

A

# BISAYAN GRAMMAR

AND

NOTES ON

BISAYAN RHETORIC AND POETICS

AND

FILIPINO DIALECTOLOGY

BY

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*O! good my lord, no Latin:  
I am not such a truant since my coming  
As not to know the language I have liv'd in.*

SHAKESPEARE.

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1908.

"PAG PAHAYAG" Co.-TAKLOBAN.

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GIFT

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R66

TO THE

YOUTH OF SAMAR AND LEYTE

*who are clearly demonstrating aspirations  
for a brighter future thru education  
this book is dedicated,  
in the hope that it may give a stimulus to their work  
and an incentive to appreciate what is best in their language  
as well as in the hope that, at a future day,  
some one of them may be fitted to do this work  
better than here presented.*

THE AUTHOR





## INTRODUCTION

The publication of a Bisayan grammar has been eagerly awaited by many. It has been desired by those who are interested simply in the study of a native dialect. It has been needed by all Americans who desire an acquaintance with the language of the people among whom they live in order that they may get into closer touch with the great mass of natives as yet unable to speak either Spanish or English. It has been requested by many natives who wish to improve their use of their mother tongue. To all such, the present volume will prove of great value.

The author is recognized throughout Samar and Leyte as one of the highest authorities on the Samareño dialect. His statements may therefore be accepted as authoritative. His treatment of prefixes and suffixes, of similar words with different meanings, and of the various forms of the verb are especially interesting and valuable.

It is hoped that Mr. Norberto Romuáldez may be able to carry out his intention of putting out a combined grammar and language book designed especially for those just beginning the study of Bisayan. Such a work in conjunction with the present grammar would immensely facilitate the acquisition of a speaking knowledge of the dialect.

W. W. MARQUARDT,

Division Superintendent of Schools.



## PREFATORY REMARKS

This book is not intended to be a complete grammar, but is only an elementary work containing a collection of some principles governing the formation of the words and the construction of the sentences of the Bisayan (\*) dialect spoken on the islands of Sámar and nearly half of Leyte, by about four hundred thousand people.

At random and at odd intervals as the author's time permitted, he arranged, more or less in a logical grammatical order, the material gathered. Bearing in mind that there has never been any previous treatise on this subject worthy the name, the whole field therefore remaining practically unexplored, it will not be surprising that the use of spare moments covering only a short period has left much of the field undeveloped. However, what has been collected in this book will be found to be of primary importance to any one desiring to gain a quick acquaintance with the dialect for immediate practical use. After a careful study of the many examples under the different rules, coupled with a continuous practice, the user will be surprised—if he is a stranger—at the ease with which he acquires an Asiatic dialect, and—if he is a Filipino—how clear and logical is one of the most spoken dialects in his Mother-land.

The author had no intention of launching this work at the present time; but it is done at the behest of his American friends who have urged him to issue what has been collected, a portion only of what is intended ultimately to be a complete treatise and grammar of Bisayan, in order that this material may be available for the use of persons

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(\*) We write *Bisayan*, and not *Vsayan*, for the reason, among others, that there is no *V* or sound of *V* in our dialect, and that there seems to be no necessity for changing in English the *B* of the original *Bisaya* into *V*.

taking an interest in the Islands, thereby bringing about a common means of communication, which promotes a better feeling between the people born here and the newcomer.

The exposition of the different subjects is not in the modern didactic form generally used in this class of works. This is simply due to the lack of sufficient time. Thus the grammar is divided into the usual parts: orthography, prosody, etymology, and syntax. Some of these parts have been treated to a very limited extent, because time has not admitted of the collection of sufficient material and of the opportunity to weigh the relative values and eliminate the exceptions from the rules.

An appendix has been added where two topics are treated: notes on Rhetoric and Poetics of Bisayan, and notes on Filipino Dialectology consisting in a short comparative study of this dialect in reference to Tagalog, one of its sister-dialects in the Archipelago. The first notes are designed to complete the knowledge of Bisayan after the grammar is mastered; the second are intended to show the possibility of the formation of a common Filipino language (\*) out of the different dialects scattered thruout the Archipelago, in a similar way as the Modern High German has been formed out of the main primitive groups Frisian and Saxon, Frankish, Hessian, and Thuringian, and Alemannian and Bavarian.

We have to repeat that our work is far from being perfect, even complete, on account of lack of sufficient time. Owing to the same circumstance, many errors in printing have crept into this book, which we have tried to correct at the end under the heading *Errata*. But we sincerely admit that not all of the mistakes that may be found in this book are to be assigned to lack of time. Like any other product of human industry, this work bears marks of errors arising from the two sources pointed out by Horace

quas aut incuria fudit,  
Aut humana parum cavit natura.

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(\*) A committee has been formed lately in Manila for this purpose.

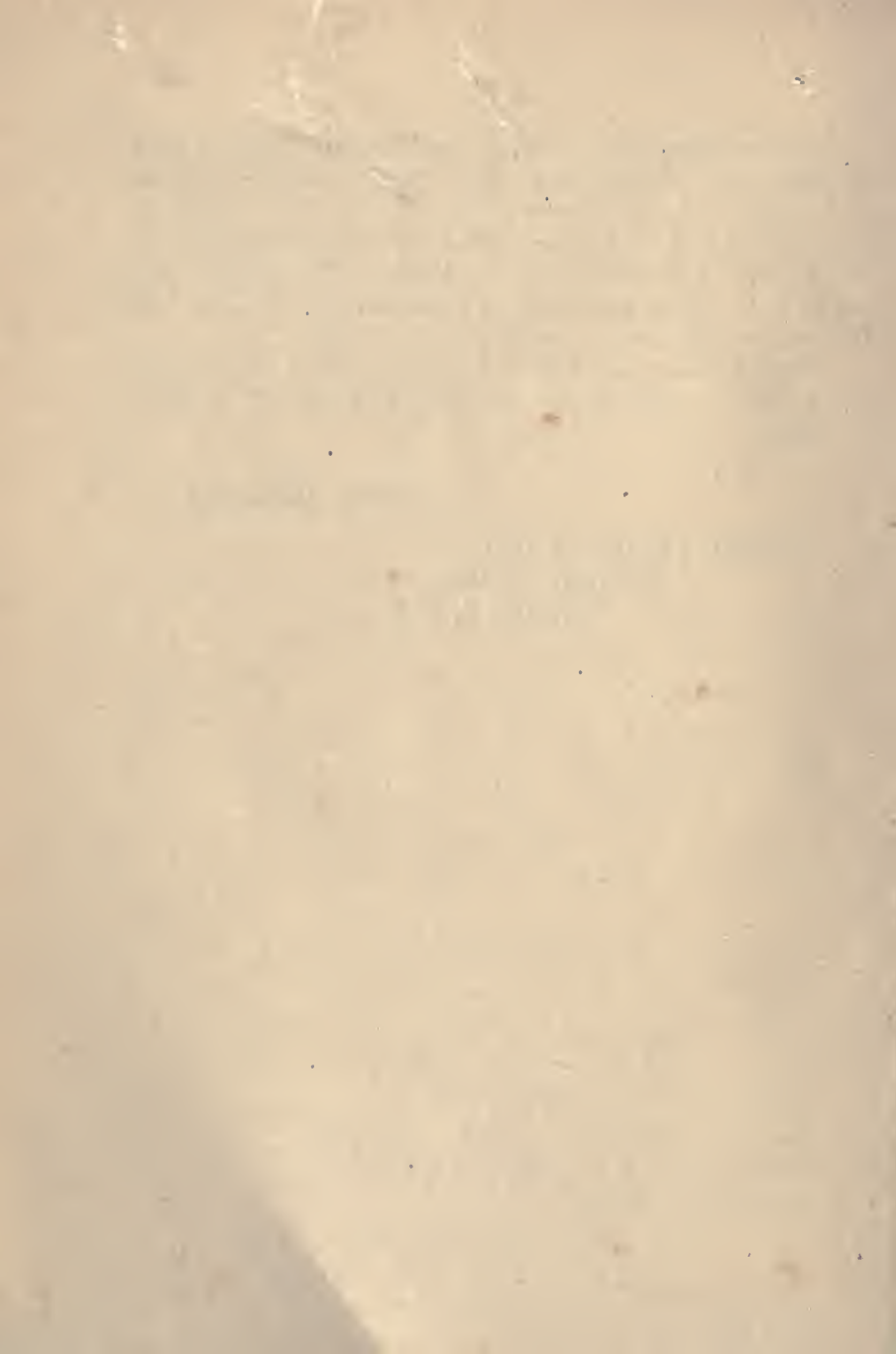
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Acknowledgement is hereby made for the help rendered by Messrs. W. W. Marquardt, Div. Superintendent of Schools of Leyte, P. I., Fred Shoemaker, and H. W. Halbourg, in correcting part of the proof, and for the collaboration of Mr. Henry E. Neibert, Former American Teacher of Jaro, Leyte, P. I. whose knowledge of both tongues, English and Bisayan, added much material to the work.

Hoping that this little volume may be of interest and real help, it is offered to an indulgent public for what it is worth.

*Norberto Romualdez*

Takloban, Province of Leyte,  
Philippine Islands.  
November 8, 1908.





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# ORTHOGRAPHY AND PROSODY.

## LETTERS.

The Bisayan letters are twenty: (\*)

a, as <i>a</i> in <i>large</i>	ng̃, as <i>ng</i> in <i>long</i>	o, as <i>o</i> in <i>long</i>
b } as in English	h, as <i>h</i> in <i>hat</i>	p, as in English
c } as in English	i, sounding <i>ee</i>	qu, as the English <i>k</i>
d } as in English	l } as in English	r } as in English
e, as <i>e</i> in <i>well</i>	m } as in English	s } as in English
g, as <i>g</i> in <i>good</i>	n } as in English	t } as in English
u, sounding <i>oo</i> as in <i>good</i>		
y, as <i>y</i> in <i>young</i>		

(\*) According to the nature of the Bisayan dialect and according to what some Filipino philologists have written, Rizal among them, referring to the dialects in the Philippines, the letters of the Bisayan language must be the following:

a, b, d, e, g, g̃, h, i, k, l, m, n, o, p, r, s, t, u, y, w.

As it can be noticed, the letters c, f, j, ñ, q, v, x and z are omitted from the preceding list, and g̃ and w are introduced. The reason for this is as follows:

c, in its sound as in *city*, can be substituted by the letter s; and, in its sound like c in *cup*, it can be substituted by k.

f is never used in Bisayan.

j, in its Spanish sound, can be substituted by h, which has an aspirate pronunciation in Bisayan in all cases. In Bisayan, there is no sound like that of the English j; however, in some places on the western and southern coasts of Leyte, the y is pronounced like the English j, as in *maayo* (pronounced mah-ah-joh) good.

The Spanish letter ñ, or a sound like it, can be written in Bisayan more properly with the combination of these two letters ny, as in *minyō* (pr. mean-yo) married.

q is not necessary, since the k can be used in all cases, where q is needed. The phrase *quiquitaō co* (I shall see it) can be perfectly written *kikitaō ko*.

v is never used in Bisayan.

x, in its Spanish sound, can be substituted by ks; and, in its English sounds, it can be substituted by gs or ks, respectively.

z, in either its English or its Spanish sound, is never used in Bisayan.

The g̃ is for the nasal sound that is very often used in Bisayan, like the ng in *song*, *longing*. The q is preferable to the combination ng̃y, which would sometimes lead to confusion; because this combination ng̃y in Bisayan, is not pronounced as one letter, in many instances, but each of these letters is pronounced; as, for example, the word *buga* (fruit), if written *bunga*, should sound *boong-gah*, which means *to dart* or *to be darted*.

w is needed in all cases of sounds like Spanish diphthongs; but it must be used in Bisayan always as a consonant, never as a vowel.

Notwithstanding the preceding considerations, the orthography used in this book is the old one, but simplified to a certain extent, on account of the fact that this alphabet (if it can be properly called an *alphabet*, it having no f or sound of f) is not yet used, even known, but by very few persons among the Bisayan speaking people.

It would be very desirable for the people to adopt the new orthography proposed in this note, because it is evidently more simple and proper for the particular nature of the Bisayan dialect.

(Continued on page 2.)

After knowing the respective sounds of these letters, according to the preceding table, no rule is necessary for the pronunciation of Bisayan words.

#### THE ACCENTS.

The orthographical accent is an important sign in Bisayan, in order to give to the words their proper pronunciation, and, consequently, their proper meaning.

Of the emission of the voice in pronouncing the Bisayan vowels, there are two ways: one is the ordinary way, like that of the English vowels, as in

*baga* (red-hot coal or wood),  
*dinhi* (here),  
*olo* (head),

and the other is by a guttural suspended emission of the voice, like

the last *a* in *bagá* (lungs),  
the last *i* in *dirí* (not or no), and  
the last *o* in *toró* (drop).

This guttural pronunciation is only used in the endings of words.

From the various combinations of these ways of pronouncing the vowels and the force with which they are pronounced, it follows that a vowel, no matter which one it is, has four different sounds:

- 1st. As ordinarily, and without any particular force.
- 2nd. As ordinarily, but with force in its pronunciation.
- 3rd. By a guttural suspended emission of the voice, and without force.
- 4th. By a guttural suspended emission of the voice, and with force.

---

(Continued from page 1.)

A study of this method of reducing the number of Bisayan vowels is also to be desired, as it seems that not more than three are needed, to wit: *a*, *e* or *i*, *o* or *u*.

The nature of the Bisayan tongue argues for such a simplicity. Dr. T. H. Pardo de Tavera, referring to the ancient Filipino alphabet, says: "The alphabet was composed of seventeen letters, three of which were vowels. A consonant standing alone was always pronounced with an *a* sound following; by the use of a dot or dash near and above the consonant stem, in much the same fashion as is used in certain systems of shorthand, instead of the sound of the *a*, the sound of the vowels *e* or *i* was produced; when the dot or dash was placed below the consonant stem the vowel sound given was equivalent to *o* or *u*." (See Census of the Philippine Islands: 1903 Volume One, page 327).

The first way does not need any orthographical sign. But the last three ones require a special orthographical accent in each case.

When a vowel is pronounced as ordinarily, but with more force than others in the same word, the proper accent is the acute (').

When a vowel is pronounced with a suspended guttural sound, but without any force, the corresponding accent is the grave (˘).

And when a vowel is pronounced with a suspended guttural sound with force, its accent is the circumflex (^), which is simply the combination of the two foregoing accents, as this last represents a sound that is the combination of the two sounds; suspended guttural and with force.

Therefore, in writing the word *quita*, for example, in its three different meanings and according to its three different pronunciations, it must be as follows:

*quitá* (we)      *quità* (see)      *quitâ* (look at).

RULE. There are three different accents in Bisayan: the acute ('); the grave (˘); and the angular, which we may call improperly circumflex (^).

The acute is located wherever it is needed, either at the beginning or in the middle or at the ending of the word. Examples:

*úpa* (reward)      *upá* (rice chaff).

The grave and angular, by their nature, are only used upon words ending in a vowel, and then only upon the last vowel. Examples:

*dacò* (large),      *dacô* (larger)

#### PUNCTUATION.

The signs of punctuation in Bisayan are the same as those in English, the rules for the use of the period (.), colon (:), semicolon (;), comma (,), parenthesis ( ), dash (—), quotation marks (" ") and apostrophe (') being identical.



But the rules are different for the use of the interrogation and exclamation points, and hyphen.

In Bisayan, the Spanish way is followed in using two points of interrogation and two of exclamation, the one at the beginning of the question or exclamation (¿) (¡), and the other at the ending (?) (!).

While the hyphen (-) is also used in Bisayan to connect parts of a word divided at the end of a line, and to connect two or more nouns, adjectives, or particles, so as to form them into a single compound, it has an additional use which is to separate distinctly the syllables of certain words that would have a different meaning or none at all without the said separation. Examples:

*sál-ong* (to hook)      *sálong* (resin)  
*sul'-ay* (belching of an infant)      *sulay* (prop)  
*bac-ad* (to unroll)  
*os-og* (to draw near from afar)  
*im-im* (lip)  
*sid-ap* (to look at)  
*san-o* (when, future)  
*cacan-o* (when, past) (\*)

NOTE.—The above separations are not of the same character as those caused by contractions or elisions, where the proper sign is not a hyphen, but an apostrophe. As,

*gáb'i* from *gabii* (night)  
*cubitón'an*, from *cabitoónan* (stars)  
*pabáy'i*, from *pabayái* (leave him or her)  
*it' im' bugtò ngan hit' ac' patód*, from *iton imo bugtò ngan hiton acon patód* (your brother or sister and my cousin).

Therefore, it would not be correct to write *gab-i*, *cabiton-an*, *pabay-i*, where the apostrophe should be employed instead of the hyphen. However, the apostrophe is used only when needed to avoid wrong pronunciation or confusion.

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(\*) In most of the towns of the island of Samar, such separation as well as that by apostrophe is frequently disregarded, this being one of the most noticeable differences between the Samar and Leyte dialects.

So the last of the preceding examples is written without any sign of punctuation, thus: *it im bugtò ngan hit ac patód*.

### VOWELS

The Bisayan people, especially in Leyte, always have a tendency to separate the vowels in pronouncing the words, there being no Bisayan diphthong. So it is *bi-ol* (small basket) and not *biol*; *cá-on* (eat), *ti-il* (foot), *ma-opay* (good), and not *caon*, *tiil*, *maopay*. But this refers only to spoken language, not to written.

Some words, like *uásay* (axe), *sabáo* (broth) are pronounced *ua-say*, *sa-bao*, and not *u-a-say*, *sa-ba-o*. These syllables *ua* and *ao* are not diphthongs. The *u* in the syllable *ua* and the *o* in the syllable *ao*, are not the vowels *u*, *o*, but the consonant *w*. These words should be written more properly *wásay*, *sabáw*. (1)

### SYLLABLES

Every vowel (2) with the consonant or consonants pronounced with it and every vowel pronounced alone form one syllable, and are written as such. This is the rule applied to the division of a word at the end of a line. Examples:

*ca-ru-ca-yá-can* (conversation)  
*bác-đao* (stand)  
*a-ba-cá* (hemp), etc.

### CAPITALIZATION

In Bisayan, the following words should begin with capitals:

1. The first word of every sentence.
2. The proper nouns.
3. The names of the days of the week and the months of the year.
4. Titles of honor or office.

(1) See the note on the first page of this book. This is one of the facts that urge the adoption of a more logical alphabet (?) for the Bisayan tongue.

(2) Except *o* and *u* when used as consonants, their function then being properly that of a *w*.

5. All words, except prepositions, conjunctions and unimportant adjectives, in the titles of books and essays.

6. All names of God, and expressions referring to the Deity.

7. Words representing important events in history and epochs of time.

#### CONTRACTIONS

There is no contraction used in Bisayan, except that in the sign *m̄gā* (a particle employed to express the idea of plurality).

*M̄gā* is for *mangā* composed of *ma* (an important prefix of the Bisayan and Tagalog dialects, which bears the idea of abundance or plurality) and *ngā* (a conjunctive particle which is necessarily employed to connect the variable parts of speech).

NOTE. It would be desirable to have the following contractions adopted in Bisayan, inasmuch as they are universally recognized:

*i. e.* for *id est*.

*e. g.* for *exempli gratiā*.

*viz.* for *videlicet*.

*etc.* for *et cetera*.

*P. D.* for *post data*.

*P. S.* for *post scriptum*.

*N. B.* for *nota bene*.

*a. m.* for *ante meridiem*.

*p. m.* for *post meridiem*. (\*)

#### ETYMOLOGY.

##### *Parts of Speech.*

These are eight in number, in Bisayan: article, noun, pronoun, verb, adverb, preposition, conjunction, interjection.

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(\*) The author believes that it is better to adopt these contractions than to invent others of Bisayan origin for the reason that they afford signs universally understood, and because every tongue has a tendency to assimilate such universal signs.



## ARTICLES.

There are three classes:

Definite: *an* (the)

Indefinite: *in* (a)

Personal: *hi* or *si* (no equivalent in English).

The definite article, as well as the indefinite, is used in Bisayan in the same manner as its equivalent in English. The definite article, however, is sometimes used before proper nouns, and it is very often used before the demonstrative and possessive pronouns. Examples:

Nacánhi *an* batà (the boy or girl has come)

Nacánhi *in* batà (a boy or girl has come)

*An* Dyos (1) macagagahum (God is omnipotent)

*An* iní nga bucad (this flower)

*An* acon calo (my hat)

The personal article is always used before the names of persons; it is also used before the personal pronouns, except the third persons. Examples.

*Hi* Pedro (Peter)

*Hi* acó (I)

*Hi* icao (you)

Instead of *hi*, *si* may be used. (2)

These articles do not change in gender. Examples: *an* amáy (the father), *an* iróy (the mother); *hi* Juan (John), *hi* María (Mary).

The definite and indefinite articles change in the plural in the following way:

---

(1) We do not write "*Dios*", because it would be pronounced *Di-os*. - See "Vowels", *supra*.

(2) The use of *s* instead of the *h*, in these articles, depends upon the place where Bisayan is spoken. In the towns of Burawen, Dúlag and Abúyog, of the island of Leyte, and in some places in Sámar, the *h* is never used, but the *s* instead for these articles. Generally, it is considered more solemn to use the *s* instead of the *h*, in speeches, letters and poetry. But many times it is considered as a ridiculous affectation, in places where the *h* is used.

It will be noted that, in some instances, the Bisayan people show a tendency to change the aspirate sound of the *h*, or soft sound of the Spanish *j*, into *s*. So in olden times, the name *Juan* was pronounced *Suan*; *Jueves* was pronounced *Suebes*; and from the Spanish *jugar*, they made the Bisayan word *sugat*, which is still in use.

SINGULAR

an  
in

PLURAL

an m̄ga (\*)  
in m̄ga

The personal article does not change, in person or number, except in the third person plural where it takes the form of the third personal pronoun third person, plural number. Examples:

*Hi* quitá (we)

*Hi* camó (you, in plural)

*Hirá* Pedro ngan *hi* Juan (Peter and John)

DECLENSION.—Articles have two cases: *nominative* and *objective*.

