present and future of the adverbs of place; but this is irregular and incorrect. It is unknown to the early writers. Míg byágyang angpararowinan mo? (What town are you going to?) Lit. "Which town will be your going place?"

Ang itkapororón mo sa Maynilá? (Why are you going to Manila?) Lit. "What the cause of going there your to Manila?"

(For what particular reason are you going there?) Ang tikamparorón ko'y dalátin ang áking kapatid na bebeye (I am going there to visit my sister). Magka prefixed to dón alone means "to have." Ex.: Kíáng magkaróbon sumá akó nang maraining pilak, ay hindi akó magkakaróbon (If I had plenty of money, I would not be in this fix). Ang ipinagkaróbon na níyg ang Bulaćín (He has considerable property in Bulacán). Ang ipinagkaróbon niyg ang panáma sa komité ang iná niyg. (He [she] has plenty on account of the inheritance to him [her] from his [her] mother.)

The foregoing illustrates the indefinite idea of the third singular personal pronoun, which may mean either "he" or "she." In English this is confined to the plural, "they" indicating either sex, as Tagalog silá, while Spanish distinguishes by ellos, "ellas." Man gives the idea with dón, "to be there," "to have there," magka indicating really "to have plenty." Ex.: Bipigín mo silá nang mandón (take one of those over there), isang mandónon (sangdónon) (one out of many things over there); andóong lamít (a small bottle of vinegar); isang madónon (a person who has
plenty). The word may prefixed to dōn forms the well-known and much-used indefinite mayrōn, to have. Ex.: Mayrōn kang bagā nang tināpay? (Have you any bread?) Mayrōn kag paroroanon? (Do you have to go there?) Oō nīga, mayrōn akong paroroanon (Yes, indeed, I have to go there?). Mayrōn ka nang ilang taon? (How old are you? Lit. Have you of how many years?) Mayrōn akong dalawang poui (I am twenty; lit. Have I twenty.) With some suffixed particles dōn is modified as follows: Dōn din (in the same place there); dōn sa ībi; dōn dōo (in another place); sa dōn (over there); sa dōn man (anywhere over there).

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

In front; facing.
Sa tapat; tapat sa. Ex.: Ilōng bāhāy ay tapat sa silanγan (this house faces the east). Tapat has also the idea of setting out in rows, regular order, etc., such as trees, plants, etc.

In the presence of; before; opposite; to the front.
Sa hārap. Sa hārap nang capitān (before the captain).

Behind; back of.
Sa likod. Ex.: Ang māngā bāhāy sa likod nang cuartel (the houses back of the barracks). Ang likod (the back).

Joined to.
Sa pūting.

At the edge or side of.
Sa kābīl. Synonym sa siping.

On the other side of; beyond.
Sa magkābīl. With mag the idea of “both” is brought in. Ex.: Sa magkābīl (on both sides); and by the reduplication of the first two syllables of the root the idea of “all” is expressed. Ex.: Sa magkabīlikabīl (on all sides). Naparoñon sa kabīl nang ilog (they went over there beyond the river).

Kabīl has also the idea of “partly” and is used idiomatically when speaking of rice. Ex.: Ilōng kanīn ay kabīlān (this rice is but half cooked). In speaking of anything else, with the same idea in mind, the usage is quite different. Ex.: Ilōng sīsīn ang kabīlā y lutōt ang kabīlā y hindī (this chicken is partly cook and partly not).

Outside.
Sa labās.

Inside; within.
Sa ṭōbā. This phrase is much used to express the idea of the heart, speaking in a moral sense. Ex.: Sa tunang ṭōbā (whole-heartedly; with all the heart).

Above; up.
Sa ītas (from ītas and expulsive particle i).

Below; down.
Sa ibādā (from babā, idea of low, humble, with expulsive particle i). This word should not be confused with the following.
Upon; on; above.  
Sa ibabao (from babao and i). Ex.:  
Sa ibabao nang bundok (upon the mountain [mountains]). Babáo,  
with accent upon the last syllable,  
means post, as babáo sa hating  
gab-i (past or after midnight). It  
also means "near" in some places.  
Ex.: Babáo bagá ang bayan sa  
atína? (Are we perchance near the  
town?) Malépit is now the ordinary  
word used for "near."

Under; beneath; at the bottom of.  
Sa itálim (from lálim, root of idea of  
depth and expansive particle i).  
Halfway (between two points).  
Sa gitá. Ex.: Nanggitád tayo sa  
paglakad (we are halfway in the  
march [trip or journey]).  
In the middle.  
Sa pagitán (from gitá). Sa pagitan  
nang lansawágan (in the middle of  
the street). Also means "term."  
Ex.: Walóng buan ang pagitán  
(a term [period] of eight months).  
Around; about; close to.  
Sa may. Ex.: Sa may cuartel (close  
to the barracks).  
As far as; up to.  
Hangáin. Ex.: Sán anu ang títógo mo?  
(Where is your trip to?) Hangáin  
Maynilá. Hangáin dító (up to  
here). Also has the meaning of  
"until." Ex.: Hangáin bútás  
(until to-morrow).  
To the right.  
Sa kanan.  
To the left.  
Sa kaliud.  
Forward.  
Pahúrap.  
Backward.  
Patalikod.  
At home; in, to, or from the house.  
Sa báhay.  
In, to, or from town.  
Sa bayan.  
In, to, or from the country.  
Sa bútig.  
In, to, or from the mountains.  
Sa bundok.  
These adverbial phrases can be indefinitely increased by the use of sa  
with the proper root.

Toward.  
Dako. Ex.: Dako sán anu ang títógo ni  
Juan? (Toward where is John's  
trip?) Dakong Maynilá (toward  
Manila). Dako sán anu ang títógo mo?  
(Toward where is your trip?) Da- 
kong bayan ko'y ang títógo ko (my  
trip is toward my town). Tága  
sán ka? (Where are you from)?  
Bosoboso, pó (Bosoboso, sir). Da- 
kong kanon (toward the right).  
Dakong kalisâd (toward the left).

Approaching.  
Dápít. Ex.: Dápít Maynilá (ap- 
proaching Manila). Dápít íbabád  
(approaching the lower country).  
Dápít sa iyó (approaching you).  
Dápít has also an idea of "be- 
yond," "on the other side of."  

II. Adverbs of time and succession, which generally answer the ques- 
tion kailán? (when?), are quite numerous in Tagalog, showing that the  
conception of time was well developed for a primitive people, only the  
hour and its subdivisions being unknown to the language, except as de-
rived from Spanish. However, the day was quite minutely subdivided according to the position or absence of the sun, and while now generally out of use these terms are also given.

When?

**Kailán?** Ex.: Kailán sió naparitó? (When did they come here?)
Kailán man (always). With negative, translated by never. Ex.: Kailán man—hindí—(always not or never). Kailán man siyó y hindí wagyumínun nang capé (he [she] never drinks coffee). Kailán pa man (no more), also kailán ma'y hindí. Di mamakailán (many times).

When (used relatively).

(1) **Kun.** Commonly used only with present and future tenses, but may be used with past indefinite if action is represented as customary. Ex.: Kun daráting ang capítán, alamin mo akó (when the captain comes, let me know [future]). Kun akó y naroróon sa Maynilá napasásoluneta akong malímit (when I was in Manila I often went to the Luneta [past time with customary action]). Kun tuwi (whenever). Kun muna (sometimes). Kun is also used as a preposition, “if”. See under “if”.

(2) **Nang.** Used with both definite and indefinite past tenses. Ex.: Nang síló y dinálao niyóy kaqabí, walá ritó síló, (when he came to visit them last night, they were not here). Nang dumating siyá nakakain na akó (when he came I was through eating).

(3) **Nóon, nígón, nígón.** These words mean really “in those days,” “at that time,” etc. Ex.: Nóon áwar ang áwar ay nangyari ang pagbabáhí sa Imus (on that day the fight at Imus took place). Nóon, naritó pa sa Maynilá ang maráa Castilla (while the Spaniards were yet here in Manila). Perhaps “then” in some cases would be the best translation.

Then.

**Dóon.** Ex.: Kun kumain ka, dóon maasalam man mo, kun anó ang kanin (when you eat then you will know what you are to have). With pa following dóon has an idiomatic use. Ex.: Batá pa'y gumagawá nang ganíib, dóon pa kun lunaki? (A boy yet, and doing so, what will he be when grown up?)

Always; constantly (sometimes “whenever”).

**Tuwi.** Ex.: Tuwing tuwi (tuwi nang tuwi) mayrón kang gawd (you have something to do always). Tuwing sumúlat ka—(whenever you
write—). As adjective tuví means “every.” Ex.: tuwing árao (every day). In some cases it means “as long as.” Ex.: Tuwing di mapouá ang pagkatauo (as long as manhood is not extinct).

Among other expressions may be mentioned walang humpay, without end; walang likat, without fail; walang tahan, without stop, incessantly; walang togot, without rest.

There are two expressions used for “eternally,” formed with the prefix mapa to a root which is followed by man sían. Ex.: Mapamatúyoy man sían; and maparát ding (díting): man sían. Another phrase is mapakailáín man, or mapasakailán man, both of which signify always.

Never.
Kaitán man—hindi.

Sometimes.
Kung minusan. Maminasanmanan, (from time to time; now and then).

Misandona (rarely). Ex.: Misandona bánang ang pagparít mo (your coming here is rare).

Seldom.
Bihira. Ex.: Bihirang tungmatanógis itong batang itó (this child seldom cries).

Often.
Malimit. Ex.: Malimit akong sung-musulat (I write often).

Since.
Tambay. Ex.: Tambay kang nalis (ungnalisan) (since you left).

Mulú. Ex.: Mulú kahapon (since yesterday). The particle pagka sometimes denotes “since,” as in the phrase pagkabatí ko (since my childhood). “From” would be an equally correct translation.

Ago; since.
Kumaka (from ka and maka). Kama-kailang árao (some days ago). Before a cardinal followed by árao, “day,” kumaka indicates the number of days which have elapsed. Ex.: Kamakalawá (day before yesterday), lit., “two days ago;” kama-kalimang árao (five days ago). Ka prefixed with pa following a root also indicates “since.” Ex.: Kaa-hapon pa (since yesterday). Ka alone indicates past time, with some roots. Ex.: Kaha-pon (yesterday), from hapon (afternoon). Karga-bi (last night), from ka and gabi (night).

As soon as.
Sá, used adverbially, denotes immediate action, usually beginning a subordinate clause, which refers to a principal clause. Ex.: Sá pag-kamálay niyá nang líndol siyá’ y tungmakbó sa labás (as soon as he
he felt the earthquake he ran outside. Sa pagkabí niyá nang magiká
wika ay nanatay (as soon as these words were said by him, he died).
Pagkabí, the definite of mag, sometimes indicates this idea. Ex.: Pagkabí
do sa kañihí (as soon as I told them).
Pagká may also have the same meaning, as pagkápagmagáral ko, mag-
paposisí ko (as soon as I have studied, I will go for a walk).

Now. 
Ngayón. Ngayón ám (right now).
This is also expressed by ngayón
ggayón. Nagkánggayón or nagpa-
kañgayón (up to now). Maggayg-
gayón (for the future). Ngayóng árao
(this day).

Already. 
Na. This particle is in constant use,
and is always placed last. Ex.: Na
naparatón niyó (he has gone
already). There are many other usages of na in Tagalog, which will
be set forth as they occur in the examples.

Yet. 
Pa. This particle, as an adverb, is,
like na, always placed after the
word modified. Ex.: Isá pa (one
yet); may rían pa? (Is there any-
thing there yet?) It is also used
speaking ironically. Ex.: Akó pa
ang paródon? (Will I have to go
there yet?). Indi pa (not yet).

Before; withal; as it may be. 
Bagó. Ex.: Bagó kah yáma,/
walia mo ang sili (before you
read, sweep the room).—L. Bagó
pa (a while ago). Bagó, as an ad-
verb of time, always precedes the
verb it modifies.

Before; a while ago. 
Kawíñina, variation kawíña. Kawí-
ñange tanghalí (beforenoon); kawí-
ñange umaga (this morning a while
ago). Balanain mo yáng sinabi
kawíña (go back to what you were
talking about before). [Return to
the thread of your story.] Kawí-
ñange kawíña pa (a little while ago, a
short time ago). Ex.: Kawíñ-
ñange kawíña narito silda (they were here
a short time ago).

Anciently. 
Sa uná. Sa uná pang sa uná (very
anciently). Ex.: Sa unang árás
(in the days of old). Muna, which
always follows its verb, means
"first" either in time or place.
Ex.: Mások ka muna (you enter
first [polite expression]). Bagó
kumain ka, manhinako ka muna (be-
fore you eat, wash first [i.e., your
hands]).—L. Gawin mo muna (do
it first [def.]). Hintay ka muna
Formerly; anciently.

Afterwards.

Later; presently; by and by.

At once; immediately.

At once; immediately; suddenly; abruptly.

Instantly; at once.

Instantly; like a flash.

Suddenly; in a moment.

Offhand; suddenly. (Used with verbs of doing and speaking.)

After beginning; upon starting, etc.

(wait first [indef.]). Muna, used with a pronoun without a verb, comes first, and governs the nominative. Ex.: Muna kayó (you first); muna ka na (you ahead).

Sa dati.

Saká. Ex.: Ginawá ang Panánginom Dios ang laúyát, saká ang bupá (the Lord God made the Heavens, afterwards the earth). Bib. Na-
taná siyá (she laughed); at saká? (and afterwards?) L. Sakarít saká (long afterwards). Manakanaká (after a long delay). Nagasasaká-
saká (one who is dilatory in his work or duties).

Mamayá. Ex.: Susálat akó mamayá (I shall write by and by).—L. Mamayáng hayón (later in the after noon). Mamayamayá (one time or another, little by little). Ex.: Ibó'y minamamayamayá ko (I did this little by little). Magmayá (to do anything little by little). Maypa imparts the idea of waiting to this root and its combinations. Ex.: Nagsagamayamayá akó (I am going to wait a little while).

Tambing. This word is out of use in Manila. Ex.: Kumain ku tambing [indef.]; tambingín mo kumain [def.] (eat at once). Tambingín mong kumín (take it at once); tambíng mong ibigay (give it at once).

Atipala. Ex.: Atipala nagálit siyá (he became angry at once). Also means "one by one" in some places. Ex.: Atipala'taking kumín (I will take them one by one).

Kapit. Ex.: Kapit naatángulay siyá sa aking matá (like a flash he disappeared from my view; he was out of sight instantly). Tagi-
bulay, idea of disappearing or becoming invisible.

Kaginaginsa (from ginsa, repetition of root and prefix ku). Variation kahinsahinsa. Kaalaman lam sometimes means suddenly (from alam reduplicated, and prefix ku).

Kapag —. Ex.: Kapagkain ko (after I commenced to eat). Kapa-
ggagáral ko (after I began to study).—L. Kapagdaka (from the beginning), syn. kapagkouán.
After finishing; upon finishing. *Kapagka* — *Kapagkapagpatok* ko (after I had finished studying).—
*L. Kapagkaraka* (from the beginning; since time eternal).

Until; while. *Hangáon.* Ex.: *Hangáon bákas* (until to-morrow). *Hangáon nábá filtray siúha* (while he [she] is living).

*Bagúkás* also means "until".

While; in the meantime. *Siúha; muñála.*

Early; soon. *Mánoa* (from *aga,* morning). Ex.: *Mayó ipon kung mánoa, kung dámít* tin ang ásao, hómany kung *piyána-piíipay* (get ready early, so when day breaks you will not be groping around looking for anything).

*Ngapá,* root of "to look around in haste for something".—T. P., 3.

Late; tardy. *Halí.* Ex.: *Nakuti siúha* (he was late). *Ang hating ásao* (the last day).


Last night. *Kagabi.*

To-day, *Ngapá ásao.*

To-morrow. *Bákas.* *Bákas sa ága* (to-morrow morning).


But *manangháli,* with acute accent, means to travel at midday.

To-morrow. *Bákas.* *Ang kabákasan* (the following day). *Wáhing bákasasíén* (without care for the morrow). Ex.: *Bákas kung makálipas, salíngog kung makalámpas* (tomorrow when passed, on Sunday when gone).—T. P., 160. Really means "to-morrow and to-morrow and to-morrow," Shák., when there is no reason to believe that it is intended to do anything. *Bukás* is the root of the verb "to open," and is only distinguished by the accent.

*Hating gabi.*

The ancient Tagalog divisions of the day were:

Cry (crow) of the chicken. *Tungnikin ang manuk.*
Commencing to be light. *Maginmaraling aráo.*
Breaking of day. *Bukang lifeaway.*
Becoming morning now. *Magunág na.*
Morning now.
Day now.
The sun is rising now.
Risen now.
a little up now (the sun).
About 9 a.m.

About 10 a.m.

Midday; noon.
About half past 12.

About 1 p.m.
About 5 p.m.

About sunset.

Sun is beginning to set.
Set now.

Between daylight and dark.
Night now.
Midnight.

The following adverbs of time are also used in Tagalog:

Hourly.
Daily.
Weekly.

Monthly.

Yearly.
Continually.

Some day.

The particle mako, in addition to its meanings as a verbal particle, signifying power, ability, cause, etc., indicates completed verbal action with verbs of doing, saying, etc., translated by the word "after" with the verb.

Ex: Makayari nito y parón ka (after you do this, go there).

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

How?

So; thus; in this way.

Maaanó? Ex: Maaanó kayó? (How are you?) Magaling (well).
Maaanó ang aña ninyó? (How is your father?)
Ganító (from dító).
So; thus; in that way.  
Ganiyán (from di'yán).  Gumaniyán (to act in that manner).
Gandón (from dóon).
Gayón (from yo'on).  Gumayón (to act in that way).  Ex.: Gayón ni Pedro si Juan (Juan is like Pedro).
Gayán.
Gaalin?  Ex.: Gaalin kalayo? (How far? [about]): Isang koras, pó (one hour, sir.)

Ga has been quite fully explained under the comparative of adjectives, to which the reader is referred. Among some examples may be quoted ga bató ang lúbo mo (your heart is like stone), and gaítóhin mo (make it like this).* "Both alike" is expressed by kaponá, as may be seen by the examples: sawín mo kaponá siláng dalawá (prohibit them both alike); ang kaponá mo táwo (like you, a person [fig., your "neighbor"]); akó wari kaponá mo, walang batá? (Am I perhaps, like you, without judgment?)

Intentionally; purposely.  
Another word is tikís.  Ex.: Tíniák nilá (they did it purposely).

Voluntarily; willingly.  
Kusó.  Ex.: Kimásá bagá niyáa? (Did he [she] do it willingly?)
Kimásá niyá (He [she] did it willingly).  With verbs kusó follows the same construction as to the particles as do the verbs.  Ex.: Kusín mong tauagin siyá (call him purposely, i.e., do not for get to call him).  Ikusó mong ita- pon itó (throw this out purposely, i.e., you should have thrown this out yourself).  Pagkusuán mong bigáyan si Juan (give it to John voluntarily).  Kusó is intensified by reduplication.  Ex.: Wald lang kusakusang gumakwad nang anoman (you do not do anything with the least willingness).

By force.  
Sa pilítan (from pilít).  Ex.: Pilít na akó y paróon (I am going perforce).

Especially; only.  
Bukód.  Ex.: Bukód siyang natáwaag (he was [has been] summoned especially).  Bukód ka sa lahat (you are the only one among).
Marámi man ang ginóó y bukód mgyamant si Capítan Luis (there are many "principals," but the only rich one is Captán Luis).
Tanó (is sometimes used in this sense.

As well as, etc.  
Akbay.  var. agbay; agnubay; agapay.

As well as; conjointly.  
Sabay.  Ex.: Ang itáli kásabay nang bayabe (the man as well as the woman, or the male as well as the female).—L.

Hurriedly or more quickly (said to be applied only to whipping).  
Sinásandopiká (from sandopiká, idea of punishing another).
Quickly; hastily.  

**Biglá.** Ex.: Namatay siyang biglá (he died quickly).—L. Verbalized. Ex.: Bigláin mo ang tutol mo (hasten [abbreviate] your account [or story]).

Except; besides.  

**Liðán.** Ex.: Liðán sa iyó, walang ibang makaparóon (except you, there is no other person who can go there). Liðán sa iyó ang mitha, ay dili ko ibibigay (except that you are to be the one taking it, I should not give it).

Except; excuse me; by permission.  

**Tábi.** Ex.: Tábi pó, akó'y durán (excuse me [for going before you, for leaving first, etc.]). This is the shout "cocheros" use, Tábi! It literally means thus: "Aside." Tábi is also used for a polite correction or contradiction: Singtábi sa iyó, hindi gayán (you will pardon me, but it is not just like that). Tábihán, refuse heap, rubbish heap, etc.

Hardly; scarcely.  

**Bahagiá, var. bahagiit.** Ex.: Bahagiá na makasiya (it is hardly sufficient).—L. A synonym is bulinyá.

Scarcely; hardly.  

**Bihirá.** Syn. ara; dat-ha. Ex.: Dalha ayon inahá (I scarcely reached it). Bihirá also means "seldom." Ex., as "hardly:" Binibihirá ko na ang nagsipariít (I think scarcely anyone has come here yet). Bihirang di napatóng (scarcely anyone was not there); i.e., nearly everyone was there. Mahina po siyá'y bihirang makulákad (she [he] is weak yet, and can hardly walk [is hardly able to walk]). Bihirá is verbalized with mag and magka. Ex.: Pobgihirain mo ang kainin (change the food). Nagkapabihirá si lá ng pagdararariní (they differ in their manner of dressing).

Nearly; almost.  

**Hálos.** Ex.: Hálos namatay siyá (he [she] almost died).

Accordingly.  

Agreeably.  

**Alynánod.** (from sínod, to follow, obey).

Inside out.  

**Baliktád.** Ex.: Baliktad ka niyán (indef.); baliktarin mo iyan (turn that inside out).

Upside down; reversed.  

**Tourik** (from twod). Syn. toutadik. Ex.: Tourik na bantá (light-headed; injusticious).

Slowly; smoothly; noiselessly.  

**Marahàn** (from dahan). Marahán dahan or dahan dahan, very slowly. Dumahàn, to go away slowly. Magdahan, to go slowly. Magpa-karahan, to go very slowly. Ex.:
Mga pakarahan kung lumákas (go very slowly [indef.]). Pakarahan nito ang paghula (throw it deliberately [def.]). Magpakarahan, to go very smoothly; slowly, etc. Ex.: Napakarahan na (it has slowed up already; it has quieted down already, etc.).

There is also a definite with an. Ex.: Dahanan mo iyong gawa mo (do that work quietly, etc.). Met. adj. Ex.: Marahang any bábo níhig (he has a magnanimous heart). Ito áto, very slowly; “little by little” is not much in use. Loway loway, little by little, is about equal to whoever, etc., and is used generally calling to animals.

Mabuti. Mabuting mabuti, very well.

Syn. Magsikat.

Carefully; in an orderly manner. Mabáhíyas. Mabáhíyas na mabáhíyas, very carefully; in a very orderly manner. Ex.: Ití yáng gawa niyong mabáhíyas (do this carefully).

Balotin mong mabáhíyas (wrap it up carefully). Heráhíyas, to put in order; to arrange; to disentangle. Mga pakabahíyas, to arrange well; to settle things with care. Adj. “well kept,” etc. Ex.: Híway na buhok (well kept hair). Ang tíbor—séy (what disentangled or set in order). Híway na úlap (a careful conversation).

Badly. Masaán. Basamang masáom, very badly. Ex.: Natúlogan ang masamang kabáh (I slept badly last night).

Hard; roughly; vigorously. Malakás. Ex.: Honag mo akong lakásan nang pagmanóyúap (do not talk to me so much in such a rough manner). Kalakás kung lumákas (walk with vigor). Ití—nolak nííyang malakás ang bangká (he pushed the banca [canoe] vigorously).

Briefly; quickly. Madálat, var. marálat. Combined with both um and mag, an anomalous verb is formed, magdumalálat, to make haste, and in turn this is used with a noun to indicate time. Ex.: Magdumaling úrao (a short while, or time). Examples as an adverb of madálat are: Gisin mong madálat (do it quickly); sabihin mong madálat (tell it quickly).

Strongly. Mabálay. Ex.: Tahan mong mabálay (tie it strongly). Walang umálay tíbay pagkasívará'y halinhan (there is no repairing stronger than to replace what is destroyed).—T. P.
822. Manibay, to prop up; to support; to sustain. Ex.: Iyang balong ang pinamihayang hihayag (that stone is the prop of the house).

Finely.


Frequently; often; closely.

Malimit. Ex.: Malimit akong nalitigot (I bathe often). Also name of a close-woven basket made around Bosoboso, Rizal Province.

Wisely.

Not expressed by a single word, but by phrases, the adjective marunong, wise, being expressed with the subject in the nominative, and the verb in the infinitive. Ex.: Marunong siyang umaral (he teaches wisely), not ungmaciral siyang marunong, which would be a proper construction if marunong were an adverb.

Swiftly.


Judiciously; prudently.

Customarily; commonly.

Openly; publicly.

Secretly.

Do you understand?

6855—05 ——7

Sa bai.

Sa ngali, also with abstract, sa kagaliwan.

Sa bayaq.

Sa likim. Likim na gavá, a secret deed. Ang gawang likim ay nahayag din (secret deeds are the very ones found out).—T. P., 515. Ang likim ay siyang hayag (the hidden is what is discovered).—T. P., 414.

Hani? var. “hania?”
Differently. *Ibá.* This word also means “other,” “different,” etc. In some phrases it has the idea of “better.” Ex.: *Iba ang pogon hali na, sa sumigayan dadakpin pa* (better the quail already caught than a horned animal yet to be caught).—T. P., 443; i. e., “a bird in the hand is worth two in the bush.”—Cervantes. The earliest form in English says, “better one byrde in hand than ten in the wood,” Heywood, abt. 1585.—T. P., 442. *Is ibá ang pogong hali na, sa khalikhin pa* (better the quail already caught than the one still to be caught). This is found in Greek: “He is a fool to let slip a bird in the hand for a bird in the bush.”

Jointly. *Sampan.* When followed by nang, nito, naman, etc., the final n is dropped. Syn., poti.

Inasmuch. *Gaginid* (from unid, idea of a little). Ex.: *Muntingtibig* (a little water). *Kaunid,* a little, as in speaking a language, etc.

Forthwith; instantly. *Sa sundali.* Ex.: *Hunaang mag-balatun dón, sumundali man lamang* (do not delay there more than an instant). *Sa isang kisap matô* (in the twinkling of an eye).

Why not? *Sián pa di?* var. *Sa di? Sián pa di gayôm?* (Why not that way?)

Why? *At ano?* *Ay ano?* (Who doubts it?) At or ay joined with certain particles means “why?” Ex.: *At di?* (Why not?)

It would be better. *Mahaniya.* *Si mahaniya* (better). *Kahaniya* (admirable).

If it were not. *Kun danigan. Pakundayan* (for the sake of).

Certainly. *Tantô.* Verbalized tantô means to understand. Ex.: *Natantanô mo?* (Do you understand it?) *Dili ko pa natantanô* (I don’t understand it yet).

Truly. *Toóo mandin.* Also *toóo din; toóo ngâ; tooot ngâ* (very truly). *Toóo manding toóo* (very truly, indeed).

Certainly; indeed. *Ngâ, var. ngânit.* Ex.: *Siyâ ngâ ang nagpakâo* (he is certainly the thief).

Truly; really. *Dîn.* (Changes to rin after some words.)

IV. Nearly all the adverbs of measure and degree have been fully explained under the comparative and superlative of the adjective. It may be noted here that the adverb is made superlative by the reduplication of the adverb, with the proper tie, in the same manner as the adjective. Many examples have been given on the foregoing pages. The only adverbs noted here will be *lâmang,* “only;” *siyâ na;* and *ekat na,* “enough.”
V. Adverbs of modality, such as “surely,” not, “perhaps,” etc., have been treated under other adverbs or will be included with the adverbial pronouns and expressions of affirmation, negation, and doubt.

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

Yes.  
Oo. Opó (yes, sir [or madam]).  
Oo á הוא and oó niyánit (yes, indeed).  
Paó (to say yes).  
Ang pípaóó (what said).  
Ang painadoó (person to whom yes has been said).

Indeed; without doubt.  
Pala. Síyá pala (it is he, indeed).  
This word is used in asserting when a thing is certain.  
Ex.:  
Indí pala si Pedro ang nagnakap (Is Pedro the thief without doubt?)  
Síyá pala (he is, indeed).  
Kapala pa (it is clear).  
Ex.:  
Kapala pa'y parorón akó (it is clear that I am going there).  
Kapala pa'y di parorón akó (it is clear [of course] that I am not going there).

Also; likewise; as well.  
Namán.  
Man (even).  
Ex.:  
Kun siyá'y susálat din, ay parorón sama akó (if he should write, I would go there).

Should.  
Diín.  
Ex.:  
Ibig ko sana'y sumíyálat, niyánit wala akong kapanahonan (I would like to write, but I have no time).  
Ako 'ong perón sana, bago ikao'y naparitó (I had to go there, before you came here).

Would; should; could (idea of compulsion).  
Sana.  
Ex.:  
Ibig ko sana'y sumíyálat, niyánit wala akong kapanahonan (I would like to write, but I have no time).  
Ako 'ong perón sana, bago ikao'y naparitó (I had to go there, before you came here).

The principal negative adverbs are as follows:

No.  
Hindi.  
Indí.  
Indí pa (not yet).  
Indi man; indi rin (neither; not either).  
Indí na (not now).  
Indí lamang (not only, solely).  
Indí iyán (not that).

I don’t want to.  
Aiyá amo.  
A'[pronounced abruptly] (I don’t like it).  
Kaiyawan [abstr.] (dislike).  
Ang inayawan (what disliked or refused).

Not.  
Dí.  
Ex.:  
Dí isa man; dí man navá (in no way).  
Dí man; dí pa (not yet).  
Dí anhin? (What matter?)  
Dí anhin dao na (for it is said that ——).  
Dí umanó (it is said).  
Dí anó pa? (How can it be?)  
Dí nága salamat (may it be thus).  
Ró'y di maítí (this is not good).  
Dí sino (to who else).  
Ex.:  
Disino ang dainyan mo, kundi ang captan? (To who else should your complaint be made except the captain?)

Not.  
Dili, varia.  
Díl, varia.  
Díl, varia.  
Díl, varia.  
Díl, varia.  
Díl, varia.  
Díl, varia.
whom "no" has been said many times (past tense). Padil ka, say no. Dili rin, no indeed. At the end of a sentence dili sometimes means "or not." Ex.: Babgad ni, dili? (Will they pay or not?)

No (forbidding).

Hwang. Ex.: Hwang na (do not do it now [presupposes previous command]). Hwang iyang (leave that! drop that!) Hwangan mo iyang (let that alone). Hwangan mong kunin (do not take it). Hwangan mong ilapon (do not throw it out). Hwangan mong tinuman (do not look at it). Hwang kang parobon (do not go there). Pahwangin mo iyang tawo niyin (tell that man not to do that). Pahwangan mo iyin dipiln sa batul (forbid that to that child).

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

Perhaps.
Possibly.

Bagu. Kayu. Kayu nga (just because, just for that reason). Used with affirmative sentences. Kayu ngaon (as soon as). Kayu ngaoni (since). Used with negative sentences. Makakayo, to be able (in a physical sense). Kayu is also any hunting or fishing utensil or instrument.

Why? For what reason?

War. Ex.: At ako war parobon? (Why do I have to go there?) With neg., At di waro ako parobon? (Why don't I have to go there?)

Perhaps.

Upan. It is never put last in a sentence.

I don't know.

Ayun. Do not confuse with ayaao (I don't want to).

If it could be thus.

Nanu. Sinu nanu (it may be this way). Used for "amen."

THE PREPOSITION.

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

In; to; from; against; at; by; on; Sa. Ex.: (in) Sa bayan (in town); per; between; with; of; among; for; across.

sa bāhay (in the house); (to) sa ali ko (to my aunt); sa amon ko (to my uncle); sa unō ko (to my father); sa ini ko (to my mother). These also mean "for," my aunt, etc.; sa bāhay (to the house); sa iyin bāhay (to that house); (from) sa bāhay (from the house);
(against) laban sa kaway (against the enemy); (at) sa bahay (at the house); (per) tala sa sangdá (8 per cent); (between) sa magaling at masamá (between good and bad); (with) sama sa kaninyáng ának (she is going with her child); (of, rare); (among, unusual); (for) patnáyo ko sa America (I am leaving for America); (across, rare). Sa is verbalized, the verbs thus formed being explained later.

Walá. Ex.: Walá ako ng salápi (I am without money). Magwalá, to run away; to get rid of. Mawalá, to lose; to miss. Ex.: Nawaníon ako ng láyás (I lost the strength). Makawalá, to be able to run away. Ex.: Hindi makawalá ngayón (it is not possible to run away now). Magpawalá, to pardon, forgive. Walá with in also means to remit or cancel. Ex.: Walin mo na ang úlang ko sa iyo (cancel the debt I owe you). Magpawalá, to go apart, to break away. Ex.: Pupagka-

walá ko na kami (let us quit [as partners]) (excl.). Sínong walá? (Who is absent?) Walá ko kahapon (you were absent yesterday). May ikinawalá ko na nang bulá ko? (Is there anything you lack?) Walang walá (absolutely nothing). Nawaníon sa kanay ko (it escaped from my hand). Mawalá man isang amang kalúkin, hawag ang isang salitaan (better to lose a carabao bull than a moment of conversation.—T. P., 869. Ibá ang may ay-ay sa walá (it is better to have a scarecrow than to be without one).—T. P., 866. Nagmanayó不可或缺 walá (they pretend to have something, but are destitute).—T. P., 867. Mapipilit ang marámot, ang walá'y hindí (the miser may be forced [to give something], but he who has nothing, no).—T. P., 868. Walang masamang kaninyá, walang mági sa ibá (faultless what is his, good for nothing what is of another).—T. P., 870. Walá also means “the open sea, a gulf,” etc. Magpawalá (to put to sea). Ex.: Nagpawalá ang Moró nang kan-
ymáng samsamin (the Moro put to sea with his booty).

Kána. Ang bukid kána ali ko (the field of my aunt and her family). Paka ná sa Juan kána (go to Juan and his family).
Of (genitive of si).  

Ni. Ex.: Ang niogon ni Luis (Louis' cocoanut palm grove).  Ang báhay ni Tomas (Thomas' house).

Of (genitive of ang).  

Nang. Ex.: Ang báhay nang amá ko (my father's house).

To (dative, etc. of si).  

Kay. Ex.: Ilong tungkød ay kay Juan (this cane is John's [is to John]).

Against.  

Lában; lában sa. Ex.: Ikaó'y lában sa ákin (you against me). Isang hokbolában nanán sa ibá (one army against another). Maglábán (to resist or struggle against).

From.  

Báhat. Ex.: Sáan ha nagbáhat? (Where did you come from?)

From.  

Mulá. Ex.: Mulá ngayón (from now on). Sa mulá (from the beginning). Ex.: Mulá sa lánes hangán sa viernes (from Monday until Friday). Mulá sa Magnilá hangán sa Santa Mesa (from Manila as far as Santa Mesa). Magmulá (to start; to commence).

THE CONJUNCTION.

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

And.  

At. This loses the vowel in many cases, being pronounced with the word preceding as a final t, and in such cases is written 't.

Together with.  

Kasamá (from ko and samá).

Not only—but.  

Hindi láman—kundi bagús.

Unless.  

Honá láman.

Even; as well as.  

Sabáy.

Or.  

Kayá.

Or not.  

Dili. Also man.

Either—or.  

Magin—magin.

Or.  

O (Sp.)

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

But.  

Ngumí; kundi; datapona; subali; alintana. Ngumí never begins a principal clause, but always a subordinate one, and generally in an answer. Ex.: Ibig ko samáng kumain, ngumí't hindi akó mangayari (I would like to eat, but I am not able to).—L. 't, from at, is almost invariably joined to ngumí. Kundi is used for subordinate clauses, generally when the principal one has a negative meaning. Ex.: Hindi lalaki, kundi babaye ang ibon (the bird is not a male, but a female). Dapatona, which generally take 't, means "but" still stronger than
kundi, denoting a sharper contrast, as between rich but miserable, etc. Sabati means "but for," etc., as conditional. Alintana, which takes 't in beginning a clause, means "but for all that," etc. Verbalized the two foregoing words mean "to except." Bagy is sometimes used in the sense of "but." Ex.: Taghalo na, bago' y walid pa siyá (noon already, but he is absent yet).

But rather.

Neither—nor.

Man—man. Man—from' man (we have nothing, neither rice nor eggs).

Although; though.

Bagaman. Ex.: Bagaman dnxñá si Juan, sa puri naman' mayáman siyá (though Juan is poor, he is rich in a good name).

Although (more formal than above).

Bista't. Bista't napopoot siyá sa akin, ay bibigán din akó (although he is angry at me, it will be given to me).

Ever so much, although (giving a reason or making an excuse).

Matayman. Ex.: Matayman akóy naa kaibig parió, ay dí ko makayanen, (although I wished to come, I was not able to [I had no strength]).

Although.

Káhí, var. kahimát, kahíná, kahíñá man, kahtí. Ex.: Kahína't dí máyag sitá, parorón din akó, (although they do not consent, I shall go there).

Since; whereas.

Palibhása (from Sanskrit, paribhásá, sentence, reprimand, etc.). It is followed by 'y in sentences. As an adverb it is equal to kayá níga; kayá pala, as well as to "since" and "whereas." As a noun it means "irony." Magpalibhása (to speak ironically).

No matter if; even if.

Sukdán. Ex.: Magpapakabusoq muna siyá, sukddán siyá' y magkasakit (he will gorge himself first, even if he makes himself sick).

What; because ——.

Mayapa, var. mayapót, little heard.

Bago. Ex.: Silá'yang may sála, bago akó ang pinarsahan (they are the ones at fault, but I am the one who has been punished).

But; yet.

Some conjunctions may be styled "causative." The principal ones in Tagalog are:

Why?

Bakin' var. bákit. Bákit dí? (Why not?) Bákit also means "as," "how," etc., in sentences. As a noun bákit means an old monkey with developed teeth. Anó't' also means "why?"

Because (giving reason).

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

If; rather. Kun.
Unless. Kun diri lámang; kun di lámang; liban na.
As if it were. Kun sana so.
Were it not for. Kun dağan; dağan.
Provided. Kun lámang; houag lámang.
Lest. Baka, var. maká.

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

That (relative).

Nang. Ex.: Magpaganon ka, nang itô ay gumatîng (allow yourself to be treated, so that you may be better).—L.

That.

Na. Ex.: Nagsabî siyá na ako'y nátalóg (he said that I was asleep).

Consequently; that is to say. Dí yata.

Therefore (consequently).

Sa makatowid (lit. "in other words")
Ex.: Nakita ko silá kaagá-i, sa makatowid hindî silá sungmúakay (I saw them last night, therefore they did not embark).

In order that.

Upon. It is never put last in a clause.

Inasmuch; in so far as.

Yáman, var. yañamán; yáyáng; hayamán; hamáng. Ex.: Máng-yañaring gawín niyá yañaman siyá y gobernador-general (he is able to do it, inasmuch as he is governor-general).

THE EXCLAMATION.

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

The most characteristic Tagalog interjections are:

Dear me! Alas!
Ouch! Wow!
Oh how ———! (Always follows.)
Oh how ———! (Always follows.)

Good! Fine!
Poor thing!
Would that it may be so! Oh that ———!
Quick!
Be silent (to one)!
No talk! Silence!
Lightning! (Oh, hell!)
My mother!

What a pity!
Move on! Go ahead!

Abá!
Aroy! Aroy!
Ayaðá! (mostly used by women).
Bápá. May be used together, bápá preceding. Bápá is more in use by men.
Bútí níya!
Kaañináñ!
Kahimamári! Náuá! Maánó!

Daló!
Houag klang magiñyáy!
Houag kañyong magiñyáy!
Lintik!
Nakó! Nakú! (Contraction from iná ko.)
Sayang!
Sulóng!
Look out! Aside! Take care! Tobi! Itag!
Stand back! Urong!
Look! Behold! Here it is! Manda!

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

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

Section Seven.

The Verb.

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

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

III. By prefixing ka to the imperative, and reduplicating the first syllable of the root at the same time (sign of the present tense) the idea of quickness, intensity, care, etc., is imparted to the command. Ex.: Kalalákad ka! (Go quickly! [to one]). Kalalákad kayo! (Go quickly! [ye]). Kainip ka! (Consider it well!) Kadadalá mo díon (take it there carefully). As a general thing the agent takes the indefinite form, as will be seen by the examples, but the definite is used when necessary. Ka with the reduplicated first syllable of the root has a very different meaning with any other person than the second. With the first and third persons it has the idea of "time just past," when followed by pa, as will be seen by the following examples. Sometimes pa may be omitted. Din may also take the place of pa, as may also lánang. In English the time may be expressed by "has" or "had," according to the context. Kararáting ko pa (I have [had] just arrived). Kararáting ni Gat Tomás (Don Tomás has just arrived). Ibiq mong makakain sa ámin! (Do you wish to eat with us?) Saúmay, ayáoka't kýiónkin ko pa (thanks, I do not care to, I have just eaten). Kapagaling nang kapatid na babaye ko sa bayan (my sister has just come from town). Kahítúg ko din (I had just lain down). Kapapanaog ko din at hapapanhik lánang nilá (I had just gone down and they had just gone up [i. e., the house ladder]). Kapapások lánang niyá sa báhay (he had just entered the house). Kapapások din níyóng ni Esteban sa báhan (Esteban [Stephen] has just entered the reading place [i. e., the master's place]). Kasūndat ko (I had just written it). Katapatás ko (I have just finished it). Katatagpi ko (I had just mended it). Kawutas na ko (I had already finished
it). *Kaalis làmang nìyà* (he has just gone away). *Kaalis pa nang áking anà* (my father has just gone away). *Kaalis din nìyàng nang capitán* (the captain just now left). With roots like áral, which have several distinct meanings according to the verbal particle prefixed, *ka* does not require the first syllable to be repeated. Ex.: *Kapangáýráral din nìyàng nang paré* (the priest has just finished preaching). In this case the prefix is reduplicated, *mangáýral* meaning "to preach." *Kapagalís din nìt Benigno nang donárit* (Benigno just took the clothes away). *Magáális* means "to take away."

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

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

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

- Now he sleeps, then he wakes. *Katutálog ay kagigising nìyà.*
- He comes in and goes out. *Kapapilok ay kalabalás nìyà.*
- He is coming and going. *Karátáling ay kaáralis nìyà.*
- Sometimes he walks, then he rests a little. *Kalálákad ay kahihintòhintò nìyà.*
- Now she laughs and then she cries. *Kutatana ay káiyáyk.*

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

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

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

X. Strictly speaking, there are but three tenses in Tagalog, the past, present, and future; but it is possible to render the imperfect, pluperfect, and future perfect tenses by means of auxiliary particles. The first three, however, are those in common use. The participle is also in use, corresponding literally to the English participle in some cases, and in others must be rendered by a phrase. The same remark may be made of the gerund in English, which is variously rendered in Tagalog. One tense is sometimes used for another, when the context clearly indicates the time of the event, as happens in English.
XI. As in English, Tagalog verbs may be transitive, requiring an object to complete the meaning; or intransitive, in which the meaning is complete within the verb. These do not always correspond in the two languages, and a Tagalog root may sometimes be intransitive with one prefix and transitive with another, which may reverse or modify the meaning.

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

XIII. The eminent Indo-Tibetan philologist Bryan H. Hodgson (1800-1854), in his Monographs upon the Tribes of Northern Tibet, reprinted in Part II, pages 73-76, of “The Languages, Literature, and Religion of Nepal and Tibet” (London, 1874), gives it as his opinion that the Gyarung dialect of Eastern Tibet has a very similar structure to that of Tagalog, quoting Leyden and W. von Humboldt (the latter at secondhand) in support of his views. Rockhill, the Tibetan scholar, now United States minister to China, who has a wide acquaintance with Tibetan, says that Gyarung is merely a variation of ordinary Tibetan, and this being the case there can be no possible affinity between the two languages. As Hodgson’s error has been given wide publicity by its incorporation as a footnote to the article by de Lacouperie upon Tibet in the Encyclopedia Britannica, it should be corrected as far as possible by any student of Tagalog.

XIV. As quoted and corrected by Hodgson, the remarks of Leyden, as taken from the Researches of the Bengal Asiatic Society, Vol. X, page 200, upon Tagalog are as follows: “Few languages present a greater appearance of originality than the Tagala. Though a multitude of its terms agree precisely with those of the languages just enumerated (western Polynesian), yet the simple terms are so metamorphosed by a variety of the most simple contrivances that it becomes impossible (diffe—B. H. H.) for a person who understands all the original words in a sentence to recognize them individually or to comprehend the meaning of the whole. The artifices which it employs are chiefly the prefixing or postfixing (or infixing—B. H. H.) to the simple vocables (roots) of certain particles (serviles), which are again (may be) combined with others, and the complete or partial repetition of terms in this reduplication may be again combined with other particles.”

XV. Hodgson notes upon the foregoing as follows: “I may add, with reference to the disputed primitiveness of Tagala, owing to its use of the artifices above cited, that throughout the Himalaya and Tibet it is precisely the rudest or most primitive tongues that are distinguished by useless intricacies, such as the inextricable pronouns, and all the perplexity caused by conjugation by means of them, with their duals and plurals, and inclusive and exclusive forms of the first person of both.”

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

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

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

Third, to show what the Malay language in its discarding and grinding of grammatical forms has still retained; and
Fourth, to make a research as to how the simple but uncultivated Polynesian verbal construction stands in relation to the partially cultivated Tagalog.

THE DEFINITE.

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

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

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

WHICH DEFINITE.

IV. While it is not so very hard to lay down fairly clear rules as to when the definite and indefinite should be used (the former laying stress upon the object and the latter upon the subject or the action), it is extremely difficult in some cases to say which one of the several definite particles should be. As a general rule, in signifies motion toward the agent, or something by which the agent obtains control of something; i indicates motion away from agent, or an action by which the agent loses control of something, and an generally has either the idea of place or of person connected with its use. I joined with ka, resulting in ika, and further combined with in to produce ikina, denotes cause, etc., with roots when joined to them, either alone or with verbalizing particles. For this reason the proper definite to be used in sentences having a definite object without other modifying circumstance is determined by the nature of the action, subject to some exceptions, mainly for euphonic reasons. Such words, however, as require
on, for example, in place of in are not numerous. I can not be replaced by in or an, and an only replaces in as a suffix, never as a prefix or infix. The following examples will show the different use of the same verb: Root: panhik. Panhik ka! (Go up! Come up!) Panhikin mo ako sa hagdan (come up [to me] by the ladder). Ipanhik mo sa bahay itong manigáng (Put these bananas up into the house). Panshikin mo ako iton manigáng (Put these bananas up there for me). Panahik (to ascend). Magpanhik (to hoist, or put something upstairs [or up a ladder]). Ang panhikin (the person upstairs). Ang ipagpanhik (what hoisted or taken up). Ang panhikin (the ladder [stairs or place] ascended).

V. With sentences containing but one direct object which is directly connected with the action, the prevalence of cause, instrument, or time requires i, and place an. Ex.: Ihanap ninyo ako isaw cabayong malami (look out for a good horse for me). Ang bayan ang bahalangu mo mung cabayo mo (You will have to look around town for your horse). With in a proper use would be: Hanapin mo ang cabayong nawalá (Look for the horse which has disappeared). Ang pinahalanap ko ang corral nang cabayo, pó (Where I did look for the horse was at the corral, sir). Hinánap ko ang akong cabayo sa bayan ay uhatnap ko (I looked for my horse in town and found him). Humnánap, (1, to look for) (2, to claim). Mmnhnap (to scout, to reconnoiter). Ang pahanapin (what scouted for). Ang pagnahunap (the act of seeking). Ang paghanapen (the place of seeking). Ang pahanapen (place scouted or reconnoitered over). Ang hinahunap (what sought for [past tense]). Ang hinahanap (what is being sought for). Ang hanapin (what is to be sought or looked for). Ang hanapen (person from whom something is claimed or sought). Ang ihinánap (the means for something to be looked for). Ang ihinánap (the means with which something was sought). The foregoing illustrate the ease with which verbal nouns can be formed from verbs and vice versa.

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

VII. Circumstantial members connected with the action should be carefully distinguished when using the definite from adverbs or adverbial expressions. Some examples of the definite with adverbs or adverbial expressions are: Sadyang ginarít niyá itó (He did this willfully). Dinagbang niyá isáyang nang boong bagsik (They assaulted him [her] with great barbarity).

VIII. Ipag, ipinag, and ipina, the two first being combinations with pag and the last of i with pa, the definite verbal particle corresponding to upagga, confuse the student at first, but are simple when analyzed. Ipinag, ipa, when followed by a root commencing with g, should not be confused with ipag and ipinag, as the idea of pa is “to order to do” what is signified by the root. Combinations with other particles, like magka, are also found, forming ipagka (imp.), ipagka (fut.), ipinagka (past), and ipinagka (present). It will be noticed that the last syllable of the particle is reduplicated with pagga for the future and present tenses. Ex.: Ipagbabutí nitong isáyang libro (Pass those books from hand to hand). Ang alimón (the person reached for or overtaken). Siyo ang ipinagutô mo? (Who are you cooking it for?) Anó kuyá ang ipinagutô mo sa kanyá? (What were your orders to him?) Ipagbabutí sana kítá nitong damít, ánap’t mál ákong sabón (I would wash your clothes, but I have no soap). Kítá is really “we two,” but here means “I.” Ipagagáy mo nang sa itong of-
cial itó (Make some tea for this officer). Ang inilagá (what boiled or made [as tea, coffee, etc.]). Ang ipaglagá (the person for whom boiled, made, etc.). Ang lepágan (the teapot, coffeepot, etc.). In the foregoing examples pag is used because the sentence expresses the person for whom an act is performed. Pag is also used with in and an combined in like cases. Ex.: Ilong báhay na itó y ang pinagayanan nitó (This house is where they quarreled). Root, áway.