SINGULAR

PLURAL

NOMINATIVE:	an	in	hi or si	an <u>m̄ga</u>	in <u>m̄ga</u>	hirá or sirá
OBJECTIVE:	han	hin	ni, can	han <u>m̄ga</u>	hin <u>m̄ga</u>	nira, canda
	or	or		or	or	
	san	sin		san <u>m̄ga</u>	sin <u>m̄ga</u>	

Examples:

*An* batá nagbabása *han* surát ni Pedro (the boy reads Peter's letter).

*Hirá* Carlos ngan *hi* Juan naghátag *canda* Tomás ngan *hi* Pedro *hin* m̄ga bucád (Charles and John gave flowers to Thomas and Peter).

The objective case covers all the different cases used in other languages after the nominative, that is to say, the *genitive*, *dative*, *accusative* and *ablative* cases.

RULES. 1. The Bisayan articles are used immediately before the words to which they refer.

2. The definite article may be used without expressing the object to which it refers, having, in this case, the nature of a relative pronoun. Examples:

*An* nagtótoon, nahabábaro (He, who studies, learns).

*An* m̄ga nagtututdó ha aton (They who teach us.)

(\*) See "Contractions", *supra*. As it is seen, the *m* is for *ma*. This contraction shows exactly the way in which the Bisayan original letters were used. It is simply the ancient way of writing preserved after the adoption of the Spanish letters.

3. The personal article is always necessary before the names of persons. It is not correct to say "Pedro nagsusurat"; *hi* is needed, and it must be: "*hi* Pedro nagsusurat" (Peter is writing).

EXCEPTIONS. 1. Between the definite article and the word to which it refers, other words may be placed, in some instances, as in this phrase:

*An* iní *nga* *baláy* (this house), or  
*an* maopay *nga* *bata* (the good boy or girl). The regular order in constructing the last phrase is:  
*an* *bata* *nga* maopay.

2. When the names of persons are in the vocative case, the personal article is not used. Thus we say:

Mariano, cadí dao (Mariano, come, please).  
Pamati, Juan (listen, John).

3. In the objective case of *hi*, *can* is used before the verb, and *ni* after the verb. Examples:

*An* *can* Juan guinsurat (what John wrote)  
*An* guinsurat *ni* Juan (what John wrote)

N. B.—The indefinite article, when needed at the beginning of the sentence, is replaced by the phrase "*usa nga*." So, if we wish to say "a boy came yesterday," we should not say

*in* *bata* nacánhi cacolóp; but  
*usa nga* *bata* nacánhi cacolóp.

This phrase *usa nga* is not a perfect article, but it has the character of an adjective, even when used as an article. Therefore, both the indefinite *in* and the phrase *usa nga* may be used in the same sentence. So, we can say, changing the regular order of the last sentence:

Nacánhi cacolóp *in* *usa nga* *bata* (a boy came yesterday).

#### NOUNS

These are substantive and adjective. Both may be group-

ed in the following classes: primitive, diminutive, figurative, verbal, compound, derivative, proper, common, positive, comparative, superlative, cardinal, ordinal, partitive, distributive and collective. Nothing particular needs be said about the primitive.

## DIMINUTIVE

Examples:

PRIMITIVE	DIMINUTIVE
baláy (house)	balay <b>bálay</b>
saróual (trousers)	sarouá <b>lay</b>
carahà (frying-pan)	carahá <b>ay</b>
balóto (little boat)	balotó <b>hay</b>

As is seen, the diminutive is formed by the repetition of the primitive or by adding to the latter the affix *ay* or *hay*.

The primitive is repeated when it has not more than two syllables. As,

from

dáhon (leave),	dahondáhon,
cáhoj (tree),	cahojcáhoj.

The affix *ay* or *hay* is added when the primitive has more than two syllables; *ay* being used in cases where the noun ends with a consonant, or a vowel with a grave or angular accent; and *hay* being employed when the primitive ends with a vowel otherwise accented or non-accented or a vowel that is pronounced separately from the consonant preceding it, or is preceded by more than one consonant. As,

from

sacayán (boat)	sacayán <b>ay</b> , -
habobò (low)	habobó <b>ay</b> ,
balicò (crooked)	balicó <b>ay</b> , (*)

---

(\*) This diminutive as well as the preceding does not need to be accented with grave and angular accent, as originally, first, because such accents are only used at the ending of the words (see the rule, page 3), and second, because the suspended guttural sound of the last vowel of its primitive is in some way preserved by means of the separation with which the vowels *oa* are pronounced (see "Vowels", page 5).



abacá (hemp)	abacáhay,
babaye (woman)	babayéhay,
banat-i (a tree so called),	banat-íhay,
malacsi (fast),	malacsíhay.

But the dissyllabic primitive is not repeated when its first vowel is followed by more than one consonant, or when the last vowel has an acute accent or is pronounced separately from the consonant preceding it. In such cases the affix *ay* or *hay* is employed, the rules established for the use of these affixes being applicable to such diminutives.

As,

from

támsi (bird), támsíhay, not tamsitamsi,  
 túl-an (bone), tul-ánay, not tul-antul-an,  
 pulá (red color), puláhay, not pulapula, (1)  
 sagpò (plug), sagpóay, not sagposagpò,  
 sab-a (a kind of banana), sab-áhay, not sab-asab-a,  
 bungto (town), bongtóhay not bungtobungto.

Generally, as it has been observed in the preceding examples, the adjectives follow the same rules. As,

from

matám-is (sweet), matam-ísay,  
 malomó (soft), malomóhay,  
 halípot (short), halipótay.

But in must of the adjectives formed with *ma* (a particle bearing the idea of abundance) and *ha* (2) (a particle that bears the idea of place), like *maopay*, *mabusag*, *mapulá*, *hataas*, *halabá*, the prefixes *ma* or *ha* are disregarded in the formation of their diminutives, their abstract roots being the only elements taken into consideration, as if such

(1) But if the primitive is *mapulá*, the diminutive will be *mapulapula*, as will be noted later.

(2) In some places in Leyte and Samar, this particle is *hi*, not *ha*, where it is said *hibobò*, *hilipót*, *hilabà*, *hitaas*. But, in my opinion, it is simply a result of confounding the particle *ma* which is more proper for adjectives as it bears the idea of abundance, with the personal article *hi* with which it is thus intended to personify the abstract ideas of *bobò*, *lipót*, *labà*, *taas*.

adjectives were dyssyllabic. Thus, *opay*, *busag*, *pulá*, *taas*, *labá*, being the abstract roots of the last mentioned adjectives, their diminutives will be:

from

maópay (good), maopay-*ópay*  
 mabuság (white), mabusag*búsag*  
 mapulá (red), mapula*púla*  
 hataás (high), hataa*stáas*  
 halabá (long), halaba*labá* (1)

There are some adjectives that have irregular diminutives. Such are the following:

from	DIMINUTIVE	
	REGULAR	IRREGULAR
dacò (large),	dacòdacò	dacolaay (2)
gutì (small)	gutìgutì	gutirurú (3)

#### FIGURATIVE

We call those nouns *figurative* that are applied to the objects which, not being of the same nature as that which is expressed by their roots, show nevertheless analogy or similarity with those represented by the corresponding primitive, in their meaning, form, use, or application.

Examples:

from

bobón (fountain), mobon*bóbon* (4) (fontanel);  
 cabáyo (horse), dámpog (cloud),  
*carocabáyo*, *darodámpog*, (objects that are like a horse or cloud).

When the primitive has not more than two syllables, the formation of its figurative follows the same rules as those for the dissyllabic diminutive. As,

(1) It has also the regular form "*halabáay*".

(2) This is a metathesis of "*dacolaay*", by the transposition of the liquid consonant *l*; and this *l* in "*dacolaay*" has been substituted, for phonetical reason, for the *y* of "*dacolaay*", which is the diminutive of "*dacoy*" not used.

(3) It seems that this diminutive is the contraction of "*gutíay nga duró*"; it is not strictly a diminutive, it is a superlative.

(4) Transformed from *bobonbobon*.

from

hadì (king), we have

*hadìhadi* (a person who, by his vanity or harshness, resembles the figure of a king).

But when the primitive has more than two syllables, or its last vowel is preceded by more than one consonant or is pronounced separately from the consonant preceding it, its figurative is formed by adding to the root a prefix composed of its first syllable if it begins with a consonant or of its first vowel if it begins with a vowel and the syllable *ro* (a particle that bears the idea of imitation, repetition, or collection). As,

from

sacayán (boat), *sarosacáyan*

ulalahípan (centipede), *uroulalahipan*

isdà (fish), *iroisdà*

can'on (cooked rice) *carocan'on* (1)

NOTE.—Many of the figurative nouns have the same forms as the collective. There are few figuratives among the adjectives; of these, those having the form of figuratives are really comparatives. (2)

## VERBAL

These are formed from the verb-root transformed by particles referring to the agents or the objects of the roots.

Examples:

from

sáyau (to dance)

*parasayáu* (dancer),

*tigsayáu* (person who sometimes dances),

*magsarayáu* (person appointed to dance)

*sarayauán* (3) (place designed for dancing),

---

(1) We do not write *can-on*, because it is a contraction of *caran'on*, which is also contracted from *caranon*.

(2) See "Comparative" and "Collective", *supra*.

(3) The last *u* is not a vowel properly; it should be the consonant *w*. See notes on pages 1 and 5 of this book.

*sarayaúon* (dance or musical piece to be danced) (\*);

from

*umá* (to farm)

*paraúma* (farmer),

*tig-úma* (person used to do farming),

*māg-urúma* (person in charge of farming),

*urumáhan*, contracted *urúmhan* (place designed for farming),

*urumáhon*, contracted *urúmhon* (ground or plant to be cultivated);

from

*surat* (to write), the similar verbals as above, so far as the idea of the root and the use permit, with this variant:

*susurátan*, not *sururátan*,

*susuráton*, not *sururáton*;

from

*toóc* (to weep), the similar verbals, so far as the root and the use permit, and this besides:

*matóoc* (weeper);

from

*bóong* (to break), the similar verbals, and this: *maboroóng* (liable or expected to be broken);

from

*inóm* (to drink), the similar verbals, and the following:

*mainominóm* (an inviting drink);

from

*sosón* (to correct), the similar verbals, and this:

*hinóson* (person fond of or bold in correcting);

---

(\*) It also means anxiety for dancing. So from *isóg* (to enrage), it is said: "daco it ac *isogón*" (contracted from *irisogón*), my rage is great,



from

útang̃ (to borrow),

hingútang̃ or hingungútang̃ (1) (person fond of or bold in borrowing).

It may be observed that not all of the verb-roots produce the same number of verbal nouns. It depends on the particular character of every idea conveyed in the root, and mainly on the use.

From the preceding examples, it is seen that the transformative particles of the verbal nouns are various, the said particles being the prefixes *para*, *tig*, *mag*, *ma*, *hii*, the interfixes (2) *r*, *ro*, *um* or the affixes *an*, *on*. These particles are very important in Bisayan as they greatly help to enrich the limited vocabulary of this tongue.

For the sake of clearness, we shall see first the affixes.

#### *An, on.*

These particles refer to the complement of the verb-root, *an* to the indirect object of the action (generally regarding the place where the act occurs), and *on* to the direct object (generally referring to the termination of the action).

*An* or *on* is used when the root ends with a consonant or a vowel with a grave or angular accent.

An *h* precedes them when the roots ends with a vowel otherwise accented or non-accented, or pronounced separately from the preceding consonant or consonants.

The particle *an* or *han* is simply added to the root, as, from

catúrog (to sleep), caturogá*an* (sleeping place);

singba (to adore), singbá*han* (church);

taclob (to cover) tació*ban* (3) (covering place);

---

(1) The second syllable of the combined prefix is sometimes doubled to make the sentence more emphatic.

(2) *Interfix* is here used to designate the particle placed within a word.

(3) Such is the name of the present capital of the province of Leyte. According to a tradition, this name originated from the fact that, before the town was formed, a point of the eastern coast of its present site was known as a place where fishes were taken from the sea by a bamboo instrument, like a cover, called *taclob*.

tan-ao (to see at a distance), tan-aoan (1) (watching place);

or is employed either with the interfix *r* combined with the first vowel of the root or with the first consonant and vowel of the root instead, as

from

cáon (to eat) caraonán

from

tíroc (to assembly)

titirocán (meeting place);

or with its first vowel if the root commences with a vowel, as

from

aro (to ask)

aaroan (place designed for asking).

The particle *on* has the same use as *an*, as

caturogón,

siringbahon,

lilibácon (from *libác*, to backbite),

aaroon.

NOTE.—The affix *an* is sometimes doubled, as,

from

lohód (to kneel down), lodhanán (2)

from

tambò (to lock out), tamboànan, from *tambóan* (window).

### *Para, tig.*

*Para* bears the idea of habit, custom or occupation.

*Tig* conveys the idea of a repeated, but not frequent, act.

---

(1) It is the name of one of the most important towns in Leyte, located on the eastern coast of said island. Also according to a tradition, in the south-western part of the present site of that town, before the town was built, there was a large tall tree, from whose prominent branches the people used to watch (*tan-ao*) the Moros from Sulu, when invading the coasts of Leyte.—The last *o* of this *tan-ao* is properly the consonant *w*.

(2) From *lolodhanan*, from *lolohodanan*, where the *o* is suppressed, and the *h* and *d* transposed, for phonetical reasons.

They are simply prefixed to the root without any other complementary particle, as,

from

*cáuhi* (to come).

*paracáuhi*,

*tigcáuhi*.

*Ma*, with *on*, with *ro*, or with *r*.

The particle *ma* conveys the idea of fondness, desirableness, or passive potentiality or possibility.

When it means fondness, it is employed either by putting it at the beginning of the root without any other particle, as

from

*cáon* (to eat), *macáon* (glutton),

or by combining it with the affix *on* or *hon*, according to the case, as

from

*catúrog* (to sleep), *macaturogón* (sleepy head),

from

*arába* (to moan), *maarahón* (person fond of moaning).

When the prefix *ma* bears the idea of desirableness, it is placed before the doubled root, when the root has not more than two syllables and its last vowel is preceded by not more than two consonants or is not pronounced separately from its preceding consonant or consonants, as

from

*cáon*, *macaoncaón* (thing inviting to be eaten) (\*)

---

(\*) As when we say: "*macaoncaón ini 'ngā bayabas*" (this guava is inviting). The idea of fondness sometimes takes the same form, as "*macaoncaón ini n̄ja soro-goon*" (this servant is fond of eating surreptitiously). This form is also used for impersonal verbs, as will be seen later, as: "*macaoncaón na*" (I have appetite already).

from

oná (to commence), *maonaoná* (provocative, quarrelsome),

and in cases where the root has more than two syllables, or if not, where its last vowel is preceded by more than two consonants or is pronounced separately from the consonant or consonants preceding it, then this prefix is employed in combination with the interfix *ro* preceded by the first consonant and vowel of the root or by the vowel only if the root begins with a vowel, as.

from catúro, *macarocaturóg*,

„ bányae, (to kick), *mabarobányae*,

„ síd-ap, (to look at) *masirosíd-ap*,

„ arába, *maroarabá*,

„ ígham, (to grunt), *mairóigham*,

„ ós-og (to draw near from afar), *maoroós-og*.

When the particle *ma* conveys the idea of passive potentiality or possibility, it is used with the interfix *r* combined with the first vowel of the root. The *r* with its complementary vowel is put after the first syllable of the root. As,

from bóong (to break), *maboroóng* (brittle)

„ abót (to reach), *maarábot* (attainable).

The particle *ma* is frequently replaced by the prefix *ig* or *i* combined with the interfix *r* or its substitutes, as

from tambal (to cure), surat (to write),

*igtarámbal* or *itáíambal* (medicine), *isusúrat* (thing to write with).

### *Mga* and the *r*.

The prefix *mag* bears the idea of forcible, necessary, or continuous agency. It is employed with the interfix *r* combined with and before the first vowel of the root. This combination is placed between the first and the second syllable of the root. But when there is an *r* in the root, the interfix *r* is replaced by the first consonant of the



said root. If the root begins with a vowel, the interfix *r* is sometimes suppressed, the said first vowel being used instead of the interfix. As,

- from sódoy (to stroll about) *magsorodóy* (one who strolls about)
- „ bílīng (to seek or search), *magbirīling* (searcher),
- „ sirīng (to request), *magsisīring*, (petitioner), not *magsirīring*,
- „ ósoc (to set up), *mag-orosóc* (person designed to set up),
- „ arót (to cut the hair), *mag-áarot* (barber).

The particle *mag* is frequently contracted into *ma*, in which case the root is considered as having an *r*, as

- from suláy (to tempt), *manunúlay* (tempter),
- „ tábang (to assist), *mananábang* (helper).

### Hi.

This particle conveys the idea of boldness. When the root begins with a labial consonant, except the *m*, the said consonant is transformed into *m*, as

- from bása (to read), *himása* (person bold) in reading,
- „ pitíc (to leap), *himític* (person bold in leaping).

When the root begins with an *m*, the prefix *hi* is not commonly used but the prefix *para ma*, or *tig*, as

- from múlay (to teach) *para-ma-*, or *tigmulay*, not *hi-múlay*,
- „ mogó (to observe), *para-ma-*, or *tigmógo*, not *hi-mógo*.

When the root begins with a vowel, *nġ* is (\*) appended to the prefix; *nġ* is also appended when the root begins with a guttural consonant, but then the said consonant is suppressed. As,

- from ásoy (to refer), *hīngásoy* (garrolous),
- „ cáon (to eat) *hīngíon* (bold in eating),

---

(\*) I say “*is*”, because this combination *nġ* is properly one letter in Bisayan. which should be called *nġa*, as anciently.

from *gúbat* (to invade), *hīngúbat* (bold in invading).

When the root commences with the nasal consonant *ng*, the prefix *hi* is ordinarily replaced by the prefix *para*, *ma*, or *tig*, or the first syllable of the root is made long, as

from *ngísí* (to laugh, showing the teeth),  
*para-*, *ma*, or *tigngísí*, or *ngísí* (person fond of grinning).

When the root begins with any other consonant, except *l*, *n*, *r*, the said consonant is suppressed and the letter *n* is appended to the prefix, as

from *dolóng*, (to struggle), *hinólong* (bold in struggling),  
,, *sosón* (to correct), *hinóson* (bold in correcting),  
,, *tápod* (to confide), *hinápod* (1) (bold in confiding)

In all of these cases, the syllable following the prefix *hi* is sometimes doubled, according to the use, as,

from *himític*, *himimític*,  
,, *hingásóy*, *hingangásóy*,  
,, *hinóson*, *hinononson*, (2) etc.

### *Um.*

This particle bears the idea of option. It is used among the verbs for the subjunctive mode. It is always combined with the interfix *r* or its substitutes, and is placed between the first consonant and the first vowel of the root. When the root begins with a vowel, the interfix is placed immediately before the vowel. Examples:

from *cáon* (to eat), *cumaraón* (person going to, or expected to, eat),

---

(1) This is also a verbal of *sapod* (to gather).

(2) The particle *hi* sometimes with the verbs and especially among the derivative nouns conveys the idea of "payment for", as when from the verbs *budlay* (to tire one's self), *salacáy* (to embark), and the nouns *apóy* (grandfather or grandmother), *pásod* (navel), it is said: *himudlay* (any thing given as in payment of any work); - *hinalacáy* (payment for passage); - *hingapóy* (a present given to a grandfather or grandmother upon the marriage of his or her grand-daughter under the consideration of the former's being the grandfather or grandmother of the latter); - *himósod* (present given to the midwife for cutting and attending to the navel of a new-born child).

from abót (to arrive), *umarábot* (person expected to arrive),

„ arò (to ask), *umaarò* (person expected to ask).

Some roots without *r* follow the rule as if they had an *r*, as,

from sacá (to go up, to board), *sumasáca* (boarder).

Observations: 1. There are verbals formed with *ma* combined with the interfix *r* or its substitutes. This formation takes place only in the intransitive verbs commencing with the particle *ca* which then conveys the idea of passivity. As,

from caauód (to be ashamed), *macaaráuod* (shameful),

„ cabórong (to be confused), *macabobórong* (confusing),

„ casína (to be angry), *macasisína* (odious).

2. The infinitives of the verbs, which are always preceded by the particle *pag*, are frequently employed as substantives. In such cases the particle *pag* is transformed in the plural, its *g* being then replaced by the letter *ng* if the root begins with a vowel or a guttural consonant, except *g*, or by the consonant *n* when the root commences with a dental consonant, or by the *m* if it begins with a labial. In the plural, the roots commencing with a consonant lose said consonant. When the root begins with a nasal or with the guttural *g*, said consonant is preserved and the *g* of *pag* is replaced by *n*. Examples:

from arò (to ask), cáon (to eat), dáop (to approach)

bása (to read), ngoyngoy (to groan), gábot (to,

pull), we have

SINGULAR	PLURAL
pag-arò (asking)	pangarò,
pagcáon (eating)	pangáon,
pagdáop (approaching)	panáop,
pagbása (reading)	pamása,
pagngoyngoy (groaning)	panngóyngoy,
paggábot (pulling)	pangábot,

3. The infinitives of roots commencing with the particle *ca* are also used as substantives, and then with or without the prefix *pag*.

from *cabido* (to be sorry), *pagcabidò*, *cabidò*, (sorrow).  
In such cases, the affix *an* or *on* is sometimes employed, as  
from *casáquit* (to be sad), *casaquítan* (sadness),  
„ *casína* (to be angry), *casinahón* (anger).

### COMPOUND

The use gives the following:

from *solód* (to enter) and *baláy* (house)

*sólodbáláy*, which means the person who thru his intimacy with the occupant of a house, enters in at any time;

from *sacá* (to go up) and *lāsad* (to go down),

*sacálāsad*, applied to the person who is very busy, or who suffers a great misfortune and goes up and down the house repeatedly. It is also applied to boys or girls who go out the house frequently, especially without permission of their parents;

from *dosô* (to push) and *bótong* (to pull)

*dosô-bótong*, (\*) applied to a person who takes determinations that are contradictory;

from *cābcab* (to scratch) and *tocā* (what a bird does when it picks up or bites something with its beak)

*cābcabtocā*, applied to persons who have to expend for their subsistence all that they gain by their work;

from *di*, contraction of *dirì* (not),

*abotón*, from *abót* (to reach); and

*calóton*, from *cálot* (to scratch),

---

(\*) We use a hyphen in this word on account of the angular accent of the last *o* of the first verb.



*diabotóncalóton*, applied to that part of the human back, which our hands *cannot reach* to *scratch* when it itches;

from *tábag* (help),

*ha*, a preposition for the objective case,

*amongáimong* (to malign),

*tabaghaamong-ámong*.

applied to those who maliciously pretend to help a person in trouble, but injure him. Etc.

### DERIVATIVE

When we consider under this heading the nouns derived from other nouns. Those originated from a verb are already treated as verbals. Most of the derivatives are adjectives.

The derivatives, like the verbal, are formed with particles, prefixes, interfixes, and affixes.

The usual particles are *ca*, *ma*, *maca*, *mag*, *maqui*, *hi*, *pala*, *tag*, as prefixes; *r*, *in* as interfixes; and *an*, *on* as affixes. As,

from *pauà* (light), *capauà* (clearness)

„ *áram* (wisdom), *maáram* (wise)

„ *bayáu* (brother in law), *mabaráyau* (brother-in-law-to-be)

„ *bidò* (sorrow), *macabibidò* (sorrowful)

„ *ísda* (fish), *maquiñsda* (fond of fish)

„ *púsod* (navel), *himósod* (payment for attending to the navel of a new-born child)

„ *bugtò* (brother or sister), *magbugtò* (referring to two persons who are brothers or sisters) (1)

„ *bisaya* (bisayan), *bimisaya* (bisayan tongue)

„ *salá* (fault or guilt), *saláan* (guilty)

„ *búua* (2) (lie), *buuáon* (liar).

---

(1) When the brothers or sisters referred to are more than two, then the interfix *r* is used, as *magburugtò*.

(2) The second *u* must be the consonant *u*.

*Ca* bears the idea of quality, and is used alone or in combination with the affix *an*. As

from *hataás* (high), *cahataás* (height),

„ *dáot* (bad), *caraótan*, *carát'an* (badness).

„ *pauá* (light), *capauá* (clearness).

It is sometimes combined with the interfix *in* and the joined affix *anon*, as

from *masúgot* (obedient), *camasinug'tánon* (obedience).

*Ma* conveys the idea of abundance and future condition. In the first case, it is added at the beginning of the primitive, which is the form of great many adjectives, as,

from *ísog* (courage, rage), *maísog* (courageous);

and when it means future condition, it is used with the interfix *r* combined with the first vowel of the primitive, as,

from *asáua* (wife), *maarasauá* (woman betrothed).

The particle *ma* is frequently combined with the interfix *in* and the affix *on* or *ánon*. In plural, the *ma* is appended with *g*. As

from *túman* (performance), *matinumánon* (faultless)

plural, *magtinumánon*

„ *sugót* (obedience), *masinug'tánon* (obedient)

It is also used without any affix, and then the primitive is doubled as from *tubā* (a wine) *matubatubā* (person or thing that smells as *tubā*).

*Maca* has the idea of potentiality, and is added to the beginning of the primitive, by doubling the first syllable of the primitive or by using the interfix *r* combined with the first vowel of the primitive. As,

from *álo* (shame), *macaaálo* (shameful),

„ *lípay* (joy) *macalilípay* (rejoicer),

„ *budlay* (grievance), *macaburúdlay* (grievous).

*Mag* conveys the idea of mutual relationship, and also

of continuity in a few cases. It is simply added at the beginning of the primitive.

Relationship. Examples:

from *patód* (cousin), *magpatód* (cousins each other).

It is sometimes appended with *tala*, as

from *amáy* (father), *magtalaamáy* (father and son, or father and daughter).

The derivatives formed with *mag* conveying the idea of mutual relationship, are always in plural.

Continuity. Examples:

from *ága* (morning), *mag-ága* (the whole night until the morning);

„ *colóp* (evening); *mageólóp* (the whole day until the evening.)

*Maqui* signifies the idea of fondness, and is employed without any other transformative particle, as,

from *Dyos* (1) (God), *maquidyos* (pious).

It is used in very few cases to form verbals, as

from *hámpang* (to be present during a conversation),

*maquihahampangon* (person fond of being present or take part in a conversation).

*Hi*, as transformative particle of derivatives, conveys the idea of boldness, and also of consideration, or of payment. We have seen that it means boldness when joined to verbs to form verbal nouns (2). As to its use, it follows here the same rules as when employed with verbs. Examples:

from *quinatsilá* (Spanish language), *hingínatsilá* (one who ventures to talk Spanish, knowing but little of it).

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(1) This is the modern way of pronouncing this word. The old way consisted in making two syllables out of this word, and according to that pronunciation, it is written *Diyos* (pronounced *Di-yos*), not *Dyos*.

(2) See "*Hi*", under the heading "Verbal" *supra*.

from apóy (grandfather), *hingapóy*

„ púsod (navel), *himósod* (\*)

*Pala* means resemblance. It is combined with the affix *an*. As,

from buyo (betel nut),

*palabuyóan* (applied to the wine of cocoanut, that resembles the taste of the betel nut)

„ biráu (a plant)

*palabirauán* (applied to the fruit of cocoanut that resembles the color of *biráu*)

„ camote (sweet potato)

*palacamotián* (applied to the fruit of “nangca” (a tree) that resembles the color of *camote*)

„ gátas (milk)

*palagatásan* (applied to the young rice or corn whose grain is yet liquid resembling the milk).

*Tag* conveys the idea of ownership or authorship. It is simply added to the primitive. As

from baláy (house) *tagbaláy* (owner of a house)

„ sugo (order), *tagsugo* (author of an order).

It is sometimes used to indicate distribution, and then it is frequently combined with the prefix *ma* preceding it. As

from túig (year), *tagtúig* (year by year)

„ ádlao (day), *matag-ádlao* (every day).

These last particles are sometimes replaced by *iquina* which expresses the same idea. As

from túig, *adlao*, *búlan* (month), *pagcáon* (meal)

*iquinatúig* (every year)

*iquinaadlao* (every day)

*iquinabulan* (every month)

*iquinapagcáon*, (every meal.)



The interfix *r*, which bears no particular meaning, is here employed under the same rules as those established for its use in the figurative and verbal nouns.

The interfix *in* expresses imitation. It is added at the beginning of the primitive if the latter commences with a vowel. Otherwise, it is placed before the first vowel of the primitive. As

- from Súlug (1) (the archipelago of Sulu)  
    *sinulúg* (a fight or dance after the Suluan fashion)
- from tuyáo (crazy)  
    *tinuyáo* (foolishness)
- from ínsic (chinaman)  
    *ininsic* (chinese language, ways or habits).

*An* and *on* among the derivatives, signify the idea of abundance or participation, *an* frequently conveying the idea of place. Both are appended to the primitive without any other particle, and complemented with *an* *h*, in the same way as in the formation of verbals. (2) Examples:

- from pálad (fate), paláran (3) (fortunate),
- „ asáua (wife), asauáhan (married man),
- „ salapi (silver, money), salapián (wealthy)
- „ curi (difficulty), curián (stubborn person)
- „ sumat (information), sumatán (credulous)
- „ burabud (fountain), burabur<sup>on</sup> (4) (place where there are many fountains)
- „ taro (wax), taróh<sup>on</sup> (an object that has wax on)
- „ tubac (ant), tubac<sup>on</sup> (a thing that has ants on.)

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(1) So we say *doláo ha Súlug*, which means a medicinal plant (*duláo*) from (ha) Sulu (*Sulúg*).

(2) See “*an*, *on*” under the heading of “Verbal”, page 15 *supra*.

(3) From *paladan*, the *d* having been solved into *r*.

(4) It is believed that the name of one of the towns of Leyte, called by the Spaniards “Burauen” and by the natives “Burauón”, has been originated from *buraburon* (contracted and made *Burauón*), on account of the fact that there are many fountains in that place. There is no reason why the native name “*Burauón*” used by the natives until the present time should not be employed for all uses, the *u* of said word being replaced by the *w*, if the letters proposed in the note of the first page of this book are adopted.



These particles are sometimes employed jointly, the *an* preceding the *on*. This compound affix, *anon*, bears the idea of great abundance, or birth or residence place, and is preceded by an *h* according to the same rules established for *an* and *on*. Examples:

from manggád (wealth), manggáran (wealthy), manggaranon (rich).

„ abacá (hemp), abacáhan (person that has hemp), abacahanon (person that owns much hemp),

„ Tan-auan (a town so called), tan-auananon (native or resident of Tanauan),

„ Palo (a town so called), paloanon contracted palon'on (native or resident of Palo),

„ Tolosa (a town), tolosahanon, contracted tolosán'hon (native or resident of Tolosa),

„ Dagami (a town), dagamiánon, contracted dagamin'on (native or resident of Dagami),

„ Maasin (a town), maasinanon, contracted maasinhon (1) (native or resident of Maasin),

„ Sugbu (Cebú), sugbuánon, (native or resident of Cebú),

„ Samar (province so called), samaranon, contracted samárnon (native or resident of Samar),

„ Manila (Manila), maniláanon, contracted manilan'on (native or resident of Manila).

„ America (America), americanahanon, contracted americanhon (2) (american).

OBSERVATIONS. There are other forms of derivatives, viz: *ca cat iquina* or *quina*, *tagu*, *tagum* or *tagun*, *hi*.

*Ca* means also company, as from *tupad* (to be side by side) *catúpá* (the person side by side).

(1) This word does not follow the rule. For phonetical reasons, in its formation an *h* is used and it is made *maasinhanon*, contracted *maasinhon* instead of *maasinanon* which is the regular form.

(2) The natives, especially the low people, pronounce *Merica*, instead of *America*; *mericano* instead of the Spanish "*americano*" for *American*.

*Cat* means season, as from “áni” (harvest), “cat aní” (harvest time).

*Iquina* or *quina* expresses nature, as from “táuo” (man), “buhí” (alive), “iquinatáuo” (property peculiar to men), “quinabuhí” (life).

*Taga* means origin or residence, possession, or measure, as from “Leyte” (Island so called), “súndang” (bolo), “íroc” (armpits), we have: “taga Leyte” (from Leyte), “tagasúndang” (one who bears a bolo), “tagaíroc” (up to the armpits). When this particle *taga* means measure, it is sometimes replaced by *pa*, as from “háuac” (belly), “pahauác” (up to the belly).

*Tagum* expresses the idea of power, virtue, or peculiarity. When the primitive commences with *n*, the *m* of *tagum* is suppressed. When the primitive begins with a consonant not labial, the said *m* is replaced by *n*. It is sometimes combined with the affix *an*. As: from “matá” (eye) “baba” (mouth), “lípong” (confusion), we have “tagumatá” (peculiar disease of the eye), “tagumbabúan” (person whose words have a peculiar power or virtue), “tagunlipóngan” (one who has the power to make himself invisible).

*Hi* is also combined with the interfix *r* and the affix *an*, as from “polés” (profit), “himorólsan” (profitable). Among verbs *ha* is used instead of *hi*, as from “cáon” (to eat), “hacáraón” (eatable).

NOTE.—The past participles take sometimes the affix *an*, as from *cauíl* (fish-hook), *bitána* (a kind of fishing net)  
*quinauilán* (fish caught with “cauíl”)  
*binitanán* (fish caught with “bitána”).

There are other transformative particles not so important as those already mentioned, and which the use will show to the student.

## PROPER AND COMMON

Like in other tongues there is in Bisayan a distinction between proper and common nouns. *Tacloban*, *Catbalaó*—

*gan*, *Ilong-ílong* (Iloilo), *Espanya* (Spain), *Pedro* (Peter), *Guillermo* (William), etc., are proper nouns; *bucad* (flower); *bató* (stone), *áyam* (dog), etc., are common.

The Bisayan language has also familiar names for persons. As

- of Pedro, Pédong, Endong, Edong, Edós, Pedó, etc;
- „ Juan, Uauang, Uauay, Uána, Uuán Uuá, etc;
- „ Vicente, Tenteng, Títig, Sente, Setéc, etc;
- „ Rafael, Pápeng, Paéng, Paél, Pápè, etc;
- „ Margarito, Titong, Itong, Titoy, Itoy, etc.;
- „ Francisco, Quicoy, Incoy, Quico, etc.;
- „ Juana, Uánday, Uaday, etc.;
- „ Antonio, Tónyo, Todóc, etc.;
- „ Alejandro, Andong, Andoy, etc.;
- „ Isabel, Sabel, etc.;
- „ Gregorio, Goyóng, etc.;
- „ Saturnino, Satúr, etc.;
- „ Claudia, Caláu, etc.

Among the names of places, there are a few formed by the preposition *can* (which means possession or property), and the particles *ca* (which denotes abundance), and *quin* (which conveys the idea of past passive action), as

- Cansámqui (a place, which probably belonged formerly to one named *Samqui*)
- Can-orquin (place probably owned formerly by one called *Orquin*)
- Canramos. (\*) transformed Carrámos (place probably owned or possessed in former times by one named *Ramos*)

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(\*) The names *Calgará* (native name of the town of Carigara, Leyte) has been probably originated from *Cangara* (placed of one called *Gara*). A similar explanation might be given for the formation of the names *Calbiga* and *Calbayog* (towns of Samar).

Besides the particle *can*, the pronoun *hira* was probably used for similar cases. We think that the word *Hiraite* (Bisayan name of the word *Leyte*, applied to a town of the island of the same name) is formed by the said pronoun *hira* and *ite*, probably the name of the ancient owners of that place.



Cabuyúan (place where formerly there was much "buyù"  
(betelnut))

Cabalían (place where the strong current of the sea  
breaks the oars (bali))

Guintignian (place in the "San Juanico strait," where  
the strong current of the sea tastes the rowers  
(tiguf))

Guintúlyan (a place in Basáy, Samar, where probably  
many fishes were caught (tulúy) with nets.  
Etc.

NOTE.—The names of persons among the Bisayan people  
are all christian at the present time. Many of the sur-  
names are Spanish, many others being of Bisayan origin as  
Lágbas, Pócpor, Macasít, Cabaobao, Balasbas, Yagomyom, etc.

To indicate relationship, as the English *papa*, *mamma*,  
and respect, confidence, or tenderness, there are a number  
of Bisayan nouns, which show by themselves the relation  
between the speaker or writer and the person to whom  
the noun is applied. Examples:

for *papa*, tátay or tatáy, tátang̃ or tatáng̃, itáy, or itáng̃;  
.. *mamma*, nánay or nanáy, nánang̃ or nanáng̃, ináy, or  
ináng̃.

There are others applied to grandfathers and grandmoth-  
ers, and also to those persons who act or are considered  
as fathers or mothers. Examples:

Mano, manóng, mamo, mamoy, babay, dudoy, dudù inco,  
tutoy, yuyu. iyó (applied to elder brothers, uncles or  
elder male relatives of any degree, even  
to persons not related to but respect-  
ed by the speaker or writer).

Mana (\*) manang̃, manáy, mama, mamay, manding̃, duday,  
duda, insi tutay, yuya, tuta (applied to elder sisters,  
aunts or elder female relatives of any

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(\*) *Mano* and *mana* are probably a corruption of the Spanish "*hermano*,"  
"*hermana*."

degree, even to women not related to, but respected by the speaker or writer).  
 Tío, or tí, tia or tí (applied as á form of politeness and respect, respectively to men or women not related to or unknown by the speaker or writer).  
 Idoy, intoy, budóy, busóy, and idáy, indáy, udáy iding, iyíng, bididay, nonay, neneng, (applied with tenderness to boys or girls respectively).

NOTE.—The word *cuán* (so and so), not meaning anything by itself, is applied to persons or things whose names the speaker or writer does not know, or venture, or wish to express. As the phrase “so and so”, it helps a great deal in a conversation, and is used also instead of the verbs and other parts of speech.

The words *inín* (contracted of *ini nga*) and *ada* (I guess, perhaps) are also used in the conversation, as auxiliary particles, they being then equivalent to the English *why*.

Examples:

Question.—“¿Guinsorat mo na an balos?” (Have you already written the answer?)

Answer.—“Oo guincoan co na gad” (Yes I already have).

Q.—¿Háin an basahón? (Where is the book?)

A.—Inin... aadto ada ha ac solód (why... I guess it is in my room)

Q.—Mapiráu. ¿anó in bubuhaton co? (I am sleepy, what shall I do?)

A.—Ada... catúrog (Why... to sleep).

## POSITIVE, COMPARATIVE, AND SUPERLATIVE.

As in other languages, there are three degrees for adjectives, also used for substantives in Bisayan. These degrees are *positive*, *comparative* and *superlative*.

Nothing particular needs be observed about the positive degree, except what is mentioned in the foregoing paragraphs.



The comparatives are formed exactly in the same way as the figuratives (1), the number of syllables being disregarded, as if all had more than two syllables.

from *hatáas* (high), *harohataás* (higher),

„ *hobóg* (intoxicated), *horohobóg* (more intoxicated),

„ *táuo* (man), *tarotauó* (more of a man).

In the formation of adjectives prefixed with *ma*, this particle is preferably disregarded, as if such particle did not exist, as

from *maópay* (good) *maorópay* (better)

„ *magbuság* (white), *maborobóig* (whiter), etc.

There is another form of comparative consisting in the use of the combined particles *labí* (more) and *ca*, as

*labí ca maópay* (better),

*labí ca mabusag* (whiter).

This last form is sometimes used for superlatives.

The superlatives are of three classes:

Those which do not admit any comparison, and which we call absolute or supreme superlatives, as

*guimaopáyi* (the best of all);

those which are not so absolute, and which we call ordinary superlative, as,

<i>capín ca maópay</i>	} (very good);
<i>maopay nga capín</i>	
<i>maopay hin sogóng</i> (2)	

and those which convey the idea of excess, and which we call excessive superlatives, as

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(1) See pages 12 *et seq* of this book.

(2) The word *capín. sogóng, uraura*, in some localities are replaced by the Spanish word *duro* (hard). So they say „*duro ca maopay*“, *maópay nga duro*, or *maopay hin duro* (very good). It is proper to adopt foreign words when there are not words corresponding in Bisayan, but we do not see why the pure Bisayan words should be forgotten when they are expressive, pure and original. The preposition *cundi* (but) is suffering the same fate, by the introduction of the Spanish *pero*.

uraúra (1) ca maópay } (too good).  
maópay nga uraúra }

As is seen from the preceding examples, the supreme superlative is formed by adding to the beginning of the primitive the prefix *gui* and by appending to said primitive the affix *i*. The first syllable of the primitive may be doubled as use permits.

from batós (high, tall),      mo (man)  
guibatási, or guibatataasi (the highest)  
guít ulí (a true and perfect man).

The first form is also adopted for the substantives to show the highest degree of identity as in this phrase:

*An guiaamáyi mo gid an natauág ha imo*  
(It is your very father who calls you).

The ordinary superlative is formed with the particles *capin ca* or *labí ca* placed before the primitive, or with the particles *caópay*, *nga capin*, or *hin sogong* put after the primitive. As,

from mabido (very)  
capin ca mabido }  
labí ca mabido }  
mabido caópay } (very sorry).  
mabido nga capin }  
mabido hin sogong }

Some of the adjectives formed with particle *ma*, have another form for ordinary superlative, in doubling their root and disregarding the prefix *ma*, as from “masiróm” (dark), “masiromsiróm” (2) (very dark).

The excessive superlative is formed with the particle

(1) Instead of *uraúra*, the word *masiádo*, a corruption of the Spanish *dema-siádo*, is much in use. Read the preceding note.

(2) It must be noted that the accent in the superlative is on the last syllable, *masiromsiróm*, while in the diminutive (which has exactly the same form, except the accent) the accent is upon the penult, *másiromsiróm*. The meaning is different in the phrases *masiromsiróm pa*, and *masiromsiróm pa*; the first means “it is a little dark yet”; the second “it is very dark yet”.

*uraúra* ca placed before primitive, or the particle *nga*  
*uraúra* located after the root. As,

from *maasín* (salty)

*uraúra* ca *maasín* } (excessively salty)  
*maasín* *nga* *uraúra* }

The idea of the excessive superlative is also expressed sometimes with the particles "*lapás* ca" (excessively), or with the phrase "*dirí* *sonó* *hin* ca" or "*dirí* *socól* *hin* ca" (out of measure), placed before the primitive,

*lapás* ca *maasín*

*dirí* *sonó* *hin* ca *maasín*

*dirí* *socól* *hin* ca *maasín*

NOTE.—The particles "*labí*" and "*capín*", take on in the affix *an*, as

from *mahúsay* (orderly, beautiful),

*labíhar* ca *mahúsay* (very beautiful);

from *masáquit* (painful)

*masáquit* *nga* *capínan* (very painful).

#### CARDINAL, ORDINAL, PARTITIVE, AND DISTRIBUTIVE.

The cardinal adjectives are the following:

*usá*, contracted *us*, (one)

*dubá* (two)

*tuló* (three)

*upát* (four)

*limá* (five)

*unóm* (six)

*pitó* (seven)

*ualó* (eight)

*siyám* (nine)

*napulò* (\*) (ten)

(\*) The Bisayan cardinals show that the original system of Bisayan people in counting was the decimal. So *napulò* is a compound word from *na* (made) and *pulò* (pile, island). *Napulò* means "one pile made", wherefrom the decimal system clearly shows.

napulô cag (1) usá (eleven)  
 caruhaán (2) (twenty)  
 catloán (thirty)  
 cap'atán (forty)  
 calim'an (fifty)  
 caúnman (sixty)  
 capitoán (seventy)  
 caualoán (eighty)  
 casiyamán (ninety)  
 usá ca gatós (one hundred)  
 duhá ca gatós (two hundred)  
 usá ca yocót (one thousand)  
 usá ca ríbo (3) (ten thousand)  
 usá cagatós ca ríbo (one million), etc.

As it is noticed above, the cardinals are formed by the preposition "cag" (and), the prefix "ca" (which means collection) and the affix "an", added to the primitives "usá, duhá, tuló, upát, lima, unóm, pitó, ualó, siyám, napulô, gatós, yocót, ríbo", the phonetical reasons being taken in consideration. Thus we say:

caruhaán, not caduhaán,  
 catloán, not catuloán,  
 cap'atán not caupatán,  
 calim'an not calimahán,  
 caúnman, not caunomán.