IX. Pag must also be used with the definite whenever the sentence expresses plurality of acts or agents, or of feigning or reciprocal actions. The article being generally used, the idea of a verbal noun is most prominent. Ex.: Ang ipinugakisakihan niyó y ang hindi dawahín (He was malingering so as to escape punishment). Root, sakít (illness). (Diminutives made by repeating a bisyllabic root or the first two of a polysyllabic one, add an to impart a scornful or contemptuous meaning). Ang cuartel ang pinagmurahan nitó (They insulted each other in the barracks). Pinagkádrá ngang manóó tulinán iyáng manóó báhay (The ladrones have destroyed many of those houses). Maraming bisaó ang pinagsírá nitó (Many houses have been destroyed by them).

X. With verbal roots which have different meanings with an and mag, the definite is accompanied by pag when the verb formed by mag is used. Ex.: Root, bití (idea of trade, barter, etc.). Binídrá (to buy). Magbití (to sell). Ilong bisaó ang ipinagbití ko, or Ipinagbití ko itong bisaó (I have sold this house). Ilong bisaó ang binídrí ko, or Binídrá ko itong bisaó (I have bought this house). Pag (pinag) prefixed to bití with had suffix indicates the purchaser; the place or the price (past tense). For the present tense the first syllable of the root is reduplicated. Ex.: Ang pinagbitíthán (past); ang pagbibíthán (pr.). Ang díng kaping nilabí ang pinagbitíthán ko nilóng bisaó (I sold [have sold] this house to my brother [lit., "my brother was the purchaser from me of this house"]). Root, údang (debt). Undíntáng (to borrow). Magútáng (to lend). Magpadíntáng (to lend willingly). Magkáudíntáng (to owe). Ex.: Pinagútáng ko iyáng salúp sa kaniyá (I lent him that money).

XI. The use of the particles gives a great freedom in Tagalog for the variation of sentences, which, however, have the same idea. Thus the English "Didn’t I order (or tell) you to do this?" may be rendered by the following with equal accuracy: Hindi ko ipinagútós sa iyó na gawín mo itó? (def.). Hindi akó nagáutos sa iyóng gawín niitó? (infed., stress on action). Hindi akó napagawén sa iyó niitó? (indef., stress on action). Hindi ko pinagawén niitó? (def.). Hindi ko ipinagawén sa iyó itó? (def.). Diipinagawen ko sa iyó itó? (def.).

XII. In and i are combined with each other also. Ex.: Anó ang ilímuló mo? (What are you cooking?) For euphony the verb with this combination is much varied, and is also found the forms itiitúló, initúló, and even nitulútó.

XIII. The verbs mayrón and may (to have) and hold (not to have) require the definite form of a verb following them in a sentence which expresses what is had or done, or vice versa. Both subject and object, however, take the nominative in such cases. Ex.: Mayrón ko bang gawín? (Have you anything to do?) Wald po, wald akong gawín (No, sir; I have nothing). May siláng ginaawé? (Have they done anything?) Wald po, wald niláng ginaawé (No, sir; they have not done anything).

XIV. The definite is also used in sentences having a person for the object, or in which the object is modified by an attribute or attributive adjunct. Ex.: Tawagín mo si Pedro (Call Pedro). Dalhin mo nitó isyang librong binasa kong kayágát (Bring me that book I was reading last night). Hunyó mong wakain isyn (Don’t say that). Lutóin mo itong manuk (Cook this chicken). Dalhin mo isyang tábíng (Bring that water).

XV. Further discussion of the definite particles is reserved until the indefinite has been explained.
I. The indefinite particles most in use are um, mag (nag), and me (na), which will be explained in detail hereafter. These are called active particles by the Spanish grammarians, but indefinite seems to be more appropriate and correct.

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

III. The indefinite is generally used in an intransitive sentence, where an object is not required to complete the meaning. Ex.: Sungmisulat ako (I am writing). Sungmisulat ako (I wrote). Susulat ako (I shall write). Nagaaral kayó (You are learning). Magaaaral kayó (You will learn). Kungmakián siyá (He is eating). Kungmaki námi (We were eating [but not you]). Kakain tayo (We will go eat [all of us]).

An object may be called indefinite when the idea of "a, an, some, any" is inherent, or an undetermined part of the whole is indicated, provided that there are no modifying circumstances of time, cause, purpose, instrument, or place in conjunction with the action. Ex.: (1) Marínong ka nang wikang castila? (Do you understand any of the Spanish language?) Marínong ako lúmang nang wikang tagalog, hindi marínong ako man躲避 sa wikang castila, pó (I understand the Tagalog language only; I do not know how to talk in Spanish). Magasulat ka sá nga sa wikang tagalog (Then speak in Tagalog). (2) Maglabas ka nang maùiga silla (Bring out some chairs). Magdálá ka dito nang fósforos (Bring some matches here). Magdálá ka dito nang tabacos (Bring some cigars here). Magdálá ka dito nang tibig (Bring some water here). Magbút ka nang isang manuk (Cook a chicken).

IV. The indefinite is also used with sentences having a definite object if a part and not all of the object is meant. In some cases the place-particle "an" is used for this purpose, as it does not indicate an object. In or í would be used if all the definite object were to be indicated. Ex.: Akóy kungmain na nitong lamangkátí (I have already eaten some of this meat). Umínun kayó ndong tibig na malínido (Drink some of this clear water). (1) Magbiyóng ka sa úkin niyán tibig ( indef.) (1, Give me some of that water). (2) Bigúyám mo akóy ubáng tibig (def.) (2, Give me that water). Ubíng niyúng nagbút niyán bigás? (Do you wish to sell some of this rice?)

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

VI. A sentence commencing with an interrogative pronoun takes the indefinite if the subject of the inquiry is an agent, and the definite if a determinate object is asked about. Ex.: Sino ang mágdálá nitong maùiga kího? (Who brought [was the bringer] of this lumber [timber]?) Akó ang mágdálá, pó (I brought it, sir [was the bringer]). Anó't di ka nangyúngúsap? (Why don't you talk?) Nahúyóng ka bagát? (Are you ashamed to?) Sino ang mágdálà nitong suhámo sa úkin? (Who related to you what you have told me?) [Indef.]. Anong tibig mo? (What do you want?) Anong cabáyo ang kádi niyán? (Which horse did they buy?) Anong is a contraction for ano ang (def.).

VII. The indefinite is also used with complex sentences in which the subject is amplified by an adjectival clause. Ex.: Anong tibig ung mágkakákí nitong kápalaran (The person who does right will obtain happiness [be happy]).
VIII. It must be noted that *maka* in the sense of cause, used with roots denoting conditions, wrongs (torts) and betterments, has a different construction from all other particles, even *maka* with other meanings. In the definite, which only exists with *i*, combined with *in* in the past and present tenses, the agent takes the nominative and the object the genitive, like indefinites of other particles. In the indefinite the agent remains in the nominative, but the object takes the accusative, which is always preceded by *sa* (not by *ung*). Some other verbs have this use of *sa* also. Roots conjugated by *map* and *man* retain the definite forms *map* and *man* with *maka*.

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

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

THE DEFINITE PARTICLE “IN.”

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

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

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

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

V. *In* prefixed to or infixéd with roots of the following classes forms words denoting a showing of the properties of the root or a resemblance thereof, as the word “like” does as a suffix in English. (1) Roots denoting flowers, fruits, or other objects imitated in gems or precious metals by jewelers.
denote ornaments or jewels of the shape or pattern of the object named, when in is used as above explained. Ex.: Balancing, an octagonal berry; binding, a jewel with eight sides like the berry. Sampaga, Arabian jasmine; sinampaga, a jewel imitating the sampaga flower. (2) With roots of colored objects in denotes the color. Ex.: Dumero (Sp. romero), rosemary; dinauro, rosemary-colored. Gilay, verdure, vegetables; gindi, greenish. (3) With some objects in denotes rice which resembles the object in the shape, taste, or smell. Ex.: Kandy, a lily-like flower; kinun, rice, with an odor like the kand. Kardyo, needle; kinaray, needle-shaped rice. Kamali, warehouse; Lalawigan Kamaligan, Ambos Camarines (province); kinamalig, Camarines rice. Kasturi, music from Sanskrit kasturi, through Malay); kinasturi, rice with musky odor. Ang kat, the carabao tick; kinato, rice of a variegated appearance, resembling the kat. Kasih (Sp.), white person; kinasala, a white class of rice. Alabid, a tree with fragrant flowers (Cananga odorata), the ilang-ilang; inalang, rice with this odor. Bambang, an herb; binambang, a class of rice which resembles the bambang when growing. Ang daung, a very small fish; dinidong, rice shaped like the daung. Batad, a kind of pea-like vegetable; binatad, rice so shaped. Baloklak, flower; binuloklak, rice which opens like a flower when heated, or like pop corn. Porak, the flower of the pangdan or sabutan; pinorak, rice resembling this flower. Sakt, the Chinese anise; siwangi, rice resembling anise. Sunbleng, a species of sea fish without scales; sinumbleng, rice of this shape. Tuma, body house, grayback; tinuma, rice shaped like a tuma. Tamboya, copper; tinamboya, rice with a metallic luster. Tombaya is copper alloyed with a small amount of gold; it is from Sanskrit tinnara (copper), through Malay tambaya; tembaya talik, common reed grass; tiwali, rice which resembles talik when growing. There are many other names for different classes of rice, but the foregoing are the principal terms derived with in following the rule cited. (4) With names denoting relationship in expresses the idea of persons occupying the place of such relative to some degree. As this condition is regarded as permanent, the first syllable of the root is reduplicated to express present tense. Other nouns also follow this rule, with some exceptions. Ex.: Al, aunt; ina, uncle’s wife. Am, father; inam, godfather. Am, uncle; stepfather; inamain, aunt’s husband. Anak, child (son or daughter); inanak, stepson or stepdaughter, also godson or goddaughter. Az, spouse (husband or wife); inasina, lover or mistress (concubine). Bayao, brother-in-law; binabaya, husband of sister-in-law. Bia, father-in-law or mother-in-law; binaibina, wife or husband of father-in-law or mother-in-law (not parent of wife or husband). Mamag, son-in-law or daughter-in-law; minamamag, one regarded as such. Kapatid, brother or sister; kinakapatid, half brother or half sister, or foster brother or foster sister. Hipag, sister-in-law; hinhipag, wife of brother-in-law. Biko is the equivalent for binabaya or hinhipag. Nond, grandparent; minim, one regarded as a grandparent; kamunamun, ancestors. Apo, grandchild; inap, descendant. Apoa sa taho, great-grandchild; apoa sa tulampakan, great-great-grandchild. Pamangkin, nephew or niece; pinsapangkin, one regarded as such. Pinsin, cousin; pinipinsin, one regarded as a cousin. Pinsing bo, first cousin; pinsing makalawed, second cousin, etc. (5) With verbal roots denoting the preparing of food, etc., in denotes the food so prepared, provided the root is conjugated in the infinitive indefinitely with um, although there are some exceptions. Ex.: Mapag, to cook with a spit; such as camotes, etc.; Linaag, vegetables so cooked. Mapang, to cook meat or fish with a spit; sinang, meat or fish so cooked. Lunyao, to stew, to boil meal; ang lunyao, the mush or stew. Maglaag is more usual. Sinaag, to boil rice; ang sinaing, the boiled rice. Maguaing is also more usual. Magtambong, to cook fish entire; ang tinambong, the fish so cooked. Tamayo, to cook fish entire; ang tinayo, what headed; bread. (6) With verbal roots conjugated by um, the product of such action is denoted by in, prefixed to a vowel root or infixed
with a consonant root. Ex.: Sumulid, to spin; sinulid, thread, anything spun. Some mag roots also have the product denoted by in. Ex.: Magpipig, to press, to crack rice, etc.; pinipig, roasted and cracked rice. (7) With some roots in forms adjectival nouns, the first syllable of the root being reduplicated. Ex.: Kuan, known; ang kinukuan, the person known. Mahal, dear; ang minamahal, the esteemed (person). Sinta, love (from Sanskrit, chintâ, thought, through Malay); ang sinsintâ, the beloved (who loves in return). Ang nanintâ indicates a person loved without being aware of the fact.

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

To buy (general term). Bumili. Ang binili, what was bought.
Gumutang, to buy rice by the ganang or chupa. Umamot, to buy one thing out of many. Umapngot, to buy on credit. Umaapan, to buy fruits of the country.

To take (general term), bring or take. Kimahia. Ang kinaha, what was taken or obtained.

To carry; bear, etc. (bring or send). Magdadá, Ang dinañá, what brought.
Ang ipinadá, what sent (lit. "what was ordered brought").

To scoop out, or take anything out of a hole, or insert the hand into a hole. Dumikot. Ang dinikot, what taken out, or what hand was inserted in.

To use. Gumamit. Ang ginamít, what used.

To choose (between good and bad). Pumili. Ang pinili, what chosen.
Ang pinilián, what rejected (singular). Ang pinagpilian, what rejected (plurality of objects).

To select (from among good things). Hamirang. Ang hinirang, what selected.
Ang hiniranjan, what left out.

To pillage; to plunder; to loot; to despoil the enemy. Sumansam. Angsinansam, thespoil; loot; plunder.

To seize; to snatch. Unagao. Ang inagao, what seized
Agao nga tanús, inagao nga asim, somewhat of sweetness, and something of sourness (said of any substance which has this taste, like some fruits) (idiom).

To pray for; to plead. Dumalángin. Ang dinalángin, what prayed or asked for. Ang dalángin, the deity prayed to or person pleaded with.

To complain; to entreat; to implore, to pray (as to a judge). Dumaying. Ang dinaying, what relief asked. Ang idaying, the complaint. Ang daging, the person entreated, implored, or prayed to.

To request. Humingit. Ang hinigít, what requested. Ang hingít, person requested.

To borrow. Unúntang. Ang inúntang, what borrowed. Ex.: Inúntang ko igang salapi ibinigay ko sa kaníya kahapon (I borrowed that money which I gave him yesterday). Ang úntang,
To borrow (anything except money). The cause of borrowing. Ang utarúgan, the person borrowed from the lender.

To demand a treat (as at a celebration). Humirám. Ang kinirám, what borrowed. Ang híbmán, the lender.

To catch hold of; to catch on the wing. Tunarákan. Ang tinaráhan, what received as a treat. Ex.: Tunaráhan namin itong kakanín (we are getting these sweets as a treat).

To absorb. Dumákíp. Ang dinákíp, what seized thus. Humítít. Ang kinítít, what was absorbed.

VII. Under this section may be considered in prefixed to or infixed with the personal pronouns, with which it implies the idea of possession. As a suffix with these pronouns, in (hin) expresses the sense of regarding, holding, reposing, etc., in some cases. Ex.: Your. Inýó. Ang iniñýó, your property; your. Inñóhin mo, consider it as your own; take it for your own.

His; her. Kaniñó. Ang kinakanýó, his [her] property. Kakanýóhin ko (I will hold it as his [her’s]).

Their. Kánílú. Ang kinakánílú, their property. Kinakánílú mo, regard it as belonging to them.

Our (all of us). Atin. Ang ináatin, our property.

Our (you and I). Ináatin méyá, he regarded it as ours.

Our (but not you). Kanlílú. Ang kinakánílú, our property. Kinakánílú ko, I regard it as yours and mine.

My. Aminí. Ang inaaamin, our property, but not yours. Aminín iniñó (you [plural] regard it as ours, but not yours).

Akin. Ang inaaákín, my property; mine. Ináákín ko (I held it as mine). Ináákín ko (I am holding it as mine). Aáákín ko (I shall hold it as mine).

VIII. Verbs of calling, whether by voice or signs, also follow this mode of conjugation. Ex.: To call. Tunálwag. Ang tinálwag, who or what called. Ang itálwag, the call, instrument, or cause. Ang tawagan, the person called in order to be given something. Ex.: Sino ang tinálwag mo? (Who are you calling to?). Tinálwag ko si Pedro, pám (I was calling to Pedro, sir). Tunálwag mo siyá nang iadd (Call him to come and get some fish).

To call; also to bring; to fetch. Kunaón. Ang kinaón, what called, or brought, etc.

To make signs for; to motion to. Kunawaý. Ang kawawý, what motioned for. Ang ikawaý, what motioned with, or the cause. Ang kawawýn the person motioned to.
IX. Verbs of “searching for” also take in for the direct object. Ex.:  
To look for. **Humánap. Ang hinánap, thing sought for.** 
To search about. **Humáláho. Ang hinaláho, what searched for.** 
To look in every corner for. **Sínulákísik. Ang sínulákísik, what looked for in this manner.** 
To go in search of another. **Sínunáládo. Ang sínunáládo, person sought by another.** 
To grope for (as in the dark or like a blind person). **Umapóháp. Ang inapóháp, what groped for.**  
X. Verbs of moving, when not due to turning away of what is moved, also take in for the direct object. Ex.:  
To move. **Kumúnób. Ang kinúnób, what moved.** Syonym: Kumísłot; umítób.  
To move restlessly. **Gumáládo. Ang ginaládo, the mischief done through restlessness. Ang galawúna the person disturbed thereby. Magáládo ang kámay niyá, his hand is restless; i.e., he is a pickpocket or thief (idiom). Kagalawun, mischief.**  
To shake (like objects badly packed) or to move (like loose teeth). **Umúgá. Ang inúgá, what moved thus.**  
To shake (as something in a sieve); also to rock or dandle (as a child). **Tumugóy. Ang tinúgóy, what moved.** Synonym: Umugóy; umúgá (sometimes). Umuayó also means to stagger, to totter.  
To shake a basket or measure so it will hold more. **Umúlog. Ang inúlog, what shaken down.**  
To shake the head in negation. **Umúnilíng. Ang inúnilíng, what denied.**  
To shake anything, as a tree to gather the fruit. **Umúnilug. Ang inúnilug, what shaken, as a tree.**  
To wave the hands while dancing. **Kumundáuy. Ang kinundáuy, the waving thus. Ex.: Kimundáuy niyá (she waved her hands while she was dancing).**  

XI. In is also used to express the result of the action of verbs which signify carrying, cutting, measuring, or weighing, when the result is considered on the side of the agent or ended therein. Um is generally the indefinite, but mag and other verbalizing particles are to be found. When the result of a verb necessarily falls upon a person, in is used to signify the person. Ex.:  
To carry (general idea). **Magdálá. See under verbs of bringing, taking, etc.**  
To drag along. **Humítá. Ang hinitá, what dragged along. Means also “to arrest.” Ang hinitá, the person arrested; the prisoner.**  
To carry on the shoulder. **Pumásán. Ang pínásán, what carried on the shoulder. Ang pamnán, the person who carried anything on the shoulder.**  
To carry a child on or suspended from the shoulder. **Magsábi. Ang sinábi or ang sabihín, the child carried thus. The cloth by which the child was supported is denoted by ang isábi.**
To carry on the head.  
Magsuon.  Ang suonoyin, what carried thus; the burden.

To carry in the arms.  
Magpanko.  Ang pinangko, what carried in the arms.  Pangkohin mo itö (carry this in your arms).

To carry a child in the arms.  
Kinalong.  Ang kinalong, the child.
Kilaoyin mo siyon (carry him in your arms).  Ang kaloyin, the mother, nurse, or bearer.

To carry under the arm.  
Magkilik.  Ang kiliyik, what carried thus.  (With accent on last syllable), magkilik, to carry much thus.

To carry anything in the lap.  
Magcandong.  Ang candaong, what carried in the lap.  Kinakandong niya (she is carrying it in her lap).

To carry by the mouth (as a dog, cat, bird, etc., carry food).  
Maglasag.  Ang tinaday, what carried thus.

To carry in or by the hands (as a basket, jar, etc.).  
Magapo.  Ang sinayo, what carried thus.  Sapohin mo iyän (carry that in your hands).

To carry hanging from the hand (as a pail, etc., by means of the handle).  
Magdibit.  Ang binibit, what carried thus, i.e., the pail.

To carry anything along (by or in the hand).  
Magtaglay.  Ang tinaglay, what carried along.  ¿Anò ang tataglayin mo?  What will you carry along?

To carry on a pole (palanca).  
Umusong.  Magusong, to carry on a palanca between two.  Ang inusong, what carried thus, as a pig, bundle, etc.  Synonym of magusong; magusong.  Ang tinusong, what carried thus.  Usogin (tusogin) ninyö úbo (carry this on a pole between you).

To cut (general term).  
Maggítol.  Mamítol, to cut up (as cloth, etc.)  Ang pinítol, what cut or cut up, as the cloth, etc.  Ex.: Putin mo itö nang pahabö (Cut this lengthwise).

To cut clothes (as a tailor).  
Tumabö-s.  Magtabás, to cut much.  Ang tinabás, what cut out, i.e., the cloth or suit, etc.  Ang tinabasän, what left over, also place.

To tear.  
Ang ginis, what torn, i.e., the cloth or clothes.

To chop, to hew, to cut with an ax.  
Tumogit.  Ang tinogit, what chopped, e.g., the tree, etc.

To cut down; to fell (as a tree).  
Simapol.  Magsimap, to fell much.  Ang simap, what felled or cut down.  Ang isabap, the means of cutting down, e.g., the axe.  Ang pinagsimap, what remained, e.g., the stump.

To cut into pieces (as sugar cane).  
Umirid.  Ang iniyirid, the sugar cane thus cut up.  Kairid, a piece of the cut-up cane.

To cut the tupa palm (to obtain the sap).  
Umaraid.  Ang araruren, the palm thus tapped.
To cut into pieces.

To cut into equal pieces.
To cut up into equal lengths (as sugar cane, etc.).

To cut poles or bamboo into pieces; also to cut at a distance.

To cut into pieces (as a log).

To cut water grass in order to catch the fish.

To cut, as with scissors; to snip off, applied generally to cutting hair, metals, etc.

To split open (as bamboo); to cut against the grain; to peel off, as shavings; to go against the current; (fig.) to oppose.

To cut or break a rope, cord, or similar object.

To cut off the ears or nose.

To measure (either grains or liquids).

To gauge; to measure liquids by means of a rod.
To measure by palms (8.22 inches).

Magpalas, Ang pinalas, what cut up thus. Mapag palapalas na talik, pieces of pure silk. Ang ipalas, tool used for cutting up.

Umaliqas. Ang inalas, what cut thus.

Pumipindi. Magpindid, to cut much in this way. Ang pinindid, what cut into equal lengths thus. Ang pinag-pinindid, the large amount cut thus. Ang pinindid, the utensil used. Ang ipagpinid, the utensil used much.

Pumipidi. Ang pinipidi (1) what cut up thus; (2) who cut thus. Ang iipidi, the tool or weapon used. Ang ipidipum, the place.

Gumiting. Ang giniling, the wood thus cut up. Ang igiling, the tool used. Ang manggiling, the wood cutter.

Magtalas, Ang tinalas, what cut thus. Ang pinagtalas, the large amount cut thus. Ang italas, the tool by which cutting was done. Ang ipagtalas, the tool by which much cutting was done. Ang pinagtalasan, the place where much cutting was done.

Gumipit. Maggupit, to cut one’s own hair. Ang gupit, what cut, i.e., the hair or metal. Ang gupitan, the person whose hair has been cut; or object from which something has been cut off.

Sumalangat. Ang sinaulangat, what split open or peeled off thus. Sinaulangat mo itong kawayan, split this bamboo.

Magpatid. Ang pinatid, what cut thus. Patarin (Putdarn) mo iyang labid, cut that rope. Mapatid, to part; to break in two; to cease (fig.). Napatid ang kaniyang kinugsa, he exhaled his last breath; he ceased to breathe. Magkopatidpatid, to break up completely (as a cord or rope); or into several pieces.

Pumonggos, variation Pumpiojos. Ang piniongos, what cut off, as the severed ear or nose. Pingas has the same idea, but is generally applied to cutting inanimate objects.

Tumkal. Ang tinakal, what measured. Takalim mo itong bipis, measure this rice. Ang takalin, the measure.

Tumakol. Ang tinakol, what gauged. Ang itakol, the gauge.

Dumangkal. Ang dinangkal, what measured thus.
To compare measures.

Sumúbok or magsábok. Ang sinúbok, (1) one of the measures thus compared. (2) Also to observe closely; to “shadow.” Ex.: Subukan mo siyá (watch him closely). Ang pinagsábok, the two measures thus compared. Kasúbok, equal to another thing. Ex.: Kasúbok tāw ao ang tábig (the water is the depth of a man). Magkasúbok, to have an understanding. Ex.: Nagkahkasúbok si lá ang bát (they have an understanding with each other).

To weigh.

Tumímbang. Ang tímímbang, what weighed thus. Ang tímímbang mo, the scales or counterweight. Kataímímbang, equal in weight. Akó'y katimíbang mo (I am of the same weight as you are).

To balance, to consider (f).

Tumalarò. Ang tinolarò, what balanced or considered.

To verify a weight.

Tumaya. Ang tinaya, what verified (obs.).

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

To destroy.

Sumírà. Ang sinírà, what was destroyed.

Gumílà. Ang ginílà, what razed.

Pumatay. Ang ipatay or pinapatay, the weapon or means of killing. Ang pinapatay, the place where a murder was committed. Siyá pinatay niyá, he killed him. Ang ipatay niyá sa kaniyá ang baríl, the gun was what he killed him with. Pinatay niyá siyá nang baríl, he killed him with a gun. Mamatay, to die. Ang kamatay, death (abstr.). Ang kinamatayán, the place of death (past time). Ang ikinamatay, the cause of death (past time). Ex.: Patay na siyá (he is dead now). Namamatayán akó nang amá (I have been bereaved of my father by death). Ating báhay ang kinamatayán niyá? (In which house did he die?) Anó ang ikinamatay niyá? (What was the cause of his death?) Nohirinan siyá nang tinik (he was choked by a fish bone). Mappatay, to sentence to death; to have another put to death. Manmatay, to kill habitually. Tigapatatay, butcher or executioner. Manhimatay, to faint away. Mappaká-
matay (1) to allow one's self to be killed; (2) to commit suicide.


Tumastás. Angtínastás, what ripped up, undone, etc.

To exchange; to barter.

Puwalít. Ang pinalít, what exchanged or bartered.

To arrange; to disentangle.

Humísay. Ang hinísay, what disentangled or set in order. Magpakahísay, to arrange well, to settle things with care; also to behave well.

To blacken.


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

To accept; to receive.

Tumangap. Ang tinangap, what received or accepted. Angtangapán, the person from whom accepted or received; also the place. Ang tinangap, the cause of receiving, etc.

Samaháobong. Ang sinaláobong, the person met or welcomed thus. Magpasamáobong, to be received by many, as a governor, etc. Magkasa-háobong, to meet accidentally. Ex.: Nagpasamáobong ang dalawang magkapapatid na babaye sa Maynilá, (the two sisters met accidentally [by chance] in Manila).

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

To invite.

Unákit. Ang inákit, who invited.

Umamayá. Ang anyayahan, the person invited.

Puming. Ang pining, the person invited.

Magpánig. Ang pinánig, the person invited.

Magtáno. Ang tináno, the person invited. Tanohín mo siyá, invite him. Tawo-tawoín mo ang pagka-kain, divide the food for each one of the guests (i.e., put it on plates).

To invite a person to eat.

Unadok. Ang inadok, the person so invited.

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

To prevail upon; to persuade with blandishments.

Magarogd. Anginarogd, the person so prevailed upon.

Humintay. Ang hinintay, the person waited for. Hintín mo silá, wait for them. Maghintay (1) to wait and guard something for an-
To carry in the arms, (as a child); (2) to aid, to succor, to protect (rare in Manila).
To reprehend; to reprimand; to find fault with.

other; (2) to delay. Ex.: Houag mong tinatay sa bikas ang pagparoon mo (do not delay your going until tomorrow).

Sumakulát. Ang sinakulát (1) child, etc., carried thus; (2) person aided, etc.

Sumalá. Ang sinalá, the person reprimanded or found fault with. Ex.: Salahin mo siyá ang kaniyang ginagawaí (reprimand him for what he is doing) [ginawaí, what he has done]. Magkasalá, to find much fault, or for many to find fault, etc. Magkakasalá, to err, to commit a fault, to sin. Ex.: Houag mong ipagkawala útó (do not commit this error [sin]. Ipinagawala ko ang pakikipagawaí sa inyó (I am doing wrong in quarreling with you). Ipinagawala niyó ang pakikipagawaí sa inyó (he did wrong in quarreling with you). Ipagkawala niláang pakikipagawaí sa kaniyó (they will err in quarreling with him). Magkakasalá, with reduplication of last syllable of particle, means “to forbid.”

Tumanong. Ang tinumanong, what asked; the question. Magtumanong, to ask about. Ang tinumanong, what has been asked, or the reason for asking. Ang mapagtumanong, person fond of questioning. Ang matumanonógin, the questioner. Ang tinumanonógin, the person questioned.

To ask; to inquire.

XVI. In generally denotes the catch, result, or quarry with verbs of hunting and fishing. A few other verbs also follow this rule.

To hunt (in general).
To hunt with dogs or hounds.

Umákad. Ang inákad, what hunted.

Manígaso (from aso, dog). Ang inaso, the chase, the game caught. Ang ipinániyasó, the dog used thus. Ang maníyangásó, the hunter with dogs.

To hunt with a “bating” or net (generally for deer).

Bumating. Ang binating, the deer or game thus caught. Ex.: Ang binating ko ang bundok (I was net hunting in the mountains). Ang binatingún, the place of “net hunting.”

To hunt with a shotgun; to use a shotgun.

Mamaril (from baril, shotgun). Ang mamamaril, the hunter with a shotgun. Ang pínamaril, what shot thus.

To catch birds by means of a birdcall, or by a snare, or with another bird.

To fish with a hook.
pinaminimitan, the canoe or place from which such fishing is being done.

To fish with the seine or net, called "lambat."

Manlambat (from lambat.) Ang li-
nambat, the catch; the haul. Ang 
impanlambat, the means for fishing 
thus, i.e., the seine or net.

To fish using a light (as also to hunt with a flare).

Marijalo. Ang pinamangilaw, the 
place where such fishing or hunting 
was done. Ang pinamangilo, 
what caught thus.

To fish (in general).

Marijido (from isid fish). Ang 
pinamangido, the fish which have 
been caught. Ang marijiodo, 
the fisherman.

To sweep.

Magwalis. Ang inwalis, the sweep-
ings; what was or has been swept 
up (from walis, broom).

XVII. In is also used to denote the object with verbs of eating, drinking, swallowing, and analogous acts.

To eat.

Kumain. Ang kinain, what was eaten. Ex.: Kinain ang kapatid 
na talak mo ang tinapay, your 
brother ate the bread. Kamin, 
food (cooked rice). Kakanin, 
delicacies. Ang kamin, the eating 
place. Ang kakanin, the dining 
room; or platter. Magkain, to eat 
much or by many.

To drink.

Uminum. Ang inum, what was or 
has been drunk. Inumin, drink. 
Ang inuman, the drinking place; 
trough; cup (drinking vessel). 
Magnum, to drink much or by 
many. Magpainum, to give an-
other something to drink; (2) to 
water animals or fowl. Ex.: (1) 
Painumin ko siyó nang túbig? 
(Shall I give him some water?) 
Honug, painumin mo siyó nang 
alak (No, give him some wine.) 
(2) Painumin wiyó bagá ang 
manengé cabayo? (Did you 
give drink to] the horses?) 
Opó, 
(Yes, sir). Papainum ka kay 
Tomás (Ask Tomás to give you 
something to drink). [indef.]

To swallow (food) greedily.

Lumannon. Ang linammon, what was or has been swallowed thus. Var. 
Lamonlon.

To swallow (gulp) liquids.

Lumagok. Ang linagok, what gulped 
down.

To sip (as soup).

Humisop. Anghinisop, what sipped.

To suck at (as sugar-cane).

Punnangos. Ang pinangós, what 
sucked at.

To bite.

Kumagat. Ang kinagat, what bitten. 
Magkagatan, to bite mutually (as 
two dogs.) Magkagatagatan, to 
pretend to bite mutually. Nag- 
kakagatagat ang dalawang aso (the
To snap at.  *Suminghal. Ang suminghal, who or what snapped at.*

To bite (as a pig at people).  *Kumahkab. Ang kinahkab, who or what bitten by a pig thus.*

To chew.  *Ngumoyd. Ang ngumoyd, what chewed.*

XVIII. Acts of the senses, either general or modified, admit in to express the definite results of such acts, with two exceptions. These are *tumīngin* (to look at) and *tumintim* (to taste liquor) which take an as a suffix for reasons of euphony.

To see; to look at.  *Kumīlā. Ang kīlīlā, what seen or looked at.*

To look at.  *Tumīnīg. Ang tinīnīg; ang tinīnīg-nān, what looked at.*

To watch for; look out for; to sight.  *Tumando. Ang tinando, what sighted.*

To look attentively, turning the eyes or head.  *Lumīnīgōn. Ang tinīnīgōn, what looked at thus. Ex.: Dī mo akō tinīnīgōn (you did not turn your head to look at me).*

To look much at things, noting and considering them; to inspect.  *Umūnigap. Ang sumūnigap, what looked at sideways.*


To hear; to view.  *Dumīnīg. Ang dinīnīg, what heard.*

To hear.  *Magquinīg. Ang kinnīg, what heard.*

To listen to; to pay attention to.  *Binatōg. Ang binatōg, what listened to. Var., kinamatōg and matōg.*

To smell.  *Umunoy. Ang inunoy, what smelled, i. e., odor. Amònig na itō (smell this).*

To scent; to perceive a strong odor.  *Sumūnigdōd. Ang sumūnigdōd, what scented.*


To relish; to like a taste.  *Numanman. Ang ninaman, what relished.*

To sample; to try; etc.  *Tumīkin. Ang tikmān, what sampled.*

To taste without swallowing.  *Tumīping (r.). Ang tinīping, what tasted thus.*

To taste liquor without swallowing it.  *Tumintim. Ang tinintim, what tasted.*

To feel; to touch (general).  *Humīpō. Ang hinipō, what felt or touched. Ex.: Walang madubār na kaniyang bāhay. [idiom] (there is nothing to touch in his house, i. e., he is very poor).*
To press down; also to close or seal a letter.  
*Magdiit.*  *Ang diitan,* what pressed or closed.  *Pandiit;* seal; wax; gum.

To touch lightly.  

To touch any part of the body lightly but suddenly.  
*Dumántik* (rare).  *Ang dantikan,* the person thus touched.

To touch suddenly.  
*Ang ipinagparoranon,* the cause of having touched thus.

To run into; to collide with.  
*Sumagi,* var. *Sumagay* (latter rare).  
*Gumunil* (rare).  Variations of this root are *gamit,* *gobiit,* and *gombit.*

To touch with the lips.  
*Magdánuyit* (rare).  This is not the verb “to kiss,” which is *humaliit.*

To feel for in the dark.  
*Humikap.*  *Ang hiníkap,* what felt for thus.

To pinch; to soften.  
*Pumisít.*  *Ang pinísít,* what rubbed, etc.  *Písín mo to óng kamag mo* (rub this with your hand).

To rub; to soften; to annoint.  
*Humílot.*  *Ang hijiónit,* what rubbed, etc.  *Ang hílotan,* the person rubbed, etc.  *Hílot* (n.), midwife; *manhiílot,* massageur.

To pick (as a guitar); to pluck at (as a sleeve).  
*Magkalabít,* var. *magkalíbit.*  *Ang pinagkalabít,* what plucked at or picked thus, i.e., the sleeve or the strings.  *Ang ipinagkalabít,* the instrument or means, i.e., the fingers or plectrum (pick).  *Ang panyálabít,* the instrument played upon thus.

To play any instrument or ring a bell (by strokes).  
*Tumílag.*

XIX. *Ina* also expresses acts of the will or mind.

To remember.  
*Unaalaala,* to remember (purposely).  
*Mukualaala,* to remember (casually).  *Ang inaalaala,* what is remembered purposely.

To calculate; to consider.  
*Magbúlay,*  *Ang pinágbubúlay,* what is being calculated, i.e., the result.

To desire; to like.  
*Umífbig.*  *Ang inífibig,* the person who is liked (and reciprocates the liking); (2) what is liked; also *ang íbigin.*

(To caress.)  
*Umíroy.*  *Ang iníroy,* the person being caressed.

To love.  
*Sumintá.*  *Ang sinísiná,* the person who is loved and who loves in return.  *Ang naisísiná,* the person who is loved, but who is unaware of the fact or does not return it.  *Magínsíiban,* to love mutually.

To think.  
*Magísip.*  *Ang inísip,* what is being thought of.  *Ang inísip,* what was thought of.  *Ang isíspin,* what will be thought of.  *Magísipísip,* to
TAGALOG LANGUAGE.

125

To esteem; to love.

Lumiyag (rare). Ang limiyyag, what or who esteemed or loved. Sinta is more common, but is a Sanskrit word derived through Malay.

To think.

Panindim. Ang pinaparamindim, what is thought.

To explain.

Magbalayay, var. magwaywan. Ang sinasalayay, what is being explained. Salayayin mo ito (explain this).

To inquire; to assure one’s self; to verify.

Unuluisitd (r.). Ang inuluisitd, what is being inquired, etc., var. alositd, idea of verifying, etc., also.

To verify, etc.

Unuisitd. Ang inuisitd, what is being verified. Tawang waling usis, a person without carefulness; a careless person.

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

To put up a house.

Magbáhay (from báhay, house). This word has been given as derived from Malay balei, hall; court, from Sanskrit vaíya, an inclosure, but it would seem rather to be a Malay name, as in Ngela (Florida or Anuda) Isand of the Solomon Group the word is vale and far away in Hawaii is hale. There may be said to exist intermediate words through out. Ex.: Bahayin mo itong káhoy (Put up a house with this lumber). Magbáhaybáhayan (dim.), (to play at building houses [as children do]). Nagbáhaybáhayon ang mangá batá (the children were playing at building houses).

To roll one’s self up in a cloak or “balabal.”

Magbalábal. Balabalon mo itong kayo itó (make a cloak out of this cloth; or wrap yourself in this cloth).

To put a shirt on; to wear a shirt (occasionally), from baró, a cloth used to make shirts, and also meaning a shirt itself.

Magbaró, Itong kayong itó y labaróin niyá (he [she] will make a shirt out of this cloth). An indicates a person as the object of the action. Ex.: Baróo mo iyang batá iyán (put a shirt on that child). Mamaro, to wear a shirt habitually.

Maganalval, from salaval, trousers (Arabic, Salwar). Itong kayong itó y sosalawatin ko, 1 shall make trousers out of this cloth.

To wear trousers.

To wear shoes (occasionally); to put a pair of shoes on.

Magsapin (from sapin, a shoe or sandal). Itong baale na itó y sosapinin nilá (they will make this leather
Manapín, to wear shoes habitually.

Magtapis. Iyang kayong ipán ay tapis niyá (let her make an apron out of that cloth). Manapís, to wear a tapis habitually.

Magtungod. Iyon káhong na itó'y tustingtungkod ko (I am making a cane out of this wood).

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

White ant (termite).

Anay. Ináhay ang naáng lábro (the books were destroyed by the white-ants [were white-anted]).

Locust.

Bálang. Binábalong ang pátay (the rice is being destroyed by the locusts).

Rat.

Dagá. Dinadága ang bigás (the rice [hulled] is being destroyed by the rats [lit. is being "ratted"]).

Mandarág, rat-catcher.

Crow.

Uak. Inawák ang saging (the bananas are being destroyed by the crows [being "crowed"]).

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

Head.

Ulo. Iwaló akó (I had a headache).

Iwaló mía (she [he] has a headache). Massikit ang uló ko (my head aches).

Chest.

Dílabít. Dinílabítmíyá (he had a pain in the chest).

Stomach.

Sikwura. Sinisákwrura ka? (Does your stomach pain you?) Opó, sinisákwrura akó (yes, sir; I have a pain in the stomach).

Abdomen.

Tiyón. Tiyón akó (my abdomen pained me). Tritiyón akó (my abdomen pains me).

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

Smallpox.

Balutong. Ang binubalutong, the person who is having smallpox. Ang binubalotong, the person who has had smallpox. Ang bulutongin, the marks of smallpox. Magbalutong, to become marked by smallpox. Magkalutong, to have an epidemic of smallpox.

Asthma.

Hibid. Hibain, asthmatic person.

Gout.

Psýa. Psýahin, gouty person.

Abdomen.

Tiyón. Tiyání, corpulent person.
XXIV. In (hin) suffixed to names of birds denotes gamecocks of the general color of the bird named. Some words change the accent of the root, while others retain the original accent. Ex.:  
Hawk (several species). Lawin. Lalawin, game cock of a brown color, like a hawk.  
Crow. Uuk. Uuak, black game cock. It will be seen that the first syllable of the root is reduplicated.

XXV. In (hin) denotes the completed action or result of a verb which requires an object if suffixed to a verbal root of this nature; provided the root admits in for the direct object. Ex.:  
To drink. Uninum. Inumin, drink.  
To eat. Kumain. Kin, food. Kakain; kakain, refreshments, sweets, nuts. These last words formed with ka mean "food-resembling."  
To sew (occasionally). Tamahi. Tahin, anything sewed; tailor work. Magtahi, to sew in company (many) or to sew much. Manahi, to sew for a living. Mananahi, tailor; tailoress; seamstress, needlewoman (dressmaker). Magpatah, to order to sew. Ex.: Nó ang patah niny sa ákin (this is what she told me to sew).  
To graze. Sumabah. Angsababan, what grazed, i.e., the grass. Ang sababan, the grazing place; pasture, etc.

XXVI. In used with verbal roots capable of expressing qualities which may be acquired or extended to persons, animals, etc., indicates the object of the action. Ex.:  
To look out (as from a window). Dumuñgao. Ang duñganin, what seen by looking out. This and similar forms contain no tense idea. Ang dinuñgao, what was or has been looked at thus. Ang dinuñgao, what is being looked at thus. Ang duruñgao, the window. Munuñgao, to look by many thus or sometime to appear at the window (also idea of habit thus). Ex.: Moung bang manumugao sa duruñgan (do not look out of [or appear at] the window). Marumugao, to be at the window. Marumugao súyó, he is at the window. Makumugao, to look out of a window casually. Magpadumugao, to order to look out. Makidumugao, to join another in thus looking out. Magkapadumugao, to look out suddenly, moving quickly in order to do so.  
To swim. Lumanñgoy. Mag-ñgoy, to swim carrying something. Ang langgoyn, what gained by swimming, or object swam for. Ang lanñgoy, what carried while swimming, e.g., the clothes; also by what means.
Langoyan, a buoy. Langoyán, a place for swimming; where swimming may be done. Pinaigilanoyan, place where swimming was done while carrying something. Ex.: Marainong kong lumainoy? Hindi pél. (Do you know how to swim? No, sir.) Ano! Tagalog ka't hindi marainong kong lumainoy? (What! You a Tagalog and don’t know how to swim?) Tago sawán ka? (Where are you from?) Tago lumandok, pél (I live in the mountains, sir). Palá (I did not know it).

To fly.

Lumipad. Ang liparin, the object of the flight. Ang ilipad, the wings, or instrument of flight. Ang liparan, place of flight. Maglipad, to fly much, or to and fro. Magpalipad, to cause or teach to fly. Ang pinalipad, what set or taught to fly.

To dive for; to dive (occasionally).


To run.

Tanakbó. Ang takbohin, what may be run for. Takbohin, run away. Magtanakbó, to run much. Ang itanakbó, the cause for running or what is carried while running. Ang takbohan (1) the place of running; (2) the person run away from; (3) the person for whom something may be carried. Tanakbótanakbó, to move about; to run around; to gad about. Makatakbaó, to be able to run.

XXVII. In used with ma adjectives which have an attributive sense imparts the idea of holding, considering, reposing, etc., according to the meaning of the adjective. This has been fully explained under the adjective (q. v.).

XXVIII. In suffixed also expresses the act of causing emotion or sensation in others when used with roots which require no object, and form the class of verbs called nenters, which are generally expressed in English by "to be" followed by an adjective. It may also be prefixed.

To be hungry.

Magútum. Ex.: Nagugútum ang cabayo (the horse is hungry). Hong mong gútumin ang cabayo (don’t let the horse go hungry). Kagútumán, hunger.

To be thirsty.

Máuhao. Hong mong inuuhao ang aso (don’t let the dog remain thirsty, or be suffering from thirst.). Ex.: Nagugútum bey
**XXIX.** It will be seen from the foregoing that *in* is not used with roots conjugated with *ma*, except in certain senses, as shown by the above examples.

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

Ex.:  


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

The Candá (which has a sweet odor). *Kandá*. *Kandahin*, a sweet person.


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

To lose; to miss. *Mawald*. *Walašín*, to lose many times.

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

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

Man; male. *Binabaye*, has almost same meaning.

*Lalaki*. *Lalakinín*, masculine or mannish woman or girl.

**XXXIV.** The object to obtain possession of which an intransitive action is performed sometimes takes *in*, if not otherwise expressed. Ex.:  
To go or come out; to take out. *Lumabás*. *Ang labásin*, who or what sought thus; object for which action performed. *Maglabás*, to take out. *Ang labásin*, what may be...
taken out, (as food from the cooking pot), or what may flow out of the body (as blood, etc.). Ex.: Labsán mo akó nang kainin (take some rice out for me). Maglabás-labás, to go out and come in.

To jump. Lamoksó. Ang loksóhin, what jumped for. Ang loksóhan, the place of jumping. Magloksó, to jump much, or by many. Magloksóhan, to jump by many in competition.

To leap or jump down; (2) to alight. Lumásong. Ang busóñjin, object leaped down for or alighted for. Ang busóñjan, the place of lighting. Idiom. Lásong na palad, a leap (strobe) of luck. Maglúsong, to throw down or push down.

To go or come down (the stairs or a ladder, etc.). Pananaoog. Angpananaogin, the object for which action may be performed. Ang pananaog, the place or person for whom action may be performed. Ex.: Pananaop mo akó nang tubig (bring me some water down here). Magpananoog, to bring something down thus, or to go or come down much.

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

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

To embroider mats (petates). Magsíbat. Sinábatan, an embroidered mat (petate).

To do fine needlework; to do fine sewing. Sumítam. Simítam, fine needlework, as a handkerchief or other article of fine sewing.

XXXVII. The same construction is also used to express the following: (1) Things prepared for food from the raw material. (2) Acts done with the object expressed by the root. (3) The refuse caused by some actions. Plurality with the last is expressed by the use of the definite prefix pag in connection with in (pinag). Ex.: Egg. Rlog. Iniilógán, anything made from eggs, as cake or an omelet, etc.


To peel rattans (bejuco). Kumyás. Kinayásan, the peeling (sing.). Ang pinagkayásan, the peelings (plur.).


To saw. Lumágari. Pinálagar, sawdust. Ang manulágari, the sawyer.

To sort cotton or silk; to pull; to pick over. Pumílik. Ang pínilihan, the refuse; waste.
XXXVIII. In (hin) suffixed and ma prefixed to roots signifying mental emotions, passions, and involuntary actions form adjectival nouns which generally require to be expressed in English by an adjective and a noun.

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

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

Additional examples:

To reach; to overtake; (2) to conclude (as a meeting).

Umabut. Ang abutin, what reached, etc. Anginabut, what was reached, etc. Ang abutan, the person overtaken or thing reached for. Umabut, to reach for one's self. Magabut, to reach for another. Ang pagabut, the act of reaching. Magabutan, to reach for each other mutually. Magahinabutan, to reach many things or pass things from hand to hand in numbers. Makaabut, to take; to be able to reach. Maktabut, to ask another to reach for something. Ex.: Nakuabut oki kay Juan nag tabig (I asked Juan to reach me [get for me] some water).

To buy.

Buonili. Ang bilihin or ang nabili, what bought. Ang ibili, the purchasing agent (money or article). Ang bilihan or ang nabilihan, the person from whom bought, i.e., the seller. Ang binilihan, the person from whom something was or has been bought. Ang bibinili, (1) the money with which something was or has been bought; (2) the person for whom something was or has been bought. Ang pagbili, the buying; purchasing (act). Mamili, to buy much. Ang pamamili, the buying of many things (act). Ang namamili, the buyer by wholesale, or liberal buyer. Ex.: Pinamili ko siyang marang kalakal (I bought those goods at wholesale). Maka-bili, to be able to buy. Ang nakabili, the person able to buy (past). Ang ipinabili, the time, reason, or price in or for which something is or has been bought. Ang manigang pinabilihan, the seller thereof (many). Ang kabili, the person with whom a purchase has been agreed upon. Ang nagkapabilihan, the buyer and seller thus agreed (past tense). Ang pagkapabilihan, the cost (past tense). Ex.: Pagkapabilihan ko man
nang būhay, parorōn akō (even if it should cost me my life, I will go).

To sell.

Māgbili. Ang ipagbili, what sold. Ang spinagbili, what was or has been sold. Ang pinagbilihàn, the person to whom sold (past tense); the place, or the price. Ang naipagbili, what has been sold by error. Ang napagbilihàn, the money realized from what has been sold. Ang pagbili, the act of selling. (The act of buying is ang pagbili.) Māgbili, to sell by wholesale.

To snatch; to pull up by the roots; to take by force.

Kumamkam. Ang kinamkam, what snatched, etc., thus (past tense). Ang kanamkam, what snatched, pulled up, etc. (no tense idea). Mānangamkam, to go about pulling up things (as a gardener pulls up weeds).

To take.

Kumuhā. Ang kimuhā, what was or has been taken. Ang ikuhā, the means for taking (no tense idea). Ang kūnī, what taken (no tense idea). Ang ikumuhā, the means by which something was or has been taken. Ang kūnī, the place or person from whom taken.

To request; to ask for.

Hūningī, Ang hūningī, what asked for. Ang nāhūningī, what obtained by asking. Ang hūningī, what asked for (no tense idea).