The word "usa" is frequently contracted, especially in familiar language, by the supression of the last vowel. Thus:

us ca gatós	} insted of "usá" ca etc.
us ca yocót	
us ca ríbo	

---

(1) This word *cag* (and) is used in the island of Panay, but not in Samar or Leyte where *ngan*, *ug* are employed for the said conjunction.

In the southern part of Leyte it is said: *napulo ug osa*.

(2) A collective noun formed by the prefix *ca* and the primitive *duha* whose *d* is transformed into *r*, and by the affix *an*. It means the reunion of two piles.

(3) There seems to be no doubt that this word *ribo* has the same origin as the Tagalog "*libo*"; but each one has a different meaning: while the Bisayan *libo* means *ten thousand*, the Tagalog *libo* means only *one thousand*. To express *ten thousand*, the Tagalogs have the word *laca*.



In reading the numbers, the English way is followed, the particles “ngi may” being sometimes employed especially in cases of large amounts. Thus, to read this number —

987654321;

we would say:

“Casiyamán cag ualó cayocót, pitó cagatós caúnman cag limí caribo, nga may upát ca yocót, tuló ca gatós caruhaán cag usá.”

NOTE—In Bisayan, there is no word corresponding to the English *zero* (0). However, its figure is used in Bisayan. It is suggested that the word “lungág” (empty), or “uáráy” (nothing) be adopted as corresponding to the word “zero” which is derived from modern Latin *zephirum* from Arabic *cafrun*, *cifrun* or *sefer* (empty).

The ordinals are formed by employing the particle “ica” (which bears the idea of order), placed before the cardinal. As

ica usá,

ica napulo

ica calim'an

ica upat ca gatós

ica siyam ca yucót

ica pito ca ribo.

The ordinal of *usa* has also simple forms, as *siyahan*, *siyapá*, and frequently admits the particle *icag* instead of *ica*, as *icag usá*.

The partitives have exactly the same form as the ordinals, except in that the ordinals *cag usa*, *siyahan* and *siyapá* are never used as partitives; that and there is the form *tungá* and its variants *catungá*, *tungá* or *catungá hin* or *nga* (half), employed instead of *icaduhà*.

The phrase *ca bahin* (part) is frequently used in the partitives to avoid confusion. Thus



an *icampit* *ca* *bahin* (the fourth part).

The particle *ica* is sometimes contracted into *ca*, as "*ca-tunga*" (half), "*caurog*" (most).

The distributives are formed by adding to the cardinals the particle *tag* (which conveys the idea of distribution). As

*tag dúha* (two, each)  
*tag catauóan* (eighty, each)  
*tag yúcot* (thousand, each)

When the distributive bears the meaning of portion, the particle *iquina* is combined with *tag*. As

*iquina tag dúha* (each two), etc.

### COLLECTIVE

The collective nouns are formed by adding at the beginning of the primitive the prefix *ca* (which bears the idea of collection or réunion) and the affix *an*. As,

from *bata* (boy or girl), *cabataán* (reunion of boys or girls)  
 „ *táwo* (person), *catauóhan* (reunion of persons).  
 „ *dúhá* (two), *caruhaán* (twenty).

These forms are very frequently used to make the plural of the nouns, as of the singular *bata*, we make the plural

*ingá bata* or *cabataán*.

NOTE—The particle *ca* is also employed to express abstract ideas, as

from *buság* (white color), *mabuság* (white), *camabuság* (whiteness).

The particle *pag* is sometimes added at the beginning of the particle, as

*pagcamabuság* (whiteness).

The collectives take also the form of the figuratives with or without the particles *ca* and *an*, as the use may permit, as

caborobongtóhan,  
borobóng

NOTE.—There is another class of nouns which may be called despective. They are limited in number. The following belong to such class:

for bata (child),

(nagboboto (a being born thru an explosion)

lumátud (person of big abdomen)

lugtuc, (1)

motato (2)

motó, from botá (report of a gun explosion);

for anác (son or daughter)

nahólot past participle of "holbot" to pull out of a hole;

for baba (mouth)

nasárag (of "sárag" to put something in the mouth);

for camót (hand)

camrauón (from "cámram", what an eagle does with its fingers);

for tiil (foot)

sincádol (3) etc.

There are despectives derived from their primitives, as,

for húbya (lary), "húbsac"; (4)

The variations to which the Bisayan nouns are subject, are: gender, number, and cases.

(1) This word may have been derived from *lugtuc* which means the swelling of a thing due to dampness, humidity, or water.

(2) An onomatopoeic word bearing the idea of palsy.

(3) An onomatopoeic word meaning a thing that makes noise (caradul).

(4) As it will be seen later there are despective verbs, as: of *laca* (to walk) *laag*; of *yacan* (to talk), *yacumbol*.

## Gender.

The gender is scarcely regarded. We have however for few nouns the natural and grammatical genders.

Examples of natural gender:

MASCULINE	FEMENINE
laláqui (male person)	babaye (woman)
lalaquí (male not person)	babayé (female not person)
amay (father)	iróy, (mother)
bána (husband)	asáua (wife)
bata (uncle)	dada (aunt)
bayáo (brother in law)	hipág (sister in law), etc.

Examples of grammatical gender:

MASCULINE	FEMENINE
dudoy (1)	duday
tutoy	tutay
idoy	iday
intoy	inday
mano	mana
manoy	manáy
manong	manáng (2)
tfo	tía (3), etc.

## Number

The plural is determined by the particle *mga*, or of those for collectives as formerly seen (4), or by the interfix *g* among the adjectives. Examples:

of táuo (man) "mga táuo," or "catauóhan" (men),  
of daco (large), dagco (large, plural),

(1) See page 31 of this book.

(2) These nouns are originated, in our opinion, from Spanish. See the note on page 31, *supra*.

(3) We also believe that these nouns are Spanish.

(4) See "Collectiv," *supra*.

of matam-is (sweet), inagtam-is (sweet, plural),  
of hatáas (high), hagtáas (high, plural).

When the noun is preceded by numeral adjectives, the singular keeps its form, as

usá ca táuo (one man), napulò ca tano (ten men),  
usá nga baláy (one house), calim'an ng̃a baláy (fifty houses).

Some adjectives do not admit the interfix *g*, for euphonical reason, as

of hubyà (lazy), m̃g̃a hubyà, not húghyà, etc.

### Case.

There is no inflexion for Bisayan nouns to distinguish their different cases, as in Greek and Latin. The cases are determined by the prepositions and by variable parts of speech preceding the noun.

### IMPORTANT OBSERVATION.

There are great many Bisayan nouns composed of the samet leters, but which have different meanings according to the accent they bear. Of these are the following:

anáy (she-hog), ánay (before)

apó (grandson or grand-daughter), ápò (a thing fully introduced)

áyao (distributive possession), ayáo (no, imperative)

bába (mouth), babá (to carry a thing on the back)

babáye (woman) babayé (female not person)

baga (red-hot coal or wood), bága (lung), bagá (like)

bálay (turn), baláy (house)

bálod (a kind of dove), balód (wave)

oálos (return) balós (revenge)

bánus (abundant, thick), banús (to scrub)

báráng (an amúlet), baráng (knot)



bayáo (brother-in-law), báyo (to lift up)

bucáid (flower), búcad (to dig up)

búhat (work), buhát (to raise)

buhí (alive), buhí (losse)

buláo (yellow), búlao (to provoke a stranger)

búrong (1) (fog), buróng (to throw)

busá (reprimand), búsa (therefore)

cóbal (thread), cobál (corn, callosity)

comót (sunked), cómot (quick)

dósol (pain of the stomach), dosól (despective form of  
"cáon", to eat)

hóron (to pass the night), horón (farm)

igo, (just), igó (to be hit)

lága (flame), lagá (cooked)

láya (a net for fishing), láya (to wither), layá (withered)

lalaquí (man), lalaquí (male, not person)

látos, (reaching, overtaking), latós (to whip)

lúya (weakness), luyá (lime), luyá (restlessness), luy-a  
(zingiber)

muláy (play) múlay (to teach)

obós (low) óbos (to exhaust)

usá or usá (one), úsa (to marvel)

úpa (reward), upá (rice chaff)

pítág (plane) patág (a kind of basket)

píli (a tree so called), pilí (to select)

pálad (palm), palád (a fish)

pusô (flower of banana), pusô (rice especially cooked)

pusá (pounded), pusá (to wash the feet)

púto (a dainty so called), pútô (partition) putó (last son  
or daughter)

sábot (agreement), sabót (filament, or to moderate)

sácay, (passanger or companion on a boat, sacáy (to  
embark)

sócot (frequent), socót (to collect)

---

(1) This is the origin of "Borongán" a town on the eastern coast of the island of Samar, on account of the fact that during certain epoch of the year, that place is more or less covered with fog.



súso (teat), susò (thickset), susô (a mollusk so called)  
 tíao (joke), tiáo (maniac)  
 tíma (finished) timá (uneven)  
 túba (a plant so called), tubā (wine from cocoanut or  
 nipa)  
 tubó (sugar-cane), túbò (to grow), etc.

### *Transposition of accents.*

The accent of a word frequently changes its place upon its transformation.

In the diminutives formed by repetition of the root or by the affix *ay*, the acute accent is always placed upon the penult. As

from baláy, balaybálay  
 „ saróual, sarouálay  
 „ balóto, balotóhay.

The grave accent of the root is preserved; and its angular accent becomes grave, which is preserved in its repetition. As

from dacò, dacòdácò  
 „ bohò (hole) bohòbòhò (little hole).

When the primitive has the acute accent on its penult, said accent is transferred to the last syllable of the original primitive, the repeated primitive following the preceding rules. As.

from dáhon, dahóndáhon  
 „ cáhoy, cáhoycáhoy  
 „ halípot, halipótay  
 „ maópay, maopay-ópay  
 „ hataás, hataustáas

In the figuratives, the same rules are followed; and when the interfix *ro* is employed, the primitive generally loses its acute accent which is placed upon the penult of the figurative. As

from sacayán, sarosacáyan.

In the verbal nouns it is a general rule that when the verb root has its acute accent on its penult, its verbals have said accent transplaced to their last syllables, and *viceversa*, as

from surát, (to write),	from bása (to read)
parasúrat	parabasá
tigsúrat	tigbasá
magsusúrat	magbarasá
susurátan	barasahán
susurátan	barasahón
masúrat	mabasá
isusúrat,	ibarasá;

except when the transformative particle is *ma* meaning desirableness, in which case the acute accent is always on the last syllable; and also in case of the particle *hi*, where the accent is always put on the penult. As

masuratsurát,  
himása.

In cases where the penult of the verb root is necessarily long, as when its vowel is followed by more than one consonant, and when the last syllable of the root is pronounced independently from the consonant or consonants preceding it, then the original acute accent of the root is preserved on the penult of the verbal. As

from cánhi (to come), dól-ong (to bear, to accompany)

paracánhi	paradól-ong
tigcánhi	tigdól-ong
cumaránhi	domoról-ong
caranhían	dorol-óngan
caranhíon	dorol-óngon
macanhíon	madol-óngon
icaránhi	idoról-ong
hangaránhi	hinonól-ong

In the derivatives, when the accent is on the penult of the primitive, it is also placed on the penult of the

derivative; and when the accent is on the last syllable of the primitive, it is also put on the last syllable of the derivative, as

from áram, bayáu, púsod, búua, tubác,  
maáram, mabaráyau, himósod, buuáon, tubacón.

It must be noted that we refer to the *acute* accent. It sometimes happens that the last syllable of the primitive has angular accent, in which case such accent is decomposed, the grave being kept and the acute being transposed to the penult of the derivative, as

from salā, saláan,

where the *a* of the penult really bears two accents, angular and grave, the angular not being employed for the reason that is it not necessary, as the last two *aa* are pronounced separately (1), and because it is not proper, as the angular accent is only used at the endings of the words. (2)

In the derivatives formed with *taga*, or *tag*, or *maqui* the accent of the root is not changed. As

from bódo, (salted fish), baláy (house), calámay (dark sugar)  
tagabódo  
tagbaláy  
maquicalámay.

The comparatives formed with the interfix *ro*, have always the accent on the last syllable no matter where it was in the primitive. As

from halábā (long), uguis (white  
harohalabā, urouguís.

The superlatives formed with the prefix *gui* and the affix *i* always have the accent on the penult, without regarding where it was in the primitive. As

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(1) See "Vowels", page 5 of this book.

(2) See "Rule", page 3 of this book.

from *halárum* (deep), *matahúm* (beautiful)  
*guihahalarúmi*, *guimamatahúmi*.

The collectives follow the way in which their primitives are accented, so, if their primitives have the accent on the penult, they have it on the penult, and when the primitives have the accent on the last syllable they also have it on their last syllables. As

from *bátâ* (child), *baláy* (house)  
*cabataán*, *cabalayán*.

---

It must be observed also that there are nouns which, thru phonetical variations, have more than one forms. Of such words are the following:

*báchô*, *bíchô* (groaning)

*bándoc*, *búndac* (kick)

*guipác*, *guipác* (broken)

*guisî*, *guîsî*, *quîsî*, *cusî* (sagged)

*Panalaron*, *Palanaron*, *Planaron* (one of the suburbs of the town of Tacloban), (1)

*piló*, *lopí* (fold)

*quiróg*, *coróg* (trembling)

*quirógpos*, *corógpos* (surtout)

*sitsit*, *sutsut* (whistle)

*taclap*, *taplac* (blanket), etc.

There are also words composed of the same letters but sounding differently and having different meanings thereby, on account of the separation with which some of their syllables are pronounced. As.

*bágo* (a tree), *bag-o* (new)

*lauay* (saliba), *lau-ay* (repugnance)

*tagóc* (resine), *tág-oc* (unarticulate voice).

---

(1) However, the correct and proper form is the first, *Panalaron*, a verbal derived from *panalad* a plural infinitive of the verb *pagsálad* which means "to sound". The said suburb of Tacloban, it is believed took this name from the fact that, anciently, the people used to sound (*panálad*) in such place which was then covered by the sea.

bágang (an insect), bág-ang (grinder)  
 bútol (bulky), bút-ol (throat),  
 bulánon (moony), bul'ánon (from Bohol), etc.

## PRONOUN

There are four classes: personal, demonstrative, possessive, and relative.

### PERSONAL.

They are the following:

SINGULAR	PLURAL
Acó (I)	Quitá, camí (we)
Icáo, ca (1) (thou, you)	Camó (you)
Hiyá, or siyá (2) (he or she)	Hirá, or sirá (they).

### *Declension.*

The cases are four: nominative, genitive, objective, and vocative.

#### *First person.—Singular.*

Nominative.—Acó (I)

Genitive.—Nácon, (4) ácon, co (of, by me)

Objective.—Ha ácon, dácon (5) (to, for, in, at, on, upon, over, under, etc. me)

#### *Plural.*

Nominative.—Camí—quitá (6) (we)

(1) Only used after the verb.

(2) *Hiyá* and *siyá* are the same. See the note 2 on page 7 of this book. The same may be said about *hira* and *sirá*.

(3) *Quitá* means "we", the listener included; *camí* means "we", the listener excluded.

(4) Contracted from *ni* (of) and *ácon* (mine).

(5) Contracted from *da* and *acon*. This particle *da* is used in some places as equivalent to the preposition *ha* or the contraction *han*. So in Carigara, Leyte, they say *dahani* (at old times), instead of *hanhaní* used in Tacloban and other towns of Leyte. The forms *damon*, *daton*, *dimo*, *diyo*, *diya*, *díra* have the same explanation.

(6) *Quitá* is frequently used for "acó", as when we say *tagui quitá hin salapi* (give me money), instead of *tagui aco hin salapi*.



Genitive.—Nímon, ámon—aton, aton, ta (of, by us)

Objective.—Ha ámon, dámon—ha áton, dáton (to, for, etc. us)

*Second person.—Singular.*

Nominative.—Icáo, ca (thou, you)

Genitive.—Nimo, imo, mo (of, by thee, or you)

Objective.—Ha imo, dimo (to, for, etc. thee, or you)

Vocative.—Icao (thou, or you)

*Plural.*

Nominative.—Camó (you)

Genitive.—Niyo, iyo (of, by you)

Objective.—Ha iyo, díyo (to, for, etc. you)

Vocative.—Camó (you)

*Third person.—Singular.*

Nominative.—Hiyá (he, or she)

Genitive.—Niya, iya (of, by him, or her)

Objective.—Ha iya, díya (to, for, etc. him, or her)

Vocative.—Hiyá (He, or she).

*Plural.*

Nominative.—Hirá (They)

Genitive.—Nira, ira (of, by them)

Objective.—Ha ira, dira (to, for etc., them)

Vocative.—Hirá (they).

*Demonstratives.*

They have the same forms both for the singular and plural, as follows:

adí (this, these, nearer to the speaker than to the listener)

iní (this, these)

itó (that, those, nearer to the speaker than to the listener, corresponding to the Spanish “ese, esa, eso, esos, esas”).

adto (that, those, further from the speaker than from the listener, and corresponding to the Spanish “aquel, aquella, aquellos, aquellas”).

When used before the nouns, they have the particle *nga* after them; said particle being frequently contracted with the pronun. As

adí *nga*, contracted adín,  
iní *nga*, contracted inín,  
itó *nga*, contracted itón,  
ádto *nga*, contracted ádton.

The form *itón* sometimes takes again the particle *nga*. So it is said *itón nga batá* (that boy or girl).

Adí, adto in some places have their variants *yadi*, *yadto*.

In plural, the particle *mga* is placed after the preceding combinations.

They have two cases: subjective and objective.

### *Declension.*

#### Adí.—Singular

Subjective—Adí, adí *nga*, adín (this)

Objective—Hadí, hadí *nga*, hadín, or hadin *mga* (of, etc. this)

#### Plural.

Subjective—Adí, adi *nga mga*, adín *mga* (these)

Objective—Hadí, hadi *nga mga*, hadín, or hadin *mga* (of, etc., these).

#### Iní.—Singular

Subjective—Iní, iní *nga*, inín (this)

Objective—Hiní, hiní *nga*, hinín (of, etc., this).

#### Plural.

Subjective—Iní, ini *nga mga*, inín *mga* (these)

Objective,—Hiní, hiní *nga mga*, hinin *mga* (of, etc., these).

# Itó.—Singular

Subjective.—Itó, itó *nga*, itón, itón *nga* (that)

Objective.—Hitó, hitó *nga*, hitón, hitón, *nga* (of, etc. that)

## Plural.

Subjective.—Itó, itó *nga mga*, itón *mga*, itón *nga mga* (those)

Objective.—Hitó, hitó *nga mga*, hitón *mga*, hitón *nga mga* (of, etc., those)

# Adto.—Singular.

Subjective.—Adto, adto *nga*, adton (that)

Objective.—Hadto, hadto *nga*, hadton (of, etc., that)

## Plural.

Subjective.—Adto, adto *nga mga*, adton *mga* (those)

Objective.—Hadto, hadto *nga mga*, hadton *mga* (of, etc., those)

The forms *adton* and *hadton* are frequently used instead of *itón*, *hitón* when the object referred to is very close to the listener. *Itón* is sometimes replaced by the form *hadton*. Examples:

mopáy *adtón* hiní (that one is better than this)

condî darodacô iní *hadton* (but this is larger than that)

say co *hatón* (I prefer that one).

## POSSESSIVE.

They are the following:

SINGULAR	PLURAL
acon, co (my, mine)	aton, ta, amon (our, ours)
imo, mo (thy, thine, your, yours)	iyó (your, yours)
iya (his or her)	ira (their)

The forms *co*, *mo*, *ta* are used only after the nouns.

The same distinction exists between *aton* and *amon*, as between *quitá* and *camí*. (\*)

They have also two cases: subjective, and objective.

### *Declension.*

#### Acon.—Singular.

Subjective.—Acon, co (my, mine)

Objective.—Ha acon, han acon (of, etc., my)

#### Plural.

Subjective.—Aton, ta, amon (our, ours)

Objective.—Ha aton, han aton, ha amon, han amon (of, etc., our)

#### Imo.—Singular.

Subjective.—Imo, mó (thy, thine, your, yours)

Objective.—Ha imo, han imo (of, etc., your, thy)

#### Plural.

Subjective.—Iyo (your, yours)

Objective.—Ha iyo, han iyo (of, etc., your)

#### Iya---Singular

Subjective---Iya (his, her, hers)

Objective---Ha iya, han iya (of, etc., his, her)

#### Plural.

Subjective---Ira (their)

Objective---Ha ira, han ira (of, etc., their)

These plurals refer to the subjects possessing. The plural referring to the objects possessed, is formed in each case by using the particle *mga*, As

Acon *mga* cabogtóan (my brothers or sisters)

Iyo *mga* láuas (your bodies)

Ira *mga* cabalayán (their houses)

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(\*) See "Personal pronouns" page 47.



## RELATIVE.

They are as follows:

*Nga* (that, which)

*anó* (what)

*bisan anó* (whatever)

*hín'o* or *sin'o* (1) (who)

*bisan hín'o* or *bisan sin'o* (whoever)

*háin* (which)

*bisan háin* (whichever)

These pronouns, except *hín'o* and *bisan hín'o* have no inflexion for cases.

### *Nga.*

This relative always refers to the subject of the verb. It never relates to the complement. So the sentence.

"the house *that* Peter builds is big", cannot be translated literally into Bisayan. It is verted by passive voice. Thus:

"an *baláy nga* guintitindog ni Pedro, *dacô*",  
literally "the house that is being built by Peter is big",  
And this:

"the book which you gave me yesterday"  
is translated

"an *basahón nga* ihinátag mo ha acon *cacolóp*";  
literally "the book which was given by you to me yesterday"

This pronoun is indispensable when a substantive is qualified by an adjective, as

*maópay nga táuo* (good man,) not *maúpay táuo*,  
*bucad nga mahamót* (fragrant flower) not *bucád mahamot* (2)

It differs from the conjunction *nga* (that) in that the

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(1) See the note 2 on page 7. We use apostrophe and not hyphen, because *hín'o*, *sin'o* are contracted from *hi ano* and *si ano*.

(2) However in this form in which the substantive preceds the adjective the suppression of *nga* is permissible in poetry.

pronoun always refers to a noun, never to a verb.

NOTE.—This particle *ngā* expresses in some instances the idea of “saying,” “question,” “answer,” etc., as when we say:

*Ngā* ni Pedro: “tágui acó hin salapi.” Dáyon batón ni Juan, *ngā* niya: “uaray co salapi.”

Peter said: “give me money.” John immediately replied by saying: “I have no money.”

Pacanhía hī Guillermo. *Ngā* natón (1) “guinquiquina hanglan ca didto.”

Make Guillermo come. Tell him: “you are needed there.”

When applied to the third person it is frequently combined with the particle *laóng* as:

Násiring hī Pedro, *ngālaóng*: “magtotoón aco.” (Peter said: ‘I shall study’).

This special idea conveyed by the word *ngā* seems to show in other instances in the Bisayan tongue, as when it is said depreciatively:

¡Ca damò hin im *ngāngā*!

How many things you ask or talk!  
where the doubled *ngā* means request or talking.

### *Anó.*

This pronoun has the same use as the English *what*, except when the latter is used as an objective relative, in which case the said English pronoun is translated by the article *an*. As when it is said:

“*What* you need is patience, not science,” which is translated:

*An* guinquiquinahanglan mo an pag-ílob, dirí hibaró.

---

(1) This is another irregularity of the pronoun *quita*. Here it is equivalent to *nimo*; but this last form is inadmissible in such phrase, *natón* being the special pronoun for the same.

### *Bisan anó.*

*Bisan ano* means "anything" or "whatever." Examples:

Whatever you do I'll know it.

*Bisan ano* in buháton mo, hisasabotán co.

Give me anything eatable.

Tágui aco hin *bisan anó* nga hacaraón.

It is frequently replaced by *ano la*, or *anoano lá*. Ex.:

Anything you may desire, I'll give you.

*Ano lá* nga caruyágon mo, ihahatag co ha inio.

You wish to see everything

*Anoano lá* buót mo hiquit'an.

When it is preceded by an article, it means "which," as

Which horse do you like?

¿*An anó* nga cabayo in buót mo?

### *Hin'o*

This relative is only used in the interrogative phrases. It is not employed as the English "who" when this relative serves as "that". So this phrase

"that person *who* talks is my brother"

is translated: "itón tauo *nga* nagyayácan, acon bugto,"

not "itón tauo *hin'o* nagyayácan, etc."

It has two cases: subjective and objective.

### *Declension*

#### SINGULAR

#### PLURAL

Subjective—*Hin'o* (who)

Hirá *hin'o* (who)

Objective—Canáy, can canáy  
(of, etc. whom whose)

Canda canáy (of, etc., whom,  
whose)

### *Bisan hin'o*

*Bisan hin'o* means "whoever" or "anyone". Example:

Whoever is there, let him come.

*Bisan hin'o* in adã, pacanhía.

Anyone knows him.

*Bisan hin'o* náquilála ha iya.

It also has two cases: subjective and objective.

### Declension.

SINGULAR	PLURAL
Subjective.— <i>Bisan hin'o</i> (who-ever)	<i>Bisan hirá hin'o</i> (whoever)
Objective.— <i>Bisan canáy</i> (of, etc., whomever)	<i>Bisan canda canáy</i> (of, etc., whomever)

### *Hain*.

*Hain* means “which.” Examples:

Which of these hats is yours?

¿*Háin hiní ngã m̃ga calò* in imo?

Similarly to “ano,” the pronoun “*hain*” is only used in the interrogative forms, never as *ngã* (that). So the phrase

“the book which you saw”

is translated “and basahón *ngã* imo quinità” (literally: the book that was seen by you),

and not “an basahon *hain* icaõ quinità.

### *Bisan hain*.

It is equivalent to the English “whichever.” Examples:

Whichever of those books satisfies me.

*Didã hitò ngã m̃ga basahón bisan hain* maopay co.

NOTE.—These relatives *hain* and *bisan hain* must not be confounded with the adverbs of the same form, *hain* (where) and *bisan hain* (wherever). The former refer only to nouns, the latter to verbs.



*Contractions.*

The pronouns are frequently contracted as follows:

acó, ácon,	to	<i>ac</i>
nácon	"	<i>nac</i>
dácon	"	<i>dac</i>
caní	"	<i>cam</i>
quitá	"	<i>quit</i>
námon	"	<i>nam</i>
ámon	"	<i>am</i>
náton	"	<i>nat</i>
áton	"	<i>at</i>
dámon	"	<i>dam</i>
dáton	"	<i>dat</i>
icáo	"	<i>ic</i>
nímo	"	<i>nim</i>
ímo	"	<i>im</i>
dímo	"	<i>dím</i>
camó	"	<i>cam</i>
adi	"	<i>ad</i>
iní	"	<i>in</i>
itó	"	<i>it</i>
adín	"	<i>ad</i>
itón	"	<i>it</i>
hadí	"	<i>had</i>
badín	"	<i>had</i>
hiní	"	<i>hin</i>
hinín	"	<i>hin</i>
hitó	"	<i>hit</i>
hitón	"	<i>hit</i>
hatón	"	<i>hat</i>
ácon	"	<i>ac</i>
áton	"	<i>at</i>
ámon	"	<i>am</i>
imo	"	<i>im</i>
bisan anó	"	<i>bis ano</i>
bisan háin	"	<i>bis hain</i>

· VERB

The verbs may be grouped in the following classes:

As to their conjugation: active, passive, negative, interrogative, suppletory, impersonal, defective.

As to their inflections: primitive, and progressive.

The ACTIVE verb represents the subject as acting, as:

acó násugo (I order).

The PASSIVE verb represents the subject as being acted upon, as:

acó sínúsugo (I am ordered).

The NEGATIVE verb involves a negation, as:

ayáo catúrog (do not sleep).

The INTERROGATIVE verb involves a question, as:

¿diín ca cadto? (where did you go?)

The SUPPLETORY verb supplies the lack of all auxiliary and a few other verbs as from *ini* (this), we have:

íni acó (I am here), to express the verb "to be," in Bisayan.

The IMPERSONAL verb has not a definite subject, as:

náurán (it rains)

The DEFECTIVE verb lacks one or more of its principal parts as,

iyá (receive it).

The PRIMITIVE verb is used in its original and simplest form as:

acó násurat (I write).

The PROGRESSIVE verb denotes continuance of the action, as:

acó nagsusurat (I am writing)

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## CONJUGATION

### VOICES

They are active and passive. The passive voice has three classes: direct, indirect, and instrumental.

The direct passive is where the subject is the direct object in active voice, as:

suratí an acon ng̃aran (write my name; literally: let my name be written by you).

The indirect passive is where the subject is an indirect object of the verb in its active voice, as:

suratí an imo amáy (write to your father; literally: let a letter be written by you to your father).

The instrumental passive is where the subject is the instrument or real object of the action, as:

igsurát iní ng̃a pluma (write with this pen; literally: let this pen be used by you in writing.)

### MOODS AND TENSES

There are four moods: infinitive, indicative, imperative, and subjunctive.

The infinitive has two tenses: present, and gerund; three in passive voice: present, gerund, and past participle.

The indicative has three. The ordinary forms have present, past and future. The irregular forms have present, imperfect past, and past.

The imperative and subjunctive have each one tense: present.

INFINITIVE. The present is frequently used as a noun, as: an pagcáon (the meal).

The gerund is frequently used in compound sentences for past tenses, as:

han pag-abot co (when I arrived: literally: upon my arriving).

The past participle is employed as an adjective, as:

hinigugma co nga iróy: (my dear mother; literally: mother loved by me).

NOTE.—There are in Bisayan forms resembling and equivalent in many instances to the Latin infinitive future ending in *rus*, in active, and in *dus*, in passive, as *amaturus* and *amandus*. Such Bisayan forms are those formed by the particle *um* combined with the interfix *r* or its substitutes (See page 20), as:

eumaráon (one who is to eat)

caraonón (a thing to be eaten).

INDICATIVE. Ordinary forms. The present corresponds to the same tense in English, and also to the Spanish and Latin imperfect past. As:

nácaon acó (I eat)

nácaon acó han pag-abot mo (I was eating when you arrived)

The past tense represents the English present perfect, and past, indicative mood. As:

nagsurat acó I have written (I wrote)

The future corresponds to the English future tense, as:

másurat acó (I shall write)

Suppletory forms. The present represents the English present and future tenses, indicative. As:

He is here: hiyá háhani.

He will be here tomorrow: hiyá hahaní buás

The imperfect past and past tense corresponds to the same tense of the Latin and Spanish languages: as

didinhi (1) hi Juan han pag-abót co (John was here, when I arrived)

---

(1) In Dulag and other places of Leyte, this word is pronounced *didinhi*.



**IMPERATIVE AND SUBJUNCTIVE.** The single tense (present) of each of these moods corresponds to the same tense in English, as:

cadto buas (go there to-morrow)

cun cumadto ca buas, tauága acó (If you go there to-morrow, call me).

**OBSERVATIONS.** 1 The English past perfect, indicative, is supplied in Bisayan by the present tense, indicative, of the potential form which we shall see later. (1) As:

han imo pag-abót nacacatima na acó (when you arrived, I had already finished)

2. The English future perfect tense is supplied in Bisayan by the future tense, indicative, of the potential form. As

umabút ca ngani macacatima na aco (when you arrive, I shall have finished).

3. The Latin and Spanish imperfect past tense, subjunctive mood, is supplied in Bisayan by the present, subjunctive, and future indicative. As

Cun gumican acó niyán, diri co hiya igquiquita buás (If I should go today, I would not meet him to-morrow).

4. The Latin and Spanish perfect past tense, subjunctive, is supplied in Bisayan by the past tense, indicative.

5. The Latin and Spanish plusquamperfect past tense, subjunctive, is supplied in Bisayan by the past and future (potential) tenses, indicative, respectively. As

Cun nagdágmit acó, hinaabután co cunta hiya (If I had hastened, I should have reached him)

6. The Latin and Spanish imperfect future tense, subjunctive, is supplied in Bisayan by the present subjunctive.

7. And the perfect future tense, subjunctive, of said languages, is supplied in Bisayan by the present, indicative, potential form.

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(1) See "Other classes of verbs", *infra*.

## NUMBER AND PERSON

There are two numbers: singular and plural.

There are three persons: first, second, and third. Except in the imperative, the inflections of the verbs generally do not change, in each tense. However, the progressive and suppletory forms frequently undergo some changes in plural, as

acó nagsusurát (I am writing), camí nanunurát (we are writing)

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## INFLECTIONS.

The inflections are determined by particles, which are shown in the following tables:

(In the tables below, the dash represents the root; the sign (d) means that the first syllable of the root is doubled; s and p mean singular and plural, respectively).

TABLE 1

### *Primitive active*

#### Infinitive

Present, and gerund: PAG—,S; PANG—, PAM—,PAN—, p.

#### Indicative

Present: NA—

Past: INM—, or —INM—

Future: MA—

#### Imperative

(the root unaltered)

#### Subjunctive—

UM—, or —UM—

# OBSERVATIONS:

*Infinitive.* The present, and gerund are formed by the prefix *pag*, and the root. In the plural, the *g* of *pag* undergoes the following changes:

When the root begins with a vowel or with the consonant *c*, the *pag* is changed into *pang*, the *c* then being suppressed. Examples:

from “arò” (to ask), pag-arò, pl. pangaro.

„ “catúrog” (to sleep), pagcatúrog, pl. pangatúrog.

If the root commences with a labial consonant, except *m*, *pag* is transformed into *pam*; and then the labial consonant disappears. Examples:

from “báyad” (to pay), pagbáyad, pl. pamáyad.

„ “pili” (to select), pagpili, pl. panili.

When the root begins with *m*, *pag* is transformed into *pan*, the *m* of the root remaining in it. Examp.:

from “múlay” (to teach), pagmúlay, pl. panmúlay.

If the root commences with any other consonant, *pag* is replaced by *pan*, the said consonant, being then suppressed except when it is a *g* or *h*. Examples.

from “hapon” (to perch), paghapon, pl. panhapon,

„ “gúbat” (to invade), paggúbat, pl. pangúbat,

„ “búao” (to visit), pagbúao, pl. panúao,

„ “tubo” (to grow), pagtubo, pl. panubo,

„ “surát” (to write), pagsurát, pl. panurát.

*Indicative.—Present.* The transformative particle of this tense is the prefix *na*, which must always be pronounced long, in order not to confound it with the short *na* of the passive potential form, as it will be seen later. (1) As

(long *na*) nápili acó (I select)

(short *na*) napili acó (I was selected).

Past.—This tense is determined by the interfix *inm* placed

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(1) See “Potential Form”, *infra*.

between the first consonant and the first vowel of the root.

When the root commences with a vowel, this particle is simply prefixed to the root. As,

from "surát" (to write), "abót" (to arrive)

acó sinmurát (1) (I write), inmabót hirá (they arrived)

NOTE.—The *m* of *inn* is frequently suppressed. As,

from "múlay" (to teach), abót (to arrive)

„ minúlay, inábot.

*Future*.—The particle determining this tense is the prefix *ma* which must be always pronounced long, so as not to confound it with the short *ma* used among the verbal and derivative nouns. As,

(long *ma*) hiyá macáon (he or she will eat)

(short *ma*) hiyá macáon (he or she is a glutton)

(long) máborong̃ (there will be fog)

(short) mabórong (confuse)

*Imperative*.—It is simply the root without any transformative particle.

NOTE.—There is a form consisting in doubling the first syllable of the root. But this form is used only in the preceptive language, as when we say: tauágon ca ngani, bábatón" (whenever you are called, always answer).

*Subjunctive*.—The single tense of this mood is determined by the interfix *um* which is placed between the first consonant and the first vowel of the root. If the root begins with a vowel, the interfix is added to the beginning as from "aro" (to ask), "umarò," from "cáo." (to eat) cumáon.

Example:

Root: surát.

*Infinitive*

Present, and gerund	{ singular: pagsurát	{ (to write, writing)
	{ plural: panurát	

(1) In Basay, Samar the *m* is frequently suppressed, the first vowel becoming long on account of said suppression. So they say there: *sinurat*, *inabot*.



# *Indicative*

SINGULAR			PRESENT	PLURAL		
acó	{	1,	{	camí quitá	{	we
icao		thou, you		camó		you
hiyá		he, she		hirá		they
			write, etc.	write		
PAST						

## PAST

acó, etc. sinmurát (I, etc. wrote) | camí, etc. sinmurát (we, etc. wrote)

## FUTURE

acó, etc. másura<sup>+</sup> (I shall, etc. write) | camí, etc. másurat (we shall, etc. write)

# *Imperative*

surát icao (write) | sumurát (\*) camí, hirá (let us, them write)  
 sumurát (\*) hiya (let him or her write) | surát quitá, camó (let us, you write)

# *Subjunctive*

acó, etc. sumurát (I may, etc. write) | camí, etc. sumurát (we may, etc. write)

TABLE 2.

# *Progressive active*

## Infinitive.

(the same as that of the primitive active)

## Indicative

Present: NAG(d)—, s; NANG (d) —, NA(d)—, or NAN(d) —, p.

Past: NAG—, S; NANG—, NA—, or NAN—, p.

Future: MAG(d)—, s; MANG(d)—, MA(d)—, or MAN(d)—, p

## Imperative.

PAG—, S; PANG—, PA—, or PAN—, p.

## Subjunctive

MAG—, S; MANG—, MA—, or MAN—, p.

(\*) This form is taken from the subjunctive, as in the Spanish language.

OBSERVATIONS.

*Infinitive.* Its forms are exactly the same as those of the primitive active.

*Indicative. Present.* Its singular is determined by doubling the first syllable (\*) of the root, prefixed by *na*g.

Its plural is formed according to the first letter of the root. When the root commences with a vowel, or with the consonant *c* as

arò (to ask)

cáon (to eat),

the formation takes the following process: *ng* is added to the beginning of the root, *c* being suppressed, as

n̄garo, n̄gáon;

the first syllable is doubled, (\*) as

n̄gāngarò, n̄gāngáon,

to which the particle *na* is prefixed, as

nāngāngarò, nāngāngáon, which is the final form.

When the root commences with a labial consonant, as

báyad (to pay)

múlay, (to teach)

pili (to select),

the formation of the plural is as follows: the first consonant of the root is replaced by *m*, or not altered if it an *m*, as

máyad, múlay, mili;

then the first syllable is doubled, (\*) as

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(\*) In the towns of Dúlag, Burauen, and Abúyog, of the island of Leyte, these forms are always contracted, the first syllable of the verb so formed becoming long on account of the said contraction. Thus it is said in the mentioned places: *nāgsurat* instead of *nāgsúurat*.

mamáyad, mumúlay, mimili;

and the prefix *nan* is employed, as

nanmamáyad, nannumúlay, nanmimili,

the final from.

The last *n* of *nan* is frequently suppressed, as

namamáyad

namimili.

When the root begins with a dental consonant as

dapò (to approach)

tabon (to cover),

surát (to write),

the formation of the plural consists in replacing the first consonant by *n*, as

napò, nabon, nurat,

whose first syllable is doubled (1), as

nanapò, nanabon, nunurat,

to which the particle *na* is prefixed as

nanánapò, nanánabon, nanúnurat,

the final form.

If the root commences with any other consonant, the plural is formed by doubling the first syllable of the root, and by prefixing the particle *nan* to the root so transformed. Examples:

from hugas (to wash)

lohód (to kneel down)

rabot (to pull),

nānhuhugas, nanlolohod, nanrarabot.

Past. The singular is formed by adding to the root the prefix *nag*.

(1) See the note on page 65.

The plural is formed exactly as the plural present, except in that the first syllable of the root transformed is not doubled.

*Future*.—The formation of this tense is the same, both in singular and plural, as that of the present, except in that the prefixes used here are *mag*, *ma*, *man*, *mang*, instead of *nag*, *nā*, *nan*, *nang*.

*Imperative*.—In singular the prefixes *pag* and *mag* are employed. In plural, the prefixes, *pa*, *pan*, *pang*, *ma*, *man*, *mang*, are used in the same way and cases as the prefixes *na*, *nan*, *nang*, in the present indicative.

*Subjunctive*.—It is formed in the same way as the future indicative, except in that the first syllable of the root is not doubled here.

Root: *surát* (write)

### *Infinitive*

Present, and gerund { singular: *pagsurát* } (to be writing, being  
                                  { plural: *panurát* }           writing)

### *Indicative*

SINGULAR

PRESENT

PLURAL

*acó*, etc. *nagsusurát* (I am, etc. writing) | *camí*, etc. *nanusurát* (we are, etc. writing)

PAST

*acó*, etc. *nagsurát* (I was, etc. writing) | *camí* etc. *nanurát* (we were, etc. writing)

FUTURE

*acó*, etc. *magsusurát* (I shall, etc. be writing) | *camí*, etc. *manusurát* (we shall, etc. be writing)

### *Imperative*

*pagsurát* *icaó* (be writing)

*magsurát* *hiya*. (let him or her be writing)

| *pausurát* *quitá*, *camó* (let us, you be writing)

| *manurát* *camí*, *hirá* (let us, them be writing)

### *Subjunctive*

*acó*, etc. *magsurát* (I may, etc. be writing)

| *camí*, etc. *manurát* (we may, etc. be writing)



TABLE 3

*Primitive direct passive*

Infinitive

Present, and gerund: PAG—A, S; PANG—A, PAM—A, PAN—A, *p*.

Past participle: IN—, or —IN—

Indicative

Present: IN(d)—, or —IN(d)—

Past: IN—, or —IN—

Future: (d)—ON.

Imperative

—A.

Subjunctive

—ON

*Infinitive.* The present and gerund are determined in singular by the prefix *pag* and the affix *a*. *Pag* is used as in the active voice. The affix *a* is accented (if the last syllable of the root is accented) and simply appended to the root prefixed by *pag*. This affix is sometimes *ha*. The use of *a* or *ha* follows the same rules established for the use of the affixes *an* and *hand* (See page 15 of this book).

In plural the prefixes *pang*, *pam*, *pan*, are employed in the combination with the affix *a*. The said prefixes are used in same way as their similar in the primitive active. (See page 62 of this book).

The past participle is formed by the interfix *in* placed between the first consonant and the first vowel of the root. If this begins with a vowel the *in* is prefixed to the root. As

from "eñon", (to eat), quinañon (eaten)

"inóm" (to drink), ininóm (drinking)

**Indicative.**—Present. This tense is formed by doubling the first syllable of the root and by then placing in it (after doubling the said first syllable) the interfix *in*, in a similar way as in the past participle. (See the preceding observation). As,

from *caón*, *quinacán*

„ *inóm*, *infinóm* (1)

**Past.**—The formation of this tense is exactly the same as that of the past participle seen above.

**Future.**—This tense is formed by doubling the first syllable of the root and appending to it the affix *on*. As

from “*caón*,” *cácaónon*

„ “*inóm*,” *iinomón*, contracted *iinmon*.

**Imperative.**—The single form of this mode consists in the root appended by the affix “*á*.” It must be observed that this affix “*á*” in the imperative bears the idea that the order or command is always directed to the second person or first plural. If such order or command is directed to some other person, not to the second, or first (*quitá*) plural then the subjunctive is used. As

*higugmaá an Dyos* (love God; litt: let God be loved by you)

*higugmaá ta an catadúngan* (let us love justice; litt: let justice be loved by us).

*higugmaón nira an igcasitáno* (let them love the fellowman: litt: let the fellowman be loved by them).

The last form is also frequently used for the second person, singular and plural, and for the first person, plural. As

*higugmaón mó an Dyos* (love God)

*higugmaón niyo*, etc.

*higugmaón námon*, etc.

*higugmaón ta*, etc.

**Subjunctive.** The single form of this mode consists in

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(1) See the note on page 63.

the root appended by the affix *on*, as it is seen in the preceding examples.

Example:

Root: *surat*

### *Indicative*

Present, and gerund } singular: *pagsuratá* } (to be written, being  
                                  } plural: *panuratá* } written).