To close the hand.

Kumīnimikim. Magkimikim, to grasp; to close the hand upon. Ang kimikim, what grasped. Ang kimikim, what was or has been grasped. Ang ikimikim, the grasping instrument; e. g., the hand.

THE PARTICLE I.

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

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

To pinion; to tie the hands.

Gumāpos. Ang igapos, the means—i.e., the rope. Ex.: Igarpos mo sa bilangoin ilong pantalî (Pinion the prisoner with this rope). Emphatic: Ilong pantalî igapos mo sa bilangoin (with this rope pinion the prisoner).
III. *I*, meaning cause, is generally combined with *ka*, the definite form of *maka*, forming *ika*; and further with *in* for the past and present tenses, *ikina*.

To come here.

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

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

To go away; to leave.

**Umali.** *Ang inalis, the leaving (pref. to *ang ialis*). Kahapon, *ang inalis ko* (yesterday, I left). *Ang pagalis, the act of leaving. Magaalis, to take something away. Ang pagaalas, the action of taking something away. Kapagaaalis ko nitó ngayón (I have just finished taking this away). Makaalis, to be able to go away. Makapagalis, to be able to take away.

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

To buy.

**Bumili.** *Ibili mo ang hatá nang kakainin* (Buy some sweets for the child).

To carry; to accompany.

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

To look for.

**Humánap.** *Ihánap mo akó nang isáng nabuting cabayo* (Look for a good horse for me). *Ihánap mo akó nang máníyú ilog* (Look for some eggs for me).

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

To cook; to make by cooking or like process.

**Maaglutó.** Ex.: *Ipagaglutó mo ang capítán nang sicolote* (Make some chocolate for the captain). *Ipagaglutó mo akó nang kinun (Cook me some rice).

To build a house.

**Magbáhay.** *Ipagbáhay mo akó* (Build me a house).
VII. I generally replaces in with verbs which admit both direct and indirect objects, i being used to express the direct object (accusative) and an expressing the indirect object (dative, etc.). Ex.: Magbiliin. Ang ipagbiliin, the recommendation. Ang ipinagbiliin, what was or has been recommended. Ang pagbiliinan, the person recommended (no tense idea). Ang pinagbiliinan, the person who was or has been recommended.

To make a gift; to present with. Maghiyayahan. Ang ipinahihiyayahan, what was or has been given, i.e., the gift. Ang pinahihiyahayain, the person to whom something was or has been given. Mabilayang tuno, a liberal person.

To advise. Maghiyayahan. This verb also means in some cases to procure women. Ang dhitol, the advice. Ang ihiniyayahan, what was or has been advised. Ang hatahan, the person advised. Ang hiniyayahan, the person who was or has been advised. Ang ipaghiyayahan, the woman procured. Mapaghiyayahan na talakai, procurer; panderer. Mapaghiyayahan na babaye, procurress.

To give back; to restore. Magsaultiin. This verb also means to go back, to return to the place of starting. Ang isinuullin, what was or has been restored. Ang sinaaullin, the person to whom something was or has been restored. Ang pagaaullin, the place returned to.

To tell; to narrate; to report. Magsalitiin. Ang salitiin, what told or reported (no tense idea). Ang sisalidi; ang isisalidi, what was or has been told, etc. Ang sinasanalidi, what is being told, etc. Ang sasalitiin; ang vasalidi, what will be told or reported. Ang pagasalitain, the person told or reported to (no tense idea). Ang pinagalasalidin, the person told, etc. (past tense). Ang pinagsaultiin, the person being told or reported to (present tense). Ang pegpasalitain, the person to be told or reported to (future tense). Ang ipinagsalidi, what was told and the reason for telling. Ang nagasaliti, the teller (past tense). Ang nagsasaliti, the narrator (present tense). Ang magsalidi, the teller (future tense). Ang kasalitaan, the companion in telling; the coreporter. Magsalidi, garrulous, like an aged person.

To talk; to speak. Samaabi. Ang sabihin, what said or the person or thing mentioned. Magsabi, to converse; to say.
Ang isabi, the reason or cause of the conversation. Ang isinabi, what was or has been said. Ang ipinagsabi, what was or has been said and the reason or cause. Ang sabihan, the conversation or story. Ang pinagsabihan, what said to a certain person or said at a certain place.

To signal.

Tunud. Magtunud, to point out; to show; (f.) to teach. Ang itunud, what signaled, pointed out or taught. Ang tinaruan, person shown (taught) or signaled to.

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

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

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

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

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

To roast (meat); to bake or fry (fish or meat).

Maghão. Ang inihiáhão, what is being fried or roasted. Ang ipinaghiáhão, the person for whom something is being roasted, etc. Ang ihuóon, the fryer pan or roaster. Ang pinaghiáhão, the place of roasting.

To scald or make, as tea; to boil (as potatoes, etc.).

Maglagá. Ang inlagá, what boiled or made thus. Ang ipalagá, the person for whom to be made. Ang lagáin, the cooking pot, teapot, etc. Ex.: Ipagalá mo akó nang sa (make me some tea).

To cook.

Maglutó. Ang lutóin, what cooked. Ang inlutó, what cooked (see next paragraph). Ang lutóin, the cooking utensil. Ang paglutóin, the cooking place.

XII. When roots beginning with h, l, or a vowel (including w) are conjugated with in and instrumental i, etc., the Tagalog reverses the particle
in to ni or changes it to na, in order to avoid the harsh sounds of the double i, especially with roots commencing with i. Ex.:

To throw down. Mohtiló. Ang ihiló, what dashed to ground or thrown down (no tense idea). Ang ihiniló or ang inahiló, what was or has been thrown down, etc. Ang ihinihiló or ang inakuhiló, what is being thrown down, etc. Ang ihuhiló, what will be thrown down, etc. (See tables for these.)

To place; to put. Maglágay. Ang ilágay, what placed.
Ang ilinagay; ang inilagay or ang inalagay, what was or has been placed.

To get rid of; to disappear. Magweald. Ang iniwéald, what was or has been gotten rid of, etc.

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

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

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

(2) To throw away. Magtapon. Tumapón, to cast (as a net). Ex. with magtapon: Ilapón ko ang sálat (I threw the letter away). Anó ang gawaín ko nilong ídd? (What shall I do with this fish?) Ilapón no (throw it away). Ex. with tumapón: Minumang upon nakhuli ko ilong ídd (I caught this fish with one throw [of the net]).
Ang tapómm, the fish line; also, where anything may be thrown; the scrap hole or heap.

To plant; to sow. Magtaní. (2) Also to bear hate or rancor toward another. Aking ilinaní, ilong púlay (I am planting this rice). Ang tamnón, the place of planting. As will be seen, besides being contracted, there is a transposition with m and n with this word with suffixed an.

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

XV. If the instrument is expressed in full with a verb using the expulsive i, the instrument takes the proper preposition in the genitive. Ex.: Ilapón niyá ang bukántínang nanyo panhúkay (he threw the sand away with a hoe).
XVI. (1) Roots which take mag for the primary idea in the indefinite generally have i for the corresponding definite, combined with in for the past and present tenses. Um roots generally take in only for the simple definite (direct object). (2) Roots which vary in meaning according to the verbalizing prefix or infix um, mag, etc., generally retain the definite form of mag, magka, etc., with i, forming ipag, ipinag, ipa, ipina, etc., as prefixes to the root. (See tables for conjugation of kumálat, to spread, to propagate (of its own accord); magkátilat, to spread widely (by outside agency). Ex.: 

(1) To sun; to put in the sunshine. Magbilad. Ang ibinilad, what was or has been put in the sunlight, as clothes to dry. Ang bilarín, the place. Ang bilarán, the rope by which suspended, etc. Ang ibilad, what sunned, dried in the sun, etc. Magbuhos. Ang ibuho, what has been poured out. Ang ibuho, what has been poured out. Mamuhos, to spill out; (2) fig. to spread out or run to, as a road. Ex.: Si an nuñohos ilóng doon? (Where does this road run to?) Nuñohos sa báyan (it goes to town). Magkabuho, to run together (as two roads). Nagkakabuho ang dalawang doon, the two roads run together. Kabuho dugó, of the same blood, as children of the same mother, 

To scatter. Magbuhatások, var. magbuhatások. Ang ibuhatások, what scattered. Ang ibuhatások, what was or has been scattered. Ang iñibuhatások, what is being scattered. Ang iñibuhatások, what will be scattered.

To add. Magdadag. Ang idádag, what added. Ang idínadag, what was added. Ang dádátagan, what has been added to. Ang mandaradag, the adder.

To heap up; to lay in layers. Magpátong. Ang ipátong, what heaped up or laid in layers. Also used for generations. Ex.: Iláon ang pátong ang nuñula sa Lakandola? (How many generations have there been since Lakandola?)

(2) To spread; to propagate (of its own accord).

Kumálat. Ang ikílat, what may spread. Ang ikinálat, what has spread.

To spread widely (by outside agency). Magkátilat. Ang ipakítilat, what may be spread thus. Ang ipínakítilat, what was or has been so spread. Ex. (indef.): Nagkátilat si kwan nang vikang nakausamá sa korpóra tawo (what's his name has been spreading bad reports all over about his neighbor). Kátilat ang idíl niya (he has a most tat-tling tongue).

To borrow (money only). Umútang. Ang utanyn, the loan. Ang utanyn, the person from whom borrowed. Ang úntang, the cause.
To lend (money only).  
Magútang. (Also to borrow much.)  
Ang ipinagútang, the loan.

To lend willingly.  
Magpaútang. Ang ipaútang, the loan made thus. Ang pautangin, the person lent to thus. Ex.: Pautangin mo ako nang piso (lend me a peso). Isang salapi láramg ang ipaútang ko sa iyó (I will only lend you a half peso). Ipinaútang ko sa iyó ang salapi ko (I have lent my money to you). Bakit hindi mo ako ipinawatang nang salapi? (Why won’t you lend me some money?) Sa pagka’t wala, (because I have none). Pautang, credit. Kautangin, debt.

XVII. This is also shown by bumili, “to buy,” and magbill, “to sell,” already explained).

To buy by retail (on a small scale).  
Umútay. Ang imútay, what was bought thus.

To sell on a small scale.  
Magútay. Ang ipinagútay, what was sold thus.

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

To destroy.  
Samirá. Magsírá, to destroy much.  
Makasírá, to be able to destroy. Ex.: Ang ikinasírá nang kaniyang ari ang pagusapal (gambling was the cause by which he lost his property).

To be sad.  
Mahópis. Makahópis, to cause sadness. Ang ikahópis, the cause of sadness (no tense idea). Ex.: Ikinaahópis ko ang pagkamatay niyá (I was saddened by his dying [death]). Ikinaahópis ko ang pagkamatay ni Juan (I am saddened by his death). Ikakahópis ko ang pagkamatay ni Juan (You will be saddened by the death of Don Juan). Kahapúsan, sadness (abstr.). Kahápisíhosípis, sad or sorrowful object or spectacle; also great sorrow.

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

To become better.  
Gumaling. Maggaling, to adorn.  
Ang galúngin, what adorned.  
Magaling, to be better; also “good,” “clever.” Mangaling, to become much better. Makagaling, to do good. Ang ikagaling, the cause of betterment. Ex.: Ang manúpá gamot ay siyang ikinaagaling nang manúpá may sakit (medicines are what cause the recovery of those who are ill). Ang paanako’t y ang ikinaagaling niyá (the
weather caused his improvement). Ang paginam nitong gamot ang ikinaagalang nila (the taking of this medicine was what caused them to recover). Magpagaaling, to prosper. Ang pinagagaling, person or thing prospering. Ang nagagaling, person improving. Magpakagaling, to improve one’s self; to correct one’s self. Ex.: Magpakagaling kayó mani mani ósal ñinyó (Improve yourselves in your customs [or manners]). Kayaliian, goodness; improvement.

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

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

To be asleep or sleepy.

Matulog. Natutulog bagá kayó? (Are you sleepy?) Oó; thig ko sama ñá matulog (Yes; I would like to go to sleep). Makatulog, to fall asleep. Ang ikatulog, the time or cause of falling asleep.

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

To obey; to follow.

Sumunod. Ang isunod, the cause of obedience or following. Ex.: Anó ang isunod sumunod nang maniñí sundalo sa kanilang punó? (Why do soldiers obey [follow] their commanding officer [chief]?). Ang punó ang isunod na ang isunod nila (Their obedience is on account of their oath and also their respect).

To weep (purposely).

Tumantalásí. Magtantalásí, to weep much or by many. Matalásí, to weep (invol.). Ang itantalásí, the cause or reason of weeping. Magtantalásí, to weep excessively. Makitantalásí, to join another in weeping. Ex.: Bukit nananantalásí yung babayé? (Why is that woman weeping [crying]?). Ang itinataláñís niyá y ang kanóyán yung anak (Her crying is caused by the death of [her] child).

To remain behind (letting others go ahead).

Tumirá. Magtirá, to allow something to remain. Ang itinirá, what was or has been left behind; also the remaining behind. Ex.: Ikao ang itinirá ko dito (I have remained here on your account). Matirá, to be left behind. Watlang natirá, not one remained.
XX. In like manner intransitive verbs also express time (not tense). If the expression for the time is definite, it may either precede or follow the verb, but if the time is indefinite it should always precede. Verbs which require *ìka* (*ikina*) for cause or reason likewise have the same combination to express time:

To arrive.


To embark or travel (also to mount). *Sumakay.* Ang *sakayán*, what embarked on or mounted. *Ang isina-kay*, the reason or time (past tense) of embarking, mounting, etc. Ex.: *Ang *tanyó* isinakay ko sa *Filipinas* (The year [in which] I embarked for the Philippines).

To eat.

*Kumain.* Ang *ikinain*, the reason or time of eating (past tense). Ex.: *Di ikinakain ang *búgång* kiló *kailán* man (green fruit should never be eaten).

To die.

*Mamatay.* Ang *orás* na *ikinamatay* niyó, the hour at which he died.

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

To conform; to make suitable; to get ready.

*Mabógay.* Ang *ìmógåy*, what was or has been made suitable. Ex.: *Ibógay itó doon* (Make [do] this like that). *Mabógay ku ngang *maciá* bata *magsasayó* (Get the children ready for the party). *Mabógay*, to be proper or suitable; also to be proportioned. Ex. (1) *Nababógay bagá sa *tang* dalaga ang *lumáwad* na ngiisá sa *mañá* *lansérían*? (Is it proper, then, for a young woman to go alone about the streets?) *Mababógayán* nang *hirap* ang *latkí* nang *kasalanan* (The punishment will be suitable for the gravity of the offense). [The punishment will fit the crime.] (2) *Dili nababógay siyá sa *kamitang* kataasán (He [she] is not proportioned to his [her] height). The act of making suitable, *áng paug-kóbógay*. Ex.: *Anó ang paug-kóbógay* niyó *útó* doon? (What has this to do with that?) As a noun, *bógay* means "thing, matter, subject, size, proportion, appearance." Ex.: *Anó *bagá* *ang* *bógay*? (What, then, is the matter?) *Ayunán* akó
(I don’t know.) Anó ang bágay nínó, Americano Lung Castità? (What does he look like, an American or a Spaniard?) Americano pó (an American, sir.) Bágay sa, “as for,” “as to.” Ex.: Bágay sa ákin (as for me). Bágay sa kainyá (as for him [her]). Bágay sa ibang bágay (as to other matters), etc. Bágaybágay, different things (in class; species, etc.). Maykabágaybágay, to differ much. Ex.: Náyakabágaybágay sitá sa págda-ramít (They differ much in their manner of dress)

Maghalimbáuá. Ang ipínaghalimbáuá, what was or has been compared. Humotlimbáuá, to imitate another. Ang halimbáuáan, the person imitated. Kuhalimbáuá, like, alike (object). Kuhalimbáuán, resemblance.

Magpará. Ang isínáran, what was or has been equalized.

Magalim. Ang isínalim, what has been or was transferred, translated, etc. (2) Isálin mo ito sa wíkáng Tagálog (translate this into Tagalog). (5) Isálin mo ang la- mang utóng busál (empty out the contents of this basket).

THE PARTICLE AN (HAN).

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

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

To gather; to pluck (as flowers); to break off.

Pumíltás. Ex.: Anó ang píníltás mo diyán? (What are you gathering there?) Akó y púmpíníltas nang bálayá (I am gathering some flowers). Ang háláman y ang lugar (Sp.) na píníltásan ni Ambrosia nang manigá bálayá (Ambrosia is gathering the flowers in the garden); lit., “the garden is the place where are being gathered by Ambrosia the flowers.”

To die.

Manatay. Ang kamatayán, the place of death, distinguished by the final accent from kamatáyan, death (abstract). Ex.: Ilong bahay na itó ang kinamatáyan ni amá (father
died in this house); lit., "this house was the dying place of (my) father."

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

To (1) open; (2) uncover. *Magbakás. Ang bukásin, what opened or uncovered. Ang ipagbakás, the means by which opened or uncovered. Ang bukásan, the place opened or uncovered; also the person or object uncovered. Contracted many times to buksin, especially for the imperative. Ex.: Bukásin mo ang pinto (open the door).*

To sprinkle from the mouth (as Chinamen do clothes); also to bubble up (as water from a fountain or spring). *Magbuhá. Ang bughán, the place of such sprinkling, or the object so treated. Ex.: Hindi bughán mo ang maníja damít (don't sprinkle the clothes from the mouth). There is also an idiom: Bughán mo matin itong bago mong damít (treat us on account of your new clothes); "wet down your new stripes."

To fill; to make up. *Magpuná. Ang punán, the place of filling, or making up. Ex.: Magpuná ka nang labing dalawá (make up twelve [a dozen]). Punán mo ang maníja tasa (fill the cups). Púpunán ko bagá ang maníja vaso? (Shall I fill the glasses?) Magpuná, with grave accent, stress on next to last syllable means to begin; to govern; to head; to lead; to preside. Mamunó, to go ahead or in front.*

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

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

To cover. *Tumakip. Maktakip (1) to cover up; (2) to fish from many canoes, getting the fish in between. Ang takkip, what covered or the place. Takpin mo ang tapayan (cover the jar).*
IV. An is generally used to indicate the person affected by an action with verbs which require a person as the direct object.

To menace; to threaten. Magbaha. Ang pagbahaan, the person menaced or threatened.

To frighten by rushing out from hiding and shouting. Bumalagá. Magbalaó, to frighten much. Ang balaghin or ang balaghán, the person thus frightened. Kabalaghing gawá, a marvelous work. Kabalabalagát íton gawang itó (this [is] a most wonderful work).

To diminish (of itself). Bumolwás, Magbáwás, to diminish by outside agency. Ang báwásín, what diminished. Ang báwásan, the place (corresp. to um). Ang pagbáwásan, place (corresp. to mag), the person to whom something is given thus. Mabáwás, to diminish (in an. action). Ang na-
báwás, what taken from. Maka-
báwás, to cause to diminish. Mag-
pabáwás, to order or request to diminish. Ex.: Bawásan mo iyóng maníyá tapayán (take something out of those jars). Magbáwás ka
ng halaga, reduce the price. Hindi mábáwás ko sa limang pisos, I can not let it fall below P5. Nabáwás na ang hangin (the wind has diminished now).

To give. Magbigáy. Ang bigáy, the gift. Ang bigáy, what was or has been given. Ang bigáy, the person receiving a gift. Ang bigáy, the person to whom something was or has been given. Mapagbigáy, generous; liberal; indulgent. Mapa-
bigáy, to give much; to lavish. Ex. Anda ang bigáy mo? (What did you give?) Bigáyán mo akó nang kaunting makakain, give me a little refreshment [to eat]. Bigáyán mo akó nang ilog kun mayroon (give me some eggs if there are any). Si Juan ang bigáygang ko (I gave it to Juan). Si Tomás ang bigáygang ko (I will give it to Tomás). Ang ipamigay, what lavished. Ex.: Ipaminamigay ninyó itóng lalat (he has lavished all this). Ipaminamigay nila itóng lalat (they are lavishing all this). Ipaminamigay ninyó itóng lalat? (You will lavish all this?)

To trade or sell rice. Magbigás. Ang pagbigásan, the seller or dealer in rice. Iyóng pilak ang pínagbigásan ninyó (he made that money selling [trading] rice). Makibígás, to ask for a little rice (see particle maki).
To guard; watch; look out.

Magbantay. Also means to make a bird snare from bamboo. Mamontay, to catch birds with a "bantay." Ang namantay, what caught. Ang binubantay or ang pinapagbantay, the person standing guard, watching or looking out. Ang bantay, the sentry box, post; watchtower; look out p'ace. Also Ang pagbantay. Ang bantayon (1), thing or person guarded or watched; also imperative without art. Ex.: Bantayon mo ióng bíhay itó (watch this house). Binumantay ko ang cuartel (I was on guard at the barracks). Binubantayon niyóng ang cuartel (he is on guard at the barracks). (2) Arms or scales or correctness of the balance. (3) A bamboo bed for sick persons under which a fire may be made. Magbantayin, to make such a bed. Ang bantayán, the material; ang bantayánan, the place of such a bed.

Magbintang. (2) To bear false testimony against another. Ang pagbintangay (1), the person charged; (2) the person sworn against falsely. Ang ipagbintang, what so sworn, i.e., the testimony. Ex.: (1) Pinagbintangay akó ngang sampatong pisos (I was charged up with ten pesos). (2) Pinagbintangay niyóng akó (he bore false testimony against me). Ang pagbintang, the act of swearing falsely. Angbintangay, ang mabintangin, ang mabintangin, the person who habitually swears falsely; perjurer.

To charge against (as a debtor).

To dress one's self.

Dumami. Daramtn, clothes (pres. tense). Ang damítán, the person dressed or clothed. Magdamít, to dress or clothe another. Ang pagdaramít, the act of dressing (pres. tense). Magparamít, to cause or order to be clothed. Ex.: Paramítán mo ang walang damít (clothe those who are without clothes). Búkít hindi mo pinadaramít ang anak mo? (Why don't you clothe your child?) Sapagka't walad akong maámsal naaámít (because I have nothing to buy clothes with).

To deceive.

Magdayá. Ang pagdayáan, the person deceived. Ang pagdarayá, the act of deceiving. Magpararayá, to permit deception. Magpararayá ko, permit the deception. Pararayá, to consent or allow one's self to be deceived. Magdarayá, fraudulent; cheating (adj.).
To kiss. **Humalik. Ang hagkán, the person kissed. Maghalik, to kiss each other (dual). Ang marayá pinag-hagkán (the two who have kissed each other.) Pahalik, to request to kiss. Ex.: Pahalik po kayó sa kamay (permit me to kiss your hand). (Sp. Q. B. S. M.)**

To be sorry. **Mahináyang (from sóyang, idea of sorrow). Angkinahináyangán, the person for whom sorry, or for what reason sorrow is felt. Ex.: Kina-hihináyangán ko siyá (I feel sorry for him—lit., he is the person I am sorry for.) Mahináyang, to be very sorry. Ang pahina-nyán, the person for whom felt, or the cause of much sorrow. Magpa- hináyang, to regret a loss of any kind.**

To steal. **Magdakao. Ang pinagmákao, what was or has been stolen. Ang mgnukao, the thief. Ang pag- nakaw, the person robbed. Ex.: Sino ang mgnukao? (Who is the thief?) Sino ang pinagmákaw mo? (Who did you steal from?)**

To listen to. **Pakinig. Ang pakining, the person listening. Ex.: Pakining ninyó ang áral (listen [ye] to what is taught).**

To teach. **Umáral. Ang aralan, the person taught. Ang úral, what taught—i.e., the lesson. Ang iniúral, what was or has been taught. Ang ungmaúral, the teacher. Ang pag-úral, the act of teaching. Magúral, to study; to learn. Ang pagarál, the source of learning—i.e., the teacher or the book, etc. Ang maúral, what learned. Ang pag-úral, the act of studying. (Note that the “act of teaching” is expressed without reduplication of the initial syllable of the root.) Áral is said to be from Sansk. dhára, custom; habit; rule; by Kern, but Pardo de Tavera thinks it doubtful. Ajor is Malay, “to teach or to learn” from Javanese. Asul, custom; habit; is more likely to be from Sansk. dhára. For further modifications of áral with particles, see under man.**

To be charitable. **Mánuá, also compassionate; charitable (adj.). Mánuáin; mapag-kauná, a humane or charitable person. Ang awaan, the recipient of compassion or charity. Ang pag-kauná, the act of charity or compassion. Kaunáan, (abst.) charity,**

6855—05——10
To hear (casually).

(1) To untie; to loosen; (fig.) to set free; (2) to absolve.

Kumalag. Ang kulgin, what untied or loosened. Ang kalgin, person set at liberty or absolved. Ang kalagyanajo, the jailor’s fees in former times, when set free.

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

To ask for; to request.

Huninigi. Makahinigi, to obtain by requesting. Makihinigi, to thank for. Ang hinig, what asked for. Ang himinigi, what was or has been asked for. Ang hinig, the person from whom asked. Ex.: Akoy huninigi nang marinda buinga 'y nakahinigi ak (I asked for some fruit and got it for the asking). Mapaghinigi, an importunate person. See also magbil, to sell; kumuha, to take; dumain, to entreat; hunanap, to look for; and
VI. Roots which express the ideas of coming or going, when verbalized, take an for the person affected by the action, and i or ika (ikina) for the reason or time of such action. Ex.:

To come here.

**Pumarito. Parito, come here. Ang ipinarito, the reason or time of coming here (past tense). Also ang ikinarito. Ang pinaritoan, the person (or the place) who was the object of the action. Ex.: Anó ang ikinarito mo sa Pasig? (Why did you come here to Pasig?) Aling báhay ang pinaritoan mo? (Which house did you come to?) (Pumarito has been discussed previously. Pumaritón follows the same rule as pumarito and has also been explained.)**

VI. An is rare as an ending to the direct object of a verb. Some verbs, however, which would naturally take in for the direct object substitute an therefor on account of euphony, as the words are contracted.

To salt; (2) to make salt.

**Magasin. Ang asán, what salted; inásán, what was or has been salted. Ang palasan, the salt pan; also the saltcellar. Ang nagasain, the person who eats salt on rice or food. Makiásín, to ask for a little salt.**

To pay for.

**Magbayad. Ang bayaran, what paid for; the obligation. This verb also has the idea of covering up, and originally meant "to buy or sell slaves." Ex.: Iyong bayaran ang itáng mo (your obligation is to pay your debt [pay what you owe]).**

To note; to experience; to perceive.

**Magmasid. Ang pagmasídan; ang masidán (def.); ang namasid (indef.) what noted, etc. Magpamasid, to order to note. Ang papagmasidán, the person ordered to note. Ang papagmasidán, what ordered to be noted. Mapagmasid, one who notes, perceives or experiences a great deal.**

To pierce.

**Tumalab. Ang taládan, what pierced. Tumalab is also "to become dull" (as a knife). Magtalab, (1) to penetrate deeply; (2) to dye with the talab root. Ang pagtalaban, what pierced deeply. Ang talabin, what dyed. Ang italab, the instrument.**

To grasp; to hold.

**Magtañan. Ang tañan or ang tañanan, what grasped or held. Ang pagtañanón, what held much. Ang itañan, the hand or instrument**
used to grasp or hold with. Syn.: Maghauk, which means generally to hold or grasp by two. Ex.: May hauk akó ninyóin (I am busy now [or to-day]).

(1) To try; (2) to sample; (3) to understand a person well.

Tumító. Ang tikún, what sampled. (Admits in combined with pa.) Ex.: Patikún mo níya akó nintong áluk (allow me to try this wine). Tikún mo (taste it; sample it).

To look at; to view.

Tumító. (2) Magitiún, to look at much or by many. Magitiünan, to look at each other. Magitiünínun, to look at each other closely. Ang titínun, what was or has been looked at. Ang tiünínun, what is being looked at. Ang tiyúnan, what looked at; alone imperative. Ang pigtíünán, what looked at much or by many. Ang itíünin, the cause or with what, i.e., the eye. Ang ipag-(ipinag)-tiúnin, the cause of much looking or by many; also the eyes of many, etc.

To learn.

Magitáran. Ang pagaráran, what is learned. Ang pagaráran, the source of learning, i.e., the teacher or book, etc.

VII. Some roots used with in with um, mag, etc., take an when conjugated with magpa.

To treat well; to prosper. Magpagaling. Ex.: Galitúnan mosiýin, (treat him [her] well).

VIII. An sometimes replaces the preposition sa when the latter means “to,” as an implies that the subject parts with something, in the following examples. Acquisition with the same construction ("for") is expressed by i. Ex.: Binigún nila akó nintong bigás (they gave me this rice). Also expressed: akó y ang binigún nila nintong bigás. It will be clearly seen that the definite is a verbal noun. Sino ba? ang pinagbíhan níya? ang tahanay na your horse? (to whom has he sold [did he sell] your horse?) Pinagbíhan níya? ang kaniyang kaiígan (his purchaser was a friend of his). Also expressed: Ang kaiígan níya? ang pinagbíhan níya.

IX. An with certain noun or verbal roots indicates place. The first syllable of the root is reduplicated for roots admitting contraction or beginning with l.

Bamboo (bambusa). Kawayan. Kawayanan, bamboo grove or thicket. May kawayan! (Have [you, or is there] any bamboo?) Kawayan, to throw bamboo weapons at another. Ang kawayan, the object or person. Mángawayanan, to cut bamboo. Ang pangaawayanan, the instrument, i.e., the bolo or hatchet, etc.

Numio\n
g, to throw a coconu\nt at another. Ang niogin, the person or object thrown at. Ang niog, the nut thrown. Magniog, to th\nrow coconuts at each other. There are many names for coconu\nt, according to its age and cond\nition.

Pasture; grazing place.

Sabsaban. Ang sabsabin, the grass eaten (no tense idea), or what eaten as animals eat (by the mouth). Simabsab, to graze, eat (as animals). Magasabab, to eat much. Magisabsab, to graze in herds, flocks, etc. Pasabsab, to allow to graze. Ex.: Pasabsabin no itong cabayo; may sabsabin diyân sa harapán (Let this horse graze; there is grass there in the yard). Simasabsab ang cabayo, pó (The horse is grazing, sir). Parang is a large pasture. Sabsa\nban is more a grazing or eating place for animals.

Saging. Sagingan, banana grove. Kasagingan, large banana grove or place where there are many bananas. Magasing, to eat ba\nnanas.

Banana. (Musa par. and others, both the tree and fruit.)

Sugar cane.

Tubó. Tubohán, cane field. Tubohanen, sugar-cane land. Magubó, to plant sugar cane. There is no Tagalog name for sugar, asikal, from Sp. azúcar, being used. The Malay uses shakar and gula, the latter from Sansk. gula.

Stone; rock.

Bató. Batohan, quarry. Kabatohan, place of stones; rocky ground. Mabatong bákid, a stony field. Bató also means rice which does not open when toasted; and kidney. Magbató, (1) to cut stone; (2) to lay stone; (3) to build out of stone. Ex.: (3) Nagbató si Juan nang kaniyang báhay (Juan is building his house out of stone). Maginbató, to turn into stone. Ex.: Ang asáwa ni Loth ay naginbatong aśīn (Lot’s wife became a pillar [rock] of salt).

Bató. Batohan, quarry. Kabatohan, place of stones; rocky ground. Mabatong bákid, a stony field. Bató also means rice which does not open when toasted; and kidney. Magbató, (1) to cut stone; (2) to lay stone; (3) to build out of stone. Ex.: (3) Nagbató si Juan nang kaniyang báhay (Juan is building his house out of stone). Maginbató, to turn into stone. Ex.: Ang asáwa ni Loth ay naginbatong aśīn (Lot’s wife became a pillar [rock] of salt).

Water.

Tubig. Tubigan, irrigated land. Katubigan, place where water may be had. Magtubig, (1) to put water into anything; (2) to water an animal, etc. Manubig, to go for water in a canoe or on an animal. (To go for water with a pitcher is umigob). Angpanubigin, the place. Pataubig, to make water. Magtubig, to ask for water. Si Juan ay
nakikutubig sa akin (Juan asked me to help him get water).
Patabigin mo ako (Give me some water). Tubaig na hihilamosin,
wash water.

Church.
Simbahan. Sumimbá, to worship.

Cockpit.
Sabonjám. Sumabong, to fight (one gamecock against another).
Mag-
sabong, to fight against each other; also to play one against the other.
Ang susabongin, the game (cock-
fighting). Ang t-(ipag)-sabong,
the gamecock (s). Pausabong,
cockfighter by occupation.

Head.
Uló. Ulubon, head of the bed; also
a large-headed person. Umanón,
the head place (pillow). Unan is
the word for pillow itself. Ex.:
Umuló ka rini (Put your head
here). Ulubón mo yari (Put your
head here toward me). Ulubon
mo itó (Put your head on this).

Foot.
Pát (from Sansk. pado, foot). The
English is also from the same
Sansk. word. The English paw
does not seem to be from Sansk.,
but to be of Teutonic origin, but
remotely may be the same. Pat-
hón, the foot of a bed; place of the
feet. Magpátd, to set the foot
down; to step in or on.

Stern; last part.
Ang huli. Humuli, (1) to steer; (2)
to remain behind purposely. Ma-
huli, to be left behind. Ang hu-
lubón, the last or hinder part.
Kalubón, tardiness. Ang kalubín-
lubón, the very last. Humuli is to
catch, etc. (note the difference in
accent).

Bow; first part.
Una. Umaná, to lead. Houag kang
muná, do not go ahead. Ang una-
hón, the fore part or place. Kan-
nahón, priority. Unauná, firstly.
Ang kaunamahón, the very first.
Sa uná, anciently. Sa una pang so
uná, very anciently. Sa unang
ároo, in the days of old. Mánú-
uná, to precede; to guide (in per-
son); to lead, as a guide.

To make port (as a vessel).
Dumóng. Ang idóng, the vessel
put into port. Ang doongan, the
place. Lalawigan is another name
for port. Magkapadóng, to make
port suddenly. Madóng, to bein
port.

To bathe; to take a bath.
Paligd. Ang paliguan, the bathing
place. Ang ligoin; ang paligoin,
the water for bathing. Magligd;
magpaligd, to bathe another.
(See the phrases on p. 24 for use
of these words). Pambo is a rare
synonym.
To make a mudhole under the house. *Magpusatil. "The place," ang ka-

To wound.

*Sumiligat. *Ang sugatín, the wounded
person or animal, etc. *Ang ikasili-
gat, the cause. *Ang sugatán, the
place or what part wounded. Ex.: 
*Sinasugat siya sa kamay (he is
wounded in the arm [hand]).

There is no separate word for arm
and hand in Tagalog. *Baraso, from
*Sp. derzo, is sometimes used. *Pálti,
foot, is also a foreign word. *Rus-
sian has exactly the same peculiarity,
*ruta meaning both hand and arm,
and *noga both foot and leg.

*Magliligat, to wound much; *makasili-
gat, to cause to be wounded. *Sugat
(note the accent) is another root,
with the idea of trading at retail.

*Sumiligat, to buy at retail, or go to a
retail market. *Magiligat, to sell at
retail. *Ang sugatán, the place, i.
.e., the market. *Tiángi, a Spanish-
Aztec word, is the usual name for
a market.

To scratch or scrape the ground with
the hands, claws, feet, etc. *Kumokot.
*Magkot, to make a
ditch or trench. *Ang kókot, the
earth scratched up, or (2) thrown
out of a ditch. Ex.: (2) *Kinokot
nang maníyá sundalo ang lupa nang
kamay (the soldiers threw the earth
out with their hands). *Ang ikókot-
kot, the means, i. e., the hands,
claws, etc. Ex.: *Ang kamay ang
ikinokot nang maníyá sundalo nang
lupa (with their hands the soldiers
threw out the earth [or dug the
trench]). *Ang kókotakan, the place.
Ex.: *Háng ang kinokotan nang maníyá
sundalo (this was where the soldiers
dug the trench). *Pantokot, the
instrument used for digging, as a
spade, shovel, etc.

To enter a room.

*Sumilig, from *sidil, a room. *Ang
sidilán (c), the room entered (no
tense idea). *Ang sisidlán, the
room. *Magsid, to put into a room
or to enter much. *Másid, to be
in a room. *Ang pagsidilán, the
room entered much. Syn., *linóöb,
from *lóöb, within; inside.

To lie down; (2) to go to bed.

*Húmiág. *Ang hilhigán (c), the place;
the bed. *Mahióág, to be lying down,
or in bed. Ex.: *Sino kaáy yang
mahíióág (who is that lying down
there?).

X. Verbs in which the idea of expulsion is inherent do not admit of in
as an ending for the direct object, which is replaced by *an, *han, etc.

To place.

*Maglagáy (l root). *Ang lalagyín,
the place. *Ang ilágáy, what
placed. *Ang ilinagáy; *ang iniu-
To sow (as rice, corn, etc.).

Sundábo. Ang isibóy, what sown, i.e., the grain. Ang sabugán, the place, the field, rice paddy. Ex. as verbs: Isibóy mo itó (sow this). Isibóy mo itó sa iyong bákid (sow this in your field). Sabugán mo nitó ang iyong bákid, or ang iyong bákid, sabugán mo nitó, same translation as with i, except in the first the emphasis is on the act, and on the place in the second. Magisibóy, to sow much. Ang ipagisibóy, what sown thus. (See tables for conjugation of isibóy.)

To use or make soap.

Magsabóon, from Sp. jabón, soap. Ex.: Año ang sinasabóon mo? (what are you washing with soap?). Sabúnon mo ang damit (use soap with the clothes). Wald akong sabón (I have no soap). Mili ka nang sabón (buy some soap). It will be seen that assimilated foreign words follow the same rules as native ones in all respects.

To throw away.

Magsapón. Ang itápon, what thrown away. Ex.: Itápon mo itó (throw this away). Itápon mo itó sa túbig; itapónan mo ang túbig nitó; or ang túbig ang itapónan mo nitó (throw this into the water [in order to get rid of it]).

To erect; to set up.

Magsayó. Ang i(pag)tayo, what set up thus. Ang pagtayoan, the place. Ex.: (i) Itayo mo ilong manigá hati-ligtí (set these posts [pillars] upright). Ilong loobeng itó'y siyá kong pagtayoan nang áking báhay (I am going to put up my house in this yard). Tunayó, to stand erect (animate being). Ex.: Ang sundalo tungmatayó sa harap nang kaniyáng punó (the soldier is standing [stands] erect in front of [before] his commander). Matayó, to be erect (inanimate object). Ang manigá hati-ligtí nang á-kg báhay natatayó (the posts of my house stand [are] upright). Matayó also means upright, but generally in a moral sense.

To pay a salary or wages.

Umupa. Ang iupa, the wage or pay. Ang upahan, person paid or what paid for, as a rented house, etc.
XI. With some nouns denoting parts of the body an expresses personal adjectives with an idea of augmentation.

Shoulder.

Balikat. Balikatán, broad-shouldered. Ex., verbalized: Balikatán mo itong kawayan (carry this bamboo on your shoulder). Isabalikat mo itong panó (spread this handkerchief over your shoulders). Balikatan mo siyá (catch him by the shoulders).

Mouth.

Bitig. Bitigán, large-mouthed, also great or reckless talker. Ex.: Pinagbitigán niya akó (he talked a lot about me).

Nose.

Hóng. Hóngán, large-nosed.

For places expressed with pag-in and ka-án, see under pag and ka.

construction.

XII. With an the direct object takes the accusative and the agent the genitive. Ex.: Hinahagán nang anak (agt.) ang kaniyang tiná (dir. object) (the child is kissing his [her] mother). Lit., “Is being kissed by the child the his [her] mother.” Tukuran mo iyáng káhoy (prop up that tree). Lit., “Let be propped up by you that tree.”

XIII. If an indirect object expressing place is included in a sentence, however, it takes the accusative case, and the direct object the genitive or other oblique case, the agent remaining in the genitive, as explained in the preceding paragraph. Ex.: Tinatamán ní amó nang salisaring káhoy ang kalamanon (Father is planting different kinds of trees in the orchard [garden])—lit., “The garden (acc.) is being planted with different kinds (abl.) of trees (gen.) by father (ins.).” Pinaghamusá mo bagá sa cabayo itong daáng itó? (Did you look for the horse on this road?)—lit., “Was-looking-place your perhaps (gen.) for horse (dat.) this road? (nom. as trans., same form as acc.).”

XIV. If an is used modifying a place or person in which to, for, from, by, on, in, etc., precedes the place or person when translated into English, the place or person should be expressed. In these cases the agent, as usual, takes the genitive and the direct object the accusative. The indirect object may either precede or follow the verb, except interrogative pronouns or adverbs of place, which always precede. The person or place is emphasized by being placed before the verb in the sentence. Ex.: Piná site niya ang áking sulit (He wrote my letter for me)—lit., “Was written by him (her) the my letter.” Simusulatan ko itong papel (I am writing on this paper)—lit., “Is-the-writing-place my this paper.” Pagusulatan ko itong papel itó (I will write on this paper). Same construction as foregoing, with future tense; Sino ang pinaghamusá mo itong cabayo? (To whom have you sold this horse?)—lit., “Who (was) the purchaser your of this horse?” Ang anak nang kapitbaháy ko (To the son of my neighbor) “The son of the neighbor my.”

THE INDEFINITE PARTICLE “UM.”

1. Um is called the first verbalizing particle by the Spanish writers on Tagalog, and is generally used to verbalize roots when the action is primary or expressed as the act of the subject without special reference to the object. Um also has the idea of action toward another person. Some roots differ
radically in their meaning with um and mag, or rather in opposite ways from a neutral point. With other roots mag expresses intensity of what is expressed primarily with um. Um, which is found in the so-called indefinite, changes to umag in the past and present tenses, and drops out in the future tense. There are also pluperfect and future-perfect tenses, but they are not generally used. For the conjugation of a root with um see the tables. There are some irregularities with some roots which are noted in the proper place. In the mechanical structure of the language um is prefixed to roots beginning with a vowel and infixed between the first letter and the following vowel of a consonant root.

II. The philologist Keane gave G. W. Parker, author of the Grammar of the Malagasy Language (London, 1883), the following information as to the use and origin of infixes, which applies to Tagalog as well:

"The infixed syllable om (um, um, om) is a feature which Malagasy has in common with Khmér (Cambojan), Javanese, Malay, Tagala (sic) (Philippine Archipelago), and no doubt other members of the Malayo-Polynesian family.

"Khmér: Slap, dead; samlap, to kill. Javanese: Hurub, flame; humurub, to inflame. Malay: Pilih, to choose; panduhan, choice. Tagala: Basa, to read (idea of reading); bumasa, to make use of reading (to read).

"Originally a prefix, as it still is in Samoan (Ex.: Moto, unripe; sana, to die young), this particle seems to have worked its way into the body of the word by a process of metathesis analogous to the transposition common to most languages (compare Anglo-Saxon thridela with third)."

III. As has been stated, um is generally used to express the simple unreciprocated act of the agent, either toward himself or others, provided the action is not modified by conditions of time (not tense), manner, instrument, number (plurality), or otherwise carried away from its simplest sense. Many roots admit both um and mag with little difference in meaning, and hence it is often difficult to decide upon a choice between them, but it is generally safe to use um. Again, many roots differ widely with the two particles. Um refers more to subject and his action, mag to the object and the action of the verb upon it.

**CLASSES OF "UM" ROOTS.**

For convenience of reference the roots conjugated by um have been arranged into numbered paragraphs, those following the regular conjugation being given in Par. I-XVII, and those having irregularities coming under Par. XVIII-XXI. Diminutives are treated in Par. XXII.

I. Roots which denote qualities capable of being slowly assimilated by the agent form the first class. There are some adverbs which are verbalized by um in certain cases.

**Dumulim. Magdumilim, to grow very dark.** Ang diliman, what is obscured by darkness. (Ang dilimán, the osier with which fish corals are tied. Dilimán is also the name of a village near Manila). Ex. with um: Dumulimang ang gabi (The night is growing dark). Ang pagdumulim ang ároa, the eclipse of the sun. Madilim, to be overtaken by darkness; also adj. dark, obscure. Ex.: Nadiliman kani (excl.) sa daán (We were overtaken by darkness on the road). Madilim na (It is dark already). Madilim pa (It is dark yet). Mandilim, to travel in darkness. Ex.: Houag ipandilim iyang cabayo (Do
not travel in the dark with that horse). Markadiim, to become dark (not limited to a slow process, as with um.) Thydiliim, time or season of darkness. Twilight, takipsilim.

To grow up; to become large, etc. Lumaki. Ex.: Lungmaki akó sa Manilá (I grew up in Manila). Mog'aki, to increase; to make something larger. Ang lakhan, what made larger. Ang naglalakí, the agent. Makalakí, to cause or to be able to grow larger. Ang ikulakí, the cause. Ang pakalakíhin, what is to be made larger. Kalakhan, (abs.) size. Ang kalakihíhan, the very largest. Mapakalakí, to grow greatly; or too large. Magpalaki, to rear (as a child); to educate. Ex.: Sinó ang magpapalaki sa iyóng (Who reared you?) Ang áking wên'iyon siyang magpalaki sa ákin (My grandparent was the one who reared me). Malaki (adj.), big; large.

To grow cool or cold (as food or drink). Lamamig. Ex.: Lalamig ang sa (The tea will become cold). Ang nakalamig (indef.), ang ikalamig (def.), the cause. Maglamig, to cool anything. Ang lamig, what cooled. Ang pakalamig, what put to cool. Magpalamig, to put out to cool. Malamig (adj.), cold; (fig.) Malamig na banta or na lúob, cold-hearted.

To grow white; to bleach out. Punüti. Ex.: Punungpunuti ang bu-laklak (The flower is growing white). Angpanutí, what bleached. Magpunüti, to whiten anything. Ang inuti, the means or the whitening material. Ang punü, what whitened, as the wall, etc. Ang pan-panuti, what whitened greatly. Ang kapatuan nang itong, the white of the egg. Kaputuan, whiteness (abs.).

To increase, etc. Lumubhad, from lubhad, very (adverb). Ex.: Anó ang layag nang amó mo? (How is your father?) Lumubhád ang kaniyang sakit (His illness is increasing). Natulubhad nasipá (He is near death's door)—lit, “He is exceedingly ill.” Mag-lubhad, to increase much; (fig.) to be impudent. Naglubhád ka sa ákin (You are too forward with me; you are impudent to me).

II. Um is used to indicate intentional acts of destruction, damage, etc., by the agency of an animate being. If caused by an inanimate agency, such destruction or damage is expressed by maka (naka). Ex.: Ang lin-
To kill; (2) to extinguish; to put out (as a light).

To destroy.

To set fire to.

III. As a general rule, um verbs have a corresponding definite with in. The reverse is not always true, as the acts of causing emotion in others,
expressed by in with definite sentences, take the indefinite with ma (ma). Certain other roots used with magpa (magpa) in the indefinite take the definite in an. These will be noticed in the proper places.

IV. Um, with roots denoting weapons, tools, and instruments, expresses the use of such objects.

Dagger.  
Iwà. Umìwà, to stab. Ang iwàan, the person stabbed. Magiwà, to wear a dagger. Manůwà, to use a dagger on one’s self. Magpa-paunìwà, to wound each other with daggers (as in a mêlée).

Spear.  
Sìbat (syn., tandos). Sumìbat, to spear or to throw a spear. Ang sìbatìn, the object. Ang isiìbat, the spear thrown. Magísìbat, to carry a spear. Ang paugísìbatàn, the place.

Adze.  
Darás. Dumarás, to use an adze. Ang panìdarás, the adze itself. Ang mandaarán, the user. Ex.: Darásin mo itó (plane this off).

Scissors.  
Guntìng. Guntìning, to cut with scissors; to shear. Ang guntìning, what cut off. Ang guntìning, from what. Maguntìng, to use the scissors on one’s hair, etc. Magupit is the better word for this last.

Plane.  

Drum.  
Gimbal, Guminbal, to drum. Manggìmbal, drummer.

V. Um is used with roots denoting postures to express such postures or positions when taken voluntarily.

To stand up; to go to the defense of another; (3) to go to get married. Tunìndig. Ang tunìndig, the person before whom standing; the place or (3) the woman to be married. Magtìndig, to stand up much. Ang tunìndig, (2) is the person gone against in the defense of another, and ang itìndig the cause. Magtìndig (dual) two on foot facing each other, as warriors, etc. Katìndig, one of two opponents thus. Ang ipaqùtìndig, the cause of thus facing each other. Ang pagtìndigan, the place. Ang tunìndigan, the scene of war; field of battle. Matìndig, to be on one’s feet; (2) to be risen. Akó’y na-tìndig, I am on my feet. Akó’y na-tìndig, I had risen. Magpatìndig, to stand another on his feet, or to stand something upright. Ang patìndig, the position of being on one’s feet or being upright. Ex.: Patìndigan mo ilong tiìvu (tell this man to stand up). Ipatìndig mo ilong tiìvu (stand this man on his feet). Patìndigan mo sa ilong lamesa niyûng larawan (stand that image [statuette; picture] upright
To place one's self in front; to face the front; (2) to keep one's word.

Tumapat. (2) Ang tapatin, the word kept. (1) ang tapatan, the person confronted; also tapatan, a cutoff, yard, etc. Magtapat, to travel, talk, or do in a direct course or manner. (2) Ang ipagtapat, what just in. Ang pagtapatan, before whom. (1) Pagtapatin, two things placed facing each other. Magtapat na wika, straight talk. Matapat, to be facing; (2) to belong to some one. Natapat siya sa asawang wala lang bati, he (she) has a wife (husband) without judgment. Masapat, a just measure. Ex.: Manapat na good (a just deed). Magpatunapat, to feign to be just. Ang nagkatapat, the couple facing each other (dual). Ang nagkatapatapat, the persons facing each other (plural). Ex., with magtapat, in the sense of planting in rows, as trees, etc.: Bakit hindi mo pinagtapat iyang manigå balan? (Why didn't you set out those plants right?) Pagtapatin ng manigå ang manigå kâhoy (put the trees in rows, too).