Past participle: *sinurat* (written)

### *Indicative*

PRESENT

SINGULAR

PLURAL

*acó*, etc. *sinúsurat* (I am, etc. written) | *camí*, etc. *sinúsurat* (we are, etc. written)

PAST

*acó*, etc. *sinurat* (I was, etc. written) | *camí*, etc. *sinurat* (we were, etc. written)

FUTURE

*acó*, etc. *susuratón* (I shall, etc. be written) | *camí*, etc. *susuratón* (we shall, etc. be written)

### *Imperative*

*suratá acó*, *icáo*, *hiyá*, *camí*, *quitá*, *camó*, *hirá* (let me, thee, you, him; her, us, you them be written by you)

### *Subjunctive*

*acó*, etc. *suratón* (I may, etc. written) | *camí*, etc. *suratón* (we may, etc. be written)

TABLE 4.

### *Progressive direct passive.*

#### *Infinitive.*

Present, and gerund: *PAG—A*, *S*; *PANG—A*, *PAM—A*, *PAN—A*, *P*.

Past participle: *GUIN—S*; *PINA—*, *PINAN—*, *P*.

#### *Indicative*

Present: *GUIN(d)—*, *S*; *PIN. (d)—*, *PINAN(d)—*, *P*.

Past: GUIN—S; PINA—, PINAN—, *p.*

Future: PAG(d)—ON, S; PA(d)—ON, PAN(d)—ON, *p.*

### Imperative

PAG—A, S; PA—A, PAN—A, *p.*

### Subjunctive

PAG—ON S; PA—ON, PAN—ON, *p.*

### OBSERVATIONS.

*Infinitive.* Present and gerund. The singular is formed by the root prefixed by *pag* and affixed by *a*. In plural the prefixes *pa*, *pan*, or *pang* are employed in the same cases as those mentioned for the use of *nang nam*, and *na* of the present tense, indicative, of the progressive form, active voice. (1)

The past participle is formed by the prefix *guin* added to the root.

*Indicative.* Present. In singular the first syllable is doubled, (2) and the prefix *guin* is employed.

In plural the prefix *pina* is used and the root is transformed exactly in the same way as the plural, present tense, indicative, of the progressive form active voice. (3)

Past. The same as the present, except in that the first syllable of the root transformed is not doubled.

Future. Its singular is formed by the prefix *pag*, added to the root whose first syllable is doubled, (4) and by the affix *on*.

Its plural is formed by the prefix *pa*, *pang* or *pam* and the root transformed in the same way as in the use of *na nang* or *nam* and as the transformation of the root in the plural, present tense, indicative of the progressive form, active voice. (5)

(1) See page 65 *et seq.*

(2) It is not doubled some places. See note on page 65

(3) See page 64 *et seq.*

(4) It is not doubled some localities. See note on page 65

(5) See page 61





TABLE 5

*Primitive indirect passive*

Infinitive.

Present, and gerund: PAG—I, S; PA—I, PAN—I, PANG—I, *p*.

Past participle: —IN—AN, or IN—AN

Indicative.

Present: IN(d)—AN, or —IN(d)—AN

Past: —IN—AN, or IN—AN

Future: (d)—AN

Imperative.

—I

Subjunctive.

—AN

OBSERVATION:

*Infinitive.* Present and gerund. This form consists in the root transformed by the affix *i*, and by the prefix *pag* in singular, and *pang*, *pan*, or *pa* in plural, according to the rules above established for the use of these prefixes. (1)

Past participle.—This form consists in the root transformed by the interfix *in* and the affix *an*. The use of the interfix *in* follows the same rules as those hereinbefore established for the said interfix. (2)

*Indicative.*—Present. This tense is determined by doubling the first syllable of the root, and then (after the said first syllable being doubled) by placing the interfix *in* between the first consonant and the first vowel of the root. If the root begins with a vowel, the interfix *in* is prefixed to the root whose first syllable has been already doubled.

(1) See page 62 *et seq.*

(2) See page 68.

*Past*.—This tense has the same form as the past participle.

*Future*.—The form of this tense consists in doubling the first syllable of the root and by appending to it the affix *an*.

*Imperative*. Its form consists in the root appended by the affix *i*.

The same observation is made here, as that on the imperative of the primitive direct passive. (1)

*Subjunctive*. Its form is the root appended by the affix *an*.

Example:

Root: surát

### *Infinitive*

Present, and gerund { singular: pagsuratí (to be addressed with a letter, being addressed with a letter) (2)  
plural: panuratí }

Past participle: sinuratán (addressed with a letter)

### *Indicative*

SINGULAR	PRESENT	PLURAL
acó, etc. sinusuratán (I am, etc. addressed with a letter)	camí, etc. sinusuratán (we are, etc. addressed with a letter)	

#### PAST

acó, etc. sinuratán (I was, etc. addressed with a letter)	camí, etc. sinuratán (we are, etc. addressed with a letter)
---	---

#### FUTURE

acó, etc. susuratán (I shall be, etc. addressed with a letter)	camí, etc. susuratán (we shall be, etc. addressed with a letter)
--	--

### *Imperative*

uratí acó, icáo, hiyá, camí, quitá, camó, hirá (let me, thee, you, him, her, us, you, them be addressed with a letter)

### *Subjunctive*

acó, etc. suratán (I may be, etc. addressed with a letter)	camí, etc. suratán (we may be, etc. addressed with a letter)
--	--

(2) See page 69.

(2) The translation made in these conjugations is literal. We try to express in English the exact idea contained in these forms.

TABLE 6.

*Progressive indirect passive*

Infinitive

Present and gerund: PAG—I S; PA—I, PAN—I, PANG—I, *p*.

Past participle: GUIN—AN.

Indicative

Present: GUIN(d)—AN, S; PINA(d)—AN, PINAN(d)—AN, PINANG(d)—AN, *p*.

Past: GUIN—AN, S; PINA—AN, PINAN—AN, PINANG—AN, *p*.

Future: PAG(d)—AN, S; PA(d)—AN, PAN(d)—AN, PANG(d)—AN, *p*.

Imperative

PAG—I S; PA—I, PAN—I, PANG—I, *p*.

Subjunctive

PAG—AN S; PA—AN, PAN—AN, PANG—AN, *p*.

OBSERVATIONS.

*Infinitive*.—Present, and gerund. Their single form is the same as their corresponding primitive form, indirect passive.

Past participle. It is distinguished by the prefix *guin*.

*Indicative*.—Present, singular. The first syllable of the root is doubled (1) and the affix *guin* added. Its plural is formed as its corresponding in the progressive direct passive, except in that here the affix *an* is added. (2)

*Past*.—The forms of this tense are the same as those of their corresponding form in the progressive direct passive, except in that here the affix *an* is added. (3)

(1) See note on page 65.

(2) See page 70 *et seq.*

(3) See page 71.



*Future*.—The same as that of the progressive direct passive, except in that the affix *an* is used here instead of *on*.

*Imperative*.—The same as that of the progressive direct passive, except in that the affix *i* is used here instead of *a*.

*Subjunctive*.—Also the same as that of the progressive direct passive, except in that the affix *an* is here used instead of *on*.

Example:

Root: surát

*Indicative*

Present, and gerund } singular: pagsuratí }  
                                  } plural: panuratí }

Past participle: guinsurát.

*Indicative*

	PRESENT	
SINGULAR		PLURAL
acó, etc. guinsusuratán	camí, etc. pinanunuratán	
	PAST	
acó, etc. guinsuratán	camí, etc. pinanunuratán	
	FUTURE	
acó, etc. pagsusuratán	camí, etc. panunuratán	

*Imperative*

pagsuratí acó, icáo, hiyá, camí, quitá, camó, hirá

*Subjunctive*

acó, etc. pagsuratán | camí, etc. panuratán

TABLE 7

*Primitive instrumental passive.*

Infinitive.

Present, and gerund: PAG—AN S; PA—AN, PA—AN, PANG—AN, *p*.

Past participle: I—IN—, IIN—

# Indicative

Present: I—IN (d)—, IIN(d)—

Past: I—IN—, IIN—

Future: I (d)—

# Imperative

I—

—AN

# Subjunctive

I—

---

## OBSERVATIONS:

*Infinitive.* Present, and gerund. The same observation is made as that on the same tenses of the primitive, active, with the addition that here the affix *an* is appended to the root.

Past participle. It is formed by the prefix *i* and the interfix *in*. If the root commences with a vowel, the prefix and interfix are joined, as

from “arò” (to ask), iinarò.

*Indicative.*—Present, past. They are the same as the present and past tenses indicative of the primitive direct passive, with the addition of the prefix *i*. (1)

*Future.*—It is formed by doubling the first syllable of the root and by using the prefix *i*. As

isusurát, iaarò.

*Imperative.*—The first form consists in prefixing to the root the particle *i*. The second form consists in affixing to the root the particle *an*.

*Subjunctive.* It consists in prefixing to the root the particle *i*.

NOTE.—The instrumental passive is also employed to express substitution, as when we say in English:

Read this word for me: *ibása acó hiní nga polong* (literally: let me be substituted by you in reading this word).

Example:

Root: *surát*

### *Infinitive*

Present, and gerund { singular: *pagsuratán* } (to be used in writing,  
                                  { plural: *panuratán* }       being used in writing)

Past participle: *isinurát* (used in writing)

### *Indicative*

SINGULAR	PRESENT	PLURAL
<i>acó</i> , etc. <i>isinusurát</i> (I am, etc. used in writing)	<i>camí</i> , etc. <i>isinusurát</i> (we are, etc. being writing)	

#### PAST

<i>acó</i> , etc. <i>isinurát</i> (I was, etc. used in writing)	<i>camí</i> etc. <i>isinurát</i> (we are, etc. used in writing)
---	---

#### FUTURE

<i>acó</i> , etc. <i>isusurát</i> (I shall etc. be, used in writing)	<i>camí</i> , etc. <i>isusurát</i> (we shall etc. be, used in writing)
--	--

### *Imperative*

*isurát* or *suratán acó*, *icáo*, *hiya*, *camí*, *quitá*, *camó hira* (let me, thee, you, him her, us, you, them be used in writing).

### *Subjunctive*

<i>acó</i> , etc. <i>isurát</i> (I may etc. be used in writing)	<i>camí</i> , etc. <i>isurát</i> (we may etc. be, used in writing)
---	--

TABLE 8.

### *Progressive indirect passive*

#### Infinitive

Present and gerund: *PAG—AN*, *S*; *PA—AN*, *PAN—AN*, *PANG—AN* *p*.

Past participle: *IGUIN—*

#### Indicative

Present: *IGUIN(d)—S*; *IPINA(d)—* *IPINAN(d)—* *IPINANG(d)—*, *p*.

Past: IGUIN—, S; IPINA—, IPINAN—, IPINANG—, *p*.

Future: IG(d)—, S: IPA(d)—, IPAN(d)—, IPANG(d)—, *p*.

### Imperative

PAG—AN, S; PA—AN, PAN—AN, PANG—AN, *p*.

IG—, S; IPA—, IPAN—, IPANG—, *p*.

### Subjunctive

IG— S; IPA—, IPAN—, IPANG—, *p*.

### OBSERVATIONS:

The observations made on the conjugation of the progressive direct passive are applied to the above conjugation except in that the present, and gerund take the affix *an*, and that the past participle, the present, and past indicative, and the subjunctive, plural, take the prefix *i*, and in that the imperative has the affix *an*, and the subjunctive singular the affix *on*, and the future, imperative, and subjunctive have a *g* after the prefix *i*.

Example:

Root: surat

### *Infinitive*

Present, and gerund { singular: pagsuratán  
plural: panuratán

Past participle: iguinsurát.

### *Indicative*

SINGULAR	PRESENT	PLURAL
acó, etc. iguinsusurát.		camí, etc. ipinanunurát
	PAST	
acó, etc. iguinsurát		camí, etc. ipinanurát
	FUTURE	
acó, etc. igsusurát		camí, etc. ipanunurat



### Subjunctive

## NEGATIVE FORMS

Example:

*Negative Primitive Active.*

Root: surát

### Indicative

### Indicative

PRESENT

SINGULAR

PLURAL

PAST

## FUTURE

## Imperative

ayáo surát icáo, qui.á camó (let you, us you not write)  
diri sumurát hiyá, camí, hirá (let him, us, than not write)

## Subjunctive

diri acó, etc. sumurát (I may not, etc. write)		diri camí, etc. sumurát (we may, etc. not write)
---	--	---

---

NOTE.—The past consists sometimes, in primitive forms, in the root having the first syllable doubled; and in progressive forms, it consists in the prefix *pag* and the root whose first syllable is doubled. In plural, the *pag* undergoes the same changes as in the active conjugation.

Examples:

uaráy acó susurát (I did not write)

uaráy acó pagsusurát (I did not write)

## Negative Progressive Active.

Root: surát

### Infinitive

Present, and gerund	{	singular: diri pagsurát	}	(not to be writing not, being writing)
		plural: diri panurát		

### Indicative

SINGULAR	PRESENT	PLURAL
diri acó, etc. nagsusurát (I am, etc. not writing)		diri camí, etc. nanunurát (we are, etc. not writing)

#### PAST

uaráy acó etc. pagsurát (I was, etc. not writing)		uaráy camí etc. panurát (we were etc. not writing)
--	--	---

#### FUTURE

diri acó etc. magsusurát (I shall, etc. not be writing)		diri camí, etc. manunurát (we shall not, etc. be writing)
--	--	--

### Imperative

ayao icao pagsurát (do not be writ- ing)		ayao quitá, camo panurát (let us, you, not be writing)
diri hiya magsurát (let him not be writing)		diri camí, hirá manurát (let us them not be writing)

## Subjunctive

diri acó, etc. magsurát (I may, etc. not be writing)		diri camí, etc. manurát (we may, etc. not be writing)
---	--	--

## INTERROGATIVE FORMS

They are determined by the phrases “cay anó” (why), and by “diín”, “háin” (where), and y “san-o”, “cacan-o” (when, past and future respectively).

### *Cay ano*

The interrogative conjugation by this phrase simply consists in the regular conjugation of the verb, placing before every inflection the said phrase followed by the particle *nga*. As

- ¿cay anó *nga* nasurat ca? (why do you write?)
- ¿cay anó *nga* sinmurát hiya? (why did he or she write?)
- ¿cay anó *nga* macadto quita? (what shall we go there for?) etc.

### *Diin, hain.*

The interrogative primitive formed by these adverbs, has only two inflections: one which consists in the original root, and which is the past tense indicative; and other which consists on the same root, its first syllable being doubled; this last form is for the present and future tenses, indicative. These three tenses are the only tenses that this conjugation has. The adverb “diín” is for the present and past tenses. The adverb “háin” is for the future. Thus:

- Present: ¿diín acó susurat? (wher do I write?)
- Past: diín ca surát? (where did you write?)
- Future: ¿háin camí susurát? (where shall we write?)

The interrogative progressive only differs from the preceding one in that the particle *pag* precedes all of the inflections. In plural this *pag* becomes *pa*, *pan*, or *pang*, according to the same rules laid on the progressive active form. (1) Thus:

- ¿diín ca pagsusurát? (where are you writing?)
- ¿háin camó panunurát? (where will you be writing?)

---

(1) Page 61 of this book.

In passive voices, these same forms are followed except in that the root takes the affix *a* in the direct passive and the affix *i* in the indirect passive, and the prefix *i* for the primitive form, or the prefix *ig* for the progressive form, in the instrumental passive. Thus:

¿diín suratá?

¿diín suratí?, etc.

NOTE.—Instead of the prefix *ig* or *i*, in the instrumental passive, the affix *an* is frequently employed. As.

¿diín susuratán? for ¿diín isusurát? etc.

### *Cacan-o san-o*

“Cacan-o” is placed before the past indicative; “san-o” is used before the future, indicative. There are the only two tenses of this kind of conjugation. As to the inflections in the primitive form, the past is simply the root, and the future is the root, whose first two letters are doubled. As

¿cacan-o camo surat? (when did you write?)

¿san-o ca cácanhi? (when will you come?)

In the progressive form the root takes the prefixes *pag* for the singular and *pa, pan, pang* in plural.

In the passive, the affix *a* is used in the direct passive; the affix *i*, in the indirect passive; and the prefix *i* or *ig* in the instrumental. These prefixes are frequently replaced by the affix *an*. Examples:

¿cacan-o surata?

¿san-o susurati? etc

IMPORTANT OBSERVATION. The verb referred to by any adverb of time take the same form, as to the indicative, as the adverbs *cacan-o* and *san-o*. As

buás acó cacanhi (tomorrow I shall come)

canina han ága acó pagsurát (this morning I have written) (1)

---

(1) The future of this form is the same as in the regular Tagalog form, where it is said *susulat aco* (I shall write), *bucas aco susulat* (tomorrow I shall write).



## SUPPLEMENTARY VERBS

### *Irregular conjugation*

The supplementary verbs in Bisayan are those formed by the pronouns "ini", "adi", "ito", "iton", "adto", "adton"; to supply the English "to be", and those formed by the adverbs "dinhi", "didi", "dida", "didton", "dithon", "didto", to supply the same verb "to be" and also the verbs "to come", and "to go." Of these verbs we call pronominal those derived from pronouns, and adverbial those derived from adverbs.

#### PRONOMINAL FORM.

This is a defective form, as it has only one inflection which consists in doubling the first vowel it being for the present tense, indicative mood. Ex.:

iini aco (I am here)  
 aadi camí (we are here)  
 iito hiya (he or she is there)  
 iton hira (they are there)  
 aadto ca (you are there)  
 aadton camo (you are there)

NOTE. In some places of Leyte, as Dulag, these forms are not used but instead of them, the pronouns are doubled as: iniini, adiadi, itoitó, etc.

In using these forms it is preferable to have the pronouns postponed to them.

#### ALVERBIAL FORM.

This conjugation is common to the adverbs *dinhi*, *didi*, *didto*, *dithon*, *didto*.

Root: *dinhi* (here)

#### *Infinitive*

Present, and gerund	{	singular: pagdinhi	{	(to be here, being here)
		plural: paninhi		

# Indicative

SINGULAR	PRESENT, AND FUTURE	PLURAL
acó, etc. aanhi or hahaní (I am, etc. shall be, etc. here)	camí, etc. aanhi or hahani (we are, etc. shall be, etc. here)	

Imperfect past, and past.

acó, etc. didinhi or naanhi (I was, etc. here)	camí etc. didinhi or naanhi (we were, etc. here)
--	--

# Imperative

dinhi icaó, etc. (be here, etc).

# Subjunctive

acó, etc. maanhi or mahani (I may etc. be here)	camí, etc. maanhi or mahani (we may, etc. be here)
---	--

## OBSERVATIONS.

*Infinitive*.—Present and gerund. Here the particles *pag* and *pan* are employed in the same way as among the primitive active voice (1). As

SINGULAR	PLURAL
pagdinhi	paninhi
pagdídí	panidí
pagdídâ	panidâ
pagdídton	panidton
pagdithon	panithon
pagdidto	panidto.

*Indicative*.—Present and future. It is formed by replacing the first two letters of the root with the prefix *a* doubled. As

from dinhi	aanhi,
„ didí	aadí
„ didâ	aadâ
„ didton	aadton
„ dithon	aathon
„ didto	aadto

NOTE.—The form *hahani* is the transformation of *aanhi*, where the *h* is doubled and transposed by placing each *h* before each *a*. The other pronouns have not such a form.

Imperfect past and past. Their single form consists in doubling the first two letters of the root, as

from	dinhi	dídinhi
,,	didí	dídidi
,,	didá	dídida
,,	didton	dídidton
,,	dithon	dídithon
,,	didto	dídido (2)

*Imperative.*—It simply consists in the root.

*Subjunctive.*—It has two forms. The first consists in prefixing to the root the particle *ma*; the second form consists in replacing the first two letters of the root with the prefix *maa*. As

from	dinhi,	madínhi,	maánhi
,,	didí,	madidí,	maadí
,,	didá,	madidá,	maadá
,,	didton,	madidton,	maadton
,,	dithon,	madithon,	maathon
,,	didto,	madidto,	maadto.

NOTE.—The form *mahani* is a transformation of *maanhi* like *hahani* of *aanhi*.

The verbs that supply the English “to come” and “to go” are conjugated as ordinary. But they have a basis for conjugation, derived from the original root, and which we call *conjugational root*. So from the original roots

dinhi, didí, didá, didton, dithon, didto,  
we have the corresponding conjugational roots:  
cánhi, cadí, cadá, cadton, cathon, cádto.

---

(2) In *Dúlag* and other places of *Leyte*, the accent is transposed to the penult. So it is said: *didida*, etc.

The form followed in this conjugation is that of a primitive. Thus from the root "canhi", we have:

Infinitive, present and present participle: pagcanhi (to come, coming)

NOTE.—But the plural of this tense is irregular. It is pagpacánhi (to come, coming, plural).

Indicative present: acó, etc, nácanhi.

" past: acó, etc, q̃inmánhi.

" future: acó, etc, mácanhi.

Imperative: cánhi, etc.

Subjunctive: acó, etc, cumánhi.

NOTE. The past, indicative, and the present, subjunctive, have the irregular forms, *nacanhí* and *macanhí* respectively which must not be confounded with present and future, indicative, as the accent of the former in past and subjunctive is on the penult and not on the first syllable as in the present and future indicative.

---

### Observation.

We have seen that when the verb "to be" refers to a place it is frequently expressed in Bisayan either by the pronominal form or by the adverbial form.

But when the verb "to be" is equivalent to the Spanish "estar", i. e., when it represents state, situation, or contingent condition, it is then expressed by the particles *pag*, *nag*, *ma*, *na* added to the words which are predicate of "to be" in English. As

I shall be sorry: magmamabidô acó.

In cases where the verb "to be" needs to be represented by an independent word, the expressions "año", "asya", "asáy", "say" (which express identity, rather than a mere essence, substance or existence) are frequently employed. As



Peter is the owner of this house	{	Hi Pedro ámo an tag-íya hiní ngá baláy hi Pedro asya an tag-íya, etc. hi Pedro asáy tag íya, etc. hi Pedro say tag-íya, etc.
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In other cases, the verb "to be" is not translated into Bisayan. As

God is omnipotent: an Dyos macagagáhum.

### IMPERSONAL VERBS

The impersonal verbs follow the two forms: primitive, and progressive.

Owing to the fact that the Bisayan tongue has indirect and instrumental passive, all of the verbs, no matter to what class they belong, have passive voice. So the intransitive verbs of other languages have passive voice in Bisayan. The same thing happens to the impersonal verbs. They have indirect and instrumental passives which are complete in their conjugation.

Thus, in passive, there is no impersonal verb in Bisayan. The forms of conjugation of this kind of verbs are the same as those of the regular verbs.

Examples:

nagdadalogdog (it thunders)

nagiinuran (it rains persistently)

inuuranán hirá (the rains falls on than; literally: they are rained)

etc.

### DEFECTIVE VERBS

The following belong to such class: *may* (to have) which has only one form.

á (no, I do not wish)

iyá (receive it)

ohò (look at it)

*May* is also used as impersonal and then it means "there, is, there was, etc."; *conó* (he or she says or said; they say or said;—it is said, it was said)

ambót (I do not know)

The English "to have" is also expressed in Bisayan by the root *may-ada*, whose irregular conjugation it as follows:

### *Infinitive*

Present, and gerund: pagcaada or pagcamay-ada (to have)

SINGULAR	PRESENT	PLURAL
acó, etc. may ada or nagecacaada etc. have)	(I   camí, etc. may adá or nangagcaca- ada (wé, etc. have)	
	PAST	

acó, etc. nageaada (I, etc. had | camí, etc. nangagcaada (we, etc. had

### FUTURE

acó etc. mageacadá (I shall, etc. | camí, etc. mangagcacaada (we  
have) shall, etc. have

### *Imperative*

pacaadá

### *Subjunctive*

magcaadã

NOTE 1. The strict meaning of the form *may-ada* is "to acquire", rather than "to have", for which the defective *may* is used.

2. The impersonal and defective *may* is very frequently joined to verbs in passive voice, it keeping its impersonal character. As

May naquita co nga bucad (I saw a flower; literally:  
There is a flower seen by me),  
its regular order being:

may bucad nga naquita co.

May tinagan co hin salapi (I gave money to someone; literally: there is some one given by me with money);—where the words "tauo nga" are tacit, the regular form being:

May tauo nga tinagan co hin salapi.

## OTHER CLASSES OF VERBS

There are other kinds of verbs whose distinguishing character consists in their conjugational roots. They are always

derived from the ordinary verbs, but bear different meaning, altho conjugated as ordinarily.

The conjugational roots in active voice are different from those in passive.

From the original root SURAT we have the following classes:

# ACTIVE VOICE

<i>Conjngational root</i>	<i>Indicative Present</i>	<i>Classes</i>
sinurat	nagsisinurat	CONTINUATIVE
casurat	nacacasurát	ABSOLUTE POTENTIAL
cagsurat	nacacagsurát	RELATIVE POTENTIAL
isusúrat	náisusurat	ABSOLUTE APTATIVE
ipagsusúrat	náipagsusurat	RELATIVE APTATIVE
pagpasurát	nápasurát	ABSOLUTE PERMISSIVE
ppagsúrat	napapagsurát	RELATIVE PERMISSIVE
papágsurat	pinasusurát	ABSOLUTE IMPERATIVE
papagsurát	pinapagsurát	RELATIVE IMPERATIVE
susúrat	nasusúrat	IMPREMEDITATIVE
suratsúrat	nasuratsúrat	ABSOLUTE DIMINUTIVE
suratsurát	nagsusuratsúrat	RELATIVE DIMINUTIVE
suratsurát	násuratsurát	ABSOLUTE REPETITIVE
suratsurát	nagsusuratsurát	RELATIVE REPETITIVE
pasuratsúrat	nagpapasuratsurat	RECIPROCATE

From the original root "hadi," we have

pacahádi	napacaháhi	IMITATIVE
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From the original root "buság," we have

pagticabusag	náticabusag	ABSOLUTE GRADUAL
pagticabusag	nagtiticabusag	RELATIVE GRADUAL

From the original root "sayáo" we have

sayáo	nagsasáyáo	FIGURATIVE.
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As it may be observed above, one original root may give a great number of different classes of verbs, as the nature of the root and use may permit. The subdivision

*absolute* and *relative* of these classes corresponds exactly to the primitive and progressive forms already explained.

The continuative is distinguished, in its conjugational root, by the interfix *in*, and it expresses persistence of the action. As

nagtitinóoc an batà (the child is crying persistently)

The potential is determined, in its conjugational roots, by the prefix *paca* or *pacag* (absolute and relative) and it means ability on the part of the subject to execute the action expressed by the original root. As

dirì hiyá nacacasurát, cay dirí maaram (he cannot write, because does not know how to)

dirì hiyá nacacagsurát, cay damò in buhat (he cannot write, because he is busy)

The optative has, in its conjugational root the prefix *i* or *ipag* (absolute and relative), and it represents the idea of desire. The absolute means a desire about to be executed; the relative signifies a mere intention. As

naílalacat na hiyá han ac pag-abotá (he was about to depart when I met him)

naipagsusurat acó ha imo (I was intending to write you)

When the absolute optative bears the particle *ca*, it expresses then proximate passivity, as

naicahorológ an bungā (the fruit is about to fall)

The permissive is distinguished in its conjugational root by the prefix *pagpa* or *papag* (absolute and relative) and it means leave of abandonment. As

dirì hiyá nipaútang hin salapí (he does not lend any money; literally: he does not permit any money to be lent)

When the original root of this form is a substantive referring to a place, then the idea of "going" or "coming," is represented. As

mapa Manìla camí (we shall go to Manila)

napahorón hi Juan (John went to the farm)



The imperative, which means order or command, is determined by the prefix *papag* and the the interfix *in*. As

pinacacádto ca (you are ordered to go there)

pinapagtoón camo (you are commanded to study)

The impremeditative is determined by the repetition of the first syllable of the original root, and expresses a sudden and inconsiderate action. As

náyayácan ca lá (you talk inconsiderately)

The formation of the diminutive class follows that of a diminutive noun. (1) As

nagtatanomtanom cami hin camote (we are cultivating a little camote)

The repetitive has the same formation as the diminutive.

The repetitive has the same formation as the diminutive, except in that the accent is always on the last syllable of the repetitive. It follows the formation of the figurative nouns, (1) when the root has more than two syllable; or when the last syllable is preceded by more than one consonant or is pronounced separately from the preceding consonant. The repetitive expresses a repeated action. As

magtatanomtanóm acó hin abacá (I shall cultivate hemp again)

macarocáinhi acó buás (I shall come again to-morrow)

The reciprocal is formed exactly as the diminutive, except in that the reciprocal uses the prefix *pa*. It means a mutual action. As

nagpapasuratsurat camí (we are writing to each other)

It is also formed by the prefixes *pag* and *ig*, and the affix *an*. As “pagquítaan (to meet), iguiniquita iguin-hihisugat”. It has a passive character.

The imitative is formed by the prefix *paca*, the same as the absolute potential, but here the root is always a noun, the object of the imitation. As

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(1) See the page 19.

hiyá napacamaáram (he pretends to be learned)

hiyá napacacatsilá (he affects to be a Spaniard)

The gradual is determined by the prefix *pagtica*, and means an action by degrees. As

nagtiticapasó inín adlao (the day is becoming hotter)

nagtiticalamrag an bulán (the moon is becoming brighter)

The figurative verb has the same form as its original, except in the accent which is always on the last syllable. As

nagsasayáo hiyá tungúd han caol-ol (he jumps as if he

was dancing, on account of the pain he feels)

## DIRECT PASSIVE

### CONTINUATIVE VERB

Conjugational root: *sinúrat*

Infinitive: present and gerund: *pagsinurata s; pagpinanuráta p.*

Indicative: Present: *guinsisinúrat s; guinpipinanúrat p.*

Past: *guinsinúrat s; guinpinanurat p.*

Future: *pagsisinuraton s; pagpipinanuraton p.*

Imperative: *pagsinuráta s; pagpinanuráta p.*

Subjunctive: *pagsinuraton s; pagpinanuraton p.*

### ABSOLUTE POTENTIAL

Conjugational root: *hisurát*

Infinitive: *paghisurát s; panhisurát p.*

Indicative: Present: *nahasusurát*

Past: *nahasurát*

Future: *mahasusurát*

Imperative: (no imperative)

Subjunctive: *mahasurát*

### RELATIVE POTENTIAL

Conjugational root: *hisurát*

Infinitive: *paghisurát s; panhisurát p.*

Indicative: Present: nahapapagsurat s; nanhihisurat p.  
 Past: nahapagsurat s; nanhisurat p.  
 Future: mahapapagsurat s; manhihisurat p.  
 Imperative: (no imperative)  
 Subjunctive: mahapagsurat s; manhisurat p.

---

ABSOLUTE OPTATIVE

Conjugational root: isusurat

Infinitive: pag-isusurata s; pag-ipanunurata p.  
 Indicative: Present: guin-iisusurat  
 Past: guin-isusurat.  
 Future: pag-iisusuraton.  
 Imperative: pagisusurata.  
 Subjunctive: pag-isusuraton.

---

RELATIVE OPTATIVE

Conjugational root: isusúrat

Infinitive: pag-ipagsusurata s; pag-ipanunurata p.  
 Indicative: Present: guin-iipagsusurat s; guin-iipanunurat.  
 Past: guin-ipagsusurat s; guin-ipanunurat.  
 Future: pag-iipagsusuraton s; pag-iipanunuraton.  
 Imperative: pag-ipagsusurata.  
 Subjunctive: pag-ipagsusuraton.

(The permissive verbs have no passive)

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ABSOLUTE IMPERATIVE.

Infinitive: papagsuratán s; papanuratán p.  
 Indicative: Present: ipinasusurat.  
 Past: ipinasurat.  
 Future: ipagusunrat.  
 Imperative: ipasurat.  
 Subjunctive: ipasurat.

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RELATIVE IMPERATIVE

Conjugational root: pasurat

Infinitive: papagsuratán s; papanuratán p.

Indicative:	Present: ipinápagsurát s; ipinápanurát p. Past: ipipapagsurát s; ipinapanurát p. Future: ipápagsurát s; ipápanurát p.
Imperative:	ipapagsurát s; ipapanurát p.
Subjunctive:	ipapagsurát s; ipapanurát p.

---

IMPREMEDITATIVE

Conjugational root: susurata

Infinitive:	pagsusuráta s; panunuráta p.
Indicative:	Present: sinususurát. Past: sinusurát. Future: sususuráton.
Imperative:	susuráta.
Subjunctive:	susuráton.

---

ABSOLUTE DIMINUTIVE

Conjugational root: sinuratsúrat

Infinitive:	pagsuratsuráta s; panuratsuráta p.
Indicative:	Present: sinusuratsúrat. Past: sinuratsúrat. Future: susuratsuraton.
Imperative:	suratsurata.
Subjunctive:	suratsuráton.

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RELATIVE DIMINUTIVE

Conjugational root: guinsuratsúrat

Infinitive:	pagsuratsuratá s; panuratsúrata p.
Indicative:	Present: guinsuratsurat s; pinanunuratsurat p. Past: guinsuratsurat s; pinanuratsurat p. Future: pagsusuratsuraton s; panunuratsuratón p.
Imperative:	pagsuratsuráta s; panuratsuráta p.
Subjunctive:	pasuratsuraton s; panusatsuráton p.

(The repetitive have the same form as the diminutive)

(The reciprocate have no passive)

(The imitative, gradual and figurative have no passive)



## INDIRECT PASSIVE

The indirect passive is similar to the ordinary progressive indirect passive (see page 76), except in that in the continuative form the interfix *in* is used.

The potential have no indirect passive.

The optative have their indirect passive as that of the ordinary form (see page 73 *et seq.*), as to the affixes.

The imperative have no indirect passive.

The impremeditative has its indirect passive the same as that of the primitive indirect passive (see page 74) as to the affixes.

The indirect passive of the diminutive is the same as that of the ordinary primitive (See page 73 *et seq.*) as to the affixes.

## INSTRUMENTAL PASSIVE.

The instrumental passive of the continuative impremeditative and diminutive verbs is similar to that of the progressive (page 79 and 80) as to the prefixes.

The other verbs above mentioned have not instrumental passive.

NOTE. There are other classes of verbs formed by other particles and combinations; but their conjugation will be of no difficulty if the different forms hereinbefore given are thoroughly mastered.

## DEPRECIATIVE VERBS

There are verbs used in a depreciative tune. Examples.

for cáon (to eat)	ásoe, lámón, etc.
„ lacát (to walk)	laág
„ yacán (to talk)	yaquimbot, etc.

These verbs are conjugated as ordinarily.

## ADVERB

The adverbs are of the following classes:

### ADVERBS OF PLACE

DIIN (where),—BISAN DIIN (wherever, anywhere),—DIDI (here, nearer to the speaker than to the listener),—DINHI (here),—DIDĀ (there, nearer to the listener than to the speaker),—DIDTO (there),—HARANI (near),—HARAYŌ (far).

### ADVERBS OF TIME

CACAN-O (when, past),—SAN-O (when, future),—BISAN CACAN-O (whenever, past),—BISAN SAN-O (whenever, future),—NIYAN (now),—CANINA (before, short time ago, in the same day),—CAGAB'I (last night),—CACOLŌP (yesterday),—CASANGAB'I (the night before last),—CASANGCOLOP (the day before yesterday),—CASANGYADTO (the day previous to the day before yesterday),—ANAY (before, anciently),—UNINA (after, in the same day),—BUAS (to-morrow),—ISANGBUAS (the day after to-morrow),—ISANGYADTO (the day following the day after to-morrow),—CANONAY (always),—DAYŌDAY (persistently),—LAYON (soon),—DAYON (immediately),—HADTO (then, before),—NGANI, CUN (when, whenever),—NAMAN (again),—LIUAT (again),—PA (yet),—NA (already),—AGSOB (frequently),—DANAY (sometimes),—NGÁHAO (then).

### ADVERBS OF DEGREE

CAPIN, LABIS, LAPÁS (more),—ORÓG (most),—URAÚRA (excessively),—TUMAN (a little scarcely),—

### ADVERBS OF MANNER

AMO, ASYA (so, thus),—ONAN-O (how),—MAN (also),—COLAÓNG, COLASÓT, COLANTOY (for example, for instance).

### ADVERBS OF DOUBT

ADĀ, MAHAMOC, MASAGNI, MAHARANI, CADUÁS TINGALI, BANGIN, SABALI (probably, perhaps),—BAGĀ (as).

### ADVERBS OF AFFIRMATION

OO (yes),—MANGUD (indeed),—CAIYA, UGA, CAY UGĀ, GUIHAPON (of course).

### ADVERBS OF NEGATION

DIRI (no),—UARAY (no, past),—AYAO (no, future)--

### ADVERBS OF CAUSE

CAY (because),—TUNGÚD (because):

OBSERVATIONS 1. Many adjectives and phrases are employed as adverbs, as

igbao (above)  
niyán ngā adlao (to-day)  
damo (uruch)  
etc.

2. Some of the adverbs are frequently contracted, as those composed of "bisan" which is contracted into "bis." Examples:

bisan diín contracted bis diín  
guihapon                      ,                      guiháp.

3. The adverbs have diminutive, comparative and superlative. As

from harani, haraniáy, haroharani, guiahaharani.  
etc.

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#### PREPOSITION

HA (to, from, over, under),--TIPA (against, towards),--TUNĠUD (for),--PATI, UPOD (whith),--GAUÁS (without),--CAN (of, to),--TICANG, GUICAN (from, since),--TUBTUB (up to, till, until),--TALIUAN (after),--LÁBUT (except).

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#### CONJUNCTION

The conjunctions are of the following classes:

##### COPULATIVE

UG, NĠAN (and),--MAN (also),--NĠA (that).

##### DISJUNCTIVE

O, CUN, (1) BA (or).

##### ADVERSATIVE

CUNDĠ (but),--SABALI, UGARING (but, though), CUN, NĠANI (if),--BISAN (even, though),--BACAY (as),--CUNTĀ (which bears the idea of past or future desire; it may frequently be translated in English with the phrase: "if possible").

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(1) This conjunction is seldom used, at present, for the disjunctive *or*. The English *or* and the Spanish *o* become difficult to be translated into Bisayan with *cun*. For this reason the Spanish *o* is frequently employed in Bisayan, as well as in Tagalog for the English *or*.

CONDITIONAL

CUN NĠANĠ, ABI, (1) UGARING (if).

CAUSAL

CAY, TUNGUD, BACAY, SANGELIT, CAY (inasmuch, because).

FINAL

BASI (in order to),--BANGIN (lest).

CONTINUATIVE

TACAY (then),--BUSA (therefore),--TARA (then).

INTERJECTION

ADMIRATION: [a], [ay], [baá!], [baadao!], [baadao!-pastilan!], [pauican!], [pauísac!], [palipac!], [palísac!], [pauiday!], [aguimpauican!], [aguimpastilan!], [aguimpauísac!], [aguimpali-  
pac!], [aguimpalísac!], [aguimpauiday!], [pascalan!], [bongansisol!],  
[odoy!], [alágad!], [alagad dao!], [an ac pa!], [ito ngahao!], etc.

PAIN AND SORROW: [ay!], [ayhay!], [aguí!], [aroy!], [óhoy!],  
[pastilan!], etc.

ATTENTION: [óho!], [ohondál!], [tabíl!], [oy!], [acay!], [hacay!],  
[solibangco!], etc.

INSISTENCE: [gad!], [daó!], [ugal!], [lugál!], [ugaring!], [luga-  
ring!], [caiyál!], [pudó!], [haromámay!], etc.

REPROBATION: [diri], [uaráy!], [ayao!], [hulát!], [bodó!],  
[buról!], etc.

SURPRISE: [ay!], [au!], [alágad!], [úsi!], [balitao!], [bayá!],  
etc. (2)

PITY: [cairól!], [in tauo!], [pastilán!], [odógi!], [baadao!],  
[aguí!], etc.

DESIRE: [cunta!], [upayda!], [unta!], [inangad pa!], [hinao!-  
pa!], [itubangan pa la!], etc.

JOY: [ay!], [ahay!], [upayda!], [salamat!], [ita!], etc.

AVERSION: [ii], [aguí!], [amboti], [isabá!], etc.

INVITATION: [cadí!], [itaná!], [ihakí!], etc.

(1) It also conveys the idea of "Saying", as in the example: 'nasiring an catsila, ngalaóng: "págame", abi tapa: "bayari acó".

(2) There is another, viz: *susmaryosep* or *susmarosep*, the corrupted Spanish "Jesús, María y José".



SELF-CORRECTION: ¡au!, ¡ay!, ¡sapayán!

SUSPENSION: cuan... inín... ¡hulat!, ¡iniyan!, etc.

DESPAIR: ¡sahó!, etc.

GRATITUDE: ¡salamat!, ¡Dyos mag báyad!, ¡Dyos mag sugát!, etc.

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## SYNTAX

### SUBJECTIVE RELATION

The subject of a verb may be either a noun or its equivalent, namely a pronoun, a verb in the infinitive mood, or an entire phrase. As

AN DYOS macagagáhum (God is omnipotent)

ACÓ nagsusurát (I write)

AN PAGCAON maopay (The meal is good; literally: the eating is good)

AN GUINQUIQUINAHANGLAN TA ámo an pag-orosa (what we need is union).

### PREDICATIVE RELATION

The verb agrees with its subject in person and number. As

panurát quitá (let us write)

magsurát hiyá (let him or her write)

### ATTRIBUTIVE RELATION

The nouns and their equivalents may be modified by substantives, adjectives, demonstratives pronouns, possessive pronouns, and participles. Except in cases of possessive pronouns, relative *nga* is placed between the noun or its equivalents, and the modifying word. As

bata *nga* sorogóon (the young servant; literally: the boy servant)

an saugeay *nga* maopay (the good friend)

ini *nga* baláy (this house)

an acon amáy (my father)

hinigugma *nga* iróy (loved mother)

NOTE.—When the pronoun “adton” and its inflections are equivalent to “deceased”, “late”, the particle *ngā* is not employed. As

adton Pedro (the late Peter)

The article also modifies the noun and its equivalents, in that it limits them. The articles always precede the word or words to which they refer. As is seen before (page 9) the personal article is always employed before the proper nouns, except in the vocative case. As

an langit (the heaven, or the sky)  
hi Endong (Peter)

The definite article is sometimes used before proper nouns, and frequently before the demonstrative and possessive pronouns. The indefinite article is sometimes employed before the possessive pronouns. The personal article is sometimes used before the personal pronouns, except the third person. As

an Dyos (God)  
an iní nga bata (this boy)  
an amon búngto (our town)  
macanhi in acon sangcay (a friend of mine will come)  
hi camó ngan hi acó (you and I)

#### COMPLEMENTARY RELATION

The object of the verb is always in the objective case determined by the corresponding article, or by a preposition. As

hi Pedro nagbabasa *han* surat (Peter reads the letter)  
hirá nangatúrog *ha* sacayán (they sleep on the boat)  
hi Tomás naruruyag *hin* pagcanhi (Thomas wishes to come; literally: Thomas wishes a coming)  
mácadto acó *ha* Abúyog (I shall go to Abuyog).

The object of the verb *to be* is in the nominative case. As

an imo bahín, amo iní (your part is this)  
an táno mamarátyon (the man is mortal)

#### ADVERBIAL RELATION

The adverbs and the adverbial phrases modify a verb, an adjective, or another adverb. As

“dánay” acó cumádto (I go there sometimes)

nabasa ngani acó, nabasa “man” hiyá (If I read, he reads also).

The adverbs are generally placed next to the word that they modify, some before the said word as “ag-ob” (frequently), “dánay” (sometimes), “masócol” (often), “macatalagsa” (seldom), etc., and other after the said word as “pa” (yet), “na” (already), “man” (also), “gud” (precisely), etc., and some before or after the said word as “lugúd” (on the contrary), etc.