Lumuhod. Ang luhohoran, before whom or what place. Luhohoran, cushion. Magluhod, to kneel much; or by many; to cause another to kneel; to kneel with something. Ang iluhod, the object knelt with. Maluhod, to kneel involuntarily or unconsciously; to be kneeling; also adj. kneeling; to be on the knees. Natuhohoran sila, they are on their knees. Mapaluho, to remain kneeling. Magpatuhohod, to kneel suddenly. Ang patuhohod, the position of kneeling. Ang tûhod, the knee. Tumuhod, to touch with the knee purposely. Matuhod, to touch with the knee accidentally or casually. (Matuhod, to be humble.) Tumikuhod, to kneel (down). Magtikuhod, to kneel down much. Ang tikuhoran, the place or the person knelt to. Ang ikapatikuhod, the cause of many kneeling. Also manikuhod, to kneel down. Ang panikuhoran, the place or person knelt to. Ang ipanikuhod, the cause. Magpanikuhod, to kneel much. Ang pagpanikuhoran, the kneeling people (many). See conjugation of manikuhod.
To lean upon; to recline.

Humilig. Ang iviling, what part of the body leaned upon. Ang iligan, the place; couch, etc. (Humilig is "to weave." Note accent.)

To lie down.

Humigà. (Previously explained in detail.)

To lie face downward.

Tumaoob. Magtaoob, to place another face downward.

To prostrate one's self.

Dumapà. Mapapatà, to fall prostrate (accidentally).

To lie on the side (action); to place one's self on one's side.

Tumagilid. Magtagilid, to be lying on the side (state). Ang patagilid, the position of lying on the side. Gilid is side; also entrance to a house.

To lie on the back (action); to place one's self on the back.

Tumihayà. Matiyà, to be lying on the back (state). Ex.: Hâkit ka natitihayà? (Why are you lying on your back?) Mapatihayà, to fall on the back. Ang patihayà, the position of being on the back.

To crouch on hands and feet (not bending knees).

Tumudå. Mapautud, to stand on all four feet (as an animal).

Usapò (one). Mapapò (more). Maapò, to be seated (state). Ang papò, the sitting position. Ex.: Ita'y gagawin mong hangi papò (This will have to be done by you while sitting down).

To sit down; to take a seat.

Maglikmà. Ang likmoan, the resting place.

To sit down to rest (briefly).

VI. Um is used to express voluntarily or involuntarily (but consciously) performed life-supporting actions and organic functions of the body, except some which are used with mag, and a few with man. Some actions of inanimate objects also follow this rule.

To eat.

Kumain. (Partly explained before.) Magkain, to eat much; or by many. Magkaingainen, to nibble (dim.). Ex.: Nagkakainain siya, he is nibbling (pretending to eat). Manîgain, to eat continually; to devour. Makain, edible (adj.). Makakain, able to be eaten. Magpakain, to give food to another person or animal. Ang pakain, who or what fed. Ang ipakain, the food given. Ang pakaininan, the place. Ex.: Papakain ka kay Juan (ask Juan to give you something to eat). Ipapakain mo sa "cociner" itong batà (Tell the cook to give this boy (child) something to eat). Hâkit hindi mo pinakakain itong manîgâ tawo? (Why aren't you feeding these people.) Pakainin mo iná silà, feed them. Anó ang ipinakakain mo sa kanîlo? (What are you giving them [to eat]?) Pinakain ko talà wlang kanîn,pò. (I have given them some rice, sir.)
To swallow food.  Lumamon.  (Already explained.)
To swallow pits or seeds of fruit.  Lumunok.  Ang hunokin, what swallowed.
To drink.  Uminum.  Maginum, to drink much or by many.  (Partly explained before.) Ang pinainum, who or what given a drink.  Ang ipainum, the drink given.  Palainum, habitual drinker.  Uminum has an irregular form of conjugation like umalls.
To swallow liquids.  Lumagok.  Kalagok, a swallow.  Kakalagok, only one swallow.
(b.)
To show the teeth; to grin.  Ngusisi.  Also magusisi and rugsisi.  Sisusisi.  Ang tusisi or ang ipa-
ngisisi, the cause of showing the teeth, or the mouth and teeth.  Ang suginumisihan, the person or animal the teeth shown to.  Syn., Ngusisigis.  The wild hog is called
Ngisi when the tusks begin to show.
To smile bashfully.  Ngusinit.  Ang tusinit, the smile or the
mouth.  Ang tigitan, the person or object smiled at thus.
To laugh (voluntarily).  Tuwawa.  Magtawa, to laugh much,
or by a few.  Mangagtawa, to laugh (by many).  Tawa nang tawa,
to laugh and laugh over again.  Magtawan, to laugh at each other.  Angtawan, what laughed
at by one or a few.  Ang pagtawan,
what laughed at by many.  Ang dawa, the cause (one or few).
Ang ipagtawa, the cause of many
laughing.  Matawa, to laugh invol-
tarently; to giggle.  Bakit ka na-
tawa?  (Why are you giggling so?)
Masatawa or magpatawa, to cause
laughter.  Ang katau, the compan-
ion in laughter.  Matawan, laughing person.
To sob.  Humibik.  Also hibibhik.  Ang ibik or ang ikahib, the cause.
A variation is humimbik or himihimbik.
To shed tears; to cry quietly.  Lumuhã, Ang naglaluhã, the eyes
sheding tears.  Ang iluhã, the
tears.  Ang binuluhãan, the person
before whom tears are shed, etc.
Magkaluhã, to shed tears uncon-
sciously.  Lungmalagostos ang iluhã,
the tears are trickling.
To weep.  Tuwanugis.  (Already explained.)
To snore.  Humítik.  Ang hilik, the snoorer.
Also Huminob, var. humiob.  These last words also mean "to
gawn."  Maghitik, to snore much.
Ang paghitik, the great snorer.
Also maghihika. Ex.: Naghihikab ang makakatulog (the sleeper is snoring a great deal). Hihikabikab, to breathe with great difficulty, as a dying man.

Lumurid. To perform the same act as a sign of disgust at anyone, mangurd. Lulurón, spittoon; cuspidor.

Kumagat. (Already explained.)
Kumâmot. Magkâmot, to scratch one's self. Ang panûgâmot, the scratcher (instrument).

Samîyâ. Bumahin. Palabahin or mapagbâhîn, a person who sneezes much.

Umîki. Panûbîg is a more polite term.

Tumae. Saán ang kumón? (Where is the water-closet?)

Tumulo. Lumaogolós. (Idiom)

VII. Roots which express objects which may be produced by slow self-sustaining processes generally take um to indicate the process, although some important ones take man (q. v.), the latter usually commencing with b.

To come up, to grow up (as plants); to bear (to give birth to), as animals. Manuelak is "to bear a child."

Tumôb. Tuboan, plant already sprouted (usually applied to cocoa palm). Magtûbô, to gain; to win. Katutubô, of the same age; born at the same time (no relationship idea). Magpatubô, to invest; to put out at interest. Ex.: Bôkit hindî mo siyá pinuuspîn nang sa-lâtî? (Why don't you lend him some money?) Sa pagka'w walâ, at ang âking salâpî ay pinatuboan ko (Because I have none [to lend], and my money has been invested). Sa limang piso na inûtang ko kay Juan, ay pinatutubô ako nîyà sa isang sa-lâtî (for five pesos which I have borrowed from Juan he is now asking me a half peso as interest). Anó? (What?) Isang sa-lâtî ang ipinatutubô ni Juan sa âking sa limang piso na inûtang ko sa kaniyâ (A half peso is the interest asked me by Juan on five pesos which I borrowed from him). Ex.: “To come up.” Tungmutûbô bagâ ang mangá sîtî? (Are the peppers [chiles] coming up?)

Sumôb. Sungmîsîb na ang mangá halaman na halaman, the plants in the garden are already putting out shoots. (2) Also applied to the growth of the beard and other actions of like nature. Mâsîb, to
well out, as water from a well or spring. Ang sibolán, the months during which the rice sprouts, etc.

Umusbong, from usbong, bud. Musus-
bong, to have buds. Syn., usbós and usbós. Umugbás, to bud, to sprout.
Ex. with usbong: Ummusbong na ang manírk káhoy (the trees are budding out now).

To sprout (especially of tubers, like the gabi and the camote).
To sprout (as suckers from the trunk Sumulíng. Ang supling-an, the tree.
of or at the foot of a tree).
Ex. (1):

To rain; to be raining.
Umlán. Umlánulán, to drizzle.
Magulín, to sow seed or to do anything in the rainy season. Ang tagulán, the rainy season. Pana-
gulín, land which is planted in the rainy season. Ang ulín, the rain. Maulán, to have many rains; also to be caught in the rain. Ex.: Nagtalákad kámi'y nautánan (We were walking along and were caught in the rain).

To blow; to be blowing; to be windy. Humáning (from hangin, wind).
Maghanging, to blow continuously or much. Magpahanging, to wait until the wind changes; also to put anything out in the wind. Magpahanging, to place one’s self where the wind is blowing. (Note accent.)

To lighten; to be lightening.

To be struck by lightning.
Lumintik (from lintik. The “thun-
derbolt.”)

To thunder.
Kumulóg. Magkulog, to thunder a great deal.
Ex. (2):

To dawn.
Umagá (from agá morning). (2) to rise early. Magagá, to rise early (many), as a regiment, etc.; (3) to eat early. Ang agaan, what eaten thus, i.e., the breakfast. Puagá to come early. Naagá siyá, he came early. Ang ipaagá, what is to be done early.

To shine (as the sun); to be sunny (2) to grow light.
Umadíao. (1) Sun; (2) day; (3) weather.) Magárao, to be very sunny. Madíao, to be over-
heated by the sun. Honag kàng malis nágá y maaarauán kát maín-
nílan (Don’t go out now, because the sun will be out and you will
get overheated). _Mangárao_, to use daily. _Ang pangárao_, what is used daily or something for daily use. _Magaárao_, to wait until the sun shines; (2) to wait for day; (3) to sun one's self; (4) to put an object in the sunshine. Ex.: (3) _Houag kang magpaárao_ (Do not sun yourself). (4) _Mágaárao ka nang dámít_ (Sun the clothes). _Magažaárao_, to continue at a thing until daylight. Ex.: _Nagpaárao siyáng magáral_ (He studied until daylight).

To become late. _Humapon_ (from _hapon_), the time between noon and dark; afternoon (Northern United States); evening (Southern United States).

(2) To go to roost, as chickens. _Magaýpon_, all day. _Kahapony_, yesterday. _K. nang umagá_, yesterday morning. _K. nang hapon_, yesterday afternoon (evening).

(2) To do something in the afternoon or evening (generally applied to looking after plants, etc.).

To become night; to do anything at night; to be overtaken by night. _Gumábi_ (from _gabi_), night. Ex.: _Magmádáli ká’i gágabihín sa gúbat_ (Make haste or you will be overtaken by night in the timber).

_Nagábihán siyá sa dáan_ (Night overtook him on the road). _Magaçagábi_, to continue at a thing until night. Ex.: _Nagpacaçagábi siyáng magáral_ (They studied until night).

To grow dark. _Dumálim_. (Already explained.)

To grow cloudy; dark. _Lumálim_ (from _limlím_). _Malimlím_, to be cloudy, etc. _Limlim_ also means to cluck, as a hen when she lays an egg. _Ang linilílimán_, the egg laid. _Magpalimlim_, to set eggs.

To grow dark; to become twilight. _Sumlílim_. Ex.: _Pasulím tá muna bago lumákaad_ (Let us wait for dusk before we march). Lit. “Walk on”.

(2) To penetrate (as the cold).

(2) _Sulímli akó nang lamig_ (I am chilled through by the cold).

To eclipse (lit. “to be dragoned”). _Lumáho_, _Lumánon_, “to swallow,” and _kumain_, “to eat,” are also used. Ex.: _Lumánon (kinain) nang láho ang bouvan_ (The moon has been swallowed [eaten] by the eclipse [dragon]). Rahu is the dragon of Hindu mythology which tries
To rise; to shine out.

Sunsilang. Sungmislang na ang árâo (The sun has already risen). Sunsilang ang bowang madâl (The moon will rise quickly). Sungmislang ang marâgá biniun (the stars are shining). Ang silâñyân, the East. Ang silâñyân, what was lit up by the rise of the sun or the moon, or the shining out of the stars. Magpasilang, to wait until one of above-mentioned bodies rise. Ex.: Bâkit hindi mo pinasilsilang muna ang árâo? (Why don't you wait until sunrise?) Pasilangyân ta muna ang árâo (Let us wait until the sun rises).

Sisikat. Ex.: (1) Sisikat na ang árâo (boung) (the sun [moon] will rise soon). (2) Sisikat (nasisisikat) ang bûhay nang tâwû (The house is filling [filled] with people). Magpasikat, to wait until rising of sun, moon, etc., takes place. Ex.: Pasikatin mo ang árâo (Wait until the sun rises).

To set (as the sun); primary meaning, “to drown.” Application as to sun from fact that sun sets in the sea to Tagalogs.

Lumôndod. Ang kalunâren, the West; lit. “the drowning place.” Ex.: Lumôndod na ang árâo (The sun has set). Lumôndod ang tâwû (The man is drowning himself). Malôndod, to be drowned. With um volition may be understood, and with ma accident.

Lumôdôg. Lumôdôg ang árâo (The sun has set). Lit. “dived.” Maglôdôg, to plunge another or an object under the water.

To dive; to plunge into; to go to the bottom. (2) To set, lit. “to dive,” as the sun.

IX. Um is used with roots when attraction toward the agent is expressed, or when the agent gains control of something. The opposite idea of losing control, etc., is sometimes expressed with the same root, and in other cases with different roots, the particle mag being then the verbalizer.

To buy.

Bumili. Magbili, to sell. (Both of these have already been explained.)

To borrow.

Unitâng. Magutâng, to lend. (Both partly explained before.) Ex.: Unitâng ko si Tomás nang limång pësô (I will borrow 5 pesos from Tomás). Kutanggan, (abs.) debt. Pautang, credit.

To exchange; to barter.

Pumalit. Ang pinalit, what exchanged or bartered.

To take.

Kumuhâ. Ang pagkuha, the act of taking. (Forms with in, i, ika, ikina, and an have been explained heretofore.)

To redeem; to ransom.

Sumákop. Magásikop, to redeem much. Masikop, to be dominated.
Ang sákop, the vessel or follower.  
Makasákop, to be able to dominate.  
Nasasakopan niyá ang bayán (The village [town] is under his rule).  
Lit.: “The town is ruled by him.”

To encounter; to strike.  
To purloin; to filch; to steal.  
Sumumpong.

Umumít. Ang umítin, what purloined.  
Maumítin or mapagumít, purloiner.

To catch; to seize; etc.  
Huñuali. Ex.: Ilá ang pogong huli na, sa huñuali pa (Better the quail caught already than that which has yet to be caught).—T. P.  
Mankuli, to live by robbery.

Among other words coming under this class may be mentioned tuñangay, “to accept or receive;” dumákip, “to seize or catch hold of;” unában, “to overtake; to reach;” and suñalábong, “to go out to meet anyone;” all of which have been explained before.

X. Um expresses voluntary acts of agents upon others when mutuality, duality, or plurality is not denoted. The latter are expressed by mág, an being generally suffixed for mutuality. Examples:

To accompany.  
Sumama. Magsuma, to accompany each other (two or more).  
Ang kasama, the companion (servant).  
Ang kasamahan, the person accompanying another.  
Makisama, to thrust one's self into the company of another.  
Magkasama, together, as a crowd.  
Sumama is “to go into partnership,” and Sumama is “to become bad or evil.” These examples show the great importance of accent in Tagalog.

To leave another.  
Huñiwalay. Ang huñiwalayan, the person left.  
Maghuñiwalay, to separate mutually.  
Mahuñiwalay, to part accidentally or casually, etc.  
Syn. tiwalay, with the same combinations and meanings as above.  
Both probably from wáld, without; not to have, etc. Tiwalay is often used in the sense of divide, but wátak is better.  
Magkawatákwaták, to be divided into many parts.

To join with; to unite with.  
Punisan. Magpísan or mapágpísan, to associate together. Ex.: Ang pinyákapikisan nang mánja ka-iyan, the uniting place of the sciences (knowledge, dínong), i.e., scientific society, university, etc.  
Písan as an adjective means “merely; purely.” There is a noun písan meaning “sudden death.”  
Makapísan, to kill another suddenly.

To talk to; (2) to sue another or bring suit.  
Unumáp. Ang umáp, the person sued.  
Ang kaumáp, the companion in conversation.  
Magúnp, to converse (two or more); (2) to sue
one another; to litigate. Maigntyap, to talk much; to talk to an audience. Ex.: Howag mo akong 
lakasan nang paigntyap (don't talk to me so much in such a 
rough way). (As the variations 
of the idea "to sue" are derived, 
they will be omitted). Makipagautyap, 
to converse with another; (2) 
to thrust one's self into a conversation. Ex.: Ibig 
makipagautyap sa akin? (do you wish to have 
a talk with me?). Opô (yes, sir). 
Ngaudy y hindi mangingayari, it is not 
possible just now). Makipakiusap, 
to rush uninvited into a conversation 
between others. Palaisap, a 
barrator or perpetual bringer of 
groundless suits. Maginpalaisap, 
to become a barrator. Ex.: 
Nagingpalaisap siyâ't naginmalalango 
hin (he has become a barrator 
and common drunkard). The first 
vice, barratry, is very prevalent 
with Tagalogs; the second is very 
rare. It would be unusual to find 
the combination set forth above, 
but grammatically it is an excel-
 lent example with magin.

To reprove.
Umbaway. Magaway, to quarrel with. 
Kadáway, antagonist; enemy. 
Ang ipagaway, the cause of quar-
rel. Ex.: Ang ipinagaway nang 
mañana kapíd báhay namin ay ang 
aso ni Feliciano, pó (a dog of 
Feliciano was the cause for the 
quarrel of our neighbors). I통 
báhay na itô ang ipinagawayan nilô 
(this house is where they have been 
quarrelling [or where they quar-
reled]). Makipagaway, to pick a 
quarrel or to interfere in a quarrel. 
Makawaway, to quarrel (two or 
more). Nagawaway ang dalawang 
masarap sa tàng (the husband 
and wife quarrelled in the market 
place).

XI. Um also expresses movement in itself; movement from an outside 
agency being expressed by mag, except for the root haingo, which takes 
um. Ex.:

To walk: to pass on; to march; to 
travel (on foot).
Lumakad. Ang lakarin, what walked 
for, i. e., the object of walking. 
Ex.: Aidô't hindi ka tumangpakalad 
nang matulid? (why don't you 
walk more quickly?). Maglakad, 
to walk much or quickly; to carry 
something while walking. Ang 
likad, the means of walking, as 
the foot, or the object carried
along. *Ang lakaran*, the person walked to, or the place walked to. *Ang paglakaran*, the route, path, or road, etc., walked over. *Ang maglalakad*, the walker; traveler. *Maglakad* (dim.), to stroll. *Ang paglakadlararin*, the ground strolled over. *Magpalakad*, to order or cause to walk up or go ahead. *Nakalakad*, to be able to walk. Ex.: *Palakarin mo nang cabayo iyên* (make that horse walk up). *Hindi* *nakalakad* *siyâ* *tîlây*, po (he is not able to travel; he is lame, sir). *Nakalakad akô* (I am able to walk). *Nakalakad siyâ* *sana* (he may be able to walk). *Lumakhay* is “to go a long ways on foot,” “to make a hike.” It has the same changes and variations as *lôkad*. There are several other variations of the idea, all rare.

To run. *Tumakbô*. Already explained.
To jump. *Lumokô*. Already explained.
To leap or jump down; to alight. *Lumusong*. Already explained.
To swim. *Lumavíoy*. Already explained.
To dive. *Lumibob*. Already explained; syn., *sisid*.
To stop. *Tumahán*. *Magtahán*, to stop another; *Magtahanan*, to stop each other (two). *Nagtahán street* in Manila means “stopping place,” as it ends at the bank of the Pasig River.
To cease; to end, etc. *Humumpay*. *Walang humpay*, endless.
To run away. *Tumanan.*
To hide (from fear). *Tumakas*. *Ang magtatakas*, *mataka- sin*, or *patatakas*, the hider (person hiding).
To pull out; to take out; to draw out. *Humangiô.* This form originally meant to redeem another from slavery, and *um* has been retained while the meaning has changed. *Maghanîô* (now out of use) meant to redeem one’s self from the same condition.
To crawl; to walk on all fours. *Gumâpa pang*. *Ang balîk ay nakagayâ- pang* (the child is able to crawl).

XII. *Um* is used with voluntary actions upon or against another. Actions affecting the subject are expressed with *mag*. *Um* is not used with involuntary actions, as *matisod*, “to stumble.” Ex.: *Humilamos*, evidently from *damos*; amôs, idea of dirtiness of the face. Ex.: *Amosamosan ang mukhâ mo* (your face is very dirty). *Ang hilamosan*, the person washed.
Túbīg na hihilamosin, wash water. Maghilamos, to wash one’s face (occasionally). Manhilamos, to wash one’s face (habitually). Ang ipanhilamos, the means, i.e., hands, sponge, wash rag, water used, etc. Ang panhilamosan, the place, i.e., the wash basin, etc.

To comb the hair of another.

Sumuklay. Magsumuklay, to comb one’s hair. Ang sumuklayin, what combed, i.e., the hair. Ang pagsumuklayin, what combed much. Ang pagsumuklayan, what combed upon. Ang isumuklay, the means, etc. Ang su-

klay, the comb. Magpasumuklay, to order to comb; also to allow one’s hair to be combed.

To shave another.

Umáhit. Magúhit, to shave oneself. Ang pagúhit, the act of shaving (another). Ang pagúhitin, the act of shaving oneself. Manúhit, to shave (as an occupation). Ang manúhit, the barber. Ang panúhit, the means, i.e., the razor. Magpadúhit, to order to shave; also to get shaved. Ex.: Magpadúhit ka kay Juan (Tell Juan to shave you). Magpadúhit kay Juan at Pedro (Tell Juan to shave Pedro). Ang pinagpadúhit, the place of being shaved, i.e., the barbershop. Ang ahilan, the person shaved. (See phrases also.)

To cut hair.

Gumupit. Magumupit, to cut one’s own hair. Ang gínumúpit, what has been cut, or the person whose hair has been cut. Gumumupit also means to cut metal. The use of shears is implied in all cases. (See the phrases for examples.)

To cure another.

Gumagamot. Maggamot, to cure oneself. Mangamot, to cure professionally, i.e., to practice medicine. Kagamotan (abs.), medicine. Ang mangagamot, the physician. Ang panggamotin, the person cured. Maggamot, to have much medicine, or to have many kinds of medicine. (Idiom:) Walang gamot ang limot, there is no cure for the forgetful. Ex.: Bago dumáting ang sakit, tayúan nang gamot (Before illness comes, apply the remedy).—T. P. 362. This seems to be an adaptation from the Spanish.

To scratch another.

Kumámat. (Already explained.)

To whip another.

Humánpás. Maghámpás, to whip oneself (as in penance). Ang hámpásin, the person whipped. Ang hámpás sa kalabaw’y sa cabayo
ang láto (the lash to the carabao and the welt to the horse).—T. P. 376.

To cane or club another. Pamalà. Magpalatan, to cudgel each other. Ang pamalà, the garrote.

XIII. Um is also used to express voluntary acts of the senses, except with those roots which commence with b. Ex.: To look for; to see by so looking. Kumità. Magkità, to look at each other (two or more). Magkità, to look at intently, or at many things. Makità, to be seen. Makakità, to see (casually). Ex.: Akò'y naka-kikità (I am able to see). Akò'y nakakità nang isang tawo diyàn (I saw a person there). Nakità mo bagà siyàf (Did you see him [her]?). Hindi, ngsunit makikità ko sana, (no but I may be able to [see]). Magakgità, to be deceived by the sight. Ex.: Nagkakakini kità akò? (Do I see visions?) Nagkakakinitikaan akò (My sight deceives me). Nagkakinitinaan akò (My sight deceived me).

To hear (by listening). Dumingi. Maghipò, to touch much. Ang hipoin, what touched.

To feel; to touch. Humipò. Maghipò, to touch much.

To smell of. Umamoy. Ex.: Amoyin mo itò (smell this). Miamoy, to smell casually. Ex.: Naaamoy mo bagà ang bahayong isinasambalat nang mañgha balakakàt (Do you smell the fragrance shed by the flowers?). Makaamoy, to be able to smell something. Nakaamoy ko? (Can you smell anything?) Asò, smoke.

To taste; to relish (purposely). Lumasap. Ang lasapín, what tasted. Makalasap, to taste (casually); also to cause a relish.

XIV. Some roots denoting passions and emotions of a certain kind are conjugated by um, when the idea of voluntary action is expressed. Other roots of this nature are conjugated by mag. When casual, ideas of emotions, etc., are expressed with ma. Ex.: To love. Sumintà. (Already explained.) Of Sansk. origin, through Malay. Lumiyag is a synonym, now rare.

To care for; to desire; to wish. Umibig. Magibig, to long for. Magibigan, to like each other (two). Ang initibig, what liked. Ang initibig, the person who is liked and reciprocates the liking. Ang pagibibig, the wish, desire, liking. Ang pagkaibig, the act of liking, desire, etc. Ang pinagibigan, what mutually longed for. Mating (adj.), loving. (2) capricious, (3) to have a liking for. Ang natibig, the person liked, but who is unaware of
the fact. Maibigín, an amorous man; a flirt. Makabig, to care for naturally. Kaibígin (abst.), love, desire. Ang kaibígan (note accent), the friend. Ang kinmaibígan, what loved. Kaibíbig (adj.), amiable; loving. Absolute, ibíg. Anó ang ibíg mo? (What do you wish?) Ibíg mong sunamasa áakin? (Do you wish to go with me?) Maíbig, (1) to like many; (2) to flirt habitually; (3) to care first for one thing and then another. Ex. with ibíg, T. P.: Ang tányang pagibig kanyán sa kult matamis (True love is sweet to the end).—446. Kang tapat ang pagíbig, mantáit man aíy matamis (When love is real even bitter is sweet).—447.

Umírag, Ang umírag, the person caressed. Mairagígin, an affectionate person. Ang bígýayâ’t íroq siyang nakatulamúy (gifts and caresses gain over what can not otherwise be gained).—T. P. 144.

To caress; to fondle.

To like; (2) to desire.

Pumíta. Mapitahín, a desirous person. Ay ang píta nang lúb ko (It is the desire of my heart). Mag-píta ka sa kaniyáng anó manguig íyóng mo (Ask him for anything you wish). Pithaya is a rather rare synonym. Pumithaya, to like; to desire.

XV. Um used with sa, “at,” “in,” denotes permanency in any place. Ex.: Ang maníja Americana yuamg yasungh sa yung apítagan (The Americans are settling permanently in the archipelago).

XVI. Um is also used in some places to express the idea that what may be signified by the root is taking place here, there, and everywhere; the idea of confusion being inherent. Ex.: Umáway (or awayán) doín (all is quarreling there). Umasána (asaúín) dító (everyone is getting married here).

Um is also used for the imperative in Manila, the tenses being distinguished by adverbs of time, but this is probably due to the fact that the speakers of Tagalog in Manila generally have some knowledge of Spanish, which confuses their grasp of the nice distinction of tense in pure Tagalog.

XVII. Um, used with some roots indicating certain actions means to be occupied in a matter, although perhaps not actually performing the act indicated. Ex.: Sumálad si Juan (Juan is busy with writing).

IRREGULARITIES.

XVIII. In some parts of the Tagalog region the present tense of the indefinite with the primary idea (besides the regular formation with uma and the reduplications of the first syllable of the root), is sometimes expressed by the particle na prefixed to the root. Ex.: To read.

Bumasa, from Sansk. váchá “word,” “discourse.” There are three forms of the present indef. with primary idea. Ex.: Akōy naabasa (I am [or was] reading). Akōy
nabasa'y nakatilog akó (I was reading and fell asleep). Nanasa akó (I am reading). Bungmabasa akó (I am reading). (See tables for other tenses.) Ang basahin, what read. Ang basahin, the person read to. Basahin, professor, lecturer. Magbasö, to read much, or by many. Ang pagbasaö, the act of reading. Mabasaö, anything legible. Ex.: Nabasa mo na ang librong ipinahahiram ko sa iyú? (Had you [have you already] read the book I lent you?) Hindi ko pa nabasa (I have not finished reading it yet). Magpapabasa, to order to read. Ex.: Nagpapabasa ang manigulat sa maníyá botá (the teacher is ordering the children to read). Mabasaö; mamamasa or palabasa, reader. Tagabasaö, reader by occupation. Basaö is also applied to a gravestone. Bumabasaö (from basáö) is “to wet, to moisten.” This last is evidently a Malay word; Malay, basahkin, to wet or moisten. Basaö (from Sansk. uddhá) means language, speech, in Malay, while bocha has been selected to represent the idea of reading.

Sumulat (from Arabic súrat, a chapter of the Koran, through Malay). This root has been softened to sulat in Visayan and Tagalog, but in Bicol and Ilocano it is still surat. Ibanag uses the root tónak. There is also a root tólík in Tagalog, meaning “to write,” “to record.” There is also a word meaning “to print.” It is magpalámnán, with a primary meaning of being implanted in the heart. Ex.: Nasulat siyá (he is writing). Sungleusulat siyá (he is writing). Ang sulatín, what written. Ex.: Anó ang sulatín nang amá mo sa iyóng kapatíd na taláki? (What will your father write to your brother?) Iisulat niyá itóng paniulat (let him write with this pen) (means of writing). Iinulat na niyá sa kaniyá na parrito siyá pagdaka (he has written him already to come here at once). Ang sulatan, the paper written upon, or the writing desk, place, etc. Ex.: Sulatan mo itóng papel (write on this paper). Ang sulinat na niyá sa parrito niyá pagdaka (Which paper did you write the names upon?) Itóng papel na itó'y
siyáng susulatan niyá (this paper is for him to write upon [fut.]).
Mahalat, to write much or by many.
Mahalatsulatan (dim.), to write a little; to scribble. Ex.: Nagmah-
latsulatan akó (I am writing a little; I am scribbling). Mahulat, to write
as an occupation. Ang manunulat, the clerk; writer. Ang panulat,
the pen, stylus, brush, etc. (See also under maka, magpa, and maki).
Mapagsulat, a person who writes much.

To eat.
Kumain. (Already explained.) Ex. with na: Nakain siyá (he is eat-
ing). Kungmakain siyá (he is eating [regular form]).

To buy.
Bumili. (Already explained.) Ex.: Na-
bili akó nang damít (I am buy-
ing some clothes). Also bumgni-
bili akó nang damít.

To obey; to follow.
Sumunod. Nasumod siyá, he is obey-
ing or obeys. Ang sundalong sum-
unod, sunorin siyá kun oficial (the obedient soldier will be
obeyed when an officer himself).
Magsumonan, to follow each other.
Magsumonosunod, to follow in rapid
succession (many). Magsumunod,
to follow closely, also two children
born in succession. Magkasun-
unod, to follow wherever another
may go, or to obey implicitly.
Ex.: Nagkasumunod ang sundalo sa punong niyá (the soldier follows
his officer wherever he goes).
Sino ang pinagkasumundán mo?
(Who are you obeying so implicit-
ly?) Ang punong ko (my com-
mander). Ano ang pinagkasun-
unod mo [niyó] sa kaníyá?
(Why do you [ye] obey him so implicitly?) Akó'y sundalo, pó (I am a soldier, sir).

To resist; disobey; contradict; con-
tend with.
Sumiyá. Nasiyá siyá, he is disobey-
ing. Magsumiyá, to disobey, etc.
(much). Masíyá, disobedient; con-
tradictory. Magsumiyá, to con-
tradict each other. Magsumiyá, to
disobey (many). Kasíyá, dis-
obediency.

To show anger; (2) to turn aside
from.
Tumábog. Ex.: Natábog siyá (he
shows anger; he is turning aside).
Tumindíg. Natindíg siyá (he is ris-
ing to his feet). Verb has already
been explained.

To stand up; to rise to the feet.

To sit down.
Umuyó. Naumó sitá (they are sitting
down). Verb has already been
explained.

To look at.
Tumtípin. Natípin akó (I am look-
ing). Verb has already been explained.
XIX. Bisyllabic (two-syllabled) roots commencing with b, k, p, t, or a vowel, generally admit of a similar irregularity in the imperative, past, and present tenses; n being prefixed to vowel roots for the past and present tenses and m for the imperative, while the initial letter of b, k, p, and t roots changes to n for the past and present tenses, and to m for the imperative.

To read.


To capture.

**Bumihag.** *Kabihagan,* captivity.

Same as foregoing.

To take.

**Kumuha** (partly explained before). Imp., *Muhà ka;* *kumuha ka;* *kuha ka* (take). Past, *Nuha akó;* *kungmuha akó* (I took). Pr., *Nunuhà akó;* *kungmukuha akó* (I am taking). PIP., *Nakakuha akó* (I had taken). F., *Kukuha akó* (I shall take). F. P., *Makukuha akó* (I shall have taken). *Manüha,* to take habitually. *Ang pangjunin,* what taken habitually. (Note that the u is all that remains of kuha.) *Makukuha,* to be able to take. Ex.: *Nakuha nila iyang manü na buñga* (they were able to take that fruit [pl.]).

To go for; to bring; to call.

**Kumaón.** Conj. like *kumuha.* (Already explained.)

**Pumások.** *Mások ka;* *pumások ka* (come in). *Nások siyá;* *pungmaások siyá* (he went in). *Nandások silá;* *pungmaásoñ sílá* (they are going in). *Nakapások akó* (I had gone in). *Papások akó* (I will go in). *Ang pagpások,* the act of entering. *Magpások,* to enter much. *Maggpások,* to put something inside. *Ang pasukin,* the object of entrance. *Ang ipások,* what put inside. *Ang panukan,* the door entered or the house, etc. *Nások silang valang batíhál* (they came in without any ceremony). *Makapások,* to enter or go in casually; to be able to enter. Ex.: (I) *Ako'y magpapasil ayo makapások akó sa looban ni Gat Luis* (I was out for a stroll, and without thinking went into Don Luis's yard). *Magpapások,* to order to enter; to get into, as clothes. Ex.: *Si Juan ayo nagpapások kay Pedro nang da-*
mit (Juan told Pedro to get into his clothes). Naggapások ni Pedro nang damit (Pedro put on the clothes). Makapagpapások, to be able to order another to go in.

Pumítás. (Already explained.)
Conj. like pumások.

Ang pag-pagutukô, the trying, tempting. Magtukô, to tempt much or many. Ang tuksohan, the person tempted. Angpagputukosin, the person greatly or many times tempted. Ang itukô, the cause or means of temptation. Ang ipagutukô, the cause or means of great or repeated temptation. Ang tuksohan, the place of temptation. Ang pagtuksohan, the place of much or repeated temptation. Magtukosotuksohan (dim.), to tempt a little, or in mockery. Manukô, to tempt habitually. Ang manumukô, the tempter; temptress. Magpanukô, to tempt frequently and a great deal. Ang ipanukô, the cause or means of the foregoing. Ang panuksohan, the place corresponding to foregoing. Magpakatukô, to tempt strongly.
Ex.: Anô ang ipinagpakatuksohan (ipinagpakatuksohan) nilát? (Why were they so strongly tempted?)

To peck (as a bird).

Tumukô. Conj. like tumukô. Apparently applied to bite of snake.
Ex.: Siyâ y tumuk na nga ahas (he was bitten by the snake).

To leave; to go away.

Umalis. Imp., (I.) Malis ka; (R.) umalis ka. Past, Nalis akó (I.); Ungmalis akó (R.) (I left, went away, etc.) Pres., Nalanis akó (I.); ungmaalis akó (R.) (I am going away, leaving, etc.). Plp., Nakalis akó (I had left). Fut., Aalis akó (I shall leave). F. P., Makaalis akó (I shall have left).
Ang pagalis, the leaving. (This root has already been partly explained.)

The following roots are conjugated like alis:

To ascend.

Umakyat. Ang inakyat, what ascended or the person ascending. Ang iakyt, the cause. Ang akyatôn, the place.
Not to wish.  
Umaya.  Ex.: Paayao ka (say you do not wish to).  Bakit siyá napayaya? (Why did she say she did not wish to?)

To go for water with a pitcher.  
To drink.  
Umigib.  
Uminum.  Imp., Minum ka, drink.  
Malay minum means “to drink.”  
(This verb has already been explained.)

To turn back; to go back; to fall back; to retreat.  
To return; to come back.  
To lead; to go ahead.  
Umîrong.  
Umûl.  
Umunû.  (Already explained.)

XX. Some polysyllabic (of more than two syllables) roots beginning with b, k, p, t, or a vowel, are conjugated with the particle man (q.v.).

XXI. Some sixty-six polysyllabic verbal roots commencing with pa replace the first syllable with na in the past and present and with ma in the imperative and future. In the present and future tenses the second syllable of the root is reduplicated and not the first. This conjugation resembles but is not identical with man. There are also some euphonic vowel modifications. (See tables for synopsis of conjugation.)

The verbal roots, which are conjugated in this manner, are the following:

To verbalize these roots, change initial p to n or m as required for tense of indefinite.

To rise early.  
To profit; to make (in business).  
Paagà, from aagà, “morning.”  
Pakindbang.  Probably from a lost root tabang, which still exists in Bicol and Visayan, with the meaning “to aid; help; succor;” and the prefix paki, def. of maki.

To listen to (with attention).  
To solicit or urge (for good or evil).  
To bathe one’s self; to take a bath.  
Paagà.  Magligà, to bathe another; also magpaligà. Syn. pambo (rare).  
Maligà ka (take a bath).  
Paliagàan mo ang cabayo (wash the horse).

To swell.  
To dwell; to live in a house.  
To swell up (as a sting); also to swell badly.  
To supplicate; (2) to ascend into a house for important reasons.  
To wag the tail (as a dog).

Pamagà, from bagà, “a tumor, abscess,” and pan.

Pamàhay, from báhay, “house,” and pan.

Pamanghîd, from panghîd, “to swell” (the nerves), and pan.

Pamanhîk, from panhîk and pan.

Pamâypoy (rare).  Seiple thinks may be from lost root paypoy, variation of paaypoy, “fan.”  Mamaypoy, to fan one’s self or another. Usual word “to wave” is pumasapà.  Paspasìn mo ang bandila (wave the flag).

Pamongkahî.  Ex.: Pinamomongkahian tayo nang presidente municipal sa masamang gawd (The municipal president [mayor] is inciting us to do wrong).  (Present tense, reduplication of modified syllable mo and suffix an.  From pongkahî,
To offer; to dedicate.

To envy.

To sigh; (2) to whistle.

To dream.

To put one's self under the control of another.

To pray.

To trust; to confide.

To vanquish; gain; conquer; win.

To sing funeral songs.

To descend by stairs or ladder; (2) to spend; to use up.

a variation of pongkó, "to incite to a quarrel," and pan. This root is said to be of Chinese origin.

Panagano. Seiple says from Vis. part. panag and anó, "what."

Panaghít. Seiple also gives this as from panag and hilí, "envy." Ex.: Houag kung managhít sa kapua mo táuo (Do not envy your neighbor). Syn. panyáimbolo (rare).

Panagbóy, from taghay, "to pant, to breathe hard," and pan.

Panagápin, from gípin and pana, a combination found by Seiple in but four words of polysyllabic structure. Ex.: Nanunagápin ko bagút? (Are you dreaming?) Syn. Buñínguítúlog, from túlog, "sleep."

Panagisuyú, from tagisuya and pan. The ultimate root is suyó with the same general meaning.

Panalángin, from dalángin and pan.

Panálig, from sálig. Ex.: Siyá ang sinásalágan ko, kaya akó malápang (I trust in him, and am brave for that reason). Pinaponalángin mo (panalángínin mo) ang Dios (let your trust be in God [trust in God]).

Panaló, from talo and pan. Sino ang nananalo? (Who was the winner?) Tumalo, to dispute (one). Magtalo, to argue (two, etc.). Manalo, indef. of panalo. Magpatalo, to allow one's self to be conquered. Patalo, to consent to be vanquished. Makitalo, to interfere in a dispute. Ang mananaló, the winner; conqueror. Ang talonan, the vanquished.

Panambítan, from sambít, "funeral song," an suffixed and pan.

Panáag. Seiple gives a Panay-Viasayan root naog, but the Samar-Leyte dialect seems to lack this word. Ex.: (Tag.) Panamáog, to descend a ladder (also, to go or come down stairs). Magpanáog, to do the above much. Magpamáog, to order the above to be done; to use up; to spend. Ex.: Napamáog ang ari ang naru-rukó (The property has been used up on account of poverty). Napamáog akó na naa nga limáng pígos (I have spent five pesos). Also with ma. Ex.: Ang napamáog sa akin a màlimang pígos (The amount of my spending was five pesos). Mag-panáog also means to bring some-
thing down stairs or oy means of a ladder. Ang ipandog, what brought down. Magpapagpandog, to order something to be brought down thus.

To sit down (with the feet crossed and knees apart). Pana sila, from sila, with same meaning with may and pan. Seiple thinks pana a root, but it may also be from the indef. Ang pinanansilan, the person sat down before, or the place.

To promise; to resolve. Panata. Ang panatahin, what promised. Ang panatahan, the person promised. Syns. Panyako; Twimandang. The roots talag and pandan have somewhat similar meanings.

To persevere; to persist; to last. Panatili, from tili, idea of propping up; and pana.

To penetrate (as water). Paniitim (from tinitim and pan). Seiple gives tiyim as the root, meaning “to ooze into; to leak.” Noceda gives panayitim as the word. Ex. Mapanayitim sa liob ang masaman and sal (The evil habit penetrates the heart).

To be able to do. Pangyari (from yari and pan). Makpanyarihan, powerful; omnipotent. Kapangyarihan, power; faculty; authority. Ex. Mayron siyang kapangyarihan (he has power [or authority]). Wald siyong k. (He is without a). Wald akong k. (I am without a). Mangyari, to be possible. Ex. Hindi mangyari (It can not be). Hindi mangyaring di akó pumaro (I can not possibly keep from going there). Mangyari bagang di akó pumaro (Is it not possible for me to keep from going there?) Ano’t di mangyari? (Why should it not be so?) May mangyari doon sa báhay niyá (Something has happened in his house overthere). Sukat mangyari (Suppose it may happen?) Di sukat mangyari (It should not happen). Mangyari din (It will indeed be possible). Yari alone means done; finished; completed. Ex.: Yari na ang silat (The letter is already finished).


To prop with the hand. Pautin. Ang ipamanitin, what propped thus. Maytin, to put out the hands in order to rise; (2) also to stamp or priat. Tinan mo ang papel, stamp or print it on the
To think; also "to regret."

To squat.

To believe; to confide in; to trust.

To guide; to lead.
To accomplish the will.

To view (as a spectacle); to gaze at; to sight; to behold; to look at from far off; to view with astonishment.

To make water.
To lodge.

To wait upon the pleasure of another; to flatter; (2) to serve.

To promise.

To dare; to venture.
regular formation should be pana-hás. In Bicol, dahás means violence; force.

Panágaday. Ex.: Nangangaday ka na? (Are you tired already?) Hindi pó (no, sir). The roots nágaday, hingaday, nágalo, and nágimi have about the same meaning.

Panágalrang (greater than yágal). Syn., panágitang. Root, nágalrang and pan.

Panágalo (from nágalo, "idea of pain from fatigue"). Syn., nágimi.

Panágalkipkip (from hulókipkip, to cross the arms). Var., panáhulókipkip. Ult. root, kíkip. Ex.: Kumíkip, to lay the arm or arm upon anything. Bákí ka nágalang-alokíkipkip? (Why are you folding your arms?) Seiple shows that halo often prefixes roots composed of two identical syllables.

Panágalumbád (from nágalumbád and pan). Var., nágayumbád. Tiuong mapanágalumbád, a melancholy person.

Panágamba (less than panágínil or tákt). From gamá, "idea of dread," and pan.

Panáganak (from anak, "child," and pan).

Panágínay.

Panágínil (from bán, "idea of being in danger"). (Greater degree than panágalamba.)

Panáganíno (from ánino, "image, shadow," and pan).

Panágyaya (from anyaya and pan). Makapanágyaya, to cause damage. Panágyaya-táu, a person who destroys property, maligns, etc. Anyaya-táu, a lazy person. Makapanágyaya (adj.), harmful, hurtful; slanderous.

Panáýárap (from ápap, "idea of dreaming," and pan).

Panágyayapá (from nágyayapá and pan).

Panágyapig (from ibig and pan). See ibig.

Panágyboghó (from boghó, "idea of jealousy," still found in pani-bughó, "jealousy").

Panágilábot (from kílabot, "idea of trembling").

Panágilag (def.); mánílag (indef.); both from tlag. Umilag, to flee. Magilag, to draw aside; to avoid. Panágilagan mo ang mányá táuóng valang pinagaralan (avoid men without education [breeding]).
To be scornful. Pañgîlap, Seiple thinks may be from silap, “idea of a wordy quarrel,” and pan.

To keep holidays. Pañgîlambí (from nûlîng, “idea of observing holidays [feast], etc.,” and pan). Seiple observes that the final g of the root has been dropped, but this may be accidental.

To become numb (as the arm or leg from inaction); to “go to sleep.” Pañgîmî (from nûmînî). Syn. panûjâlo. 

To tremble (much with cold or fear). Pañgînin (from kîning, really kîning). Kumîning, to tremble with cold or fear. Maqîning, to tremble much thus. Maqimîning, to be trembling thus [state]. Maqînin (def. of pañgînin). Makapanîning, to cause to tremble with cold or fear.

To feel a tingling pain in the teeth. Pañgînîlgîlî (from pañgînîlî, itself from nûlîlî, a tingling pain in the teeth. Pañgîjikî (from nûjîki). Akô'y nangînjikî (I am shaking).

To precede (as in room or street); to commence; to start or begin. Pañgînîna (from una, “first,” and pan).

To lose in trade, business, or barter. Pañgînînî (from nûgînînî, a loss in business, and pan).

To talk. Pañgînînîpî (from unîpî and pan). Ex.: Hindi ka makapûnînînîpî? (Can’t you talk?) (See unîpî, already partly explained).

**DIMINUTIVES IN “UM.”**

Um verbs are made diminutive by the repetition of the root if bisyllable, or the first two syllables if longer. Ex.

To run. Tumakkô. Tumakkoko-takô, to ramble; to run a little.

To rain. Umulán. Umulan-ulán, to drizzle.

In ordinary composition the hyphens are generally omitted.

**THE VERBALIZING PARTICLE “MAG.”**

The particle mag is used to verbalize roots, as a general rule, either when a definite object is held in view or else when the verb does not require an object to express intensity (sometimes plurality) with roots which are verbalized in the simplest sense with um. Mag has also a reciprocal (mutual) idea, an (han) being usually suffixed.

Mag, which is always a prefix, changes to mag in the present and past tenses. The first syllable of the root is reduplicated for the present and future tenses. Maka and naka, which are used to indicate the second future perfect and pluperfect, respectively, retain mag, the definite of mag, with the root, as they are also independent particles when used alone. In this respect, and also in the retention of the particle in front of the reduplicated initial syllable of the root in the future tense, all particles differ from um. (See the table for conjugation of mag roots.)

I. Mag, prefixed to roots which admit um and which do not change the meaning with mag, signifies plurality either of persons or acts, this being the general meaning imparted by this particle. Mag (mag) sometimes throws the accent upon the last syllable of a root. Ex.:
To guard; watch for.

Tumanod. Magtanod, to guard much or by many. Ang tanoran, what guarded. Ang pagtanoran, what guarded much or by many. Ang ilanod, the cause of guarding. Ang ipagtanod, the cause of guarding much or by many; also the person for whom guarded, if there be a person concerned.

To sit down.

Among other verbs may be mentioned magbasá, to read much or by many (bumasá); magkwin, to eat much, etc. (kumain); maggiik, to thresh (gumik); maginum, to drink much, etc. (uminum); maglakad, to walk much, etc. (tumákad); magulsat, to write much or by many (umulat); magtakbó, to run much or by many (tumakbó); magtawígis, to weep much or by many (tumakágis), and magluksó, to weep much (tumukó); all of which verbs have been heretofore explained.

II. Those roots which do not admit um as a verbalizing particle are not pluralized by mag, but simply verbalized in the primary sense. Besides others, all roots beginning with m fall in this class on account of cacophony (harshness) with um.

To grind (as grain).

Magbayó. Ang bayín, what ground. Ang bayóhan, the grinding place.

Magnahal. Ang minamahal, the esteemed, etc., person. Ex.: Ang banát na tóyo ay minamahal (the just person is esteemed). Mamahal, to rise in value. Ex.: Minamahal ang lakò (the merchandise is rising in value). Mapakamahal, to esteem highly. Ex.: Pinagpakamahal ko sa kaniyá (I do esteem him highly). Also with maka alone. Ex.: Pinakamahal ko sa kaniyá. Mokinahal, to act like a noble person. Mapakimahal, to arrive at a state of being esteemed. Kamahalan, dearness; nobility, etc.

To think with care.

To see well (purposely).

To inherit.

Magmána. Ang pagmána, what inherited. Ang magkamana, to leave property. Ang ipamána, the estate. Ang pamána, the inheritance (verbal noun). Ex.: Itó ang pamána sa ákin nang amá ko (This was my inheritance from my father). Ang pagmána, the heir. Mokinána, to ask for an inheritance.

To note; to experience.

To start; to commence.

Magmasid. Ang mapagmasid, the person who notes or experiences.

Magmuliá. Mulón mo itó, commence this. Used only thus in imperative and past indicative. As "proceed" it is used in past and present.
Ang pinagmulan, the point from which proceeding. Mulá as prep. means "from; since."

To recall to memory.

Magmulí. Also means to open the eyes widely; and to look at well.

To cheapen; insult; dishonor.

Magmura. Mayura, to lower in value. Ang muláhin, what cheapened, or who insulted, dishonored, etc. Magpakamurrayura, to despise intensely. Magmuraan, to insult mutually. Anghokomanang pinagmurrahan nitá, they insulted each other in the court room.

There are comparatively few verbal roots beginning with m in the Tagalog. The foregoing are nearly all that are in common use. A few others are to be found, which will be noted later, used with other particles.

III. Roots which change the meaning with um and mag are pluralized in two ways with mag. If the final syllable of the root is accented normally the first syllable of the root is added extra in all tenses, but if the accent is not normally upon the last syllable of the root, plurality is expressed by changing the accent to the final syllable. It should also be noted that the meaning changes back.

To buy.

Bumili. Magbili, to sell. Nagbibili akó, I am selling. Nagbibili akó, I am buying much. This form is now rare, man (q. v.) being generally used. Ex.: Namimili akó (I am buying much).

To teach (as a doctrine).

Umáral. Magáral, to learn; to study. Magáral, to teach much; to preach. Now generally replaced by man. Ex.: Manígáral, to preach.

The reduplication of a bisyllabic root or the first two syllables of a polysyllabic root intensifies plurality with mag roots. This same construction with um roots indicates diminutives. Mag roots add an (han) to express diminutives or reciprocal verbal actions, which have to be distinguished by the context, meaning, etc. Ex.:

To think.

Magísip. Magísípiyop, to think deeply; profoundly.

To meditate.

Maginálay, Maginálayínay, to meditate profoundly. Manílay na tawá, a considerate person. Manílay, also means to fish. Paninílayán, a fishing canoe.

To follow; to obey.

Sumnámod. Magsumámod, to follow in rapid sequence (many).

IV (a). Roots which may admit the idea of more or less take an additional repetition of the first syllable to signify intent or plurality. If the entire root be repeated the plurality is intensified. Roots of three or more syllables repeat only the two first, according to the general rule in Tagalog. Ex.: Nagsumámpó akó sa kapidbáhay ko (I have cursed my neighbor many times). Nagsumámpósámpó akó sa kapidbáhay ko (I have cursed [slandered] my neighbor times without number).

(b) Mag and the doubled root in certain cases signify the performance of an act and its opposite. Verbs expressing an unsteady motion or quick change of position are also formed in a similar manner. (c) In the present
tense nag may be dropped, being replaced by the reduplicated initial syllable of the primitive root. Some ten verbs have this form also. Ex. (b):

To pass.  
Dumaan. Magduaan, to pass many times or by many. Magduaandoan, to pass and repass many times. 
Daanán, a made road. Di madaan-
non, impossible. Makuruan, to be able to pass. Magparaan, to allow to pass Ex.: Paraamin mo akó (let me pass). Hindi ko paraararin hanyang di mo akó bibigpin nang kaunting tábig (I will not let you pass until you give me a little water). Daan also means "hun-
dred.

To go or come out.  
Lumabás. Maglabás, to take out. 
Maglabaslabás, to go out or come in (many times).

To turn over.  
Magbabigtad. Magbalibigtad, to turn over. Ex. (e): Babalibigtad ang may sakit sa higigán (the sick man is turning over and over in bed).

To stagger; to reel.  
Magbalingbaling. Babalingbaling yaong táwa, that man yonder is reeling. Mapapabalingbaling, to be staggering from walking, etc. Ex.: Pimapabalingbaling mo akó nang pagbánap sa tábó (I am ready to fall from looking for you. Syn. Mapalibáning.

To shift about; to change continually; to turn over continually.  
Magbilingbiling. Ex.: Bibilingbiling 
mandin siyá (he is shifting about). Bibilingbiling ang lóob ko (I have my doubts). Bibilingbiling ang 
may sakit sa higigán (the sick man is twisting and turning in bed).

To wander about aimlessly. (um).  
Samulingsáling. Susulinsáling siyá (he is wandering about aimlessly).

To stagger.  
Magsuray-suray, Susuray-suray siyá? (Is he staggering?) Opó, ang losing ay susuray-suray kung lumákad (yes sir, a drunken man staggers when he walks).

To tiptoe about; to walk on tiptoes.  
Tumiad. Magtiad tiad, to tiptoe about much. Tiad tiad akó (I am walk-
ing about on my tiptoes).

To bend over.  
Umákod. Magúkod, to bend over much. Maúkod, to be bent over. 
Magukódúkod, to walk bent over or waveringly. Uukódúkod siyá (he walks bent over). Uukódúkod yaong matandá (that old person walks haltingly).

To move (e).  
Kumibó. Magkibokibó, to move much.

To walk with the head on one side (e).  
Magkilingkiling. Iyáng batá'y kikil-
lingkiling kung humákad (That child holds the head on one side when walking).
To wobble (c). Kuminday, Magkindaykinday, to wobble much. Syn. Magkindykindy.

V. Mag is also used to express personal actions which may be dual or plural in character, reciprocity or mutuality being implied. If the plurality is to be intensified, the root is repeated, subject to the general rule for polysyllabic roots. Ex.:

To quarrel; to fight. Magbabaq. Ang magbabaq, the act of quarreling. Mapagbabaq, quarreling some person. Ang babayin, the person quarreled with.

To assemble (purposely.) Magpulung. Ex.: Nagpupulung ang maníjá maginoo sa bayan (the "principales" of the town are assembling). Anó ang pinagpulunyán kanila? (Why have they met?) Ang ipinagpulung nilá'y nang pagpasapán ang pagdáting nang gobernador-general (The purpose of their meeting was to talk over the coming of the governor-general).

To assemble; to meet (purposely). Magtupón. Tumipon, to join (one). Magkatipon, to meet or assemble by chance (as a street crowd). Ex.: Nagkatipon ang maníjá tawo sa báhayko (Some people have happened to meet in my house). Ang katipunan, the assembly. Also the popular name of the well-known revolutionary society, the K. K. K. Ex.: Ang pinagkataputan nang maníjá marurángong (The meetingplace of the learned people—i.e., of learned societies, etc). Howeg kag summama't hindî nababagay sa isang dalagang pumaroon sa pinagkataputan nang maraming laaki (Do not accompany [him, her, or them] because it is not proper for a girl to go where there is a meeting of many men).

Other verbs of this nature, all of which have been mentioned before, are maghiwalay, to separate mutually; magpipásan, to associate; magkíta, to see each other; mag今生, to accompany each other; maglalo, to argue; and magúsap, to converse; to litigate.

VI. The distinction between plurality, intensity, etc., and mutuality, reciprocity, etc., is sometimes made by a change of accent. Ex.:

To approach (one). Lumápit. Maglápít, to draw near. Maglapít, to approach mutually. Malápít, near. Malápít siyá sa ákin (He is a relative of mine).

To look at. Kumitá. Magkitá, to look at each other. Magkitá, to look at many things; or to look at intently.

VII. Mag verbalizes reciprocal actions of a nature admitting competition or rivalry, provided that no special emphasis is placed upon the contention. Ex.:
To become reconciled (two).  
Magbati (also to speak in a friendly way). Magpabati, to become reconciled (many).

Tostir, mixing at same time; to shake.  
Humaló. Ang haloin, what shaken; stirred. Maghaló, to mix two (or more) things together. Ang tinaló, what mixed. Ang haloan, the mixing place, etc. Ang hinaló, what shaken (past). Ang tinaló, what mixed (past).

VIII. Voluntary reciprocal actions of certain classes are also conjugated with mag prefixed to the root and an (han) (nan) suffixed. Ex.:  
To mock; jeer at.  
Magbiró. Magbiran, to mock each other. Makipagbiran, to mock greatly; to jeer at another viciously. Birobiró, mapagbiró, palabiró, all stand for degrees of being a jester, etc. Magpalabiró, to jest with a good deal. Tawang biró, an insconsiderate person.

To suffer; to endure.  

To kick.  
Samikad. Magsikad, to kick much. Magsikaran, to kick each other. Manikad, to kick habitually. Also magsikad, to work with rapidity. Synonyms for kicking: Tumandyak, magtadyak, magtadyakan, tumindak, magtindak, magtindakan.

To curse.  
Samumpá. Ang sumpain, who or what cursed. Ang isumpá, the reason or cause of cursing. Magsumpá, to curse much; also many at same time. Ang pagsumpáin, who or what cursed thus. Ang ipagsumpá, the cause or reason for cursing thus. Magsumpaan, to curse each other. Manumpá, to curse habitually; also to take an oath. Ang palanumpá, the habitual curser; also the witness. Ang pananumpá, habitual cursing, or the oath taken. Ang panumpaaan, the person administering the oath; also the place. Ang ipanumpá, the testimony given; also what sworn habitually.

To help; to aid (another).  
Tumílong. Magtulíng, to help another much. Magtulíngan, to help each other. Mánílong, to help another often. Manuólingan; magpanuólingan, to help each other much or often. Ang katílong, the aid; assistant; helper.
To use insulting or indecent language; *Magtunaw*ayao. *Magtunaw*ayawan, to abuse each other thus. *Manunay*ayao, to abuse or insult thus continually or habitually. *Magtunaw*ayao, abuser; insulter.

Among other verbs of this description may be cited *magkagatun*, to bite each other; *magbibigan*, to like each other; *magpaloan*, to endgel each other; *magpintahan*, to love each other; *magsumaran*, to follow each other; and *magtauanan*, to laugh at each other. All of these have been mentioned before.

IX. In the use of *mag* to verbalize actions admitting reciprocity, care is necessary in noting their nature and the intent and purpose for which the actions may be executed, as there are local differences in this respect. Reciprocal verbs require an object which returns the action. (A) Thus, *mag* prefixed and *an* suffixed with a root which admits competition expresses rivalry. (B) If the action requires an object and rivalry is to be expressed, the suffix *an* should be repeated.

To jump. *Lumoksi*. *Maglakos*, to jump much or by many. *Maglakosahan*, to jump in competition. (This verb has already been explained.)

To look. *Tumaging*. *Magtingin*, to look at much or by many. *Magtinginan*, to look at each other. (Heretofore explained.)

To push; to shove off (as a boat). *Tumulak*. *Magtulak*, to push hard or by many. *Magtulakan*, to push against each other. *Magtulakanan*, to push in rivalry or competition.

X. *Mag* and the reduplicated root form intensive reciprocal verbs which can only be distinguished from diminutives, verbs of feigning, mockery, imitation, etc., by the context. As usual, polysyllabic roots repeat the first two syllables only. Ex.:

To embrace. *Yumakap*. *Magyakap*, to embrace each other; to tie up to a post. *Magyakapuyakan*, to embrace each other warmly; also means "to embrace a little, to pretend to embrace, to imitate embracing," etc.

Other verbs already cited are *magpatututan*, to reach many things; to pass many things from hand to hand, etc.; *maghatidhatiran*, to send to each other, etc., and *magtingintinginan*, to look at each other closely; to pretend to look, etc.

XI. *Nga* may also be infixed with *mag*, forming *managag*, the particle thus made imparting the idea of great plurality when prefixed to a root. Ex.:

To converse. *Magisap*. *Managagisap*, to converse (as a great crowd).

XII. Roots with *mag* may be used both with and without an object, the meaning varying more or less in such cases. Ex.:

To divide into equal parts. *Bumahági*. *Magbahági kayó! Dis* perse! *Magbahági kayó nítong su-lápi* (divide this money).

XIII. Movement caused by an outside agency is expressed by *mag*. As will be remembered, self-movement is expressed by *um* (Par. XI, *um*). *Humáno*, to pull out, take out, etc., is an exception to the rule. Ex.:
To fell trees; to blow trees down (as the wind).

Magbual. Angbualin, the tree felled.

Ang ibual, the person felling, or wind. Angbualan, the place. Ang
panual, the instrument, i. e. ax.

To part from another; to go to a distance.

Lumayó. Lumayó, to remain left far away (by another). Maglayó, to
part (two); also to remove any-
thing to a distance. Matayó, dis-
tant; far.

To rise (voluntarily, as a bird).

Tumás. Magtáás, to raise; to lift up.

Matás, high; tall; noted. Kataa-
san, height. Kataastaasan, ex-
treme height.

Among other verbs of like nature, which have already been explained,
are mayalis, to take away; maglópi, to draw something near; magpandoq,
to take or let anything down stairs or a ladder; magpandók, to take any-
thing upstairs or up a ladder, etc.; magpitó, to put anything in or into;
maglayó, to set up; and magpindíy, to stand anything upright.

XIV. Bodily voluntary actions affecting one’s self only, or those per-
mitted to be done, are expressed with mag. Those actions of like nature
performed upon another take um (Par. XII, um). Ex.:

To whip one’s self (as in penance). Maghampás. Humampás, to whip
another. Maghampás, to allow one’s self to be whipped, etc. Pa-
hampás, to consent to be whipped.

Ex.: Houag kang pahampás sa sino-
man (don’t let anyone whip you).

Other verbs following this rule are fully explained in Par. XII under
um.

XV. As has been noted mag expresses for the indefinite the idea of losing
control, as um expresses the idea of acquiring the same. What is lost
control of is expressed in the definite with i, combined with in for the
past and other tenses where necessary. For the aid of the memory it
may be said that verbs of throwing away, throwing at, etc., sowing, scat-
tering, pouring out, mixing, placing, putting, giving, and selling follow
this rule. Ex.:

To throw away.

Magtapon. (Already explained.)

Maghitóq. (Already explained.)

Magpillóq. Ang pillóq, what thrown at, or Stoned. Ang ipullóq, what
thrown.

To throw at; to pelt.

Maghagis. Ex.: Maghagis ako nang
bató (I throw a stone).

Magpikó. Sumuka, to throw up.

Maghasik. Manhasik, to sow much
rice thus or by many working to-
gether.

To throw up (much).

Magwambúlat. Ang isambúlat, what
scattered, as grain, etc. Sumam-
búlat, to scatter, disperse, as a
crowd of its own volition. Ma-
nambúlat, to scatter much, either
by inside or outside agency.

To scatter rice seed.

To scatter in the air; to emit.

To scatter seed.

Magpíboq. (Already explained.)

Syn., magwílab. Magkílab, already
set forth; means to spread, prop-
agate.

To transplant.

Magpíánd. Magtánim, to plant, to
set out (already explained).
To scatter.  
To break up; scatter (as parts of a house torn down).  
To pour out.  
To pour out; shake out (not liquids).  
To saturate with water.  
To mix.  
To stew; to boil meal, etc.  
To put wood on the fire.  
To place.  
To put in the sun.  
To place in layers, etc.  
To give.  
To present with; to make a gift.  
To grant; to give.  
To give; primarily, to hand to another by reaching out the arm.

Maghulagñak.  (Already explained.)  
Maghulak.  

Maghohó.  Ang iihó, what poured or shaken out, as grain, etc.

Maghisok, var. maghaysek.  
Maghaló.  (Already explained.)  
Syns., magshahog; maglahok. Lu-mahok, to join.  
Maghiyog.  Ang ulúgao, the material. 
Ang timúgao, the mush; stew.  
Ang buguan, the stewpan, etc.  
Maggitóng, also to stir up the fire.  
Magpugítóng, to ask that the fire be stirred up.  Makígítóng, to ask for a few coals to start a fire.  Ang igítóng, the poker, etc.  Ang gatoñgin, what burned.  Ang gatoñgan, the place. 

Maglagay.  (Already explained.)  
Magbiñad.  (Already explained.)  
Magpipítóng.  (Already explained.)  
Magbiñay.  (Already explained.)  
Magbiñaya.  (Already explained.)  
Magkilóob.  Ang ipagkilóob, the grant.

Maggañud.  Gumáñud, to stretch out the arm in order to reach something. Anggawarin, what reached.  Ang igáñud, what given or handed over.  Ang igináñud, what was or has been given, etc.  

Magbili.  (Already explained.)  
Maglakó.  Maglakó, to pedal from town to town.  Ang ilakó, what sold.  Ang ang ilakó, what peddled from place to place.

Magutay.  (Already explained.)  
Magátomot.  Ang ipagátomot, what sold at cost.

Verbs of “permitting, sending, restoring,” etc., also follow the mag and i conjugation. Ex.: 

To permit.  
To send; to remit.  
To restore.  

Magtílot.  Ang ítílot, what permitted.  
Maghatíd.  (Already explained.)  
Magsoñot.  (Already explained.)

XVI. Being of like nature, verbs of “speaking, relating, telling,” etc., are conjugated by mag in the indefinite and i in the definite. A few, however, have us with i for the object. Ex.: 

To tell; narrate; report.  
To report; to announce; to tell the news.

Magsalút.  (Definites, already explained.)  
Magbalút.  Ang ipinagbalút, the news announced or reported; also the cause or means (past tense).
To converse (two).

Ang pinagbalitaan, the person to whom told, etc. (past tense). 
Makinalitâ, to ask for news.
Magsabi. To talk (one), sumabî. To talk much, magsabi. (This verb has already been explained.)

To converse (two or more).

Magúsap. (Already explained.) 
Marúásgap, to talk. Ex.: Maka-
paunúásgap ka? (Can you talk?) 
Hindi ka makkapanaunúásgap? (Can't you talk?)

To speak; pronounce.

Magwikâ. Hindi ko mawikâ (I can not pronounce it).

To explain.

Magsolaysay. (Already explained.) 
Another word is magsaysay, which with um has also the meaning of to arrange, as the hair of another, and with mag to arrange something for one's self, as the hair, etc. Ex. with ma.: Hindi ko maa-
saysay (I can not explain it).

To speak in a low tone; also to mut-
ter; grumble; talk about another in absence, etc.

Magbulator. Ex.: Miiy ibubulan akó sa iyó (I have something for your ear only).

To ask; to inquire.

Tumanong. Magtanong, to ask about, or concerning. Ang tanonîgin, the person questioned. Ex.: Sino ang tumanong mo? (Whom did you ask, or of whom did you inquire?) Ang itanong, what asked. And ang tinanong mo (what did you inquire).

To speak gently.

Maganás. Ex.: Ianás mo (tell it gently).

To tattle.

Magsumbong. Mapagsumbong, tattle.

To say something; accuse, denounce, notify.

Magbalâ. Ang ibalâ, what said. 
Mabala ka (say something). 
Bababalîn mo ang mabalî tâno nitô (notify the people of this). It should be noted that the definite here takes an extra ba.

To forbid.

Magbáual. Ang ibáual, what forbidden. 
Ang bawalan, the person to whom something may be forbidden. 
Ang pagbabáual, the act of forbidding (present tense). 
Bunyáng báual, forbidden fruit.

XVII. Mag prefixed to roots signifying nations, races, conditions, etc., means to behave to some degree as the root signifies, but if a complete assimilation is to be implied, the particle maki (paki) is used. Ex.:

To be somewhat Americanized.

Magamericano. Ex.: Nagaamericano siyá nang damít (he [she] is quite Americanized in dress).

To be quite Hispanicized; to be like a Spaniard in some ways.

Magecastila. Nagecastila siyá nang úsal (they are quite Spanish in custom).

XVIII. (a) Mag, with natural objects, signifies to produce them; (b) with artificial objects, to make them; (c) with articles of barter, to trade
or sell them; (d) with edible things, etc., to eat them; (e) with property,
to possess it; (f) with names of relatives, to know how to act toward them;
and (g) with the possessive pronouns, to have:

Ex. (a):
To put forth leaves (as a tree, etc.). Magdadham. Also means to put the
food on leaves, as when out of doors. Ang tagapagdham, the
cook. Ang dahom, the eating
place thus.

Ex. (b):
To build a house.
To make soap. 
Magbahay. (Already explained.)
Magtabon. (Already explained.)

Ex. (c):
To sell or trade rice.
To sell or trade unhulled rice.
Magbiyás. (Already explained.)
Magpályay. Ex.: Magpályay ka ung
pulot (trade palay for some honey).

Ex. (d):
To sell or eat pickled fish.
To eat fruit or to sell it.
To eat or sell fish.
To eat or sell eggs.
To eat bananas or to sell them.
To drink chocolate.
To use tobacco.

Ex. (e):
To have property.
To have anything of one’s own.
Ex. (f):
To know how to treat a father.

To know how to treat a child, i. e.,
how to be a good parent.

Ex. (g):
To have as yours.
To have as theirs.
To have as mine.

Magayó. 
Magkaniwa.
Magakin. 

XIX. Words signifying articles of wearing apparel may be verbalized
with mag to express the wearing of the same. Ex.:
Mirror; (2) spectacles; glasses. Salamin. Magasalamin, to look in the
mirror; (2) to wear glasses or spec-
tacles. Ang salaminan, what seen
in the mirror.

Trousers. Salawal. Magsalawal, to wear trou-
ers.
Hat. Sambalilo (from Span. sombrero). Magsambalilo, to wear a hat (occasionally). Manambalilo, to wear a hat habitually.

Shoe, sandal. Sapin. Magsapin, to wear shoes; also to line.

Apron. Tapis. Magtapis, to put on or wear an apron.

XX. Mag generally governs all Spanish, English, and other foreign words not incorporated into the language. Ex.:

To play baseball. Magbesbol. Ex.: Nagbesbol ang mañyá batá (the boys [children] are playing baseball.)

To gamble. Maghugal (from Span. jugar). Sugál is the usual term. Laró is the native word and means, like the Spanish, either to play or to gamble.

XXI. Roots denoting officials may take mag to express the discharge of duties pertaining to the office named. Ex.:

To be governor. Maggobernador.
To be mayor (presidente). Magapresidente.
To be a councilman. Magaconsejal.
To be secretary. Magasecretario.
To be treasurer. Magatesorero.
To be prosecuting attorney. Magfiscal.

XXII. Mag, prefixed to abstracts beginning with ka and ending in an, signifies to do what is expressed by the abstract. Such words are used only in the infinitive, and should be clearly distinguished from those roots prefixed by the particle magka, which lack the suffixed an with the indefinite infinitive. Ex.:

To do deeds of virtue or justice. Magbanalan (from kabanalan, virtue, justice).

To do right. Magkatuiran (from katuran, right, justice). Ex.: Hatulan mo silá nang katuran (Advise them what is right).

To act chastely or in a cleanly manner. Magkatulisan (from kalimisan, cleanliness).
To behave obscenely. Magkahalayang (from kahalayan, obscenity).

XXIII. With adjectives formed by prefixing ma to the root, mag signifies to assume or boast of what is expressed by the adjective, if the meaning permits such assumption or boasting. In some cases mag means to regard as signified by the adjective. Ex.:

To boast of good judgment. Magmabait. Ex.: Nagmamabait si Juan (Juan boasts of his good judgment [or prudence]). Mabait, judicious, prudent.


To boast of beauty. Magmarikit. Ex.: Nagmamarikit si Biangoy (Maria boasts of her beauty). Marikit, pretty (from dikit). Dumdikit, to grow pretty. Magdikit, to beautify.
To boast of elegance, beauty. 


To boast of bravery; to swagger.

Magmatápang. Ex.: Nagmatápang si Faustino (Faustino boasted of his bravery; or Faustino swaggered). Matápang, brave. Katapangan, bravery.

XXIV. If an action does not admit of boasting, mag used with a ma adjective denotes becoming, growing, etc., what may be signified by the adjective. The definite particle in is generally suffixed to the roots in these cases. Ex.:

To become forgetful.


To grow infirm.

Magmasaktin. Ex.: Nagmasaktin siyá (He is growing infirm). May sakit, to be ill. Masaktin, an infirm, sickly person. Sumakit, to feel pain anywhere. Ang sakitán, the seat of pain. (See Par. XXVI).

XXV. Verbs with mag are made diminutives by repeating a bisyllabic root or the first two of a longer one, and suffixing an, han, or nan, as required. Ex.:

To write a little; to scribble.

Maglulotaan. (from súlat.) (Already used).

To cry a little; to snivel.

Maghiyakiyakan (from iyak). Ex.: Naghiyakiyakan iyang bátang iyán, that child is sniveling. (See Par. XXVI).

To nibble.

Magkainítan. (Already used.)

XXVI. The same form as the above also signifies feigning, imitation, mockery, playing at, etc. Both these and those mentioned in Par. XXV can only be distinguished by the context from intensive reciprocal verbs formed in the same way. (See Par. X).

To affect virtue, i.e., to play the hypocrite.

Magbanalbalan (from banal). Ex.: Nagbanalbalan siyá (He is a hypocrite).

To play at building houses (as children).

Magbahaybahayan (from báhay). (Already used.)

To play at biting (as dogs).

Magkogatkapotan (from kagat). (Already used.)

To malarie; feign illness.

Magakitsakitan (from sakit). Ex.: Nagakitsakitan kn (you are malaringering).

To tempt a little or to pretend to tempt.

Magtuksutsokohan (from tuksó). (Used before.)

To sham insanity.


To feign deafness.

Magbinigbiníhan (from bínígi). Ex.: Houag káng magbinigbiníhan (Don’t try to sham deafness).
XXVII. Some um verbs admit prefixed mag, the combination denoting
the action to be executed with earnestness, endeavor, enterprise, etc.
(b) Some roots with maka also take the prefix mag, with the same signifi-
cation. The infinitive form of the root with um or maka is always retained.
Ex. (a):

To make haste.

Magdumali (from dumali, to do
quickly). Madali, quickly. Mag-
dumali, to do something quickly.
(Idiom.) Magdumaling ároo, a
short while.

To force, oblige, compel.

Maggpilit. In Manila, pumilit. Mag-
pumilit, to endeavor.

Magsákít. Sumákít, to oblige another
to work; to use force toward an-
other. Magumákít, to exert
greatly for the carrying out of an
object. Ex.: Ang tauong nagusu-
mákít matutu nang matubáting
kaasalan, ay iqagálang nang lahat
(the man who exerts himself
greatly to learn good manners
will be respected by everyone). (Su-
mákít regarded as a new root.)

To follow closely, etc.

Magsumunod. (Already explained.)

To be able to move to compassion. (b)

Magmakoawd. (Already used.) See
audd.

To be able to shame greatly. (b)

Magmakahiyá (from makahiyá, to
make ashamed). Ex.: Bákit mo
ipinagmamakahiyá ang manígá ma-
gúlang? (What is the reason you
cause so much shame to your
parents?) Walang hiyá, without
shame, shameless. (See Par. VI,
under ma.)

To be able to placate another; to
supplicate. (b)

Magmakaamoánd (from amó, idea of
placating). Ex.: Nagmamakaa-
moánd ang tauong tó sa imó (This
man is suppling you). Amó is
generally reduplicated, and it will
be seen that makaamoánd is re-
garded as a new root, the ma of
maka being reduplicated for the
present tense.

XXVIII. Mag also forms nouns indicating plurality, totality, and agency,
which have been used many times heretofore. The article is usually pre-
fixed to the compound word. Mag is the antithesis (or opposite in mean-
ing) of ka, which limits the idea to unity.

XXIX. Mag prefixed to noun roots which are generally used with the
dual sense denotes such duality without the use of maníga or other particles,
which rather indicate plurality. Ex.:

The married couple, the husband
and wife.

Ang magasáua. Magasáua, to marry.
(See also Par. XV, under man.)

The brothers-in-law (two).

Ang magbasádo.

The two enemies.

Ang magáway. Magáway, to quarrel
with each other.

The parents; ancestors.

Ang magúlarg, from gúlarg. Kagu-
larýan, ancestry, descent. Gumú-
láng, to grow old.
The two sisters-in-law. Ang maghipag.
The betrothed couple; the sweet-
hearts. Ang maghibigay. Magibigan, to like
each other. (See next paragraph.)

XXX. A root capable of expressing plurality is strictly limited to the
dual sense by the insertion of ka between mag and the root. Ex.:
The two friends. Ang magkaibigan.
The companions. Ang magkasama.

XXXI. If plurality is to be indicated with words sometimes used in the
dual sense, ka is reduplicated. Ex.:
The friends (several). Ang magkakaiibigan.
The companions (several). Ang magkakasama.

XXXII. Correlative nouns are expressed with mag prefixed to the root
of the principal word. (See also Par. XVIII.) Ex.:
Father and child. Magamá.
Mother and child. Maginá.
Father (or mother) -in-law and son
(or daughter) -in-law. Magbianán.
Master and man. Magpaingnon.

XXXIII. If the second correlative is expressed, especially by a proper
noun, jointly with the first, the particle is prefixed to the principal, the
subordinate taking the genitive case. Ex.:
John and his father. Magamá ni Juan.
José and his father-in-law. Magbianán ni José.
Lola and her mother. Maginá ni Loleng.

XXXIV. Mag denotes totality with some roots of time. Ex.:
The whole night; all night. Magdamag. Ex.: Magdadamag akong
natulog (I slept all night). Gabi is
the usual word for night.
The whole day; all day. Maghapon. Hapon alone means the
time from noon until dark.

XXXV. Mag prefixed to roots conjugated with um and mag forms verbal
nouns signifying the agent. The first syllable of the root is reduplicated
and the article generally used. Ex.:
The thief. Ang magnalanáko. (Already used.)
The laborer. Ang magpasaka. Magasaká, to work
in the fields.

XXXVI. Mag retains pag with the definite in certain cases, but with
these exceptions, which have been pointed out from time to time, the
definite of mag roots follows the same rule as the definite of um. (See Par.
II, under pag.)

THE DEFINITE PARTICLE "PAG."

I. As true auxiliary verbs are not found in Tagalog, the participle as-
sumes as many forms as there are tenses, the imperative excepted. By
prefixing the article of common nouns, ang, "the," or a demonstrative
pronoun to the proper tense of a verb a particle is formed which may be
translated in several ways, even by a clause in English.
Pag and pagka are commonly used in Tagalog where the idea would be
expressed in English by the indefinite particle, but the best way to obtain
a clear understanding of the variations to which Tagalog verbal nouns may
be subjected is to make a close study of the examples following or referred
to. Ex.:
To die. Mamatay. Ang pagkamatay, the act
of dying.
To fall.  

Mahúlog.  \textit{Ang pagkahúlog}, the act of falling.

To eat.  

Kumain.  \textit{Ang pagkumain}, the act of eating.

II. \textit{Pag} (definite) corresponds to \textit{mag} (definite) in certain cases. As a rule verbs with \textit{mag} have the same definites as \textit{um}, except as noted. When \textit{pag} is prefixed, \textit{in} is inserted for the present and past tenses, forming \textit{pinag}. \textit{Pag} only is prefixed for the imperative and future tenses, \textit{in} being suffixed at the same time. The first syllable of the root is reduplicated for the present and future tenses. (See the tables.)

III. \textit{Pag} sometimes expresses place in combination with suffixed \textit{an}, where \textit{an} alone is used to express the person who may be the object of the action. (See \textit{hanap} and \textit{paghanap}, Par. V, the definite.)

(b) This rule also applies where the object takes \textit{an} instead of \textit{in}.

To collect; to dun.  

Sumiúgil.  \textit{Ang singúilan}, the unpaid debt. \textit{Ang pagsumiúgilan}, the place of asking for a debt. \textit{Maniúgil}, to collect or dun as an occupation or habitually.

IV. The particle \textit{pag} is also used with the definite when place is directly expressed in the sentence, but not when implied or metaphorically (figuratively). This use of \textit{pag}, however, is only with those verbal roots which admit \textit{an} for the person or object of the action of the verb, and with other verbal roots \textit{pag} is not used in this sense, even if place be expressed. Ex.:  

To bury; inter.  

Magbaón.  \textit{Ang pagbaóman}, the burial place. Ex.: \textit{Itó ang pinagbaóman nang sundalo} (This was the burial place of the soldier).

To endure hardships.  

Maghirap.  \textit{Ang paghirap}, the hardships. Ex.: \textit{Ang bayáng pinaghírapan nilí} (The town in which they endured the hardships).

To place.  

Maglagay. Ex.: \textit{Lágyán mo nang túbíng itóng babúd} (Put some water in this vase). \textit{Walá akóng paglagayán nítong salamin} (There will be no place for me to put this mirror).

To embark or travel.  

Sumakay.  \textit{Ang sakáyán or sasakáyán}, boat or vessel of any kind. Ex.: \textit{Itó y ang bangkáng pinagsakáyán nang maramí} (This is the canoe in which many have embarked).

(b) See also \textit{magpúlong}, "to assemble," and \textit{maglayó}, "to erect, set up."

V. \textit{Pag} is also combined with \textit{i} definite, forming \textit{ipag}, \textit{ipinag}, as a prefix, when the person for whom an act is performed is mentioned. (See Par. VIII, the definite.)

VI. Whenever the sentence expresses plurality of acts or agents, or of feigning or reciprocal actions, \textit{pag} (and \textit{ipag} when required) must be used with the definite. The article \textit{ang} being generally used, gives the compound the idea of a verbal noun in the majority of cases. For examples see Par. IX under the definite.

VII. \textit{Pag} is retained with the definite of the \textit{mag} form when roots which differ in meaning with \textit{um} and \textit{mag} are used. See Par. X, the definite for examples.

VIII. The participle is formed from \textit{um} verbs or roots by prefixing \textit{pag} to the root, the compound preceded by the article or its equivalent. The
first syllable of the root is reduplicated for *mag* verbs or roots. See also under *ma*, *pa*, and *pan* for other forms of the participle.

To teach. *Umáral. Ang pagozáral*, the teaching.

To study. *Magáral. Ang pagozáral*, the studying.

To descend; to fasten upon. *Humálog. Ang paghumálog*, the descending; fastening upon.

To throw or dash down. *Maghumálog. Ang paghumálog*, the dashing down or throwing down.

IX. *Pag* sometimes indicates the present tense. Ex.: *Pagabi ko na kaniyá* (as soon as I told him).

X. There is occasionally a tone of menace in its use. Ex.: *Paghindi siyá pamurido y hindi ko siyá babayaran* (if he does not come here, I shall not pay him). "If" is generally understood, the idea being a future condition.

XI. *Pag*, with verbal roots of some kinds, indicates action as transpiring. Ex.: *Light; clearness.* *Libalinag. Ang paglibalinag*, the growing light (of the day, etc.). *Ang libalinag nang árao*, the light of day or of the sun.

XII. For verbal changes, see tables:

**THE INDEFINITE PARTICLE "MA."**

I. The indefinite verbalizing particle *ma* is used with roots which do not require an object when verbalized, or with those verbs expressing involuntary action. *Ma* changes to *na* for the past and present tenses. The first syllable of the root is reduplicated for the present and future tenses. *Ma* generally expresses a state or condition of being, but there is also a possessive idea of "to have," and hence many roots are made adjectives when prefixed by this particle, as is already familiar to the reader.

II. Such adjectives in *ma* must express intrinsic states or conditions, and states or conditions which may or can be attained by the voluntary effort of an agent can not be expressed with *ma*.

III. Actions which require an object when conjugated with other particles may be conjugated with *ma* if they take place unconsciously or by chance on the part of the agent.

IV. The conjugation of roots with *ma* (na) has *naka* and *maka* of the pluperfect and future perfect respectively replaced by *na* and *ma*. *Na* is also repeated after the verb in both these tenses. Some roots beginning with *p* soften it to *m* after *ma*. (See tables for examples.)

V. *Nga* added to *ma* forms the particles *naniyá* and *maniyá* used to express plurality when prefixed to a verbal root. *Maniyá*, as has been seen, is the usual indication of plurality when used as a separate word before nouns, etc. Ex.: *To be hungry.*

*Magútum. Ex.:* *Marami níya ang naniyángútum* (many were hungry). *Marami níya ang maniyángútum* (many are hungry). *Marami níya ang naniyángútum* (many will be hungry). The root is *gútum*, the idea of being hungry.

VI. *Ma* is used to express actions of an involuntary nature or beyond the control of the subject. A few anomalous words also take *ma*. Ex.: *To fall.*

*Mahúlog. Ang nahulógan*, the person or object on whom anything
To fall on the face. 
Madarap. (Already used.)

To stumble.
Matisod. Ex.: Natisod siyá't nadapá (he stumbled and fell on his face).
Sián natisod siyá? (Where did he stumble?)
Iyang batong iyún ang kinatieran niyá (that stone was where he stumbled, or over which he stumbled.

To slip; to slide (invol.); (adj.) slippery; slimy.
Madulús; marulús. Ex.: Palakarin mo siyá'man marahan maká marulús (tell him to go slowly lest he slip).

To stick in the throat; to choke.
Mahirín. Ex.: Nahiránan siyá nang tinik, (she [he] was choked by a fish bone).

To lose one's way.
Maligáo. Ang kaligaoan, the place of being lost.

To go astray.
Malihis. Lumihis, to be away purposely. Pulihin daam, to go out of the road for any reason.

To lose; to miss; to lack.
Mawalád. Nawalán akó nang lakás (I lost [or lacked] the strength).
Nawalán siyá nang loob (he lost heart [or the spirit]).
Magwail, to get rid of; to flee; to put out of sight; to conceal anything.

To die.
Mamatay. Ang pagkamatay, the act of dying. Ang mamatayán, the mourner; the bereaved. (See Par. XII, in.)

To be proper or appropriate.
Mabáguy. (See index for examples.)
This verb is rather anomalous.

VII. (a) Uncontrollable states are generally conjugated with ma. These forms are also adjectives in the majority of cases. (b) Acts which are more or less uncontrollable take the particle most suitable to express the degree. If uncontrollable, ma is used. Ex.:

To be angry.
Magálat. (See index.)

To be cold; chilly.
Magindio. Also adj. Maginawin, a chilly, cold person.

To be terrified.
Magalangtang. Ang ikagalangtang, the cause of being terrified.

To be afraid.
Malikot. Ex.: Natatálikot ka? (Are you afraid?)

To be astonished.
Magulát. Ex.: Ngagúlat siyá? (Was he astonished?)

To be hungry.
Magútum. Magunutumin, a very hungry or starved person. (See index.)
To be ashamed. Mahiyd. Mahihiyín, a bashful person. (See Par. XV, ma.) For hiyd with other particles, see index.

To be pleased. Malugod. Lumugod, to please; to recreate. Kalugóran, friend; companion in recreation.

To be sad. Malumbay. Ex.: Tila malumbay kayó, you seem to be sad. (See index.)

To be glad; amused. Matuí. Ang katuaan, the person or object over whom or upon which one is pleased or amused. (See index.)

To be asleep. Matulog. Angtulogán, sleeping place. Matulógín, a great sleeper; also mapagtulóg. Tumúlog, to go to sleep; to sleep (little used). Magtulóg, to sleep a great deal. (See index.)

To be thirsty. Mauháoi. (Already used.)

To cry; to weep (uncontrollably). Mautáagís, manaráagís. (Already used.)

To giggle; to laugh uncontrollably. Mautáua, Tumautáua, to laugh. Mag-tautáua, to laugh (two or three). Mautáautaúa, to laugh (many). Magtaúá, to laugh much. Makataúá or magpatataua, to cause to laugh. Matautain, a laughing, smiling person.

VIII. Unconscious or uncontrollable states of the mind are expressed with ma. Conscious or controllable states are expressed with um or mag. Ex.: To forget. Malimot. (Already used.)

To forget to do. Malisam. Lumisam, to omit to do (on purpose).

IX. (a) Ma (ma) is used to express accidental or internal acts of a destructive nature, or when reference is made to an external state of destruction. Deliberate acts of destruction take um or mag.

To break up; to split up. Mabáli. Ex.: Nabáli ang tungkod (the cane broke). Nabáliion siyá nang paú (he dislocated his foot). Magbáli, to break up, to split, as wood, cane, etc. Ex.: Balíin mo iyáng tubó’t akó’y balíión nang muntí (break up that piece of sugar cane and break me off a little).

To break up (from internal causes or accidentally). Mabásag. Ex.: Nabásag ang vaso (the glass was broken). Magbásag, to shatter; break up, as glass, crockery, etc. Nagbásag siyá nang maruming vaso (he broke many glasses [purposefully]).

To spoil; to become putrid. Mabului. Ex.: Bulok na ang isdá (the fish is spoiled now). (See mapa.)

To break (int. or acc.). Malagot. Ex.: Malagot itóng sinúlid (this thread will break). Nalagot ang sinúlid (the thread broke). Maglagot, to break, as thread; to tear up, as vegetables, etc.

To part; to break in two. Mapatíd. (Already used.)
To spoil; to be destroyed.  
Masirà.  (Already used.)
To burn up.  
Masìñog.  (Already explained.)
To dry out.  
Matuyó.  (See index.)

(b) Na following the root with verbs of destruction gives the adjectival idea with "already" or "now." Other actual states are also expressed with the root and na if the context clearly indicates an actual state of being. (See under bôsag, bulok, sírì, patay, tapus, tuyó, and yari for examples.)

X. With verbs expressing situation of posture ma (na) indicates the actual state of being in such posture or position, or else the involuntary or unconscious taking of such position.  
Ex.:  
To be lying down; to be in bed.  
Mahiqà.  (Already used; see index.)
To be on the knees; to kneel involuntarily.  
Maluhod.  (Already used; see index.)
To be lying on the back.  
Matihayá.  (Already used; see index.)
To be on one's feet.  
Matindig.  (Already used; see index.)
To be seated.  
Mauró.  (Already used; see index.)

XI. Conditions or states reached by slow transition in most cases or a return thereto are expressed by ma (na).
To be deaf.  
Mabinigí.  Ex.: Nabiblyú siyá he is deaf).  (See under magin.)
To be stuttering.  
Magaríl.  Ex.: Nanggaríl siyá (he is beginning to stutter again).  Maggaríl, to stutter; to stammer.  Ga-  
rílín, stuttering; stammering.
To be insane; crazy.  
Mauulul.  Ex.: Naulul siyá (he went  
crazy).  Naululul (he is crazy).  Nau-  
ululululun siyá (he was shaming insanity).
To lose the mind (lit., to become  
turbid).  
Malabor.  Also adj. turbid; muddy;  
bleared (eyes); thick (speech).  Ex.:  
Nalaboan siyá nang pagiisip  
(his mind became clouded).

XII. The use of ma is sometimes governed by reason of the rationality or irrationality of the agent.  
Ex.:  
Matuyó.  (Already used; see index.)

XIII. Maka (naka) is sometimes used in place of ma (na), these particles having many analogies.  (See maka, Par. XIX.)

XIV. Other uses of ma have been explained under the adjective, q. v.

XV. Ma prefixed and in (hin, nin) suffixed to roots signifyng mental emotions, passions, and involuntary actions form adjectival nouns, which generally require to be expressed in English by an adjective and a noun.  
Ex.:  
A humane person.  
Maauain (from auà).  (See index.)
An irascible person.  
Magalitin (from gàñtí, wrath; ire).
A loving person.  
Maibigín (from îbig).  (See index.)
An affectionate person.  
Mairógin (from iroq, affection; ca-  
resing).
A loving person.  
Masintañin (from sintá, love).
An obedient person.  
Masunorín (from sunod).
A weeper; a weeping person.  
Mataulingásin (from tañigañ).  
Matauarin.  (from tañá).
A smiling person.  
Matulogín (from tiñog).
A sleepy person.  
Matulogín (from tiñog).
An affectionate person.  
Mawitikín (from wi, affection).
XVI. If the root admits of contraction, begins with i, or an intensive degree is expressed, the first syllable of the root may be reduplicated. Ex.:

A bashful person. **Mahihit**in *(from hiyd).* (Root contracts.)

A feverish person. **Malalagnatin** *(from lagnat, fever).* (L. root.)

A forgetful person. **Malilimotin** *(from limot, forgetfulness).* (L. root.)

A joyful person. **Maluhugdan** *(from lugod, joy; pleasure).* (L. root.)

An infirm, sick person. **Mansakitin** *(from sakit).* (Contracted root.)

A faint-hearted person. **Matatakotin** *(from takot).* (Intensive degree.)

THE DEFINITE PARTICLES "MA" AND "KA."

I. From the fact that ma verbs do not generally require an object, there is little use for some forms of the definite. Every action, however, may have a reason, time, or place, and thus i definite and an definite are to be found, ma being replaced by ka as a rule, and always with i definite. *Ka...an,* as has been seen, forms abstracts and places, as well as standing for persons and objects of the action. Ex.:

To be glad; amused. **Matua.** *Ang katuapan,* the person or object over which one is glad, etc. *Ang ikatual,* the cause of gladness or amusement. Ex.: *Katuapan mo ang manigå batå* (amuse yourself with the children). *Kinautuan niyå ang manigå batå* (she amused herself with the children). *Kinautuan nito ang manigå batå* (they are amusing themselves with the children). *Katuapan ko ang manigå batå* (I will amuse myself with the children).

To die. **Mamolay.** (See index.)

To be afraid. **Matókot.** (See index.)

To stumble. **Matisod.** (See index.)

To be deaf. **Mabibigå.** *Ang ikabibigå,* the cause of deafness. *Kabibigåhan,* deafness.

To be blind. **Mabulag.** Ex.: *Nabulagan siyå ng gabit* (he was blinded by wrath). 

To be poor. **Madukhaan.** *Ang ikadukhådan,* the cause of poverty. *Kadukhaan,* poverty. *Dumukhaan,* to become poor. *Ang dukhådan,* the person becoming poor thus. (See index.)

To be ruined (as in business). **Malugi.** *Ang ikalugi,* the cause of being ruined. *Lumugi,* to decline (as from age or natural causes).

To be lame. **Mapilay.** *Ang ikapilay,* the cause of lameness. *Kapilayahan,* lameness.

To faint away; to swoon. **Mahild.** Ex.: *Nakahilid siyå* (she fainted away). *Nakahilid siyå* (she is fainting away). *Ang kakilohan,* the place.

To drop off; to drop something accidentally. **Malaglag.** *Ang kalaaglagan,* the place of dropping. *Ang ikalaaglag,* the

**To be drowned.**

*Malúnod. Ang kutuvaran*, the drowning place; hence the west, "the drowning place of the sun."

**To be tired out.**

*Mapágod. Ang tkapágod*, the cause. Ex.: *Áno ang tkapapágod mo?* (Why are you tired out? [Lit., "What is the cause of your being tired out?"]) Syn. *pakang*. The word *bgod* means great weakness, and looks as if it were a variation.

**To be included; to be contained.**

*Masáklaó. Ang kasaklaun*, the place where contained. Ex.: *Ang mar issued utos nang hokho'yn kinusasaklaun mítong tibrong tó* (the orders [regulations] of the army are contained in this book).

**To be finished; also concluded and extinguished.**


II. *Ka* is omitted with *an* when the person affected is meant, and not the place or deliberate act. See *mahirin, mamatay*, and *mawalé* for examples.

III. *Pagka* is generally used to form verbal nouns for roots conjugated by *ma*, although *pag* may be used with some roots and *pagkaku* is occasionally found. Ex.: *Ang pagkatuílog or ang pagtúlog*, the act of sleeping. (See *túlog*.)

**THE INDEFINITE VERBALIZING PARTICLE "MAN."**

I. This particle, known as the third to Spanish writers on Tagalog, has *pan* for the definite and is one of the most important of the modifying verbal particles. It admits *in, i,* and *an* with the definite.

II. The great attention paid by Tagalog to euphony or smoothness in sounds is well illustrated by the changes demanded of the initial letter of a root when *man* ( *pen*) is prefixed. This grammatical peculiarity is found most fully developed in western languages, in Irish and Scottish Gaelic, in which it is known as "ellipsis." English has this tendency to a slight degree, as shown by *a, an*, according to a following vowel or consonant sound.

III. When preceded by *man* the following changes take place in initial latters of roots, the final *n* of the particle being either dropped or modified.

- *R* and *P* to *M*.
- *K* (and hard *C* or *Q*) to *Ng*.
- *S, T,* and *D* (generally) to *N*.
- *M, N,* and *Ng* cause final *n* to drop out.
- *A, I, O, U* modify *n* to *ng*.

IV. *Man* has *nan* for the present and past tenses, the first syllable of the root being reduplicated for the present and future tenses. There is a I and a II pluperfect tense, the former adding *na* to the past tense and the latter prefixing *naka* to the root. The future perfect has also two forms, the first formed by adding *na* to the future tense, and the second by prefixing *naka* to the root. The present participle (verbal infinitive) is formed
by prefixing pan to the root, the first syllable of which is reduplicated. The use of the definite particles in, i, and an follows the general rule.

To ridicule; mock; scoff; hoax; abuse, etc.
-Manlibak. Ang libakin, what or whom ridiculed, abused, etc. Ang libakan; also ang mapaglibak, the scoffer, hoaxter, mocket, etc. For indef. with man see tables. Ex.: Bakit ka naniilibak sa kataban mo? (Why are you ridiculing your friend?) Syns. Uroy; uyam, uyao, and tiyao.

To give much; to lavish.
-Mamigay (from bigay). For definite with i see index, also the tables.

To buy much.
-Mamili (from bili). For definite with in see tables.

To be nauseated or disgusted.
-Mandiri. For definite with han see tables.

V. Man is used to express plurality of acts rather than of persons with those roots which denote the simple action with um or mag. With some roots of colors man denotes intensity, and with some other roots indicates continuousness. It is essential for these ideas that the meaning shall not be changed by man from what it is with um or mag.

Ex. (B roots):
To divide up among others.
-Mamahagi (from bahagi). Ex.: Anó kaya ang ipinamahagi mo? (What are you dividing up?) Ang ipinamahagi ko'y nanadaman nang maná̱d pinamama haginan ko (What I am dividing up is known to those for whom I am dividing).

To habituate; to accustom.
-Mamihasa (from bihasa). Ex.: Houag kung namihásang mamihas sa maná̱d kapidbáháy mo (Do not accustom yourself to complaining about your neighbors).

To pull up continually or continuously.
-Maminot (from binot). Bumúnot, to pull up. Magbúnnot, to pull up much.

Ex. (D root):
To pray constantly.
-Ex. (G roots):
To imitate much or habitually.

To mix habitually (as a druggist).
-Mangagad. Gumagad, to imitate. Miggagad, to imitate (many).
-Mangamáo. Ang pangamauín, what so mixed. Ang ipangamááo, what used to mix with thus. Ang pangamauín, the place of habitual mixing. Gumamáo, to mix. Ang gamauín, what mixed. Ang igamááo, what added or the instrument used to mix with. Ang gamauín, the place; the mortar; dish, etc. Miggamáo, to mix much. Ang paggamauín, what mixed much. Angipaggamááo, the instrument thus. Ang paggamauín, the place of much mixing.

Gumama. Ang gamasín, what cleared off. Ang gamasan, the
To reap; to cut rice.

Land cleared off. Maggamás, to clear off (by many). Mangamas, to clear off much. Ang panga-masen, the land thus cleared.

Gumapas. Ang gapasin, what reaped.
Ang gapasan, the field. Ang gin-apasan, the stubble left. Magga-pas, to cut or reap much. Mangapas, to cut or reap (many). Ang pangapas, the sickle. Ang mangagapas, the reaper, harvester (person).

To quarrel with; to reprimand loudly.

Gumad. Ang gasaan, the person so quarreled with or reprimanded.
Ang gasa-sad, to quarrel with much, or to reprimand much or many. Mangasad, to quarrel with or to reprimand habitually.

Gumak. Ang gasakin, what cleared, i.e., the underbrush. Ang gasakan, the place. Ang gasakin is also the person spoken to freely. Mangasak, same actions as foregoing by many.

Manglik. (See index: giik.)

To cut down underbrush; to clear off land; also to speak freely.

To thresh (by many).

Ex. (H roots):

To scout.
To sow much rice; or by many.
To wash one's face (habitually).
To predict habitually.

Manhánaw. (See index: hánaw.)
Manhasik. (See index: hasik.)
Manhilamos. (See index: hilamos.)
Manhulá. Ang manhuhulá, the prophet; soothsayer. Humulá, to predict; foretell. Ang hulain, what foretold. Ang hulaan, the person to whom told.

Ex. (I roots):

To like (many); also to flirt.
To avoid entirely.

Ex. (K roots):

To devour; to eat continually.
To take habitually.
To cling to with hands and feet (as a monkey does).

Maníbig. (See ibig.)
Maníbig. (See ilag.)

Ex. (P roots):

To nibble much; to bite with the front teeth.
To tremble much or frequently with cold or fear.
To break off (as flowers or fruit) as an occupation.

Maníbit (from bit). Kumbit, to nibble.
Manímyig (from kinyig). See index.

Ex. (P roots):

To pluck or break off much; or by many.

Manitás (from pitás). See index.
To break off (by many); to gather habitually (as flowers or fruit). Mamuti (from puti). Pumuti, to break off. Mapputi, to break off much. Maniyaputi, to break off (by many). Syn.: Kitil; and see pilot. Ang putihan, what broken off. Ang pappitaan, the branch from which much is broken off.

To whiten intensely. Mamut (from puti). See index.

To grow very pale. Manulá (from puld). See adjective. Pumulá, to grow pale. Pullain, a person who is always pale; pallid. Mapulá, a person who may become pale or pallid. Kapulacan, pallor. Mapulá, to cause pallor.

To cut up (as cloth). Mamutol (already used.) See index. Pátol.

Ex. (8 roots):

To disperse; also to scatter much in the air. Manamubálat (from sambulálat). See index.

To bite much (as a mosquito). Manigid. Ang sigdin, the person, etc., bitten. Ang pagsigdón, the place. Sunigid, to bite (as one mosquito). Manigid, to be bitten. Ex.: Naninigíng ang manigá lamok (the mosquitoes are biting hard [in plenty]).

To destroy completely.

To curse habitually. Manirá (from sirá). See index.

Manumpá (from sumpá). See index.

Ex. (T roots):

To peck much (as a bird). Manuká (from tuká). See index.

Manuskó (from tuskó). See index.

VI. With roots which admit of the idea of making a living by exercising the acts denoted by the roots, man expresses the idea of an occupation, trade, or profession. Ex.:

To preach. Manigáral (from áral). Ang manigángáral, the preacher, but ang manigángáral, the master or teacher (of a doctrine, etc.). Ang ipaníngáral, what preached. Ang ipinapángáral, what is being preached; the subject of the sermon. Ang pínanípaníngáralán, the persons being preached to (the congregation) or the pulpit. (See index for áral.)

To care for. Mamahalá (from bahalá). This word is from Sansk. bhara, the root of the English “to bear,” Lat. ferre. Kayó bahalá, pó (you take care, sir [i.e., pay what you like]). Sinó ang namamahalá sa báhay? (Who is taking care of the house?) Si Juan (Juan).

To practice medicine.

To milk (as occupation). Mangamot (from gamot). See index.

Mangatas (from gatas). Ang mangágatas, the milkman (or maid). Gumatas, to milk (occasionally).
To cook or do anything habitually. **Magawd.** (See index; gawd.)
To live by robbery. **Manhuli** (from hulli). See index.
To sew nipa (for a living). **Manáuid** (from páuid). Ex.: Anó ang ginagawd ninó diyán? (What are you doing there?) Kami'y na-mamáuid (we are stitching nipa [thatch]).
To collect bills (as an occupation). **Maninipil** (from sinipil). See index.
To dive (as an occupation). **Maníud** (from sisid). See index.
To write (as an occupation). **Manulat** (from silat). See index.
To spin (as an occupation). **Manulid** (from silid). Ang manu-nulid, the spinner. Sinulid, thread; anything spun. Sumulid, to spin (simple act).
To sew (as a tailor). **Manahí** (from tahí). See index.
To go first; to guide. **Manãyuna** (from una). See index.

VII. Some roots with **man** have the idea of running around doing the act expressed by the verbalized root; going about in a certain manner, etc. Ex.:

To advance, clinging to something. **Manóipit** (from kapít). This verb would be used if bamboo rail, etc., was clung to crossing a bridge, etc. **Kumóipit**, to cling to; to support; to hold up from falling.
To run around biting (as a vicious dog). **Manágagat** (from kagat). See index.
To go about sadly and mournfully. **Manáyula** (from úlula, an orphan).

VIII. **Man**, with roots denoting animals or birds, expresses their chase; with roots meaning fish, etc., their seeking, and with other animal or vegetable names, the gathering of what is denoted by the root. The idea is generally that of an occupation or habitual engagement in such hunting, fishing, gathering, etc. Ex.:

To gather the rattan called “báging.”
To hunt or catch birds. **Manágibon** (from ibon). Ebón is “egg” in Panpangan.
To catch fish; to fish for a living. **Manágsadá**. (See index iid.)
To cut or gather wood. **Manághoy** (from káhoy). **Kakaho-yan**, woodland. Gúbat is “forest; timber, etc.”
To gather tortoise shell. **Manígala** (from kala). **Manágayala**, tortoise-shell hunter. **Magkala**, to sell tortoise shell.
To gather nacre or “kapis” (the shells used in windows). **Manágapis** (from kapis). **Magkapis**, to sell nacre. Ang kapisan, the nacre. Ang kapisan, the place used, i. e., the window.
To gather rattans (“öejuco”). **Manágway** (from way).
To hunt tortoises. **Magamong** (from pagong).
To gather “pajos” (a kind of mango). **Manahò. Magpakò, to deal in “pa- jos.”
To hunt frogs. **Manalakò** (from palakò, frog; syn: **Kabakab**).
To gather the rattan called “pala-san.” **Manalasam. Kapalasamàn**, place where the palasan is found.
To gather palm leaves. **Manalaspás** (from palaspás, “palm leaf”). **Magpalaspás**, to adorn with palm leaves.
To fish for eels.
To hunt sea turtles.

To gather or hunt for honey.

To gather oysters.

To hunt deer.

IX. Similarly any instrument, weapon, utensil, or animal which can be so used is verbalized with the idea of hunting, fishing for, or catching by man. Ex.:

To hunt with dogs or hounds.
To hunt with or to use a gun.
To fish with a hook.
To fish with a small hook.
To fish or hunt with a light.

To use or hunt with a spear called "kaláwit."
To fish with the hook.
To fish with a seine.
To fish with anything that may be used to catch fish.
To seine with the large net called "pangtig."
To seine with the net called "púkot."
To fish with rod, line, and hook.

Mamalós (from palós, eel).
Mamawikan (from pawikan, sea turtle).
Mamulot (from pulot, honey). Man-pulot, to buy honey. Magpulot (1) to make honey; (2) to deal in honey. Ang pulotin, the honey made. Pinulotan, what has been made from honey (from pulotán, sweets made of honey). Pulotin is also a term of endearment. Ex. with an: Honay mo akong pulotan (Don't flatter (honey) me). Pulot-gát, honey and cocoanut milk.

Manulabá (from talabá). Kalatabakan, oyster bed.

Manóga (from uso, deer).

Manóga (from aso, dog). See index.

Mamariľ (from baril, a shotgun). Malay, bad'ìl. Ang mamamariľ, the hunter.

Maminát (from binuit). See index.

Mamiwás (from biwás). This means to use a rod and line. Bumiwás, to lift the hook by the line. Mag-biwas, to do this much. Akó'y mamiwás (I am going fishing with a rod and line).

Manúlao (from úlao, a light). Ex.:

Manúlao ka bagá? (Are you going fishing with a light?) Ou (Yes). Aning bákid ang pinainú-láwan mo? (In which field are you going to fish with a light?) Iyang bákid iyang malayo sa manúlao láwan (In that field over there far away from the houses). Umilao, to light up. Magílao, to carry a light. Ang ílao, the lamp or place of light.

Manígulát.
X. With roots denoting arms, tools, or instruments *man* indicates the habitual use or wearing of the arms and the constant use of tools or instruments. Ex.:

To use a dagger. *Manák* (from *ák*). See index.

To use a sickle. *Manlílik* (from *lílik*, sickle).

To use an axe. *Manalakol* (from *palakol*, axe).


To use a syringe. *Manumpí* (from *umpí*).

To use a knife. *Manandang* (from *sundang*, knife).


XI. With roots denoting certain places *man* indicates the living in such places, earning the living from the products thereof, or traveling in such locality. Ex.:


To dwell in a house. *Mamúhay* (from *búhay*). See index. Ex.: *Saan kayó* namamayán? (Where do you live?) *Ang búhay ko, pó, dó so bayang lálo* (My house, sir, is here in this town).

To live in town. *Mamuyán* (from *buyán*). *Kababuyán*, fellow-townsman, also countryman. *Magbuyán*, (1) to look for a town site; (2) to found or build a town; (3) to apportion by towns and not by inhabitants. *Buyán* also means space between earth and sky, day (rare), and weather (rare).

To live in the mountains; to wander there; to gain a living from the products thereof. *Mamundok* (from *bundok*). This word may also mean to travel in the mountains. *Taya bundok*, mountaineer; sometimes used insultingly, as "haysed," in English.

To live in the open country. To lead a seafaring life; to be a deep-sea fisher.

To live in the timber; to lay the timber waste; to wander in the woods; to live by wood chopping, etc.

To travel or live on the bank of a river or the seacoast. *Manlambay* (from *lambay*). *Maglambay*, to carry anything to coast
or bank. *Lumambay,* to go to or along the bank or coast (single act).

XII. With roots denoting certain articles of wearing apparel *man* indicates their habitual use or wearing. Ex.:

To wear a shirt habitually. *Manara* (from *bara*). See index.
See also *sambalito,* hat; *sopin,* shoe; and *tapis,* apron.

XIII. With roots denoting vehicles, boats, or other means of artificial locomotion, *man* signifies to travel by what is denoted by the root. Ex.:

To travel by canoe. *Manangka* (from *loang* ang kain mula dito hanggan Maynila? (How many days by banka [canoe] from here to Manila?) *Maghapon kayang bangkain* (Perhaps all of one day by banka).

To travel on horseback. *Mayabayo* (from *cabayo,* “horse”).

To travel by “quilez.” *Mayñileges* (from *kind* five, a vehicle named from Guillermino Quilete, of Vigan, Ilocos Sur, who suggested it to his carriage maker, a native of Vigan).

XIV. *Man* also denotes self-supporting and slowly developing actions from within such as the growth of flowers, fruit, etc. Many roots commencing with *b* would otherwise be conjugated with *um,* take *man* for euphonic reasons. (See *um,* Par. VII.) Ex.:

To sprout; to put forth shoots (as the bamboo). *Manlabong* (from *labong*). Also *tumálabog.* *Maglabog* to have shoots.

To open (as a flower). *Manukadkad* (from *bukadkad*). *Visayan,* *bukad*.

To bloom; to blossom (as a flower). *Manulaklak* (from *bulaklak,* flower).

*Visayan,* *burak;* also applied to the ilang ilang. Ex.: *Namumulaklak* ang manigá hátman (the plants are blooming).

To bear fruit. *Manuñga* (from *buñga,* fruit). Ex.: *Namumuñga* na ang manigá háho (the trees are already bearing fruit).

To bear fruit; to be full of fruit. *Manusakak* (from *busaksak*). Ex.: *Namumusakak* itong punong tubban (this leek tree is full of fruit).

XV. Some roots have differing meanings with *um,* *mag,* and *man.* In some cases the variation is great, but in others little or none. *Man,* however, looks to the effect or result more than to the simple action, which is expressed by *um* or *mag.* The examples will best show these differences and resemblances. Ex.:

Words differing in each case:

To teach. *Umáral.* *Magáral,* to study. *Manáral,* to preach. (See index: *áral;* also *talo* and *salamin.*)

Words agreeing with *um* (if used) and *man,* but differing with *mag*:

To intrude or steal in. *Dumikut,* *manikut.* *Magdikut,* to fasten; to paste together.

To throw a lasso or rope. *Sumít* to *lano,* to rope; to ensnare. *Magmít,* to make a lasso or snare.
Words agreeing with um and man, mag being little used:

To admire; to wonder at. Gumilatás; manggilatás. Ex.: Aking pinanggilatlasan ang karikitan nang may dahilin sa langit (I admire [my admiration is] the beauty of the stars in the sky).

To drag along; to arrest. Humilá; manhilá. (See index: hulñ.)
To shake (as a tree to get the fruit). Lumolog; manloglog. (See also index for libak, idea of ridiculing, etc.)

Words differing with um and man, mag being little used:

To afflict. Dumag (from daig). Manaig, to overcome; to surpass; to vanquish.
To kill. Pamatay. Mamatay, to die. (See index: palay.)

XVI. Some few words which do not admit of frequency have the simple idea with man. Others are generally used with the particle in a seemingly arbitrary manner. Ex.:

To bear a child. Mātjanak
To die. Mamatay.

The following are arbitrary:

To allow light to pass (as glass or anything transparent). Manāningag, transparent (from anīnag).
To feel nauseated. Mandri (from dirī).
To have; to possess. Mandoon (from doon). (See index).
To originate from; to come from; to descend from; to arise. Mangalíng. Ang pinangalínggan, the place or source of rising; origin; etc. Ang galíng na árko, the sunrise. Galing is the idea of doing good. (See index.)
To look at wrathfully. Manlisik. Ex.: Nanólisik ang malá nang poot nariat (fixing the eyes wide with anger).
To find fault with; to complain of. Mamintás (from pintás). Ex.: Hindi mo bagá alam na mahálay ang pamimintás sa iba? (Don’t you know the dishonesty of complaining about others?) Ang pintásin; ang pintásán; ang mapamintás, the critic; the fault-finder; complainer. Ang pamintásan, who or what found fault with. Ang papintásán, who or what found much fault with. (See also index: tilawa, to confide in.)

XVII. Although pan, the definite corresponding to man, generally has a verbal meaning, there are several instances in which pan, prefixed to a root, signifies an instrument, utensil, or article. These roots then admit, although they do not always require, the euphonic changes, as have already been explained in Par. III. Ex.:

The razor. Ang panágít (from manágít). (See index: áhit.)
The auger. Ang pamutás (from bintás). Magbútas, to bore; to make a hole in.
The mop. Ang pañísikus (from kusikus). Kuñusìk, to mop up.
The sickle.  
Ang pangapás (from gapás). (See index: gapás.)

The spade.  
Ang panhúkay (from húkay). (See index.)

The brush, ruler, etc.  
Ang pangúhit (from gúhit). Gumúhit, to line, mark, or paint.

The pocket handkerchief, napkin, towel, etc.  
Ang pamáhíd (from pumáhíd, to rub; to clean).

The hammer.  
Ang pamákuyt (from pumákuyt or mápákuyt, to strike).

The pen, pencil, etc.  
Ang pamóhat (from manóhat, to write, [for a living]). (See index: súlat.)

The string, cord, rope, etc.  
Ang pomált (from talít). Magtalít, to tie, fasten, bind.

XVIII. With names of the days and nouns like "aráo" (day) pan denotes something used daily or on the day named. Ex.: Something for daily use.  
Ang pangaráoaráo. (Noun reduplicated.)

Something for use on Mondays.  
Ang pangánlawén.

XIX. In like manner, man, with the reduplicated initial syllable of the root, indicates the habitual agent with those roots capable of denoting occupation, trade, or profession. It may also be used with some other roots. In some cases the particles are repeated with occasional euphonic changes. Ex.: The following have a simple reduplication:

Barber.  
Manáhátit (from áhít), usually Manánganáhátit in Manila.

Hunter (with gun).  
Mamamátil (from baríl).

Sailor.  
Mananágot (from dógat).

Physician.  
Managámanot (from gamot).

Reaper.  
Managapás (from gapás).

Weaver.  
Manhahabí (from habí). Humabí, to weave.

Tinsmith, plumber, etc.  
Manhináng (from hínang). Humínang, to solder.

Sawyer.  
Manlalogári (from lagári). (See index.)

Writer; clerk.  
Manunilát (from súlat).

Spinner.  
Manunilíd (from sulíd).

Tailor; seamstress.  
Manaháth (from tahí).

Winner; conqueror.  
Mananálo (from taló).

Rescuer; redeemer.  
Manumábós (from tubós). Tumubós, to rescue, to redeem (simple act).

Tempter.  
Manumúsó (from tukós).

In the following examples the root as conjugated with man has the initial syllable of the new word inserted between the ma and the íy of the particle. Ex.:

Preacher.  
Manángagáral (from manángagáral, to preach).

Hunter with dogs or hounds.  
Manángagáso (from manángáso, to hunt with dogs).

Fisherman.  
Manángagisão (from manágisão, to fish for a living).

XX. With weights, measures, and similar nouns, man prefixed signifies "to each," or "a piece," amounts as may be denoted by the noun. (See under the numerals.)

XXI. With many roots man signifies a resemblance to what may be denoted by the root, which is reduplicated. Ex.:
HURRICANE; TYPHOON.

Bagyo. Ex.: Manbagyòbagyò itong hanàgin (This wind seems like a typhoon). Naglalaya y bilangyó silà y sa dâyâ (They were coasting and were caught at sea by a typhoon).

ANGER.

Gálit. Ex.: Mangálit gálit yaong panâgyânisap (That way of talking resembles anger).

THE INDEFINITE PARTICLE “MAKA.”

I. This particle (maka in the past and present) has two distinct meanings, the first being that of cause and the second that of power, ability, etc. For this reason there are two definites, that corresponding to the idea of cause being ka, and that to the idea of power being ma (na).

In both cases the true pluperfect and future perfect tenses are formed by ma following the verb as existing in the past and future tenses, respectively.

The idea of cause is indicated by maka with roots denoting conditions, torts (wrongs), and betterments, which have only one definite; that with i, which has in with the past and present tenses, forming ika, ikina. Ika and ikina also indicate time (not tense) in certain cases. (See index.)

II. The difference in syntax between these maka verbs in the sense of cause and all others must be noted. In the definite these verbs have the agent in the nominative and the recipient or object of the action in the genitive. In the indefinite the agent is in the usual nominative also, but the recipient or object takes the accusative, which is invariably preceded by sa (never by nang). This use of sa is also found with some other verbs.

III. Mag and men roots retain the definite forms pag and pan when conjugated with maka, as will be seen from examples.

To be able to learn or study.

Makapagáral. Ex.: Nakapagáral akó (I was able to study). Nakapagáral siyâ (He [she] is able to study). Makapagáral silâ (They will be able to study). Hindi akó makapagáral (I shall not be able to study). Napagáral ko ang úral (I was able to learn the lesson). Napagáral siyâ ang úral (He [she] is able to learn the lesson). Napagáral nilâ ang úral (They will be able to learn the lesson).

To be able to teach.

Makáral. Ex.: Nakáral akó (I was able to teach). The other tenses, both of the indefinite and the definite are formed in the same way.

To be able to preach.

Makapangáral. Nakapangáral akó (I was able to preach). Nakapangáral siyâ (He is able to preach). Makapangáral silâ (He will be able to preach). The definite is formed in the same way as with pagáral.

IV. Roots verbalized by maka reduplicate the first syllable of the root in the present and future tenses. In some districts the second syllable of the particle is reduplicated, but this is a provincialism. Ex.:

To cause damage.

Makapanganyayà (from anyayà and pan). See index.

To cause anguish.

Makabatisa.
To cause satiety.  
Makabusog.  **Búsog** is a bow (weapon).
Makabuti.  **Bumuti**, to grow handsome.  (See buti in index.)
Makadimárim or makurimárim.  
Mandimárim, to disgust.  Ex.:  
Nandimárim akó sa pagkain niyá  
(His manner of eating disgusted me).
Makagaláng.  (See index: galing.)
Makagambála.
Makagandá.  Ex.:  
Ang kahimnán ay siyang  
kinagandá sa mániyá dalaga.  
(Def.): Ang kahimnán ay siyang  
ikagandá sa mániyá dalaga.  
(Modesty is a beauty in girls).
Makaginháua.  
Ex.:  
Nakaginháua sa iyo  
ang gamot (Let the medicine  
relieve you).  
Nakaginháua sa akin  
ingamot (I was relieved by the  
medicine).  
Nakaginháua sa ka- 
inyá ang gamot (He is being re- 
lieved by the medicine).  
Makagí- 
ginháua sa iyo  
ang gamot (You  
will be relieved by the medicine).
Ang pagkaginháua, the relief (act).
Makahápis.  (See index: hápis.)
Makalibáng.  (See index: libáng.)
Makapangkilábot (from kilábot and ping).  
Kakilákilábot, horrible.  
Makapangkilábot.  (See index: kinggig.)
Makasamád.  Makasasamád, noxious;  
malignant. Also future tense.  
Ex.:  
Houag mong karín itong  
buság’t makasamád sa iyo  
(Don't eat this fruit, because it will in- 
jure you [be noxious to you, in- 
def.]).  
Ang ikimasamád nang  
aking loob ay ang kaniyang  
pag- 
mumábang walang tigíl  
(What puts me in bad humor is his everlasting  
slander [lit., The cause of my  
bad humor is his slandering with- 
out cessation, def.]).  
Sumamád, to  
become bad or evil.  (See index:  
samád.)
Makasává.
Makasiálo.  (Syn: pulag.)
Makasíkal.
Makasaktám.
Makasugat.  (See index: sugat.)
To cause disgust; weariness; annoy- 
ance.
To dazzle (as the sun or lightning).
To cause anxiety.
To cause nausea.
To wound (lit., to cause to be 
wounded).
To cause to be set afire.
To cause loathing (as food).
To cause fear.
To cause laughter.
To cause pleasure.
V. The indefinite forms will be clearly seen by the conjugation of *maka* in the preceding paragraph, there being no irregularities and there is but one definite with *ka*, forming *ika* as a prefix to the root for the infinitive and future and *ikina* for the past and present tenses, in being incorporated in the latter cases. For the conjugation of this definite see *hapis* in index.

VI. Prefixed to roots denoting actions *maka* signifies power or ability to perform what may be denoted by the root. Roots which are conjugated in the simple idea by *mag* or *man* retain *pag* or *pan* before the root in all tenses.

VII. *Ma* is the corresponding definite to *maka* potential, and when used with the idea of attraction toward, etc., suppresses in completely. *Ma* becomes *na* for the past, pluperfect, and present tenses. *Pag* and *pan* are retained with those roots requiring it to preserve the meaning, as explained in the preceding paragraph. The definites with *i* and *on* also exist. The particle *i* is inserted between the particle *ma* (*na*) and the root, contrary to its use with *ka*, where it is prefixed to the latter particle. Ex.:

To be able to go away.

To be able to teach.

To be able to do or make.

To be able to take.

To be able to go or come out.

To be able to walk; march; etc.

To be able to write.

*Makaalis*. *Makapagalis*, to be able to take away.

*Makabáral*. *Makapagáral*, to be able to learn or study. Ex.: *Napagáral ko ang táral* (I was able to learn the lesson). *Napagáral na ko ang táral* (I had been able to learn the lesson). *Napagáral ko ang táral* (I am able to learn the lesson). *Makapagáral ko ang táral* (I shall be able to learn the lesson). (See áral in index.) To be able to preach, *makapanízáral*.

*Makayáwad*. (See index: *gawd*.)

*Makabákuha*. With idea of attraction toward, *in* is suppressed. Ex.: *Nakabákuha ko iyáng buňga* (I was able to take that fruit). *Nakabákuha niyá iyáng buňga* (He [she] is able to take that fruit). *Makabákuha ko iyáng buňga* (I shall be able to take that fruit). (See also index: *kákà*.)

*Makalábás*. *Makapaglábás*, to be able to take out. (See index: *labás*.)

*Makalákád*. (See index: *lákád*.) Ex., with *maká* (indef.): *Nakalákád akó* (I was able to walk). *Nakalálákád sáyá* (He is able to walk). *Makalalákad nilá* (They will be able to walk).

*Makasulát*. With *i* inserted between *ma* (*na*) and root with definite. Ex.: *Naisulát ko itóng panulát* (I was able to write with this pen). *Nuisulát ko itóng panulát* (I am able to write [can write] with this pen). *Maisulát ko itóng panulát* (I will be able to write with this pen). *Bukas* maisulát ang sulát na tpadaladó mó sa iyóng amá sa Maynilá (To-morrow I will be able to write the letter which you will
To be able to run away.

Makatakbó. (See index: takbó).

VIII. With negative particles the imperative is largely used instead of the present tense, although the meaning is the same as that of the latter, i. e., hindi akóng makasálat, I can not write; I am not able to write; instead of hindi akóng nakasálat. The definite is sometimes used in the same way with the negative, and even with the affirmative. Examples: Hindi akóng makapagáral (I can not [am not able to] study [or learn]). Hindi mo madampot? (Can't you pick it up [grasp it]?) Hindi ko maraháláyang (from háyag, ma, i, and pa) (I can not reveal it [make it public]). Hindi akó makahanás sa Maynilá’t akó'y may sakít (I can not go down to Manila, because I am ill). With um this may be expressed hindi akó masyaróng lumáwas sa Maynilá’t akó may sakít. Hindi kayó makapagúap? (Can't you talk?) Hindi ko mawílka (I can not pronounce it). Hindi ko masáwysay (I can not explain it). Hindi ko masabó (I can not tell it).

IX. Maka (naka) with the indefinite and ma (na) with the definite signify to do what is denoted by the root mechanically, casually, involuntarily, or suddenly (occasionally), especially acts of the mind and physical senses. Ex.:

To smell.
Makaaamoy. Nakaamoy kayó? (Do you smell anything?) Naaamoy niníyó bagá ang báon áng isinasambítat na mang magá balakát? (Do you smell the fragrance shed by the flowers?)

To feel.
Makaramíman, from damdám. Nararamíman mo? (Did you feel it?) Oó, nararamíman ko pa (Yes, I feel it yet).

To hear.
Makaringig (from diníngig). See index: diníngig.

To taste.
Makahasap. (See index: lasap.)

To see.
Makakítá. Ex.: Akó'y nakakitá ngang isang tayóng diyán (I saw a person there). Nakakitá bagá silá? (Did you see them?) Hindi ngyun? tâmkitá ko sana (No, but I may be able to see [them]).

Acts of the mind:
To know (something).
Makáalam.Walang nakáalam (No one knows). Hindi ko naaalam (I do not know it.)

To think.
Makaisip. Hindi maisip, incomprehensible. Ex.: Aó ang isip mo or Naisip mo or Naisipun mo (What do you think about it?) Kaisipun, opinion. Ang pagkaisip, the act of thinking.

To comprehend somewhat; to feel; to understand.
To understand (naturally).
Makatalástás. Ex.: Natatalástás niníyó bagá? (Do you understand it?) Walang nakatalástás (No one understands). Tumatalástás, to understand (by an act of volition).
To remember (casually, etc.).  
Makaalala.  (See index: alaala.)

To forget.  
Makalimot.  (See index: limot.)

Miscellaneous:

To like (naturally).  
Makàllig.  (See index: ilig.)

To ascend or go up (cas.).  
Makapanhik.  Ex.: Napanhikan ko 
ang báhay nang kaibigan natin (I 
went up by chance into the house 
of our friend).

To enter (casually).  
Makapsok.  (See index: pások.)

To fall asleep.  
Makatulog.  Ex.: Bungmása akó'y 
makatulog akó (I was reading 
and fell asleep).  Ang tkatulog, 
the cause or time of sleeping. 
Ang tpagátulog, the cause or time 
of sleeping a great deal.

X.  Ma (na) is used in connection with an (sometimes in) to express 
being overtaken by wind, weather, night, etc., and also to express the 
casual advent of a season, date, etc.

Some phrases of this nature are used with in only.

The definite only is found.

To be caught out in the sun.  
Maírao.  (See index: árao and init 
for exs.)

To be overtaken by night.  
Magabi.  Ex.: Gagabihin ko sa daam 
(You will be overtaken by night 
on the road).

To be caught in the rain.  
Maulán.  (See index: ulán.)

To be blinded.  
Mabulág.  (See index: bulág.)

To be hot (warm).  
Mainit.  Ex.: Naiinitan akó (I am 
warm).  Uninit, to become hot. 
Magainit, to heat.  Magpainit, to 
allow to become hot.

To be clouded; turbid.  
Malabò.  (See index: labò.)

To be overtaken by July.  
Majulio.  Ex.: Kamó'y najuliohan sa 
Tarlaç (July found us in Tarlac). 
(Any month may be used in this 
manner.)

To be found at Easter.  
Mapinscn; mapaskó.  Ex.: Napas-
kuhan akó sa Maynilá (Easter 
found me in Manila).

XI.  Maka also signifies the possible accomplishment of a purpose with 
the indefinite; ma being used with the definite.  (Naka; na.)  The accom-
plishment of the end sought is always expressed in the past tense.

To be able to lift.  
Makabáhat.  Makabubáhat, liftable.  
Ex.: Bubuhating ko tóng bayong 
kung makabáhat (I will lift this sack 
if it be liftable).

To be able to overtake by running.  
Makahábol.  Humábol, to run after 
another in order to overtake him 
(her).  Ex.: Hínábol ko sièy'y 
hindi náhábol (I ran after him [her] 
but could not overtake him [her]).

To be able to find.  
Makahínap.  (See hínap: index.)

To get by asking.  
Makahíngt.  (See híngt: index.)

To be able to catch fish.  
Makaparanjíd.  Ex.: Akó'y mánh-
tingasá kung makaparanjíd (I am 
going to fish if it is possible to 
catch any fish).

To be able to pass an examination.  
Makasülit.  Ex.: Sinülit siyá nang 
superintendent ay (hindi) naksülit
XII. *Maka,* correctly used, expresses physical power or ability as a general rule, *sikat* and *mangyari* being used to express moral power or ability. By the uneducated, these words are used almost indiscriminately. (See *sika* and *mangyari:* index.)

XIII. *Maka* is also used to verbalize *kayá:* "perhaps, may be," etc., which is conjugated as in the following examples:

*Díl ko makayanang dalín* (I do not know if I will be able to carry it).  
*Díl akó makakayá bigay itó sa kaníyá* (I do not know if I will be able to give this to him).  
*Waló akóng ikakayá* (I have no way to do it).  
*Makakayá ko bagá bumili niito?* (Will you be able then to buy this?)  
*Dí ko makayanang labanan kayó* (I am not able to fight against you [plural]).  
*Tawa ni ko, kun makayanam ko* (I will drink it, if I can).  

*Bogá,* "perhaps, by chance," etc., has a stronger meaning than *kayá.*

XIV. *Maka* (*na*) is sometimes used in reluctantly admitting a fact or in avoiding too direct an injury to the feelings of another. Ex.: (Indef.) *Nakapagpakawo siyá* (he may have stolen); (Def.) *napagpakawo ngayón itó* (he may have stolen this).

XV. *Maka* is also used colloquially in conversation as follows: *Makataan ngayó?* (Is there anything more to be asked about it?) *Makakitá* *bagá?* (Is there anything more to be seen?)

A more usual form is made with *lalo,* "more," and the root with *in,* viz: *Lumalo sa tanoógin?* (Is there anything more to ask about it?) *Lumalo sa kitain?* (Is there anything more to be seen?)

XVI. *Maka* forms certain adjectives in Tagalog, which have the inherent idea of potentiality. These adjectives, which in English are generally formed by the suffixes *able* and *ible* or by *ful,* have three distinct forms in Tagalog.

XVII. (a) Roots expressing qualities which may be felt by the mind are made adjectives by prefixing *ka,* the casual definite of *maka,* to the root, which is reduplicated to the second syllable. Ex.: *Kayáng* (*nya*) "delightful*;* kaginiggináhána (ginhánan), "wholesome; salubrious; *kalibíg* (*ibig*), "amiable; *kakilalát* (*kilát*), "horrible; *katakitá* (*takót*), "fearful; dreadful*.

(b) Adjectives of similar meaning are also formed by *maka* with the future indefinite. Ex.: *Makaláhiýá (*hiyá*), "bashful;" *makaamatay* (*matay*), "mortal*;* (death-casing); *makasirá* (*sirá*), "destructive;" *makataawá* (*tawá*), "laughable;" *makatutuá* (*tuá*), "pleasant, agreeable."  

(c) When the roots may express aptitude or inaptitude or facility or difficulty in doing anything; if affirmative the adjective is formed with the future definite of the potential particle *ma,* and if negative with the imperative *ma* (without reduplication of the first syllable of the root), which is generally preceded by the negative particle *dí,* "not." Ex.: *Makakin,* "edible;" *dí makain,* "inedible, uneatable;" *magagawá,* "practicable;" *dí magawá,* "impracticable;" *máimum,* "potable, drinkable;" *dí máimum,* "undrinkable;" *makíbí,* "visible;" *dí makítá,* "invisible;" *masasabí,* "tellable;" *dí masabí,* "untellable, unspeakable;" *mangyari,* "possible;" *dí mangyari,* "impossible;" *dí mañáta,* "intolerable;" *dí makalag,* "indissoluble;" *dí magamít,* "malapitán,* "inaccessible;" *dí maitás,* "insufferable;" *dí malingkala,* "incomprehensible;" *dí masaláng,* "untouchable."
(d) Adjectives of the classes above described take the "tie" ng when united to a following noun or verb if ending in a vowel, but remain unchanged if ending in a consonant. The following verbs take the definite imperative, which is best translated into English by the infinitive with "to." Ex.: Kagalanggaling awd "respected father;" kadumolámdám bignán, "disgusting to see;" kawayang pakiangán, "delightful to listen to;" madaling guwin, "easy to do or make;" matalág sábindín, "difficult to say;" mahirap kumýtan, "hard to accomplish."

XVIII. Maka may be compounded with sog, resulting in magmaka, denoting the idea of a great or excessive degree of what may be indicated by the root, which is generally reduplicated. (See par. 27, mag.) Ex.: Magmakaucuaucud (awd) "to be able to move to compassion," magmakaugdáigdáig (gátát), "to be able to move to anger," magmamakayadigdít akó iyáng tayo, "that man will be able to anger me;" magkapidít, "to cause anger;" magmalkabíd, "to be able to shame greatly." (See par. 27, mag); magmakabunyubunyubay (iyúmay); "to be able to move to grief;" magmatalúnubunyubay akó ang balítá, "the notice was enough to move me to grief;" makatalúnubay, "to cause sadness; to make melancholy;" bákit mo ikinalúnubay ang masasamang balítá? or Anó't makatalúnubay sa íyó ang masasamang balítá? "Why does the bad news sadden you?"

XIX. Maka (naka) is sometimes used in the place of ná (na) indefinite, the two particles having many analogies. Ex.: Nakabukáis ang pintó, "the door is open;" nakamatí siýá, "he forgot;" nakatáyó siýá, "he is standing up;" nakapág siýá, "he is sitting down.

XX. Máká and its synonym báké express fear or apprehension of possible danger, hurt, or injury. They are written as separate words and not as prefixes. Báké is more common. These two words may be rendered into English by "lest," "for fear that," etc. Ex.: Aól y nagdaalang tókot, báké marínjig (I was afraid lest I should be heard.) Houy mong guwin iyán, máká mampáhának ka (do not do that, because you may lose.) Houy klang magdaan sa bungdok, máká marén yok na nang máán yulásan (do not travel in the mountains, because you might be stopped by the "ladrones.") Hunaraang, to stop another on the highway. Máká may táo diyán (lest there be people there).

(b) Máká also denotes partial resemblance, as in comparing speech, fruit, flowers, etc. Ex.: Máká Tagálog ang capitán nang pángwáspor (the captain is like a Tagalog in his speech). Máká bulakal sa América nong bulaklat nang amo (this flower is like an American flower in odor).

XXI. In addition to the meanings of maka as a verbal particle, it indicates completed verbal action, best translated by the adverb "after" and a verb. Ex.: Makamisa nang paré (after he had said mass the priest —). Makayari nito'y paron ka sa — (after you do this go there to —).

It is also used idiomatically. Ex.: Makasakaling may dungmanyating, humili ka nang kokamin (in case anyone should arrive, go buy something [for him] to eat).

THE INDEFINITE PARTICLE "MAGPA."

I. This particle, signifying the ordering to do or make or permitting to be done what is denoted by the root, reduplicates the last syllable of the particle for the present and future indefinite tenses. The definite, pa, being a monosyllable, causes the first syllable of the root to be reduplicated for the same tenses. The definite has all three forms of in, i, and an.

Mag and man roots retain this between magpa and the root. Pag sometimes precedes magpa in the definite form (pagina).

Sa is generally used before the person commanded. Ex.: To order to teach.

Magpaáral. Magpaáral ka kay Pedro, order Pedro to teach. Magpapagáral, to order to study. Magpapagáral ka kay Juan, order Juan to study. Papagaralín mo
ang iyong anak (order your child to study). Pinapagarál na akó nang áking iná (my mother ordered me to keep on studying).

Magpapanágíral (1) to order to preach; (2) to request to preach (if not competent to order).

To order to read.

Magpabasa. Nagpapabasa ang maestro sa mabúhà batá (the teacher is ordering the children to read).

To order to do or make.

Magpapagawa. Nagpapagawa akó (I ordered [something] done or made). Nagpapagawa siyá (he [she] is ordering [something] to be done or made). Nakapapagawa akó (I was able to order [something] to be done or made). Magpapagawa akó (I will order [something] to be done or made). Makapapagawa akó (I shall have ordered [something] to be done or made). The definite with is: Ipagawa niyo sa kaniyá (order him to do [make] this). Ipinagawa ko sa iyó itó (I ordered you to do [make] this). Ipinagawa niyá sa iyó itó (he orders you to do this). Ipagawa ko sa iyó itó (I shall order you to do [make] this). (See index: gáwéd.)

To order to come or go out; (2) to order to take or bring out.

Magpapalábas. Magpapalábas ka kay Juan (order Juan to get out). Magpalábas ka kay Juan nang damít (order Juan to get the clothes out). Pálabasin mo itong aso (have this dog put out).

To order to ascend.

Magpapahanik. Papanhikin mo ang mayá batá (tell the muchachos to come up). Makapapahanik, to be able to order to ascend. Nakapapahanik akó (I was able to order to ascend). Nakapapahanik akó (I am able to order to ascend). Makapapahanik akó (I will be able to order to ascend). Magpapahanik, to order something brought upstairs, hoisted, etc. Papapanhikin mo ang mayá batá nang lábig (tell [order] the muchachos to bring up some water). (See index: panhik.)

To order to go or come down; to order to descend.

Magpapanáog. Also means to spend; to use up. Magpapáandóig, to order something to be brought down. (See index: panáog.)

To order to get into or enter.

Magpasálik. (For examples see index: pásik.)

To order to write.

Magpasulat. Ang mayádaral ay napasulat sa iyó (inf.); pinasulat ka nang mayádaral (def.) (the teacher ordered you to write). The definite
with in is: *Pasulat* mo siyá nitong súlat (order him to write this letter). The dual (two) is used in the following examples, but they are translated as usual into English. *Pinasulatkitá nitong súlat* (I ordered you to write this letter). *Pinasulat kutá nitong súlat* (I am ordering you to write this letter). *Pasulat kitá nitong súlat* (I will order you to write this letter). (See index: súlat.)

To order to lock.

Magpasusí. To lock; magusú. *Susian mo itó* (lock this). *Houng mo susian itó* (don’t lock this). *Itó hindí nakususí* (this is not locked). *Atisí mo uang pokasusí nitó* (unlock this [lit., “release this condition of being locked”]). *Susian mo uang puntó* (lock the door). *Ang ínusí, the key. Ang susian, what locked. Ang pagusú, what locked much, or the act of locking. Ang ipagusú; what used to lock much with. Súsi, derived from Chinese, is distinct from susú, meaning clear, pure, or neat, which comes from the Sanskrit, sucu.

To order to sew.

Magpataht. *Itó ang patahí niyó sa ákin* (this is what she told me to sew). (See index: taht.)

II. Magpa reverses the meaning in sentences where an inferior addresses a superior, or in which the subject has no power to command, the particle then meaning “to request, ask,” etc. Ex.: *Magpawá ka itó sa inyong aná “ask your father to do this,” not “order your father to do this.” Magpáral kayó pa sa inyong anak sa escuelahan (indef.) or Papagaralin ninjó pa ang anak ninjó sa escuelahan (def.) (let your child study for a while yet at school).

III. The indefinite form will be seen by the conjugation of *magpawá* “to order to do or make;” there being but one irregularity of note, viz: In the pluperfect and future perfect tenses *naka* and *maka*, with *pagpa* prefixed to the root and *na* following, express these tenses, respectively. (See tables for conjugation.)

IV. Pa, the corresponding definite verbal participle to *maga*, and formed by dropping the first syllable of the latter, forms the three defines regularly. The examples given in the tables are *magpasílat* (sílat); “to order to write” (in); *magpawá* (pawá), “to order to do or make” (i); and *magpatalim* (taliim), “to order to sow” (an).

V. Magpa may be preceded by *maka*, forming *makapagpa*, the compound giving the idea “to be able to order to.” (See under magpapan-kit in Par. 1, magpa.)

VI. Magpa also denotes what is suffered willingly or what is done without restraint by others upon the subject; to allow or permit, with those roots which admit such ideas. The context serves generally as a guide to distinguish the idea of “to order to” from “to permit to.” Ex.: To allow deception; cheating. *Magpapamaká* (from *dayá*). (See index: *dayá*.)

To allow oneself to be crucified. *Magparipá* (from *dipá*). (See index: *dipá*.)

To allow oneself to be whipped. *Magpahampás*. (See index: hampás.)
To allow oneself to be flatly contradicted.
To allow one's hair to be combed.
To allow oneself to be slapped.

Magpasuklay. Also "to order to comb." (See index: suklay.)
Magpatampal. Tumampal, to slap.
Magtpamal, to slap much.

VII. Magpa, with a root denoting a state or condition resulting from gradual intrinsic action, indicates the purpose of the subject either to accelerate or allow the transition.
To allow to become putrid.
To order to throw down; raze; (2) to allow to fall into ruin.
To allow to become hot.
To allow to become cool; to cool anything.

Magpabuko. Houag mong kabulokin ang man'yó sítging (don't let the bananas rot).
Magpaгиб. Gumгиб, to do away with; to level; to throw one's self down. Angginигиб, (1) what thrown down or leveled; (2) what done away with. Maggгиб, to throw down many things.
Magpapainit (from init). Magpapaginit, to order something to be heated. (See index: init.)
Magpalamig. Palamigin natin any dirao (let us wait until the day is cooler). Magpalamig ka nang tūbig (let some water cool [i.e., put some water out to cool]). Ipalamig mo any tūbig (put the water somewhere to cool). Bűkti hindt ka nangpapalamig nang tūbig? (Why don't you cool some water?) Saan ako magpapalamig nang tūbig? (Where shall I put the water to cool?) Iyang batalang iyèn any nangpapalamigøn mo nang tūbig (let the water cool out there on that porch). Kahapon ay ang ibang tūbig ang pinapalamigøn ko nang tūbig (yesterday I let the water cool in the other room). Magpapalamig, to order something to be cooled.

To allow to dry up or out; to put out to dry.

Magpatuyô. Houag mong patuyin any man'yó balaman (don't let the plants dry up). Tuyó na pé (they are dried up already, sir). Hindt ko nigna pinatuyô (indeed, I am not letting them dry up). Patuyin mo iyèn, dry that or let it dry.

VIII. Magpa is also used to express acts of the Creator; of nature, and of persons beyond the control of the speaker, mainly with the idea of cause. Ex.:
To cause waves.
To cause the flowers to bloom.
To cause it to thunder.
To rear; bring up (as a child).

Magpaðlon. Anó ang nangpaðlon sa dagat? (What causes the waves at sea?) Ang hanýgin (the wind).
Magpabulakak.
Magpakulog.
Magpalaki. (See index: laki.)
IX. *Magpa*, used with reference to the effect of such actions as the foregoing, which are beyond the power of a human agent, signifies "to expose to;" "to put in," etc. Ex.:

To expose to the sun; to sun oneself. *Magpaaaráo* (accent on the last syllable). (See index: ároa.)

To expose to the wind or air. *Magpahanígin* (See index: hánígin.)

To expose to the rain. *Magpaulán*. (See index: ulón.)

X. *Magpa* coupled with meteorological phenomena and astronomical occurrences, connected with a human agency, denotes a waiting on the part of such agent until the condition has changed or the event taken place. The context generally serves to give the correct idea. Ex.:

To wait until the typhoon ceases. *Magpabagúyó.*

To wait for a change of wind. *Magpahanígin.*

To wait for the day to become cooler. *Magpalamíng nang ároa.* (See Par. VII.)

To wait until the sun (or moon) rises. *Magpasúlang.* (See index: sílang.)

To wait for a change (as in bad weather). *Magpatálá. Patulain mo muna ang ulán (wait until the rain ceases). The root is tálá, which alone means "to seem." Tálá tóvo or anaki tóvo (it looks [seems] like a person). Tálá naparoon sítalá (it seems they went there). Tálá napaparito sítalá (it seems they are coming here).*

To wait until the rain ceases. *Magpaulán.*

To wait until daybreak. *Magpaumíga* (from umíga, "to dawn;" root, ágo).

XI. With roots expressing the indefinite idea of what may be given *magpa* expresses acts which benefit another than the agent. These roots are generally those conjugated primarily with *um*. Ex.:

To give food; to feed. *Magpakain.* (See index: kain.)

To send; to forward. *Magpadalá. Itó ang padalá niyú sa ákin (this is what he ordered me to bring [carry]). Itó y padalá sa ákin ni inú (this is what my mother sent [brought] me). Ang ipina- dalá (what was ordered brought [i. e., what was sent]). Magdalá, to carry, bear, bring or take (over). Ang dinalá, what so brought, etc. (See index: dalá.)

To clothe; to furnish clothing. *Magparamít* (from damít). (See index: damít.)

To give something to drink; to water (as animal or fowl). *Magpainum.* (See index: inum.)

To put at interest; to invest. *Magpatubá.* (See index: tubá.)

To give lodging. *Magpatúlay.* (See index: túlay.)

To lend willingly. *Magpayútan.* (See index: útang.)

There may be mentioned *magpakítá*, to restore the sight.

XII. With roots expressing defines with *mag* in the primary verbal sense, *magpa* expresses the idea of compulsion, exaction, or request, as shown by the intrinsic meaning or the context. Definites exist with *in*, *i*, and *an*. Ex.:

To collect taxes; to demand (or collect) tribute. *Magpabuís* (from buís, "poll tax," etc.). *Pabuís ko si Pedro nang piso
(I asked Pedro to pay one peso in taxes). *Isang piso ang ipinabili ko kay Pedro* (one peso was what I asked Pedro to pay in taxes).

Hong bayan ay ang pinagpaliban ko (this town was where I collected taxes). *Maghais, to pay taxes.*

To beg; to ask for alms.

Magpalimós (from Span., limosna).

Magkalasán. Singipos ang sandál ko nitong singing (I want to pledge this ring for one peso).

XIII. Actions in which the agent has a passive part are also explained by magpa. Ex.:

To hear confession.

Magpacumpisal (from Sp. confesar).

*Sam naroon ang paré?* (Where is the “padre?”) *Nagpapacumpisal siyá* (He is hearing confessions).

Magcumpisal, to confess.

To pardon.

Magpatawad. (See index: taawad.)

To get shaved.

Magpadínit. (See index: áhit.)

To have the hair cut.

Magpasipit. (See index: gupit.)

To have cleaned (as shoes).

Magpalinis. (See index: linis.)

XIV. *Magpa* also expresses the idea of repeating something many times, or reciting the same much, and sometimes by many. *Pagpa* is treated grammatically in many cases like *magpa*—i.e., the last syllable of the particle is reduplicated for the present and future tenses. Ex.: *Magpa “we” kayó* (All of you say “we” many times). *Nagpadimplified ako sa kanyíh* (I called him a devil many times).

Anó ang ipinapadimplified nínyó? (Why do you say devil so much?) *Hong nyinyong nagpadimplifiedohan ang kapota tinó* (Don’t say devil so much to those around you).

XV. In some cases magpa signifies to do voluntarily what is denoted by the root. Ex.:

To adorn one’s self.

Magpanuti (from buti). Nagpapabuti yáong dalága (That girl is adorning herself).

To praise one’s self.

Magpanuri (from puri). At yáong isíy nagpanuri (and that one is [doing the same] for the praise). *Ang mahinhing dalága yíng pinupuri nang tahat* (A sensible girl is praised by everyone). Kapuritan, praise; honor; fame. Svn.: bunyít.

XVI. *Magpa* with some datives and all adverbs of place signifies “to go or come intentionally,” where denoted by the root, etc. Ex.:

To come to me.

Magpasá ákin.

To go to you.

Magpasá inyó.

To go (come) to the person.

Magpasá tiwó.

To go to Pedro.

Magpakay Pedro.

To come here (near by).

Magpadíni.

To go there.

Magpadoom.

To go up the river, or up country.

Magpa úray.

XVII. Mapa, formed by dropping the g of magpa, signifies “to go in some direction naturally or accidentally, and without intention on the part of the subject.” I generally precedes the root. Ex.:

To run off or lower (as water).

Mapaibád. Napapaibád ang túbig (The water is becoming low [or is running off]). (See index: babád.)
To ascend (as smoke).\[Mapaitas.~Napapaitasaangasó (The smoke is rising).~Dí man makitá ang ninjas, asó ang mappapabáyag (Although the flame may not be seen, the smoke will reveal it.—T. P., 50).

To fly up in the air (as a bird).\[Mapailandang.~Ang bánoy ay napailandang sa impapauid (The eagle ascended into the clouds).

XVIII. It will be observed that the greater part of the roots verbalized by magpa require i in the definite to express “what is ordered done, given,” etc., and in or an in the same form to express “the person commanded,” etc. Ex.:

To give food to another.\[Magpakain. (See index: kain.)
To allow to be punished; or to cause or order to be punished.\[Magparíse (from dusá).~Huwagmong parusahan ang walaing kawalan (Do not permit the innocent [not guilty] to be punished).

To permit to pass.\[Magpadaan (from daán, “road”).
See index.
To give another something to drink; to water animals or fowls.\[Magpainum. (See index: inum.)
To cause to walk up.\[Magpalakad. (See index: lákad.)
To cause or order another to stand up.\[Magpatindig. (See index: tindig.)

XIX. A sense of ordering may be given to roots not having such an idea by inserting a second pa, although it is clearer to use mag with a following infinitive. This second pa (which remains in all tenses) with roots having the idea of ordering signifies to order a person to order another, although simpler forms are generally used. Ex.: Ang capitán ay magpasílát sa máninga cabayo (The captain orders the horses to be watered); or, Ang capitán ay naquitos unaín sa máninga cabayo [same meaning]. (2) Magpapásílát ka kay Juan kay Pedro; or, Magútos ka kay Juan na magpásílát siyá kay Pedro (Order Juan to order Pedro to write).

XX. The tendency of Tagalog, like all languages, to simplify itself, is shown by the use of the root with pa prefixed, with the significance of a verbal noun. The agent takes the genitive and the object or person acted upon the dative. Ex.: Pabánil, “perfume;” pama mú (búil), “holiday or parade appearance;” padalá, “burden or what carried;” pahiyás, “jewel;” pamaná, “inheritance;” patago, “what hidden.”

Itó ang patago níyá sa ákin (This is what he ordered me to hide). Paúláng, “credit.”

THE PARTICLE “PA.”

I. This particle has many affinities with magpa, as will be seen by the examples. It reduplicates the first syllable of the root for the present and future tenses, except when sa is attached to and incorporated with it. With roots of place, which require pasa, the first syllable of the particle is reduplicated for these tenses. Ná is prefixed to pa in the indefinite past and present tenses with both pa and pasa. This latter particle should not be confounded with roots beginning with sa conjugated with pa. (See tables: tálong.)

II. One of the principal significations of pa is to ask or beg for in reference to the subject, while magpa is generally applied under like circumstances to the object. Ex.:

To ask for protection.\[Paampón.
To ask for mercy or compassion.\[Pasaú. (See index: auá.)
To ask for shelter or support.\[Pakupkup.~Kumupkup, to press to the breast or shelter under the wings.
To ask for aid, succor, or a favor.  
Pasangalan. Mapasangalan, to aid, favor, or succor.

To ask for defense.  
Patangol. Tumangol, to defend.

To ask for help.  
Patulog. (See tables: tulong.)

III. At times pa signifies "to permit" the action indicated by the root "upon one's self," and sometimes "to ask," as above explained. It denotes greater willingness by the person affected than magpa does. Ex.:  
To consent to be deceived.  
Parayâ (from dayâ). (See index: dayâ.)

To ask to be kissed.  
Pahatik. (See index: hatik.)

To consent to be whipped.  
Pahampás. (See index: hampâs.)

To consent to be vanquished.  
Patalo. (See index: talo.)

To consent to be slapped.  
Papatampl. (See index: tampal.)

IV. (a) With the adverbs of place, and roots expressing place, pa signifies movement to or from what is denoted by the root. (b) With roots of place sa is added to the particle, forming pasâ, which bisyllabic particle reduplicates the last syllable of the particle for the present and future tenses. The initial d of the adverbs changes to r after pa. Ex. (a): Pañini, "come here;" parilo, "come here;" pariyán, "go there;" paroro, "go there." (See index: dimi, dito, dyuan, doon.) These four adverbs admit the definite article an. That in an is compounded with ka, forming aka, išiša. In may be used if compounded with magpa, signifying "to order to come or go." (See tables and index: dito.)

Some localities are to be found where the last syllable of the particle is reduplicated with these adverbs of place for the present and future tenses, but this is irregular and incorrect. The practice is unknown to the earlier writers.

The four adverbs which have been considered are also further conjugated with um, making infinitives, etc. Ex.: Pumarini, pumarito, "to come here;" pumariyán, pumaror, "to go there."

(b) Pasabahay, "to go to the house." (See tables: háhay.) Pasabikid, "to go to the country" (fields); pasadápat, "to go to sea;" pasadálog, "to go to the river;" pasabundok, "to go to the mountains;" pasâ America, "to go to America;" pasâ Kastila, "to go to Spain." Napasaan niya? (San ang tungo niya?) (Where did he go?) Napatunyo sa Maynilâ (He went to Manila).

V. Pa also indicates to say what may be denoted by the root, but without the plurality indicated by magpa. Ex.:  
To say "yes."  
Paâo. Paâo ka! (Say "yes!") Na-paâo ka sa kaniyâ? (Did you tell him "yes"?)

To say "no."  
Paâdi. Padi ka! (Say "no") Dûd rin (No, indeed); var. diri. Ang pinadarî ian; person to whom "no" is being said. Magpadirî, to say "no" repeatedly. Ang pinadarîon; person to whom "no" has been said often.

To say "no."  
Paâkindî. Pahindî ka (hayâ) (Say "no").

To say not to wish.  
To say "devil."  
To call "chicky-chicky."  

VI. Pa, prefixed to roots denoting bodily positions, forms words expressing the position taken. Ex.:  
Lengthwise; lengthways.  
Pahâbî. Putîn mo itô nang pahâbî (cut this lengthwise). Mahâbî, long.
Crosswise; crossways.
Lying down; prone (position).
Lying on the side (position).
Lying on the face (position).
Lying on the back (position).
On foot; afoot.
Seated (position).

VII. *Pa*, prefixed to roots denoting articles which may be bought, sent, carried, sewn, left, lent, etc., forms nouns indicating what affected by the action. In composition these nouns take the nominative, the agent the genitive and the recipient the dative. Ex.:

What brought.
What borrowed or lent (not money).
What left as an inheritance.
What sewn.

VIII. Some roots, such as *kain*, eating; and *inum*, drinking, are not clear when used with *pa* alone in this sense, and are conjugated with both the particle *pa* and the definite of *mapa* (*pa* forming *papa*). Ex.: *Papakain ka kay Juan* (ask Juan to give you something to eat). *Papainum ka kay Tomás* (ask Tomás to give you something to drink).

IX. Formerly *mapa*, with roots indicating relatives, signified to call others by such names. This custom exists to some degree yet. Ex.: *Mapaati*, to call “aunt.” *Mapanuno*, to call “grandfather” (or “grandmother”).

THE INDEFINITE PARTICLE “*MAPAPA*”

I. This particle, which may be analyzed into *paka* with *mag* prefixed, generally signifies to do, suffer or voluntarily allow what may be denoted by the root, and has two forms for the definite, *paggapa* and *paka*. *Magpaka* and *paggapa* form the present and future tenses in a peculiar manner. The last syllable, *ka*, adheres to the root in all tenses, and *pa* is reduplicated for the present and future. The *mag* of *magpaka* changes to *mag* for the past and present tenses. When *paka* is used with a root it is not divided, the first syllable of the root being reduplicated for the present and future tenses. *Paka* also retains *pag* with verbs conjugated primarily with *mag*, forming the prefix *pakapag*. *Paka* admits *i* as well as *i* and *an*.

Roots conjugated with *mapaka* may have either a reflexive or transitive meaning, or both, according to the context.

II. For the conjugation of roots with *mapaka*, see the tables: *matay*, *buti*, *sisi*, and *drad*.

III. Some verbal roots conjugated in the foregoing sense by *mapaka* are:

To allow one’s self to be insulted; patronized.
To humble; humiliate or lower one’s self.
To satiate one’s self.
To adorn one’s self.
To impoverish one’s self voluntarily.
To improve or reform one’s self.

Magpakaapá. (See index: *babá*.)
Magpakababá. (See index: *babá*.)
Magpakabuti. Ang kaláinhinan áy magpakabuti áng dalaga (modesty befits a girl). Ang ipinapakabuti nang dalagang iyan áng nang siyáy maparni (the reason why that girl is adorning herself is to be admired).

Magpakaduhá. Mapakaduhá, to come to poverty.

Magpakagaling. (See index: *galing*.)
To diminish (voluntarily).
To esteem one's self highly.
To allow one's self to be killed;
(2) to commit suicide.
Magpakiliit. Maliliit, small; little.
Magpakamahal. (See index: mahal.)
Magpakamatay. Magpakamatay ang
tau kusa niyá (the man allowed
himself to be killed).
Magpakamatay ang taga Hapon sa kaniyang
sarii (the Japanese voluntarily
killed himself [committed sui-
cide]).
To despise one's self.
To repent (deeply).
To exert one's self; to make efforts.
Magpakasamád. (See index: samád.)
Magpakasisísi. (See index: sisi.)
Magpakapatang. Tapáying (pakata-
páying) mo ang looh mo (exert
yourself; "brace up"). (See in-
dex: táping.)
To enrich one's self.
Magpakayamán. (See index: yá-
man.)

IV. As usual, i stands for cause, reason, or instrument of the action with
magpaká, and an for the place or the object, according as the verb for the
direct object admits it or not for the direct object. Ex.:
To take exact notice.
Magpakatandaan. Pakatandaan mo ang
sinusabi ko sa iyo (pay exact at-
tention to what I am telling you).
(This word should not be con-
ounded with its homonym tandá,
idea of age.)

V. The foregoing sense of magpaká generally applies to actions which do
not go beyond the subject or to verbs which do not require an object to
complete the meaning; but when used with verbs admitting a direct com-
plement other than the subject or capable of voluntariness, magpaká gives
greater force or intention to the root. In this signification the particle
admits in, i, and an, the reduplication being generally from the first
syllable of the root, as paka is the usual form of the definite in such cases.
Roots conjugated thus must be capable of expressing the idea of more or
less. Pag is retained in this sense with mag roots, forming pakapag or
pagpaká, as the case may be, and in certain cases pagpakapag may be
formed. Ex.:
To teach earnestly.
Magpakaural. Pakaaralan ninyo ang
maingá batá (try to teach the
children earnestly). Magpakapagaural,
to study earnestly. Pagpakapaga-
ralan ninyo ang wikang Tagalog
(try earnestly to study the Tagalog
language). Magpakapangaural, to
preach earnestly.

To have great prudence.
To go very slowly.
Magpakabait.
Magpakarahan (from dahan).
Magpakarahan kung lumákad (walk
very slowly). Pakarahanin mo
ang pagkíla (throw it very delib-
erately). Dahanaman mo iyáang gává
mo (do that work of yours slowly
[carefully]). Mapakarahan, to
slow down; to become quiet.
Napakarahan na (it has become
quiet already; it has slowed down
now). Dumahan, to go away
slowly. Maydahan, to go slowly.
(See index: dahan.)
To love greatly.       Magpakagilio.    Pinakagigilio  kong
                   kapalid na babaye (my dearly be-
                   loved sister).
To guard one's self well.   Magpakainigat.
To think earnestly, deeply.    Magpakaisip.  Magpakaisip, to
                   think very deeply. (See index:       isip.)
To arrange well.       Magpakahusay. (See index:   húsay.)
To rectify well.       Magpakautud. (See index: tud.)
To tempt greatly.       Magpakautúskó. (See index: tukó.)

VI. By reduplicating the root, roots capable of expressing the idea of
more or less acquire still greater force or intensity with magpaka. They
are generally used in the definite with this construction, and the
reduplication does not extend beyond the first two syllables of the root, according
to the general rule. Ex.: Magpakanalidalid, “to suffer intensely or to
endure greatly.” Pakaisipisipin mo, “think intensely.” Pakasipagispagin,
“take the greatest of care; care for it sedulously.”

VII. Dropping the ku from paka, there remains pa, which pronounced
long and almost as paa, has the same meaning as paka, but should not be
confounded with pa (the definite of magpa), pu (the particle), nor with
pa, “yet.” It is generally used in the imperative. Ex.: Pabukán mo
(open wider [or quicker]). Papaló mo (strike harder). Pataponon mo
(throw it with more force [or quicker]). (See index: Bukás; paló; and
tapon.)

VIII. A further use of magpaka with nouns or verbs expressing time is
to signify to persevere or remain until such time, doing what may be
denoted by the root used. This signification admits of in, t, and an. Ex.: To —— until morning.       Magpakadárao. (See index: árao.)
To —— until evening.       Magpakahapon. (See index: hapon.)
To —— all night awake.    Magpakapíyaat. Ang ipinapapapakapíyaat ko' y itong gawa (This work is
                           the cause of my having to remain
                           awake all night). Itong silid itó'y
                           ang pinapapapitayan ko (This
                           room is the place where I remained
                           awake [or watched] all night).

IX. When an accidental or fortuitous action is to be expressed with
magpaka the g is dropped, making mapaka, an analogous particle to ma.
Pinaka, formed from paka and in, should not be confounded with pinaká,
used in a very different sense. (See index: pináká.) Ex.: To multiply.       Mapakarami (from damí). Applied
to animals, etc. (See index: damí.)
To come to poverty.       Mapakadúkhá. (See index: dukhá.)
To grow greatly.       Mapakalakí. (See index: lakí.)
To be delayed more than usual.       Mapakaláwíg.

THE INDEFINITE PARTICLE “MAKI.”

I. This particle, known as the sixth to Spanish grammarians, has
pakí for the definite, and reduplicates the second syllable (ki) of the par-
ticle for the present and future tenses. The pluperfect and future perfect
tenses are wanting. Maki changes to naki for the past and present tenses,
and pakí takes in for the same, forming pínaki.

II. The principal signification of maki with roots capable of expressing
companionship, etc., is joining with, accompanying another, interference
or intermeddling in what may be denoted by the root.

III. Maki may be combined with um, mág, man, magpapa, and pa, as well
as with itself (pakí). There are some verbs which resemble maki in form,
such as pakinábang, pakining, etc., which are classed as um verbal forms, and should be carefully distinguished. Ex.:

To join with or interfere in writing. Makinúlat (from sumúlat). Ipinaki-
kisulát ko íto doón (I am putting this in so it may be written there). Iyang máningú sídat ay paksulatan mò nító (Put this in to be written with those letters). Makipagsu-
lát; to join (or interfere with) in ordering to write (from magpasuí-
lát).

To join with in play or gaming. Makipaglaró (from maglaró; to play or gamble; see tables: laró). Also: Pakipagaróan mò si Pedro (Play with Pedro). (With pa) Papaki-
laróin mò si Pedro sa kaníngá (Tell [make] Pedro play with him).

To join in fishing with a casting net called “dala.”

Makipandala (from mandala; to fish for a living thus). Dumala; to fish (occasionally) with a “dala.” Magdala, to use a “dala.” Makha-
dala; to be able to catch anything with a “dala.”

To join in a conversation uninvited. Makipááo (from paáo; to say “yes.”) Makipakásap (from makúsap).

IV. See tables: umáral; magáral, and sumakay.

V. Maki by itself admits only of i and an in the definite. I represents the reason, cause, or object of the action, and an the person interfered or meddled with, or joined, accompanied, etc. For the conjugation with i see the tables: sílat and humátid. For the definite with an see maglaró.

VI. In is only used with maki in combination with magpa (pa). Ex.: Papakigawin mò ang alíla mò sa máningú támo íyan (Tell your servant to join those men in their task). See also makipaglaró in Paragraph III, preceding, and tables.

VII. Some roots conjugated with the principal signification of maki are:

To join or meddle with teaching. Makíáral. (See tables.) Makipagá-
rál, to join or meddle with studying. (See tables.) Makipagarál, to join or meddle with preaching. Makipagámay. (See index: ámay.) Makirámay (from dámay). Makihatíd. (See tables.)

To embark with. Makisakay. (See tables.)

To thrust oneself into the company of another. Makisamá.

To thrust oneself into a dispute or argument. Makitaló. (See index: táló.)

To join with in weeping. Makitañójis. (See index: tañójis.)

To join (or meddle) in pleasure. Makituá. (See index: tuá.)

VIII. An is sometimes suffixed to roots conjugated with maki to express intensity of the idea denoted by the root. Pag is generally retained in expressions of this class. Ex.:

To mock greatly; to make fun of, maliciously. Makipagbiróan. (See index: biró.)

To join eagerly in play or gambling. Makipaglaróan. (See index: laró.)

To thrust oneself into an altercation; to answer with vehemence. Makipagpagaut. Anó’t nakipagpagau-
gulán sa kapídábáhay mò? (Why
are you getting into an altercation with your neighbor?) Sumagut; to answer; to reply.

To thrust oneself into a conversation; to interrupt a report.
To hate intensely; to detest. Makipagtalataan. (See index: salitá.)

Makipagtaniman (from tanim). Not to be confounded with its homonym, tanim, "to sow." Nakikitaniman si Juan kay Pedro (Juan detests [hates] Pedro intensely). Hong bang makipagtaniman sa kapidbáhay mo (Do not detest [hate] your neighbor so).

IX. The asking for such articles of food, etc., as are generally exchanged among neighbors for cooking and household work is expressed by maki, with the root denoting what may be asked for. A small quantity is always understood. The cause is expressed with i and the person asked by an, should the definite be used. In is used only in combination with magpa (pa). Ex.:

To ask for a little wine.

Makiulak (from álal). This word is from the Arabic araq, from araqa, "to sweat; perspire." It is found in English as arrack.

To ask for a few coals (fire).
To ask for a little salt.
To ask for a little rice.

Makiaqny. (See index: asín.)

Makiasin. (See index: asín.)

Makibigás. Nakikibigás akó sana sa inyó, pó (I would ask you for a little rice, sir). Sino ang ipinakikibigás mo? (Who are you asking it for?) Aking ipinakikibigás ang ina kong may sakit (I am asking for the rice for my mother, who is ill). Patá! (Is that so!)

X. With roots verbalized into actions, maki denotes asking that the action expressed by the root be done for the subject. Ex.:

To ask another to reach something.
To thank for.

Makiatut. (See index: ábut.

Makihiq (from humánigl; to request; see index: hínigñ).

XI. With nouns denoting partition maki signifies to ask for what may be denoted by the root; and with ordinal numbers, in using which the initial letter i is dropped, maki signifies to ask for the part designated by the ordinal used. Ex.:

To ask for an inheritance.
To ask for a part or piece of anything (as bread).

Makimana (see index: mana).

Makipisang. Magpisang; to break up and divide a cracker or bread. Magpisang kát (let us break it up and divide it).

To ask for a fifth, tenth, etc.

Makikalima; makikapno.

XII. With roots denoting work which may be joined in by more than one, maki sometimes expresses the idea of asking to join in such work. Ex.: Si Juan ay nakikatábig sa ákin (Juan asked me to help him in getting some water). The particle ka, expressing companionship, is prefixed to the root.

XIII. Some roots commencing with b, p, s, and t change with maki in a similar manner as with man, when used in the signification of "to ask, request," etc. Ex.:
To ask for news.  Makimalitá (from balitá; see index: balitá).
To ask for a passage (as on a vessel).  Makaínakay (from sakay).

XIV. With roots signifying nationality, race, state, condition, occupation, profession, etc., maki is sometimes used to signify that one acts like, bears himself like, or resembles what is denoted by the root. This idea, however, is generally otherwise expressed, as some roots used thus are not clear unless fully explained by the context.

XV. With ma, maki has a neuter meaning similar to that borne by ma alone. Ex.:

To appear like a noble (casually).  Napakimahal. Napakikimahal ang alipin (The slave looks like a noble [has become so casually]).
To act like or resemble an American.  Makiavélikano.
To act like or resemble a Spaniard.  Makicástila.
To act like or resemble a Tagalog.  Makitágaló. Nakikitágaló itong tawo sa panibáyingas (This man resembles a Tagalog in his manner of speaking).
To act like or resemble a person.  Makiitáuó.  Nakikitáuo ang áno (in-guy) (The monkey acts like a person).
To act like a woman.  Makibábaye. Nakibábaye si Juan (Juan acted like a woman). This also means to run after women.
To act like a man; to run after men.  Makitalaki. Nakitálaki itong baboyan itó (This woman acted like a man).
To act like a beast.  Makiháyp. Nakiháyp itong tawo itó (This man acted like a beast).
To conform to in customs.  Makiigali.

THE INDEFINITE PARTICLE "MAGKA."

I. Magka, the ninth particle of the Spanish writers upon Tagalog, may be analyzed into mag and ka, one of the definites of ma. This particle generally expresses the idea of having (or being) what was not had or possessed (or existed as a state) before. As a rule, magka refers to condition or state, while man refers more to the action by which a state or condition is brought about.

The second syllable of the particle is reduplicated for the present and future tenses, while m changes to n for the past and present, following the usual rule. There are a few exceptions, the first syllable of the root being reduplicated in some words. (See tables: útang.)

I definite expresses the cause or reason of the action, while an stands for either place or person, according to the nature of the action. (See tables: útang.)

Some very correct and widely used expressions are made by using an with magka. Ex.:

To look much at things; to inspect closely.  Unanimiao. Waldá akong sókat pagka- kaanínuan (There will be no place where I will be able to look at it [inspect it; study it out]).
To amuse one's self.  Magkalíbang. Waldá sílang pinagyakalíbang (There was no place where they could amuse themselves). Malíbang, to be amused; diverted.

(See index: pisan; tipon.)
Some roots conjugated in the foregoing signification with magka are:

To have children. Magkaanak.
To possess prudence. Magkabait.
To have crocodiles again (as a river). Magkabuaya. Nagkabuayang na ilong ilong (This river is infected with crocodiles again).
To be laden with fruit. Magkabunyá. Nagkabunyáng na ilong káhoy na tó? (Has this tree borne fruit already?) Hindi pa nagkabunyá (As yet it has not borne fruit).
To have (there). Magkaróón. (See index: doón.)
To have reason. Magkaísip. Nagkaísip na ilong botang tó? (Has this child reason yet? [i.e., has it yet arrived at the age of reason]).
To be lucky; to have luck. Magkapalad.
To have rice again (also to have much rice). Magkasála.
To err; to sin. Magkasálá.
To forbid. Magkasalát.
To have money again. Magkasákát. Ang ipagkasikit, the cause of illness. Anó ang ipinagkasikit mo? (What made you ill?) Pagsakitán, to be pained. Ang papanagkasakit, one ill from his own fault, also a sick person.
To have enough. Magkasíyá. Wald pó, hindi nagkaíyá sa kaniyang pagkabúhay (No, sir; he does not get enough to live on).
To have gray hair. Magkaában.
To owe a debt. Magkaútang. (See tables: útang.)

II. The casual, accidental, or chance assemblage of many people or things, even though inmaterial, is sometimes expressed by magka. The particle denotes a plurality of subjects in such cases, as opposed to a plurality of acts, as expressed by some other particles. Ex.:

To quarrel (as two or more). Magkaúay. (See index: úway.)
To be equal; to coincide; to accord. Magkaayon.
To meet casually; to gather (as a crowd). Magkasalúbong. (See index: salúbong.)
To assemble casually (as a crowd). Magkasama. (See index: sama.)
To meet casually (as a crowd). Magkatúpon. (See index: túpon.)

III. Magka also indicates universality or plurality of subjects suffering from or affected in some way by what is denoted by the root. Ex.:

To suffer from a typhoon. Magkabagýó.
To suffer from an epidemic of smallpox. Magkabúlútang.
To suffer from a famine (also for many to be hungry). Magkagútum.
To suffer from a conflagration. Magkasínog.
To enjoy a holiday. Magkatúa.
To have a riot or tumult. Magkagnú, Magkagúlú.
To be squeezed or pressed in a crowd. Magkadagón.
IV. Another use of magka is to express an unintentional or casual error in what may be noted by the root. The imperative is made with maid or bakad (q. v.). Ex.:

To say one thing accidentally for another.

Magkaibá. Nagkaibá siyá (He accidentally said one thing for another).

To err in counting.

Magkalamang.

To equivocate accidentally.

Magkamáli. Nagkamáli akó (I equivocated accidentally). Houag mong akalain akó'y nagkakamáli (Don't you think I made any mistake).

V. Magka is also used to express self-deception by the sight, hearing, etc., the definite past tense with an suffixed being taken as the root. For the present tense the first syllable of the root is reduplicated and not the second syllable of the particle. Ex.:

To be deceived by the hearing.

Magkaririñgan. Nagkaririñgan akó (My hearing deceives me). (See index: diniñag.)

To be deceived by the sight.

Magkakitá. (See index: kitá.)

VI. A further use of magka is with the um infinitive of some verbal roots and some adverbs of place, with which infinitives magka expresses the idea of making the said movement or going to or from the place indicated by the adverb for some particular reason or cause. Ex.:

To follow (or obey) for a particular cause or reason.

Magkasununod (from sunod). Also to follow wherever another may go. (See index: sunod.)

To be here for a particular cause or reason.

Magkadumito. (See index: dito.)

VII. Doubling the root intensifies the meaning with magka in some cases. Ex.:

To be very late or tardy.

Magkabálatánglam, Nagkabálatánglam ka (You are very late [tardy]).

To be broken into very small pieces.

Magkalulatsánglansag (from lansag). Lumansag, to break anything into small pieces.

To be finished or concluded completely.

Magkatulátátutás (from lutás).

To be completely broken up (as a rope or cord).

Magkatulátátutás (from patid; see index).

To be completely destroyed.

Magkasiirásírid (from síră; see index).

To be torn into tatters (as clothes, etc.).

Magkuwindangwindang (from windang).

VIII. Sometimes ka, the definite of ma, combines with pag to denote the source of something. (See index: síră.)

THE INDEFINITE PARTICLE "MAGIN."

I. Magin, which Minguela thinks a "disguised passive" in conception reduplicates the gi of the last syllable of the particle for the present and future tenses. It also changes m to n for the past and present indefinite. It expresses the conversion or transformation, either gradual or sudden, of one thing into another, as a general rule, the root being that into which the other thing is converted or transformed. Magin is also used to express
such ideas as "to beget," etc. Being a neuter particle generally there is no imperative in such cases, as there can be no volition in the action except with personal pronouns.

II. For slow, self-converting processes um is generally used, but in some cases the use of magin is correct. Besides the indefinite the defines with i and an exist. (See tables: álak.)

As magin generally denotes a state or condition, it admits ika with some roots, and in combination with pa, the definite of mapa, it also admits in with others. (See tables: dípat.)

III. As will be noted, magin is commonly used to express such acts as the turning of wine into water by miraculous agency, etc., as well as natural processes. Some of the roots usually conjugated with magin are:

To be converted into wine.  Maginálak. (See tables: álak.)
To be converted into gall or bile.
To be turned into stone; to become petrified.  Maginbató. Ang asáva ni Loth ay naginbatong asin (the wife of Lot became a rock of salt).
To be converted into vinegar.  Maginsuká. (See tables: suká.)
To be begotten.
To be made man.  Magintáuo. Ang anak nang Dios ay nagintáuo (the son of God was made man). (But if volition is included other particles or expressions must be used.) Ang anak nang Dios ay nagkatangótuog (the son of God assumed the form of man).
To become a Tagalog.  Maginátagalog. Naginátagalog ang capitón sa patîyangkap (the captain resembles (or seems to be) a Tagalog by his speech).

IV. It should be noted that nagin in the past tenses is the only sense which can really be said to denote complete conversion, etc., the present and future tenses conveying the idea of "seems to be," "may be," and "might be," respectively.

V. Magin is also used in a neuter sense to express the assumption of office, states, conditions of mind, morals, or body, etc., if intention is not meant, in which case other particles are used.

To become "presidente."  Maginpresidente. Naginpresidente si Gat Simeon at saká naginagovernor (Don Simeon became presidente and afterwards governor).
To become just or virtuous.
To become a miser.
To become worthy.  Magindápat (from dípat; see tables: dípat). Maripat, fair; just; deserving. Karapatan, merit; deserts. Ang ikapagindápat, the reason or cause of being worthy.
To be converted into an animal. **Maginhayop. Maghóyop, to sell, deal in, or raise animals; Hayopan, coral for animals; pen. Kahayopan, brutality. Ang pagkahayop, brutality.**

To become an habitual litigant (barrator). **Maginpalaisap. Maginpalasap siyá (he has become an habitual litigant).**

To become deaf. **Magginíng.**
To become blind. **Magínílnag.**
To become dumb. **Magínípíp.**

VI. With some roots *magin* may express the idea of “to be.” Ex.:
To be the motive or cause. **Maginahílan. Itó ang maginahílan (this was the reason). Itó ang maginahílan (this is the cause).**

To befall. **Maginpalad. An ílayó ang maginpalad ko? (What will my luck be? [What will befall me?])**

To turn out to be true. **Maginíntöö. Maginintöö ang tiníbí mo sa ákin (what you told me turned out to be true).**

To be a servant. **Maginahílát. Ilong naug itó y maginahílát nímiyó (this man will be your servant).**

VII. The idea of volition is sometimes admissible with *magin* when used with personal pronouns. Ex.:
To be thine. **Maginídíy.**
To be mine. **Maginikin. Akó y maginídíyít ikíó ay maginikín (I will be yours and you will be mine).**

VIII. (a) *Magin* is also used in combination with the interrogative adverbs ilán? (how many?) and magkanó? (how much?) and with the answers thereto. (b) With *magin* prefixed to a number and na following it the completion of the period named is denoted. *Magin* expresses the idea of “about” in these cases. Ex.: (a) Maginíláhát siitó? (about how many will there be?) Maginílán ang paroroon? (about how many will go there?) Maginíándawang puto (about twenty). Maginínsángano itó? (How much will this be worth?) (b) Kung maginíang buán na (After about a month). Nang maginílang árroe (after a few days). Kung maginínsángañ na (after about a year).

IX. *Magin* may be used sometimes in the sense of “be it” or “either” —“or.” Ex.: Maginitó; maginígin (be it this or be it that). Maginítalaki siyá; maginíbabaye (be it man or be it woman). Maginígagón; magínubúkas ay paroroon akó (either to-day or to-morrow I will have to go there).

THE INDEFINITE PARTICLE “MAGSI.”

I. This particle, which changes initial *m* to *n* for the indefinite past and present, reduplicates the last syllable of the particle for the present and future tenses. It has all three definites, and may be combined with all other particles, which are placed between it and the root, except *maka* and *ma* definite in the sense of power, which precede it. (See tables: alá; gáed; lápon, and kúha.) It has no other signification than to denote a plurality or universality of subjects in connection with the verbal action. Naturally there is no singular number. *Nyá* may be inserted after the first two letters of the particle to indicate an extreme degree of plurality.

See tables: pagarál. Ex.:
To teach (many). **Magisírál. Magnipagarál, to study (many). Ang maniyá batá dílo sa**
TAGALOG LANGUAGE.

bayan itô'y magapisipagáral na lahat (all the children here in this town are studying). Ang mantîga balà nitong escuelaahan mangapisipagáral (all the children in this school are learning [or studying]). Mag-

To confess (many). magapisipagáral, to preach (many). Mag-

To go out (many).

To look; behold, etc. (many).

To enter; come in (many).

To laugh (many).

Magsilahás. Magsilahás kayong lahat na narinít na loob (all of you who are inside go out).

Magsipánòd. Bâkî ipinmagapisipánòd nîlâ ang dégat ryang mantîga tómo iyàn? (Why are those men looking at the sea for?)

Magsipások. Magapisôsk kayong lahat
na narinirya ñalâng gawî. (Come in all of you who are out there doing nothing [or without work]).

Magsílapa.

THE INDEFINITE PARTICLE "MAGPATL."

I. This particle is little used, and besides the usual change of m to n for the past and present indefinite reduplicates the second syllable (pa) of the particle for the present and future tenses. It is used with roots expressing the idea of motion or positions of the body, and signifies to perform such motions or take such positions voluntarily, and with briskness or suddenly. If such sudden motion occur or position be assumed involuntarily, the g is dropped, forming mapatâ, equal in meaning to mapa. The

To prostrate one's self quickly. Magpatirapâ (from dapâ).

To lie down quickly; to throw oneself down. Magpatihigâ. Magpatihigâ ka (lie down quickly).

To fall on one's knees. Magpatûbôd. Ang ikapapatûbôd: the cause or reason for falling on the knees. Ang papatûbôdorán: the place where or person knelt to. (See tables.)

To turn the back abruptly. Magpatálitikôd. To do the same without intention, mapatálitikôd.

To spring to the feet. Magpatìndig. Naggapatìndig sìyà (he is springing to his feet). Naggapatìndig akô (I sprang to my feet unconsciously).

To sit down suddenly. Magpatuîpô. To sit down suddenly without meaning to: mapatiupô.

THE INDEFINITE PARTICLE "MANHI."

I. This particle besides the change from m to n for the past and present indefinite, reduplicates the second syllable (hi) of the particle for the present and future tenses. This particle is used to express verbs of searching for minutely, for those expressing the idea of removing dirt, etc., from the face or body, and for miscellaneous ideas which will be better seen from the examples. Certain letters beginning roots are modified by manhi, the same as they are by man. The
definities with i and panhi, in the sense of
cause, with an and either panhi or hi in the sense of place, and with in and either panhi or hi for ordinary definite sentences exist. (See tables: matay; mālay; tiyā.)

II. A reciprocal form of many of the verbs conjugated with manhi may be formed with an suffixed or with maghi in place of manhi, retaining an as a suffix, however. Ex.: To search for carefully; to glean.

ManKimālay (from pālay, "unhusked rice"). PanKimalayin (hi-
malayin) mo an yong bakain (look for [glean] what you have to eat). Ang gutum ay ang ipi-
nanKimīlay niyā (hunger is the cause of his gleaning). Ang bākīd
ni Juan ay ang pinanKimīlay niyā (he was gleaning [he gleaned] in the field of Juan).

ManKimūlos (from pūlos, "all of one color"). Pūlos also means the grains themselves.

ManKīdamos (from lāmos, "stain, smudge"). The root Kīdamos is from this combination.

ManKimisay (from misay, "mustache").

ManKimīnga (from tiyā, "what adheres to the teeth". See tables).

ManKimīlu (from tutulī, "earwax").

ManKimīdū (from mūtā, "secretion of the eye").

ManKimokā (from potā, "swelling or inflammation of the eyelids").

PanMoktohin, a person frequently afflicted thus.

ManKimīgokā (from kōkō, "nail,
claw").

ManKimīngutu (from kutu, "head louse"). ManKimīngutuhan or mag-
Kimīngutuhan, to cleanse each other thus. ManKiminoma, to cleanse of body lice. Tomahin, a person afflicted thus.

ManKimakā (from bākās, "footprint,
sign, trail, etc."). Bakāsin mo at nailō ang yāpak (follow it, here is the footprint). MagKimakasan, to follow each other on the trail, etc.

To follow by trailing; to hold in memory (met.).

To rebel; revolt.

To avenge or take revenge.

To peddle; to sell bad goods.
To act like a child.

To tell the fortune by the palm.
To pretend to work, or to work without purpose.  
Manhimanday (from panday, "smith"). Panday wika, great talker, "wordsmith."

To be uneasy on account of solitude. 
Manhimanglao (from panglao., sadness, fear, or uneasiness caused by being alone). Mapanglao na báhay (a lonely [solitary] house).

To meddle; intrude. 
Manhimások (from pások). Houag mong panhimasukan ang báhay nang ibang manígá táwo (don’t meddle with what passes in the life of other people).

To faint; swoon. 
Manhimatay (from matay, "idea of dying." See tables: matay.)

To suspect evil. 
Manhimula (from pula, "idea of not believing and blaming another"). Pulá is the idea of redness.

To beat about the bush. 
Manhimíting (from piling, "bank, shore"). Houag mo akong panítingpîtingan (Don’t beat about the bush with me; don’t try any red tape on me).

To change color or the expression of the face. 
Manhimíting (from putí, "idea of whiteness").

To feel badly for lost work. 
Manhimáyang (from sáyang).

To embark in the boat of another. 
Manhinakay (from sakay, "boat, vessel").

To exert one’s self. 
Manhinápang (from tá pang).

THE INDEFINITE PARTICLE "MAGSA."

I. As usual, this particle has the past and present indefinite take n in place of m, while the second syllable (sa) of the particle is reduplicated for the present and future tenses. All three definites exist. See tables: insik. The signification of this particle is imitation, adoption or following the customs, dress, or language of another people. It is little used, maki being more customary. Ex.:

To follow American customs.  
Magsasamericano.
To follow Bicol customs.  
Magsabíkol.
To follow Visayan customs.  
Magsasibaya.
To follow Spanish customs.  
Magsasastila.
To follow Ilocano customs.  
Magsaloko.
To follow Moro customs.  
Magsakamoro.
To follow Tagalog customs.  
Magsatagálog. Ang sinasatagálog, what followed or imitated, etc.; Ang ipasatagálog, the reason or cause of such adoption. Pag is dropped with in.

II. Magsa; isa; as in the expressions magasámo ko nang damit; put the clothes in the sun: isaharin gin mo tóng baró; hang this shirt in the wind, etc., are not from this particle but from sa, the preposition "in," conjugated with mag and i respectively.

III. The signification of magsa may be expressed by other particles than maki, among them being magku and ma with an suffixed. Ex.: Si Juan ay nagsakastiladán (Juan is very Spanish in his ways [speech, etc.]). Natakatagalogan siyá (He is very Tagalog in his ways). By doubling the root, if a bisyllabic one, or the first two syllables thereof if longer, a diminutive meaning is one. Ex.: Natakatagalongan siyá (He is somewhat Tagalog in his ways).
THE INDEFINITE PARTICLE "MAGKAPA."

This particle changes initial m to n for the past and present indefinite, and reduplicates the last syllable (pa) of the particle for the present and future tenses. The sole use of the particle is to express, prefixed to roots denoting positions of the body or motions of the parts thereof, the involuntary remaining in such position, etc., as the result of fright, surprise, or other violent emotion. The defines with i, to express the cause, and with an, to express place, exist. (See tables: mīnāl.) Ex.: 

To remain with staring eyes.  
Magkapadūlât.  Dumīlât, to open the eyes.  Modīlât, to be open (as the eyes).  Syn., magkapamīlât, to remain with the eyes open.  Ang ipaqkapamūlât, the cause of remaining with staring eyes.  Ang ipaqkapamūlâtan, the place of remaining thus. 

To be left with the mouth open; to stand with open mouth.  
Magkaparañgānâ, from ēngāngânâ.  Ēngamângâ, to open the mouth. 

To stand showing the teeth (as an animal, etc.  
Magkaparañgīsî (from ēngīsî).  

THE INDEFINITE PARTICLE "MAGKAN."

I. This particle takes n in the past and present indefinite in place of m, and has the peculiarity of reduplicating the initial syllable of all roots conjugated by it. For the present and future tenses the second syllable (kn) of the particle is reduplicated in a similar manner to the reduplication of the gi of magĩn. (See tables: lūhâ.) Magkan signifies primarily the involuntary flowing out of the secretions of the body, and has the defines of i for the cause and an for the place. In a metaphorical sense magkan is also used to express involuntary emotions, actions, etc., as will be seen by the examples:

To bleed.  
Magkandudôgō (from dugô, "blood"). 

To sweat from fear or illness.  
Magkapapādvis (from pādvis).  
Magkapandāway (from lāway, "saliva"). 

To weep or shed tears unconsciously (as from a wood fire).  
Magkanululhâ (from luhâ, "tear"). 

To blush.  
Magkenhihiyâ (from hiyâ).  Kahi- yhiyâ, a shameful thing. 

To undress or lose the clothes (involuntarily).  
Magkanhohobô.  Nagkakanhohobô si Juan nang pagtana (Juan is shaking his clothes off with laughter). 

To overflow; to exceed.  
Magkanlalabî.  Linabisan mo ang utos ko sa iîô (You exceeded my orders to you). 

To drop off.  
Magkanlalaglag. 

To burst into laughter.  
Magkanlatau. 

To be stunned by a blow.  
Magkanmitlap.

COMBINATIONS OF PARTICLES.

The combining of various particles is called "transcendency" by the writers upon Tagalog, and may be said to have the following characteristics: With two exceptions, double or triple combinations of particles prefixed to a root demand that the one immediately before the root take the definite form. (See tables, ānât; ālûk.)

First exception. Some roots conjugated by mag and magka admit um. (See tables, pilû; dâl; sunûd.)
Second exception. The particle maka precedes other particles, a property also possessed by magsi, except when in combination with maka, which goes before magsi in such cases. (See tables, lārd; gāvd; hilog; dito; alis. It must further be borne in mind that roots which are primarily conjugated by mag retain pag as a prefix invariably, as do also those roots differing in meaning with um and mag.

THE DESIGNATION OF PARTICLES.

For convenience of reference to the Spanish works and also to the work of Humboldt, the numbers given by the early writers to the various particles modifying roots are of use. They are:

1st. Um. No def. | 10th. Magin. Paqin.

In, i and an are the three particles always accompanying the definite.

THE PARTICLES "KAPAG" AND "KAPAGKA."

These particles are much used in Tagalog to express the ideas given in the following examples. The agent takes the genitive (or possessive) case and the object or effect of the action the accusative. Ex.:

When my father left, I left also. Kapagalis nāng ḍing amā'y akō'y ungan malis din.
After he finished his work, he came to where I was. Kapagkalūnus niyō nāng kaniyang gawd'y pinarito han niyō akō.

THE PARTICLES "PAG" AND "PAGKA."

The same expressions as the above may also be rendered by pag and pagka. Ex.:

When my father had gone away, they arrived. Pagalis dito nāng ḍing amā'y siyang pagdāng nilā.
When it strikes twelve, we will rest. Pagtugtug nāng ā las doce ay magpa-pahingā tayo.
After you pay your respects to him, come here. Pagbatī no sa kaniyā'y parini ka.
After I eat, I shall go for a walk. Pagkakain ko'y akō'y magpapasia.

THE PARTICLE "PINAKA."

This particle, prefixed to roots, signifies to be held or reputed in what may be expressed by the roots. It may also mean "number of times made" in some cases. Ex.:

Rice is considered to be the bread of the Tagalogs. Ang kanin a'y siyang pina katindāpay nāng maṅgā tādālog.
We regard you as a parent. Kayō pō'y pina kama nagūlāng nāmin.
He is regarded as their leader. Siyā ang pina kapanō nilā.
FORMATIONS OF NOUNS FROM ROOTS.

Nouns are formed in various manners in Tagalog from roots.

I. Some nouns are formed by prefixing mapag to the root. Ex.:

Scoffer; hoaxter. Mapagbíbak. 
Proud; arrogant person. Mapagsalóó.

II. Palá prefixed to roots forms other nouns. Ex.:

Drunkard. Palávim. Barrator (litigant to Palásap. excess). é
Loving (amorous) person. Palásintá.

Some of the above may be verbalized by changing the initial p to n or m.
Ex.: Nalakain siyá (he became a glutton). Nalalaimum siyá (he is becoming a drunkard). Nalawiká siyá (he will become a boaster). This is now provincial.

III. Some nouns of the classes under consideration are formed by prefixing ma either to the imperative or future of the root, as combined with in. Ex.:

Friendly person. Maibigíin. 
Amorous person. Mairórín; masintakin.
Disobedient person. Masuain (from siyáy).
Obedient person. Masanorín (from sunód).
A jolly person. Matauín (from tawa).
An affectionate person. Mawilihín.
A timid, bashful person. Mahíhiyín (from hiyá).
A forgetful person. Malilimátin (from linot).
A pleasant person. Malulúsígin (from lúgod).
A sorrowful person. Malulumbayín (from lubay).
A delicate, sickly person. Massekátin (from sukit).
A timid person (cowardly). Matalakútín (from lákot).

IV. Other nouns indicating occupations, professions, trades, etc., are formed by man with the future tense of the indefinite. See list of such at end of section three.

V. Nouns indicating a person suffering from a chronic disease or fault are to be found formed by suffixing in to the root denoting such disease or fault. (See Par. XXIII, in.) These nouns may be verbalized by in. Ex.: Siyáy himikiká (he suffers from asthma). Siláy tinatamad (they are lazy).

VI. Some nouns with an idea of place inherent are formed with the future tense of some roots with an. Ex.: Pagbabaóman, cemetery; burying place (from ba án). Pagbatinyág, baptism (from binyág). Pagpadatán, abattoir. Place of execution, Pagbidatán (from bilat).

VII. Some nouns indicating occupation are formed by taga combined with pag (lagopag) before a root. Ex.: Tagagapóntay, sentinel, watchman. Syn.: Tagagapóntó. Tagagapón, cook (from sáing, "cooked rice"). Sometimes taga alone indicates this. Ex.: Tagaligaó, wanderer, stroller.

MISCELLANEOUS WORDS.

The following words arranged alphabetically by roots in Tagalog will show the use of many idiomatic phrases, etc.:

Occupation; employment. Abala (syn.: gawd).
To try; to intend. Mayakala (from akala).
Rancid.

To look after and follow a person.
To heed; to note.
The.

To reap or cut rice.
What?

Unaccounted for; without reason;
at random.

Rancid (usual word).
To growl.

To sing.

New.

To arise; to get up.

Widower or widow.
To change the clothes.
To launch or put a vessel into the
water; also to place a ladder.
To travel on horseback or by means of horses.

To palpitate.

To weigh anchor.

A kind of rice.
To clear off timber in order to culti-
vate the land.

Aba (rare). Ang pinagala, what is
rancid. Ang payapa, the rancid-
ity. Umala, to become rancid.
Makaka, to make rancid. Mag-
papaya, to let everything become
rancid.

Magalogbay (from alagaq). [Rare].
Unamin, from amin.

Ang. Sometimes used as “be-
cause.” Hindi akó makapagbangon,
ang akó'y may sakit (I am not able
to get up, because I am ill).
Plural ang manáó.

Mageni (from ani, “harvest”).

Anó? Anó bagá? (What then?) Anó
pa? (What else?) Anó Pagkak-
astiloan kita? (What? Must we
speak in Spanish?)

Anóánó. Walang anóánó ang salapi
ító (this money is unaccounted
for). Tinapal siyá niyá walang
anóánó (he slapped him without
reason).

Antá (same changes as aba).
Umángil, var. umiíníg (from anýgil;
iíníg).

Magawit (from awit). Silang lahat
ay nagawit (they all sang).

Bago. Bagongtáo; bachelor. Ba-
gong damit, new clothes. Kab-
gongtawóhan, youthfulness; bache-
lorhood. Bagong paráymoon, ba-
gong ugali, new lord, new cus-
toms. Magbago, to renovate.
Managco, to wear for the first time;
also to renew. (See bago, ad-
verb.)

Magbanýon (from banýon, a Java-
nese word; see tindíq). Mag-
banýon ka (get up). Also means
to lift. Hindi akó makabáñyon
nang tayóyan (I am unable to lift
the jar).

Bánao, var. Balo.

Magbíhás.

Mabungasod. Bungson mo akó nang
bágdán (place the ladder for me).

Maníyabayo (from cabayo, “horse”).
Derived from Sp. caballo, which in
turn is from L. Lat. caballus, “nag;
pack horse.”

Kunábag (from kábag). Nagkakábág
ang díádib ko (my heart [lit. chest]
is palpitating). Kakabáqkábag, to
palpitate greatly.

Kunábag (from kábag). Note the
difference in accent.

Kabog.

Magkaíníyín (from kaisíyín).
To pick (as a guitar); to twang; to pluck at.
To snatch; to take by force; to pull up by the roots.
Iron or other chain or wire.

What's his name. What do you call it.

To catch on the wing.
Bad or stagnant water along a shore.

To seal or close a letter.
To belong to.

To be restless.

To order to elect.
Girdle.

To recline; to lean against.
To dig a hole.

To cease; to end.
To wash the hands or feet.

To speak nasally.
To unite or bind together.
To look blankly (as a blind person).
To sparkle (as the eyes in excitement).

To roll up (as sleeves or trouser legs);
to lift the skirt.

To give alms.

To look first at one thing and then another.
To avert the eyes.
To look here and there on account of noise.

To look here and there hurriedly.
To glare in a wild manner.
To act foolishly.

To relish.
To wish; to desire.
Wing (of bird).
To pardon; forgive.

Without respect; limit or consideration.
To choose; to select.

Pumili. Ang pilin, what chosen or selected out. Ang piniliian (sing.) or Ang pinagpilian (plur.), what selected or chosen from.

Maypilot.

To pick up.

Pumoro. (from purol). Ang purolin, what dulled. Tunomal (from tomal), to be dull (as business). Katuwulan, dullness. Ang utomal, the cause of such dullness.

Sunding (from sång). Sünding, boiled rice.

Magkasálot.

To become dull (as a knife or razor).

Sumampulataya. Ang sumasampulataya, the creed, faith or believer.

Sumulang (from nilang).

Sumilip (from silip).

Maypakasipagsipag (from sipag).

• Sumpil (from sipil, "tongs"). Sikip, an anchor.

Magsukal. Ang sukáan, what dipped in or flavored with vinegar.

Sakat. Di siyát can not be. Sákát bagá siyang pagkatitiwalaán? (Can he be trusted?) Sákát [di siyát] siyang panitiwalaán (He can [can not] be trusted).

Tumakas (from takas).

Tumakil (from taksil). Taksil na táuo, a traitorous or treacherous man. Kataksilan, treason, treachery.

To boil rice.

To run away from or hide from.

To betray.

To cut grass; to mow.

Tumanggas (from taggas).

Maganggit.

To patch.

Talahówtañáhañ. Magtañáhañáhañ, to feign stupidity.

To look upward.

Tuminggaldá (from tiñgald). Ang tiñgaldain, what seen thus.

Tumítig (from titig).

To stare at.

Friend.

Katoto. Katotohin mo siyá (befriend him).

Pleasure.

Tud. Ang pagdáting ninyó'y nakatutud sa ákin (Your arrival causes me pleasure). Ikináting ko ang pagdáting ninyó (Your arrival is a source of pleasure to me).

Tumulin (from tulin). Magtulin, to go swiftly. Ang ipagtulin, the cause of going swiftly.

To do anything swiftly.

To look down.

Tumanggó (from tまとめ). Also to bow or incline the head. Ang tunggáhañ, what looked at thus or the person bowed to.

To assign to; to turn over to.

Magúkol. Si Pedro nagúkol nang kaniyang gagawin kay Juan (Pedro turned over the work to be done by him to Juan).

To sprinkle.

Magwisik. Ang panwisik, the sprinkler.

Orphan.

Utùa.
To order. Magútos. Sundin mo ang útos ko sa iyó (follow my orders to you).

The following examples, taken from the Tagalog edition of the Renacimiento, a paper of Manila, will give an idea of ordinary Tagalog composition as applied to modern conditions, and the use of foreign words in connection therewith:


Ang isáng pangkàt nî húkkong-dagat na pilíngnguyukturihan ni Rodjéstvensky ay nasa baybayan nî Muntok úgayon na uláng millá ang awat sa Sumatra.

Ang ibang úga saskyán ay nasa pagitan pa nî yó Banka. Ang úga saskyán úga y nasa taang tiwassay sa pagitan siyá Malaca.

Hindi silá nahárang, sapagka’t ang úga úga ruso marahil ay nasa malapit sa Formosa na doon níla íbig makilaban.

Marahil ang Batavia ang susunod na darawugan úga úga ruso, sapagka’t doo’y may cabling ábat húnggang Russia.

[Translation.]

Singapore, 12th of April. The plan of Rodjéstvensky is to try to (arrive at) make Cape Padaran, on the coast of Indo-China, and 150 miles distant from Saigon. There the separated fleets (sea armies) of the Russians will unite, if the two are not encountered by the Japanese.

One division of the fleet commanded by Rodjéstvensky is now off the coast of Muntok a few miles from Sumatra.

The other vessels are yet in the region of Banka. The other vessels of this (fleet) are remaining in the route (or neighborhood) of Malaca.

They were not molested, because the Japanese continued to remain near Formosa, where they wish to commence the struggle.

Russian vessels continue to follow each other into Batavia, because there is a cable connecting with Russia there.

II. Newchwang, ika 7 nî Abril. Ang 500,000 kataong bumubuo úga húkbo ni Óyama ay sumasalakay na maíy sa húkbo ni Linevitch na nakapaglibo sa Kirin.

Mabuti ang paraan ni nî pagkakalásob nî úga úga ruso at ang húkbo ni kaniláng lupang nahahalanayan ay may ápat na puso úkimang puóng millá. Inakala ni Óyama na itábo untíni ang úga úga ruso húnggang sa kaniláng madaíy ni labisan.

Ang húkbo pinamanahalan ní general Linevitch ay hindi híhirít ni labíng na 200,000, sapagka’t bukod sa sumásalakay siyá nî marami sa labanan, ay marami pa ang nálibhag úga úga úga ruso.

[Translation.]

Newchwang, 7th of April. The 500,000 men composing the army of Óyama are advancing in good order upon the army of Linevitch now intrenched at Kirin.

The plan of advance of the Japanese is good (excellent) and the length of their front (ground) is 40 or 50 miles. Óyama is trying to push the Russians gradually until he can vanquish them all (unitedly).

The army under the charge of General Linevitch does not number more than 200,000, especially because besides the many who have been killed in battle there are many also who have been captured by the Japanese.

III. San Petersburgo, ika 6 nî Abril. Ang úga úga ruso ay nakasasulong na uni-uni sa dakong kwalalagyan ni general Linevitch at úga úga húkbo. Isáng árao po’t ang Harbin ay hindi na marahil matatalaman nî úga úga ruso, sapagka’t pinagkitaan gíbain úga húkbo. Hindi na pinamahahalalan nî
St. Petersburg, 6th of April. The Japanese are advancing little by little upon the position of General Linevitch and his army. One day more, and Harbin may possibly not be remaining to the Russians, because they think it may be destroyed by the enemy. The Russians are making no efforts to strengthen themselves in Harbin, because they believe themselves to be in great danger of capture there. The place of retreat for the Russians is Vladivostok, which they hope to fortify so well as to hold it until peace. The situation of the Russian armies is bad, but it can not be bettered on account of the riots taking place in Russia. Many in Russia believe that the army of General Linevitch will be defeated, and that in that event there will be peace.

IV. Manila ika 14 ng Abril, Inbinabolit na Gobernador Dancel (Lalawiang Rizal), na noon umaga ng ika 3 ng buwang hinalakay ay may nakadakip sa Bagbagin na tulog tawong labas at siyam na kalabao na ninanakao sa Novaliches, dalawang baril at dalawang revolver. Noon ika 11 ay may nakadakip sa isang tawong labas na may dalang, isang kalabao, at isang rifle mauser, dalawang puong cartucho' at dalawang puong rifle remington. Noon ika 10 ay may nasumpunyan ang presidente sa Taytay sa isang remington na may sampung cartuko. Ang mga kalabao ay dinalip sa toreros na municipal. Noon ika 11 ay nakadakip din nanan si Gobernador Dancel ng isang nag-unanggaling Pedro Pio, na di umano'y siyang mangingabag sa maigi sa Baranaka at Marikina noon viernes. Ito'y binigay kay mayor Haskell ng constabulario. May nakadakip pa ring dalawang tawong labas na may isang revolver cull at sampung cartuko.

It is announced by Governor Dancel (Rizal Province) that on the morning of the 6th of the current month there were captured at Bagbagin three outlaws and nine of the carabao stolen from Novaliches, two shotguns, and two revolvers. On the 11th there were captured one armed outlaw, one carabao, and one Mauser rifle, twenty cartridges, and twenty Remington rifles. On the 10th the presidente (mayor) of Taytay secured a Remington and ten cartridges. The carabao were sent to the municipal treasury. On the 11th Governor Dancel was also able to capture one called Pedro Pio, said to be the person who made trouble at Baranaka and Marikina last Friday. This person was turned over to Major Haskell, of the constabulary. There were also two outlaws captured who had a Colt revolver and ten cartridges.


Ang marainggawa nito ay ang Iglesia Episcopal, datapweta't tantanganpin ang simomang nakol sa ibang religión.
The money to be offered is from the funds (interior) of five universities: Harvard, Yale, Princeton, Pennsylvania, and Columbia.

The direction of this (hospital) will be under the Episcopal Church, but anyone will be received belonging to another faith.

VI. Ang gobernador sa Bataan si G. Tomás del Rosario ay nag alon sa Balangiga ang isang lupang may 15 hectare at P4,000, ang halagat, upang magpag layuan nila isang "secondary school." Ang yapong lupang yaon ay magagamit sa pagdarat na agricultura o ang milya dinyong tungkol sa pamananikad, at magin garalan din namam na ang ipagpapatunayan ang pangyayari na ang katulad.

Sa akala rin namam na Gobernador ay mabuting magkakaron na isang maestrong americano sa bayan bayan upang makanyag ang milya paraan at nagaling americano sa ngiyi filipino.

[Translation.]

The governor of Bataan, Hon. Tomás del Rosario, has given a piece of land comprising 15 hectares and worth P4,000, in Balangiga, in order that there may be a site for the erection of a "secondary school." That land may be used for teaching agriculture or for sciences or occupations pertaining to the land, and for instruction in the means of strengthening the body (manual training school).

The endeavor of the governor will be to have one American teacher in each town in order to show the customs and habits of the Americans to the Filipinos.

VII. Dito umano'y hihiningin ng Compania ng tranvia elektro na tulungan na ang subsyante ito'y marapatang paraating hanggan sa Pabanyag.

Ipinaigbigay alam din namam ngayon sa gobernador general na ang pangyayari sina ng tranvia elektro na sa bunye ay pasimmulang patakbahan ang daan sa Santa Ana.

[Translation.]

It is said that the electric street-car company will ask that the line be permitted to be extended to reach as far as Parañaque.

Notice has also been given to-day to the governor-general by the management of the electric railway that on Monday it will commence the operation of the road to Santa Ana.

VIII. Paunawa.—Ipinamahihik sa sinomang nakaapatol ng isang asong halaki na may balahibong kabo'y caf'e at may puti sa dibdib at sa daso ng puang kano sa unahan, may taglay sa collar sa log at isang chapa na may numero (bilang) 1965, ay mangyaring ibatik o isasalit sa daang Arranque bilang (bly.) 158 at doo'y kakamant ng isang pabuya at dakilang pasadalomat.

[Translation.]

Notice.—It is requested that anyone who may pick up a male dog with coffee-colored hair and with white on the breed and the end of the right front foot, bearing a collar on the neck and a tag with the number 1965, will be able to return or restore him to No. 158 Arranque street, where a reward will be given, together with many thanks.

IX. Navala. Sa bhay na bilang 74 sa daang Rada, Tondo, ay nasaat ang isang manuk sa susunod na balahibong lasak, maka'tin ang tohid, naputik ang pa't baldado ang datu sa kano. Sinuman ang nakaapagdala o naka pagturbo ng kinalalagyan ng naturang manuk ay bibigyan ng pabuya halagang waló o sapuong piso.

[Translation.]

Lost.—From the house No. 74 Rada street, Tondo, there has been lost a gamecock with white and red (lasak) plumage, black spurs, and white feet, with the middle claw of the right foot crippled. Anyone who may be able to bring or point out the whereabouts of the said fowl will be given a reward to the amount of eight or ten pesos.
A careful study of the foregoing examples will enable one to clearly understand the general run of the modern language. Reading the native press, both for practice and keeping track of what is of interest in native circles, is recommended to all who may be stationed in the Tagalog region.

**Section Eight.**

The following table of the contractions and variations of the roots of Tagalog words will be found of use in quickly finding the form:

<table>
<thead>
<tr>
<th>English</th>
<th>Root</th>
<th>Contraction, variation, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To salute; hail</td>
<td>Abá</td>
<td>Abín.</td>
</tr>
<tr>
<td>To remember</td>
<td>Alalá</td>
<td>Alalóhánín.</td>
</tr>
<tr>
<td>To be lazy</td>
<td>Aliságá</td>
<td>Aliságán.</td>
</tr>
<tr>
<td>What?</td>
<td>Anó</td>
<td>Anóhín!</td>
</tr>
<tr>
<td>Spouse; to marry</td>
<td>Asána</td>
<td>Asáhín.</td>
</tr>
<tr>
<td>Salt; to salt</td>
<td>Asín</td>
<td>Asín.</td>
</tr>
<tr>
<td>Roof; cover; to roof</td>
<td>Atíp</td>
<td>Atípán.</td>
</tr>
<tr>
<td>To carry on the shoulders</td>
<td>Rabá</td>
<td>Rabóhín.</td>
</tr>
<tr>
<td>Uneasiness</td>
<td>Balísá</td>
<td>Kubalísáhán.</td>
</tr>
<tr>
<td>To moisten</td>
<td>Basá</td>
<td>Basín; basán.</td>
</tr>
<tr>
<td>To suffer; endure</td>
<td>Batá</td>
<td>Bathín.</td>
</tr>
<tr>
<td>To pound rice</td>
<td>Bayó</td>
<td>Bayín.</td>
</tr>
<tr>
<td>To give</td>
<td>Bigay</td>
<td>Bigýán.</td>
</tr>
<tr>
<td>To accustom</td>
<td>Bihasá</td>
<td>Bihanín.</td>
</tr>
<tr>
<td>To buy</td>
<td>Bílì</td>
<td>Bíhín; bíhán.</td>
</tr>
<tr>
<td>To change the clothes</td>
<td>Bíhás</td>
<td>Bíshín; bisaín.</td>
</tr>
<tr>
<td>To open</td>
<td>Bukás</td>
<td>Bukán.</td>
</tr>
<tr>
<td>To separate</td>
<td>Bukdá</td>
<td>Bukdán.</td>
</tr>
<tr>
<td>To spill</td>
<td>Buhos</td>
<td>Busán.</td>
</tr>
<tr>
<td>To pass</td>
<td>Dauan</td>
<td>Dán; danín.</td>
</tr>
<tr>
<td>To bring; carry</td>
<td>Dalá</td>
<td>Dálín; dálín.</td>
</tr>
<tr>
<td>To seize; arrest; detain</td>
<td>Dakip</td>
<td>Dakín.</td>
</tr>
<tr>
<td>To arrive</td>
<td>Dátíng</td>
<td>Datín; dátín.</td>
</tr>
<tr>
<td>To stick</td>
<td>Dikit</td>
<td>Dictín; dictán.</td>
</tr>
<tr>
<td>To stretch out the arms</td>
<td>Dipá</td>
<td>Dip-hín; dip-hán.</td>
</tr>
<tr>
<td>To hear</td>
<td>Dingig</td>
<td>Ding-gín; ding-gán.</td>
</tr>
<tr>
<td>Blood</td>
<td>Dugó</td>
<td>Dugín; dugán.</td>
</tr>
<tr>
<td>To do one's duty</td>
<td>Gúnap</td>
<td>Gúnapán.</td>
</tr>
<tr>
<td>To work</td>
<td>Gává</td>
<td>Gáván; gáván.</td>
</tr>
<tr>
<td>To pull down; destroy thus</td>
<td>Gibá</td>
<td>Gibín; gibán.</td>
</tr>
<tr>
<td>To awake</td>
<td>Giyá</td>
<td>Gían.</td>
</tr>
<tr>
<td>To kiss</td>
<td>Habilián</td>
<td>Habilián.</td>
</tr>
<tr>
<td>To deposit</td>
<td>Hapin</td>
<td>Hápín.</td>
</tr>
<tr>
<td>To substitute</td>
<td>Hapún</td>
<td>Hápán.</td>
</tr>
<tr>
<td>Ribbon; band</td>
<td>Halili</td>
<td>Halínhán.</td>
</tr>
<tr>
<td>To sow; scatter seed</td>
<td>Hasik</td>
<td>Hasán.</td>
</tr>
<tr>
<td>To conduct; escort</td>
<td>Hatid</td>
<td>Hatdán.</td>
</tr>
<tr>
<td>To lie down</td>
<td>Hígá</td>
<td>Hígín; hígán.</td>
</tr>
<tr>
<td>To blow</td>
<td>Híhip</td>
<td>Híhipán.</td>
</tr>
<tr>
<td>To complain</td>
<td>Himanakit</td>
<td>Himanakitín.</td>
</tr>
<tr>
<td>To wait for</td>
<td>Himay</td>
<td>Himín.</td>
</tr>
<tr>
<td>To ask for</td>
<td>Híngh</td>
<td>Hínghín; hínghán.</td>
</tr>
<tr>
<td>To borrow (except money)</td>
<td>Hirám</td>
<td>Hirámín; hirámán.</td>
</tr>
<tr>
<td>To change</td>
<td>Háb</td>
<td>Hábín; hábín.</td>
</tr>
<tr>
<td>To go for water</td>
<td>Igúb</td>
<td>Igúbin; igúbin.</td>
</tr>
<tr>
<td>The other side</td>
<td>Kabá</td>
<td>Kabúlin; kabúlán.</td>
</tr>
<tr>
<td>English.</td>
<td>Root.</td>
<td>Contraction, variation, etc.</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>To bite.</td>
<td>Kapat</td>
<td>Kapitín.</td>
</tr>
<tr>
<td>To deny; cloak.</td>
<td>Kasád</td>
<td>Kásád.</td>
</tr>
<tr>
<td>To eat.</td>
<td>Kaán</td>
<td>Kaán.</td>
</tr>
<tr>
<td>To untie; loosen.</td>
<td>Kalag</td>
<td>Kalagín; kalagán.</td>
</tr>
<tr>
<td>Left.</td>
<td>Kalíuá</td>
<td>Kalíuín; kalíuán.</td>
</tr>
<tr>
<td>To obtain.</td>
<td>Kamin</td>
<td>Kamin.</td>
</tr>
<tr>
<td>To grope for.</td>
<td>Kapá</td>
<td>Kapión; kapión.</td>
</tr>
<tr>
<td>To grasp; embrace.</td>
<td>Kapít</td>
<td>Kapítín; kapítán.</td>
</tr>
<tr>
<td>To nibble.</td>
<td>Kibót</td>
<td>Kibítín; kibítán.</td>
</tr>
<tr>
<td>To cut off.</td>
<td>Kitíl</td>
<td>Kitín; kitín.</td>
</tr>
<tr>
<td>To know; be acquainted with.</td>
<td>Kilala</td>
<td>Kilálnín.</td>
</tr>
<tr>
<td>To exceed.</td>
<td>Lábíg</td>
<td>Lábín.</td>
</tr>
<tr>
<td>To place.</td>
<td>Lágay</td>
<td>Lágýán.</td>
</tr>
<tr>
<td>Strength.</td>
<td>Láksán</td>
<td>Láksán.</td>
</tr>
<tr>
<td>To grow.</td>
<td>Lákí</td>
<td>Lákín; lakhán.</td>
</tr>
<tr>
<td>Contents; pulp.</td>
<td>Lamán</td>
<td>Lamán.</td>
</tr>
<tr>
<td>To soften.</td>
<td>Latáp</td>
<td>Latán; latán.</td>
</tr>
<tr>
<td>Far; distant.</td>
<td>Layó</td>
<td>Layún.</td>
</tr>
<tr>
<td>Five.</td>
<td>Limá</td>
<td>Limán.</td>
</tr>
<tr>
<td>To err; to make a mistake.</td>
<td>Málí</td>
<td>Málín; malán.</td>
</tr>
<tr>
<td>To observe; experience.</td>
<td>Masíd</td>
<td>Masídán.</td>
</tr>
<tr>
<td>To begin; commence.</td>
<td>Mulá</td>
<td>Mulán.</td>
</tr>
<tr>
<td>To settle; appease.</td>
<td>Palagay</td>
<td>Palagáyán. From lagay.</td>
</tr>
<tr>
<td>To contain; include, etc.</td>
<td>Palamón</td>
<td>Palamón. From lamón.</td>
</tr>
<tr>
<td>To listen.</td>
<td>Pakingán</td>
<td>Pakinágán.</td>
</tr>
<tr>
<td>To dream.</td>
<td>Panagíná</td>
<td>Panagínápn.</td>
</tr>
<tr>
<td>Name.</td>
<td>Pingalan</td>
<td>Pingálán.</td>
</tr>
<tr>
<td>To break (as a rope, etc.)</td>
<td>Patíd</td>
<td>Patídán.</td>
</tr>
<tr>
<td>To squeeze.</td>
<td>Pigó</td>
<td>Pigín; pigín.</td>
</tr>
<tr>
<td>To wring.</td>
<td>Pisíl</td>
<td>Pisín.</td>
</tr>
<tr>
<td>To cut.</td>
<td>Pítol</td>
<td>Pítolín.</td>
</tr>
<tr>
<td>To embark; to mount.</td>
<td>Sakay</td>
<td>Sakayán.</td>
</tr>
<tr>
<td>To be ill.</td>
<td>Sakít</td>
<td>Saktín; saktín.</td>
</tr>
<tr>
<td>To err; sin.</td>
<td>Sala</td>
<td>Santán.</td>
</tr>
<tr>
<td>To tell; report.</td>
<td>Salíd</td>
<td>Salídán.</td>
</tr>
<tr>
<td>Evil.</td>
<td>Samád</td>
<td>Samán; samán.</td>
</tr>
<tr>
<td>To come back; to give back.</td>
<td>Saólí</td>
<td>Saólín; saólín.</td>
</tr>
<tr>
<td>To burn rubbish.</td>
<td>Sigó</td>
<td>Sigán.</td>
</tr>
<tr>
<td>To devour; eat.</td>
<td>Sílá</td>
<td>Sílí; sílí.</td>
</tr>
<tr>
<td>To put into.</td>
<td>Sidíd</td>
<td>Sidídán.</td>
</tr>
<tr>
<td>To follow; obey.</td>
<td>Sunód</td>
<td>Sunídín.</td>
</tr>
<tr>
<td>To wonder at.</td>
<td>Táká</td>
<td>Tákán.</td>
</tr>
<tr>
<td>To cover.</td>
<td>Tákip</td>
<td>Tákípn.</td>
</tr>
<tr>
<td>To turn the back.</td>
<td>Talikód</td>
<td>Talikódán.</td>
</tr>
<tr>
<td>To sow.</td>
<td>Tanim</td>
<td>Tamán.</td>
</tr>
<tr>
<td>To grasp; to hold to.</td>
<td>Tanígan</td>
<td>Tanígan.</td>
</tr>
<tr>
<td>To stand.</td>
<td>Táyó</td>
<td>Táyón.</td>
</tr>
<tr>
<td>To taste; try.</td>
<td>Tikín</td>
<td>Tikímán.</td>
</tr>
<tr>
<td>To look.</td>
<td>Tinígan</td>
<td>Tinígán.</td>
</tr>
<tr>
<td>To redeem.</td>
<td>Tubós</td>
<td>Tubón; tubón.</td>
</tr>
<tr>
<td>To dry.</td>
<td>Túyó</td>
<td>Túyón; tuyón.</td>
</tr>
<tr>
<td>To move.</td>
<td>Ué</td>
<td>Uéén.</td>
</tr>
<tr>
<td>To return; repeat.</td>
<td>Uli</td>
<td>Ulién; Ulán.</td>
</tr>
<tr>
<td>To sit down.</td>
<td>Upó</td>
<td>Upón.</td>
</tr>
<tr>
<td>To lack.</td>
<td>Wald</td>
<td>Waldín; Waldín.</td>
</tr>
</tbody>
</table>
II. For names of animals, birds, fishes, and invertebrates not given in this work the student is referred to Jordana's *Bosquejo Geográfico e Histórico Natural del Archipiélago Filipino*, Madrid, 1885; to the work of Friar Casto de Elena, Dominican, entitled *Catálogo Sistemático de Toda la Fauna de Filipinas*, Manila, 1895; and to the book of Montero y Vidal, *El Archipiélago Filipino y las islas Marianas, Carolinas y Palaos*, Madrid, 1886. For the fauna the great work of Friar Blanco, Augustine, will be of great aid, as well as the reports of the forestry and agricultural bureaus at Manila. The work of Father Delgado, S. J., Manila, 1892, deserves attention as revised and annotated.

In conclusion, it is hoped that a careful study of the language under discussion will lead the student to explore for himself, and note the localisms and changes in each province. Any suggestions, corrections, or criticisms will be welcomed by the author.
TYPE SCHEME FOR PARTICLES, ETC.

Roots and unchanged words .................. indicated by roman l. c.
Infix in and Naka-Maka as tense particle ........... do roman s. c.
Particles i and an (han) ........................ do gothic italic l. c.
Verbalizing particles ma, na, etc .................. do boldface italic l. c.
(When retained as part of compound particle in pairs) .................................. indicated by boldface l. c.
Adjective prefix ma ................................ do boldface l. c.
Euphonic "tie" q or ng: ........................... do celtic l. c.
Reduplications I, i, su, etc ........................ do italic l. c.
INDEXES.

GRAMMATICAL INDEX.

Accent, change of, 18.
Changes meaning, 19.
General rules of, 18.
Accents, 18, 19.
Acute, 18.
Grave, 18.
Circumflex, 18, 19.
Active (voice), 20.
Adjectives, 20, 38, (full analysis of) 55, 56, 57.
Prefixes to noun, 31.
Adjectives, comparison of, 72, 73, 74, 75, 76.
Equality, 72, 73.
Inferiority, 73.
Superiority, 73, 74.
Superlative, degree of, 74, 75, 76.
Adjectives (regarded as to meaning):
Colors, 63.
Of condition, 61, 62.
Of physical conditions of body, 63, 64.
Of quality, 58, 59, 60.
Of quantity, 62.
Mental, moral, or personal attributes, 64-71.
Miscellaneous, 71, 72.
Adjectives, negative, 57.
Adjectives, plural of, 57.
Adjectives, position of, 57.
Adjective, predicate, 32.
Adverbial numerals, 79, 80.
Adverbs, 20, 38, (with adjective) 74, 75, (fully discussed) 83-86, (definition of) 83, (verbalizing) 83, 84.
Adverbs:
Affirmative, 99.
Negative, 99, 100.
Of degree, 72, 75, 98.
Of measure, 72, 75, 98.
"Flat," 83.
"Flexional," 83.
"Phrasal," 83.
Interrogative, 32, 33.
Of doubt, 100.
Of manner, 93, 98.
Of quality, 93, 98.
Of motion, 84.
Of place, 34, 84, (list of many) 86, 87.
Of time, 87-92.
Of succession, 87-92.
Affirmative adverbs, 99.
INDEXES.

Affirmative particles, 37.
alañgan, (adverb), 73.
an (suffix), 18, 56, 108, IV, 141, I, II (full discussion), 142-153.
Antonym, definition of, 57.
Arabic element in Tagalog, 14, 38.
Article, indefinite:
   Substitute for, 31.
   Article (of common nouns, places, countries, etc.), 28.
   With possessive pronouns, 37.
   Article (of proper nouns, nouns of relationship, etc.), 27, 28.
      Declined, 27.
      Plural, 27.
      Special plural, 27.
      Syntax, 28.
Articles, instruments, etc., with pan prefixed, 209, XVII.
ay (particle), 32, (with antonyms), 106, VI.
Be to, (verb) 32.
   To be there, 85.
Cardinal numerals, 76, 77, 78.
Cases, 20, 38.
Chinese words in Tagalog, 14, 38.
Clauses of equal force, two, 32.
Comparative:
   Of adjectives, 72, 73, 74.
   Of equality, 72, 73.
   Of inferiority, 73.
   Of superiority, 73, 74.
Conjunctions, 102-104.
   "And" 32.
   Adversative, 102, 103.
   Alternative, 102.
   Binding, 102.
   Causative, 103, 104.
   Conclusive (illative), 104.
   Conditional, 104.
Contractions, 247, 248.
Define, the, 20, 30, (discussion) 108, I, II, III.
   Which definite, 108, IV to XV.
Dialects, 35.
Diminutives, 110, IX, (um) 180, (mag) 192.
Direct object, 109, V, VI.
   One, 109, V.
Distributive numerals, 80.
Do (make) to, 108, I, II, 110, XI, XIII.
   Do not, 100.
Dual number, 35, 36, 38.
Endings, 31.
   Consonant, 31.
      In diphthong, 31.
      In "n," 31.
      In vowel, 31.
Euphonic changes, 32, 34, 31, (with man and pan) 201, 209.
Exclamations, 104, 105.
   "Exclusive (editorial) we," 35, 38, 38.
Future perfect tense, 106, X.
Future tense, 106, X.
ga (interrogative particle), 74.
   gaalfin, 74.
   gaano, 74.
   ganga, 74.
   gaya, 74.
INDEXES.

Gender, lack of, 38.
General terms, lack of, 19.
Genitives, double, of personal pronouns, 35, 36.
has (suffix), 18, 56, (with weights, measures, etc.) 82.
Homonyn, definition of, 57.
i [particle], 108, IV, (cause, instrument or time) 109, V, (combined with in) 110, XII, (fully discussed) 132–141.
Idioms, 20.
ika [compound particle] (with adverbs) 84, 85, (meaning cause) 108, IV, 138, XVIII, 211, I.
ikina [compound particle] (with adverbs), 84, 55, (meaning cause) 108, IV, 138, XVIII, 211, I.
ikinapa [compound particle] (with adverbs), 85.
Imperative, 105, II.
Intensity, quickness, with, 105, III.
Imperfect tense, 106, X.
in (suffix) 18, 56, (inserted) 57, (with weights, measures etc.) 82, (with pa) 84, 85, (motion toward or control of) 108, IV, (combined with i) 110, XII, (discussion) 112, I, to 114, VI (idea of attraction toward) 114–115, (possession) 115, (verbs of calling, 115, (of reaching for) 116, (verbs of carrying, cutting, measuring or weighing) 116–119, (verbs of destruction) 119, (verbs of receiving) 120, (of inviting) 120, (of eating, drinking, etc.) 122, (acts of senses) 123, 124, (acts of will or mind) 124, 125, (verbs of making) 125, (of wearing) 125, (various) 126, (suffixed) 127–130.
In—an, 130.
Inclusive “we,” 35, 38.
Indefinite, 20, 30, (discussed) 111, I, to 112, V
Principal particles of, 111, I.
Indicative, 106, IX.
Indirect object, 109, VI.
Infinitive, 106, IX.
ini [compound particle], 110, VIII.
Intransitive verbs, 107, XI.
ipa [compound particle] (explained), 109, VIII.
ipag [compound particle], 109, IV (explained), 109, VIII.
ipagka [compound particle], 109, VIII.
ipagkaka [compound particle], 109, VIII.
ipina [compound particle] (with adverbs), 85 (explained), 109, VIII.
ipinag [compound particle] (explained), 109, VIII (example), 110, IX.
ipinagka [compound particle], 109, VIII.
ipinagkaka [compound particle] (with adverb), 85 (explained), 109, VIII.
ka [particle expressing likeness], 72.
kasing [compound particle], 72.
ka (imparting idea of intensity, etc.), 105, III.
(linking opposite ideas), 106, VI.
ka [particle], 211.
ka—an [compound particle], 200, 201.
kapag [particle], 239.
kapagka [particle], 239.
kulang (adverb meaning “less”), 73.
ma (adjective forming particle), 55, (use) 111, I, (fully discussed), 196–201, (def. of maka) 211.
ma—in (hin), 131, 132.
mag (nag), 56, (verbalizing adverb) 84, 85, (use) 110, X, 111, I, (fully discussed) 180–194.
magin [particle], 232–234.
magkan [particle], 238.
INDEXES.

magkapa [particle], 238.

magkapanay (compound particle), 73.

magkapaì (compound particle), 73.

magkapisì (compound particle), 73.

magkasing (compound particle), 73.

magma (compound particle), 56.

magma [particle], 109, VIII, (use) 110, X, (fully discussed) 217-223.

magpaka [particle], 225-227.

magpatì [particle], 235.

magya [particle], 237.

magyì [particle], 235, 236.

maka [particle], 201, IV, (fully discussed) 211-217, (when meaning "cause") 56, (peculiar construction with) 112, VIII, (indicating completed action) 93.

maki [particle], 227-230.

mala (forming adjectives), 56.

man [particle], 37, (with weights, measures, moneys) 81, (with adverbs) 85, (fully discussed) 201-211.

manhi [particle], 235-237.

mapa (as adjective forming particle), 56.

mapag (as adjective forming particle), 56.

may (use) 110, XIII.

maybon (use), 110, XIII.

mina (minama) [particle expressing opinion], 56.

na (as adjective forming particle), 56, (use) 111, I, (fully discussed) 196-201, (def. of maka) 211, (with irregular form of verb) 171-175.

nag [particle] (with adverb), 85, (use) 111, I, (fully discussed) 180-194.

nagin [particle], 233.

nagka [particle] (with adverb), 85.

nagkan [particle], 238.

nagkapa [particle], 238.

nagpaka [particle], 225, I.

nagpatì [particle], 235.

nagya [particle], 237.

nagyì [particle], 235.

naka [particle], 201, IV, (fully discussed), 211-217.

naki [particle], 227, I.

nan [particle], 201, IV.

napa [compound particle], 223, I (with adverbs), 85.

napaso [particle], 223, I.

Negative adjectives, 57.

Negative adverbs, 99, 100.

Negative verbs, 30.

Nominative case:

Preceded by article and followed by genitive, 28.

With genitive inserted between nominative and article, 28.

Noun:

In genitive modifying nominative, 31.


Source, 28, (from roots) 240.

Numerals, 78-80.

Adverbials, 79, 80.

Cardinals, 78, 77, 78.

Distributives, 80.

Ordinals, 78, 79.

Occupations (with man prefixed), 205, 210.

Ordinal numerals, 78, 79.

pa, the 66 roots beginning with, 175-180.

pa (with adverbs), 84.

papa (do.), 84.

pa (yet, still), 73.

pa [definite of magpa], 109, VIII, 217, I, (fully discussed) 223-225.
INDEXES.

pag [particle], 110, VIII, IX, (retention) 110, X, 194.
pagka [particle], 194, 201, III, 230.
pagpaka [particle], 225, I.
paka [particle], 225, I.
paki [particle], 227, I.
pan [particle], 201, 209, XVII.
panhi [particle], 235, 236.
para (particle of comparison), 72.
Participle, 106, X.
Particles, combinations of, 238, 239.
Designation of, 239.
Particles, verbal, 19, 20, (most important) 106, VIII.
Particularizing verbs, 19.
Passive, 20.
Past tense, 106, X.
Phrases, ordinary, some, 20–27.
Pinag [compound particle], 110, IX, 195, II.
Pinag—an [compound particle and suffix], 110, VIII.
Pinagka [compound particle] (with adverbs), 85, (discussed) 230.
Pinaka, 227, IX.
Pinaká [particle], 239.
Pinaki [particle], 227, I.
Pinapá [compound particle] (with adverbs), 84, 85.
Place (how expressed), 141, II.
Pluperfect tense, 106, X.
Plural (of adjectives), 57.
Plural (of nouns), 28, 38.
Special plural of si, 27.
Prefix, retention of, 106, VII.
Prepositions (fully discussed), 100–102.
Present tense, 106, X.
Pronouns, demonstrative, 33, 34, (idiomatic use) 34.
Pronouns, indefinite, 37, (exp.) 38.
Pronouns, interrogative, 32.
Pronouns, personal, 35, 36.

dialects, 35.
idioms, 35.
Pronouns, possessive, 36, 37.

With ang and ang sa, 37.
Syntax and order, 37.
Pronouns, relative, 38.
Proper nouns (article of), 27.
pumá [compound particle] (with adverbs), 85.
Reduplication of roots, 56.

With ka—an (han), 75, 76.

Of first syllable of numerals, 77.
To form diminutives, 110, IX.
Respect, great, how indicated, 37.
Root words in Tagalog, number, 13.
Roots, reduplication of, 56.
Roots, differing with um and mag, 154.
Roots, the 66 beginning with pa, 175–180.
Sanskrit words in Tagalog, 13, 38.
Sex, how indicated, 31.
Sing (particle meaning "as"), 72.
Spanish element in Tagalog, 14, 38.
Superlative:

Of adjective, 74, 75, 76.

Absolute, 75.
Relative, 75.
Simple, 74, 75.
Synonym, definition of, 57.
Synonyms, 19.
Tagalog language, importance of, 13.
   Dialects of, 13, 35.
   Relationship of, 13.
   Preservation of verbal system of, 13.
   Number of root words in, 13.
   Sanskrit element in, 38.
   Chinese element in, 14, 38.
   Arabic element in, 14, 38.
   Spanish element in, 14, 38.
   English element in, 14.
   Lack of Japanese element in, 14.

Tagalog:
   Pronunciation of, 15.
   Structure of, compared, 107, XIV, XV.
   Verb, compared, 107, XVI.
   Tenses, 106, X.
   Lack of change within, 107, XII.
   Transitive verbs, 107, XI.
   U, when considered as consonant, 31.
   Um (particle), (with adverb), 84, (Use shown), 110, X, 111, I, (Fully discussed), 153-170, (Diminutives), 180.
   Verb (understood), 32.
   Verbs, 20, 38, (discussion) 105-108.
   Completeness of Tagalog verb, 107, XVI.
   Definite, 108, I, II, III.
   Definition of, 105, I.
   Intransitive, 107, XI.
   Modes, 106, IX.
   Particularizing, 19.
   Superlative form, 76.
   Tenses, 106, X.
   Transitive, 107, XI.

Word (with adjective), 74, (use) 110, XIII.
Words, number of in Tagalog, 19.

ENGLISH INDEX.

Able to ——, to be, 211, III, 213, VII.
Able to do, to, 177.
Accept, to, 120.
Accompany, to, 133, 165.
Act like a ——, to, 290.
Acts of the senses, 123, 124, 214.
Acts of will or mind, 124, 125.
Add, to, 137.
Advise, to, 134.
Afraid, to be, 129.
Aid, to, 185.
Animals, domestic, 28, 29.
Approach, to, 184.
Arrange, to, 120.
Arrive, to, 140.
Ascend, to, 174.
Ashamed, to be, 198.
Ask, to, 121.
Asleep, to be, 198.
Assemble, to, 184.
Attraction toward, idea of, 114.
INDEXES.

Bathe, to, 150.
Bed; bedding, 28, 29.
Bed, to be in, 199.
Bed, to go to, 151.
Bite, to, 122, 123.
Blow, to, 162.
Body, parts of, 49, 50, 51.
Borrow, to, 114, 115, 137, 164.
Breaking, verbs of, 198.
Bridges, 43.
Bring, to, 114, 115.
Build a house, to, 133.
Buildings, kinds of, 43.
Bury, to; inter, to, 195.
Buy, to, 114, 131, 133, 164, 172, 182, (at retail) 138.
Calculate, to, 124.
Call, to, 115, 173.
Calling, verbs of, 115.
Capture, to, 173.
Care for, to, 169, 204.
Carry, to, 116, 133, (different ways) 116, 117.
Cause —, to, 211, IV, 212.
Charitable, to be, 145.
Choose, to, 114.
Civic dignities, 53.
Clothing, articles of, 52.
Cold, 47.
Come down, to, 130.
Come here, to, 147.
Come in, to, 173.
Come out, to, 129.
Coming or going, 20.
Communication, means of, 43, 44.
Compare, to, 141.
Compass, points of, 47.
Compel, to, 193.
Complain, to, 114.
Conform, to, 140
Conquer, to, 176.
Consider, to, 124.
Contend with, to, 172.
Contradict, to, 172.
Cook, to, 133.
Cooking utensils, etc., 40.
Cooking, verbs of, 135.
Country, character of, 44.
Cover, to, 142.
Curse, to, 185.
Cursing, Tagalog, 105.
Cut, to, 117, (different ways) 117, 118.
Cut hair, to, 168.
Dark, to become, 163.
Dawn, to, 162.
Deceive, to, 144.
Descend, to, 176.
Desire to, 169, 170.
Desire, to, 124.
Destroy, to, 119, 138, 156.
Destruction, verbs of, 119, 120.
Die, to, 119, 141.

6855—06——17
Dignities, civil and military, 53.
Directions (of compass), 47.
Disappear, to, 136.
Diseases, names of, 51.
Disentangle, to 120.
Disobey, to, 172.
Dive, to, 128.
Dream to, 176.
Drink, to, 122, 127, 159, 175.
Drinking, 24, (drinkables) 28, 29.
Drowned, to be, 201.
Dwell, to, 175.
Earthquake, 47.
Edifices (list of), 43.
Embark, to, 140, 105.
Empty out, to, 141.
Endure, to, 185.
Enter, to, 173.
Envy, to, 175.
Equalize, to, 141.
Erect, to, 152.
Evil, to do or cause, 212.
Exchange, to, 120, 164.
Explain, to, 125.
Extinguish, to, 119, 156.
Faint away, to, 119.
Fall, to, 196.
Fall back, to, 175.
Feel, to, 123.
Ferry, ford, 44.
Fight, to, 184.
Finished, to be, 201.
Fire, 40, (conflagration) 43, (signal fire) 43.
Firewood, 40.
Fish, edible kinds, 39.
Fish, to, 121, 122, 206.
Fishing, terms used in, 49.
Fly, to, 128.
Follow, to, 139, 172.
Foodstuffs, 28, 29, (cooked) 113, V.
Forage, grass, 43.
Forbid, to, 189.
Force, to, 185.
Ford, ferry, 44.
Forget, to, 198.
Fractions, how expressed, 79.
Fruit (kinds), 29.
Game, names for, 39.
Gather, to, 141.
Get ready, to, 140.
Get rid of, to, 136.
Give, to, 136, 143.
Give back, to, 134.
Glad, to be, 198.
Go, to, 129.
Go away, to, 133, 174.
Go back, to, 175.
Go down, to, 130.
Go far, to, 173.
Go in, to, 173.
Going or coming, 21, 22.
Good, to do, 212.
Grasp, to, 147.
Grass; forage, 43.
Graze, to, 127.
Greetings; salutations, 20.
Grin, to, 160.
Guard, to, 144, 181.
Guide, to, 208.
Have, to, 30, 85, 86, (not to have) 30.
Hear, to, 123.
Hearing, verbs of, 145, 146.
Heap up, to, 137.
Heat, 47.
Heavenly bodies, 45.
Help, to, 185.
Horses and horse equipments, 42.
House, 40 (parts of) 40, 41.
Household furniture, 28, 29, 41, 42.
Hungry, to be, 128, 196, 197.
Hunt, to, 121, 206.
Inquire, to, 121.
Insult, to, 182.
Inviting, verbs of, 120.
Join with, to, 165.
Join with in ——, to, 228.
Jump, to, 186.
Jump down, to, 130.
Kick, to, 185.
Kill, to, 119, 156.
Kiss, to, 145.
Kneel, to, 158.
Knees, to be on, 199.
Land (features of), 44, 47.
Laugh, to, 160.
Lead, to, 175.
Leave, to, 133, 174.
Leavetaking, 23.
Lend, to (money only), 138.
Lend willingly, to, 138.
Lie down, to 151, (various postures of) 159.
Like, to, 124, 170.
Listen, to, 123.
Look, to, 186.
Look at, to, 123, 148, 172.
Look for, to, 133, 189.
Looking for, verbs of, 116.
Look out of, to, 127.
Lose, to, 129.
Love, to, 124, 125.
Make (do), to, 108, I, II.
Make haste, to, 193.
Making, verbs of, 125.
Malinger, to; play sick, to, 192.
March, to, 166.
Maritime terms, 45, 48.
Meals; food, 39.
Measure, to, 118.
Measures, moneys, weights, 81, 82.
Meet, to, 184.
Metals, minerals, 49.
Military grades, 53.
Miss, to, 129.
Mock, to, 185.
Moneys, weights, measures, 81, 82.
Months, names of, 46; days of, 79.
Moon, 45.
Motion to, to, 115.
Moving, verbs of, 116.
Mutter, to, 189.
Natural divisions (of islands), 48.
Nautical terms, 45, 48.
No, 99.
Not, 99.
Numerals, how expressed, 76-80.
Obey, to, 139, 172.
Occupations, etc., 54, 55.
Open, to, 142.
Order, to ——, to, 217-219.
Overtake, to, 131.
Pass, to, 182.
Pay for, to, 147.
Persevere, to, 177.
Personal possession, 115.
Pierce, to, 147.
Place, how indicated, 148-151.
Place, to, 136.
Plant, to, 136.
Political divisions, 48, 49.
Poor, to be, 200.
Positions, to be in certain, 199.
Pour out, to, 137.
Practice medicine, to, 204.
Preach, to, 204.
Professions, 53, 54.
Promise, to, 177.
Pronounce, to, 189.
Proper, to be, 184, 197.
Provoke, to, 175.
Push, to, 186.
Put, to, 136.
Quarrel, to, 184.
Rain, to, 182.
Reach, to, 131.
Read, to, 170, 171, 173.
Reap, to, 203.
Receive, to, 120.
Receiving, verbs of, 120.
Recommend, to, 134.
Relatives, kin, 31, 113, V.
Remain behind, to, 139.
Remember, to, 124.
Remit, to, 133.
Report, to, 134.
Reprimand, to, 121.
Request, to, 114, 132, 146.
Resist, to, 172.
Resolve, to, 177.
Retreat, to, 175.
Rice, kinds of, 113, V.
Rice, to trade or sell, 143.
INDEXES.

Rivers, streams, 44.
Roads, trails, etc., 43.
Rub, to, 124.
Run, to, 128.
Sad, to be, 138, 198.
Salutations, greetings, 20.
Scatter, to, 137.
Scattering, verbs of, 187.
Sea, 45, (phenomena) 45.
Searching, verbs of, 116.
See, to, 123.
Seize, to, 114.
Sell, to, 132, (at retail) 138.
Send, to, 114, 133.
Servant, hiring, 25.
Sew, to, 127.
Shaking, verbs of, 116.
Shave, to, 168.
Shellfish, kinds, 39.
Signal, to, 135.
Sit down, to, 159, 172, 181.
Sleepy, to be, 139.
Smell, to, 123.
Snatch, to, 132.
Sorry, to be, 145.
Sow, to, 136.
Speak, to, 134.
Speaking, verbs, of, 188, 189.
Spend, to, 176.
Spin, to, 205.
Split, to, 118.
Spreading, verbs of, 137.
Stagger, to, 183.
Stand up, to, 157, 172.
Steal, to, 145, 165.
Stir, to, 185.
Streams, rivers, 44, 45.
Stumble, to, 197.
Suffer, to, 185.
Suicide, to commit, 120.
Sun, 45, (setting and rising of) 164.
Sweep, to, 122.
Swim, to, 127.
Tableware, 28, 29.
Talk, to, 134.
Talk to, to, 165.
Take, to, 114, 132, 173.
Take out, to, 129.
Taste, to, 123.
Teach, to, 145.
Tear, to, 117.
Tear down, to, 119.
Tell, to, 134.
Tempt, to 174.
Think, to, 124, 125.
Thirsty, to be, 128.
Threaten, to, 143.
Throw away, to, 136.
Throw down, to, 136.
Throwing, verbs of, 187.
Time, divisions of, 45, 46, 92, 93.
Toilet, the; (dressing) 24.
Tools, list of, 42.
Touch, to, 123, 124.
Trails, roads, etc., 43.
Translate, to, 141.
Translations, 244-246.
Transfer, to, 141.
Travel to, 140, 195, 208.
Traveling, 22.
Trees, plants, etc., 53.
Trench, to make a, 151.
Turn back, to, 175.
Uncover, to, 142.
Utile, to, 146.
Use, to, 114.
Utensils, cooking, 40.
Utensils, list of, 42.
Vegetables, kinds, 39, 40.
Verify, to, 125.
Wait for, to, 120.
Walk, to, 166.
Watch, to, 144.
Water, 29.
Water courses, 44, 45.
Wearing, verbs of, 125.
Weather, conditions of, 23, 47.
Weep, to, 139.
Weigh, to, 119.
Weights, measures, moneys, 81, 82.
Win, to, 176.
Wish, to, 169, (not to wish), 175.
Words, miscellaneous, 240-243.
Wound, to, 151.
Write, to, 171, 172.
Writing materials, 43, 44.
Yes, 99.

TAGALOG INDEX.

Abut, 131.
Ahit, 168.
Alaala, 124.
Anyayd, 120.
Arad, 162.
Asin, 147.
Aud, 145.
Aways, 166.
Ayao, 175.
Babt (mababt), 58.
Barb, 125.
Binuit, 121.
Bird, 185.
Bulag, 200.
Buti (mabuti), 58.
C (only retained in words of Spanish origin).
Dean, 183.
Dohan (marahan), 95.
Dalá, 114, 116.
Dam (maruki), 58.
Damit, 144.
Dayd (magdaroyd), 69.
Dinisig, 123, 146.
INDEXES. 268

Dipá, 82.
Ditó, 34, 133, 147.
Doon, 34.
Dukhd, 200.
E (begins Spanish words only).
Galung, 138, 148, VII.
Gii, 130.
Gupit, 118, 168.
Halk, 145.
Hamá̄b, 129, 168, 187.
Hánap, 109, V, 116, 133.
Háŋín, 162.
Hápi, 138.
Hapon, 163.
Hasik, 187.
Híd, 151.
Hlímos, 167.
Húŋyi, 114, 132, 146.
Hull, 165.
Húsay, 120.
Ibíj, 124, 169.
Inít (mainít), 60.
Inum, 122, 160.
Issíd, 122.
Isíp, 124, 182.
Juá̄, 157.
Juan, 27, 37.
   ká J., 27, 28.
   ní J., 27, 28, 37.
   niná J., 27.
   si J., 27.
   siná J., 27.
Kagat, 122.
Kain, 122, 140, 159.
Kiníqi, 123.
Kimá̄, 123, 169, 184.
Labo, 199.
Lá̄kád, 166.
Lá̄k, 155.
Lambat, 122.
Limot, 192.
Linis (malinis), 59.
Luhod, 158.
Mana, 181.
Ná̄ga, 25, 30, (exp.) 37.
Panaog, 176.
Panhič, 21.
Pántok, 173.
Patay, 119, 140, 141.
Pitás, 141.
Pit, 155.
Pítol, 117.
Pítol, 117.
Q (retained only in Spanish words or foreign names).
R (only begins a word in Tagalog by reason of euphonic change from "d").
rim, 37.
rito, 25, 35.
Salid, 134.
Salúbong, 120.
Sama, 165.
Sám (masám), 58.
INDEXES.

Sambúlat, 187.
Sílang, 164.
Sírò, 119, 138, 156.
Sísi, 189.
Súgaí, 151.
Suklay, 168.
Súlat, 171.
Sumpá, 185.
Sunód, 139, 172, 182.
Súnog, 156.
Tahí, 127.
Takbó, 128.
Tákoí, 129.
Taríasis, 139.
Támpáng (matámpang), 65.
Táua, 160.
Tayoó, 152.
Tíhiyá, 169.
Tíndí, 167.
Tipon, 184.
Túd, 200.
Tubó, 161.
Tuid (matuid), 62.
Tukú, 174.
Tuksó, 174.
Túloy, 178.
Tuýó (matuyo), 60.
Uldán, 102.
Undí, 150.
Upó, 159.
Utang, 114, 138, 164.
V, Only retained in some Spanish words; generally changed to "B."
Yamán (mayamán), 69.
'y, 32, 38.