#### REPRESENTATIVE RELATION

The important Bisayan word that expresses representative relations is the relative pronoun *nga*, which is invariable.

an batá nga tinmauag ha acon (the boy who called me)

an cabatán nga tinmawag ha acon (the boys who called me)

As to cases, we have seen (page 52) that this relative *nga* never refers to the object of the verb. The sentences in the English and other languages, where the corresponding relative pronoun relates to the object of the verb and where consequently the said relative is in the objective case, are expressed in Bisayan in passive voice which is the most used in this tongue. (1) Thus, if we wish to say

the boy whom I called  
we should say

an bata nga tinauag co

which literally is: the boy who was called by me.

The personal, demonstrative and possessive pronouns agree in person and number with their antecedents or the word

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(1) The fact that there are three classes of passive voice in Bisayan show the great importance of the said voice in this tongue. Thus if we wish to say “I love you”, it is more expressive to say: *hinihigugma co icao* (literally: you are loved by me) than to say: *nahigugma aco ha imo*.

or words that they represent. There is no agreement in gender because the pronouns have no gender.

#### CONNECTIVE RELATION

The prepositions join the nouns, their equivalents, or the pronouns to some other word. They place in the objective case the word that depends on them.

The most important preposition in Bisayan is *ha*, which is equivalent to nearly all of the prepositions of other languages. Examples:

He saw me—hiyá quinimità *ha* acon.

He wrote to me—hiyá. nagsurat *ha* acon

I come to Tacloban—nacauihi acó *ha* Tacloban

I come from Palo—ticang acó *ha* Palô

I pass by your house—linmabáy acó *ha* iyo baláy

He is in the room—aadto niyá *ha* solód

etc.

#### ABSOLUTE AND INDEPENDENT CONSTRUCTIONS

Absolute and independent constructions take place in Bisayan with vocatives, and interjections.

Vocatives, as

Pedro, ngā niya, cadí dao (Peter, he sad, come, please)

Interjection, as

Pastilan, caloóyi gad acó (oh!, have pity of me)

Some independent phrases are connected with the rest of the thought by the adverb *man*, as

naabot camí, natutunod man an adlao (when we arrived.  
the sun set; literally; we arrived, the sun also set).

#### SYNTAX OF VERBS

THE INFINITIVE. The present has the construction of the noun, as

an pag-arám hin maopay ámo an catungdánan  
han batà (to learn well is the duty of a boy).

The gerund expresses the idea of past when preceeded by the particle *han*, contraction of the preposition *ha* and the article *an*, as



han pagsirang han adlao, nagmamata na acó (when the sun raised, I was already awake).

The past participle has the construction of an adjective, as  
binilangô nga tauo (prisoner: literally: an imprisoned man)

INDICATIVE. Besides its ordinary use, its present is frequently employed with the particle *cuntâ*, to express the idea of an interrupted or intended action. As

cun waráy ca cánhi, nalacút cunta acó (If you had not come, I would have gone)

SUBJUNCTIVE. It being used in a subordinate propositions, it is always constructed with the conjunctions *nga* (thato), *cun*, *ngani* (if), *cuntâ* (if possible).

*Nga* and *cun* always precede the verb; *ngani* and *cuntâ* when used for the subjunctive, is always placed after the verb. As

caruyag co nga cumanhi ca buas (I wish you to come to-morrow; literally: I wish that you may come to-morrow). (1)

cun lumabay hi Juan. tauága. (If Jonh passes by, call him)

lumabay ngani hi Juan tauága.

lumabay cuntâ hi Juan (God grant that John passes).

NOTE.—The subjunctive form is frequently constructed with the modal adverbs and adjectives and then such combinations have the construction of an adjective. As

tauo nga maopay sumurát (a good writer; literally: a man who writes well)

macosóg sumáog nga carabao (a strong dragger carabao) etc.

(1) In Bisayan, there is no construction similar to that of the English tongue, consisting in putting the subject in the objective case, and its verb in the infinitive; which is an exact Latin syntax, as

he wishes	me	to come
ille vult	me	venire

Such sentence is expressed in Bisayan with the aid of the conjunction *nga*. the subject in nominative case, and the verb in subjunctive mood, thus

caruyag niya nga acó cumáhi.

#### ARRANGEMENT OF WORDS

The adjectives and verbs are always preferably employed, whenever possible, at the beginning of a phrase, clause, or sentence.

Examples:

maópay nga táuo (good man)

nagsusurat acó (I write)

etc.

#### VIOLATIONS OF GOOD USE

##### BARBARISM

The most frequent violation of good use of the Bisayan tongue is the *Barbarism*.

It is committed by using foreign words, and foreign constructions.

##### FOREIGN WORDS

Many foreign words have been and are being introduced in the Bisayan conversations and writings. Most of such words are being adopted, not because they are necessary, but simply thru affectation and love of innovation, thus attempting against the purity of Bisayan. Some of the words introduced however are necessary as they have no corresponding in Bisayan.

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FOREIGN WORDS UNNECESSARILY USED IN BISAYAN

*Spanish words*

Abierto, abre (open)	for Binuesan, inucáb, bucás ucáb.
Adorno (adornment) „	„ Dayan, rayandayan
Agua (used to mean perfume) „	„ Talamhot
Aguanta (wait suffer)	„ Ílob, hulát
Alisto (from <i>listo</i> )	„ Andam
Amigo (friend)	„ Sáncay
Apique (close)	„ Sóoc
Apura, apurado (hurry)	„ Dagmit, cadagmitan
Atrever, atrevido (bold)	„ Paggahúm, gamhánan
Aver (for “give me”)	„ Icadí
Aver pa (God grant)	„ Mangad pa
Bajado, Bajar (low)	„ Habobó, obós
Bancó (bench)	„ Pongcóan, lincoran, pápag
Bando (edict)	„ Pahamatngon
Batido (for “experienced”)	„ Lasgud, hiara
Bote (for boat)	„ Sacayan
Cada usá (each one)	„ Tágsa
Calabozo (jail)	„ Bilangóan
Calculo (calculus)	„ Igoigo
Calle (street)	„ Dalan
Campana (bell)	„ Linganay
Canta (sing)	„ Laygay, laylay
Cantodes (from “cantores”)	„ Paralaygay
Carcel (jail)	„ Bilangóan
Cargo (for “debt”)	„ Útang
Carne (flesh meet)	„ Unód
Capaz (able)	„ Sadang, angay, tacús
Castigo (punishment)	„ Sirot
Cocina (kitchen)	„ Lotoán
Coger	„ Pagdacóp pacasacób
Colá (from “eolar”)	„ Bací
Color (color)	„ Tina, samay, ulay

Comósta (from "como está,"	
how are you)	for Maciónan-o ca
Común (common)	„ Casahirán
Convida (invite)	„ Aabiabi, sabí
Contra (against)	„ Tipa, patoc, caáuay
Cortina (curtain)	„ Biráy
Cuarta (money)	„ Salapí
Cuarto (room)	„ Solód
Cuerdas (strings)	„ Dolós
Cuello (collar)	„ Balióg
Cuenta (account)	„ Iháp, ísip
De balde (mousefully)	„ Cáuang
De buenas (fortunate)	„ Paláran
Decir (for "ask")	„ Siring hingyap
Deefcto (defect)	„ Casaquihán, carát'an
De malas (unfortunate)	„ Uaráy palad
Derecho (right)	„ Tádong, dáyon, catadungan
Descanso (rest)	„ Pahúuay
Despedida (farewell)	„ Panamilit
Dibujó (drowing)	„ Badlis, Baguis
Diferencia (difference)	„ Guincalainan, guicaibhan
Dilatar (for delay)	„ Pag-uláng, pagpahalawig
Disgusto (unlikeness)	„ Cangalas
Dispensa (excuse)	„ Pasaylo, paguará
Diversión (amusement)	„ Calíauan, liáoliáo
Dulce (sweet candy)	„ Matam'is
Empezar (to commence)	„ Pagticáng
Entra (for "to make love")	„ Pangasáua
Entremés (joke)	„ Tíao
Escuela (school)	„ Liborán
Espejo (glass)	„ Salamíng
Esquina (corner)	„ Casóngnan
Estampa (image)	„ Ladáuan
Fino (fine)	„ Gamay, pilí
Firme (for always)	„ Agsub, ónob
Fuerza (strength)	„ Cusóg
Fuerte (strong)	„ Macusóg, mabácod
Fusil (gun)	„ Luthang



Ganancia (gain)	for Polós, tubo
Gracia (grace favor)	„ Parábul
Gratis (used for “payment”)	„ Himúdlay
Gusto (wish)	„ Caruyag
Hasta (until)	„ Tubtub, ngadá
Hechura (shape)	„ Dagway
Interes (interest)	„ Guinsisiring, guinlalánat
Jardin (garden)	„ Tanáman
La mesa (table)	„ Dulang
Latigo (whip)	„ Latós
Lavá (from “lavar”, to wash)	„ Búnac
Lavandero, a (launderer, laundress)	„ Magburunác
Licencia, pag (to take leave)	„ Sárit, panamilit
Limós (from “limosna”, alms)	„ Calóoy, hatag
Limpio (clean)	„ Mahínis
Lóa (praise)	„ Dáyao
Lugar (for “near” or “almost”)	„ Dapit, ma
Macetas (flower-pot)	„ Tinanóm, taranman
Maestro (teacher)	„ Magtorótto
Manteca (butter)	„ Pinahagas
Mantel (tablecloth)	„ Basnig ha dulang
Mantilla (mantilla)	„ Taóng
Masiado (from “demasiado”, too)	„ Uraura
Masque (from “por más que”, although)	„ Bisan
Medio (half)	„ Catunga, bagá
Mismo (self-same)	„ Ngáhao, gud
Muchacho (for servant)	„ Surogón
Número (number)	„ Iháp
O bien (or)	„ O cun, ó, lugúd
Oración (prayer)	„ Pangadye, pangamuyo
Orden (order)	„ Sugo
Pabyon (from “pabellón”)	„ Biráy
Paciencia (patience)	„ Pag-ilub
Pago (for “debt”)	„ Utang

Palati (from "palaticó", from "práctico")	for Mag-oróna
Paño (cloth)	„ Panapton, pudóng
Pañolito (handkerchief)	„ Modongpódong
Para (for, halt)	„ Basi, ngada, hulat, ocóy, toróoc
Parecer (opinion)	„ Sagbang
Parejo (equal)	„ Sáma, sandag
Paseada (from "paseo").	„ Lacatlácat
Peligro (danger)	„ Cataragman
Pensar (for talent)	„ Talino
Perdona (from "perdonar")	„ Pasaylo
Pero (but)	„ Cundi
Pertina (for "pretina", waist- band)	„ Háuac
Pierde (from "perder" to lost)	„ Lupig, uara
Pintar (to paint)	„ Dum-it, díhog
Pintura (paint)	„ Idirihóg
Plato (plate)	„ Pingan
Platito (a little dish)	„ Lampay
Pliegues (plaits)	„ Lopi
Pobre (poor)	„ Cablas
Polvo (powder)	„ Bócboc
Posta (from "apuesta" bit)	„ Butáng
Precio (price)	„ Pnlít
Preparar (to prepace)	„ Pag-andam, pagtíma
Preso (prisones)	„ Binilangó
Probar (to laste)	„ Tilao, sari
Propecto (from "perfecto," perfect)	„ Guinóod
Prueba (proof, evidence)	„ Paacamatóod
Principal (chief, capital)	„ Labáo, pohonan
Provecho (profit)	„ Polós
Puerta (door)	„ Ganghaán
Pulido (neat)	„ Hag-id, mahamis
Puro (pure)	„ Putli, loulon, sandag, sáhid
Queja (complaint)	„ Sumbong
Querido (dear)	„ Hinigugma, pinalanga
Que ver (for "to do")	„ Lábot

Quinolá (from colar)	for Bináchan
Rabenque (from "rebenque",	
whipe)	„ Latob, latos
Recibi (from "recibir")	„ Carauat
Reclamo (claim)	„ Paglámat
Redondo (round)	„ Lipóron, malidong
Regalo (present)	„ Higugma, hatag, bucad
Regular (regular)	„ Igó, socol
Relo, relós (from "reloj"	
watch, clock)	„ Orasan (1)
Remo (oar)	„ Gaód
Renuncio (from "renunciar",	
to renounce)	„ Pagdiri, pagdiuara
Reventa (from "reventar" to	
explode)	„ Pagbotó
Rico (rich)	„ Mangáran
Rugal (from "lugar", spot)	„ Caraanán, tuna, umá
Saco (sack)	„ Sepót
Sadá (from "cierra", close)	„ Locób
Sala (hall)	„ Ruáng
Saya (skirt)	„ Tampí, Talapí
Seguro (for "probably")	„ Mahámoc, angay la
Señor (Sir, Mister)	„ Guinoo
Sirve (from "servir" to serve)	„ Pagmangno pag-ágad
Suerte (for "talk")	„ Himangrao
Sustento (maintenance)	„ Pagbuhí, iburuhi, cabuhian
Tabla (board)	„ Bugha
Tachar (for "contempt")	„ Yúbit, támay
Taza (cup)	„ Yahóng
Tiempo (time)	„ Adlao, túig
Tienda (merchandise, store)	„ Baligya, baligyáan
Tieso (stiff)	„ Dángag, tadóng
Tocar (to play)	„ Pagtonóg
Tocador (for glass)	„ Salamíng
Tonto (fool)	„ Lórong, palinqui, pádlas
Trabajo (work)	„ Buhat

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(1) See "Foreign words necessarily adopted in Bisayan", *infra*.

Tranca (cross-bar)	for Síol, Balabág
Tumba (to tumble)	„ Púcan
Vacio (empty)	„ Lungág
Ventana (window)	„ Tambóan
Verde (green)	„ Saguindáhon
Vicio (vice)	„ Casaquibán
Virtud (for “power”)	„ Gabúm
Zurce (for “zurcir” to darn)	„ Pagtábing,
And many others.	

#### CHINESE (\*) WORDS

Bochang (for sow)	for Cablas
Buísit (unfortunate)	„ Uaray pálad
Camsya (for “thank”)	„ Salámat
Gonggong (foolish)	„ Uaray salabótan
Lamloc (deer, for fat)	„ Matamboc
Laotuy (old)	„ Lagás, gurang
Sya (for eat)	„ Cáon
Sinqui (new)	„ Bag-o
Tampua (excess, present)	„ Táuad, labis
Uehang (rich)	„ Mangáran
Uisit (fortunate)	„ Paláran.
and some others.	

#### ENGLISH WORDS

Haló (halloo)	for Ohó
Miting (“meeting”)	„ Catirócan
Háye (“hike”).	„ Paglacút, sódoy
Moning (for “money”)	„ Salapí
Sausau (chaw-chaw)	„ Pageñon, caraonón
And others	

NOTE.—At present, among the students it is frequent to hear *gháin an ac dyograft* (geography), an *ac arismitic* (arithmetic)?” “*gaada ca ha fif* (fifth) *greyd* (grade)?” “*maaram na acó mag espeling* (spelling)” —Why do not they talk in English?

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(\*) We do not refer to those chinese words imported to Philippines with chinese object. Such words are to be kept necessarily in Bisayan, because their equivalent vernacular expressions, either are lost, or never existed.



OBSERVATION. There are some Tagalog words and constructions used in Bisayan; but we do not consider their use as a barbarism, because Tagalog and Bisayan are both dialects of a common tongue, and because such use may help the formation of a possible Filipino language.

#### FOREIGN CONSTRUCTIONS

Among others, the following is a barbarism in the construction: "maoropay iní QUE hitón", (this is better than that). The use of the QUE (which is Spanish meaning "than") is entirely Spanish and is not necessary in Bisayan, as the mentioned sentence is expressed simply and with the same strength and more purity and correctness: "maoropáy iní hitón".

#### FOREIGN WORDS NECESSARILY ADOPTED IN BISAYAN

But there are many words now in use in Bisayan the adoption of which enriches rather than destroys the language. We refer to those words that have been necessarily imported from other languages to express ideas not represented by any word, or whose corresponding words are lost in Bisayan

We do not consider their use as a barbarism, as it is not considered as such in English, Spanish, French and other European languages the adoption of Greek and Latin words. We not only do not criticize such adoption in the Filipino dialects but rather desire and encourage it, because it will undoubtedly enable our dialects to be used in all kinds of scientific and artistic expressions.

Among the foreign words already adopted, the following may be counted:

Dyos (from the Spanish Dios). It is true that we have the Tagalog BATHALA which refers to the omnipotency, and the Bisayan LAÓN which refers to the eternity. But in view of the fact that the word Dyos derived from the Latin *Deus*, from the Greek *Zeus* which means *Divinite, Supreme Begin*, has been so much used in Bisayan, and it represent another phase of the attributes of God, we think that the said

word DYOS ought to be adopted in Bisayan, adapting its form to the inflections of our dialect.

ORAS (from the Spanish HORA "hour").—We have to adopt this word, as there is no corresponding expression known in Bisayan. By its adoption we have a way to avoid the use of RELOJ, with the derivative ORASAN already used.

BAPOR (from the Spanish "vapor" steambot). It has no corresponding in Bisayan. We have SACAYÁN (boat), but it does not include the idea of the "steam."


PAPEL (from the Spanish "papel").—It has no corresponding in Bisayan.

The Spanish names of the days of the week, and of the months of the year, which must be written in Bisayan form, as: LUNES, MARTES, MYERKOLES, HWEBES, BYERNES, SABADO, DOMINGO, ENERO, PEBRERO, MARSO, ABRIL, MAYO, JUNYO, HULYO, AGOSTO, SEPTYEMBRE, OKTUBRE, NOBYEMBRE, DISYEMBRE.


ARORÚ (from the English "arrow-root"). A plant. And many others.

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# ***APPENDIX***





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**XXXXXXXXXX**

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

NOTES ON  
BISAYAN RHETORIC AND POETICS

FIGURES OF SPEECH

*Simile* This figure is one of the most used in Bisayan, even in ordinary conversations.

Examples:

1. Bagá an násirong nga dila.

Applied to a person or thing intended to be kept out of the rain, but which becomes wet, like the tongue (dila) which is always wet in the mouth.

2. Canogon pa dao la—san imo catindog  
maópay si báyhon—maráot an bántog  
igpapananglit co—bayábas nga hinóg,  
maópay an panit—olóron an onód

(A popular song.)

Where the resemblance is between “maopay si bayhon” and “maopay an panit”, and also between “maráot an bantog” and “olóron an onód”.

*Metaphor.* It is also used, especially in poetry.

Example:

1. Cáhoy ca nga linauáan  
sa búquid nanauantáuan  
cun canan Dyos ca pagbut-an  
matopóng sa ulasiman.

(A popular song)

Applied to one who is in a high position in life, like “cahoy nga linauáan”, the “lauáan” tree being one of the tallest trees.

*Allegory.* It is also found in Bisayan.

Example:

Ugá nga cáhoy si láuas,  
patáy na, layâ si dáhon

nanaringsing sin casaquit  
namúnga sin camatáyon

(A popular song)

Here the life or body (*lúuas*) is called a dry tree (*ugá nga cáhoy*), already dead (*patáy na*), whose leaves are withered (*laya si dahon*), and which sprouted sorrow (*nanaringsing sin casaquit*), and gave as fruit, the death (*namúnga sin camatáyon*).

*Personification.* One of the most frequent cases of personification in Bisayan is that consisting in applying to things and objects the personal article *si*.

Example:

Nagtitinangis *si* tuemo  
cay tiarábut an bagyo.

(A popular song)

Where the turtle-dove (*tuemo*) is personified by *si*. The expression would lose much of its charm if the article *an* is employed instead of *si*.

*Antithesis.* We have this figure in Bisayan.

Example:

Canógon pa dao la—san imo catindog  
maópay si bayhon—maraot an bantog, etc.

Where “*maopay*” (good) and “*maraot*” (bad), “*bayhon*” (face) and “*bántog*” (fame) are contrasted.

*Epigram.* This figure, in its modern meaning, is used in Bisayan.

Example:

Guinhúlat pa an naghínay,  
an nagdagmit, uaráy.

Which literally means: he who went slow was awaited for; he who hastened was not waited for. Its point is equivalent to that of the English “slow, but sure.” “*Guinhulat*” (was awaited for) “*uaráy*” (was not), “*naghínay*” (went slow) and “*nagdagmit*” (hastened) are contrasted.

*Metonymy.* It is also found in Bisayan.

Example:

An patay palangit, an buhi<sup>ˆ</sup> pacauit.

Literally: let the dead go to heaven; let the living go to the "cauit" (a bamboo where the tuba<sup>ˆ</sup> wine is ordinarily placed). The figure consists in this word "cauit," container, for "tuba wine," the thing contained.

*Synecdoche.*

Example:

Pag árog hin damò nga bugás cay damò camí nga baba.

Literally it means: "Prepare much rice because we are many mouths." Here the *mouths* (baba) a part, is used for *person*, the whole.

*Apostrophe.* We have it also in Bisayan.

Example:

Ohoy nga langit—nga cahatas'an  
tabangi, buligui—adin may pinas'an  
an iní nga palad—con diri mabaui  
nonontan dao adá—sinin quinabui

(A popular song)

Literally: Heavens, altitudes, protect, help this who suffers something; if this fate is not averted, it will undoubtedly affect the life.

*Exclamation.*

Example:

¡Pastilán bidíday,—bidíday ca man la  
nga nacacaluemay—sinin hunahuna!...  
¡jayáo pag saquital!—jayáo pagbidóa,  
cay mag titinangis—canugon san luhá!...

(A popular song)

*Interrogation.*

Example:

Mga langit, mga langit:  
¡háin dao dapit an saquit?...



sa calibutan uaráy man:  
sabali sa panomdoman.

(A popular song)

*Hyberbole.* It is frequent in Bisayan.

Examples:

1. Macapánas hin buquid. (Man able to level a mountain)

2. Macasagpo hin bahá. (Man able to suspend a flood)

2. Cun totóo, intoy—ng̃a imo tinguha  
pag biling la anay—sílot ng̃a may bóa.

(A popular song)

Literally: If your love is true, look for a “silot” (a young fruit of cocoanut) which has “bua” (the bulb of the old cocoanut fruit when it is old enough to be used as a seed).

*Climax.*

Example:

i .....  
nanaringsing sin masáquit,  
namúnga sin camatáyon.

*Irony.*

Example:

¡Camaopay~ mol! uaray ca gud pag tuman han imo  
pólóng.

Literally: How good are you! you did not keep your word.

*Asyndeton.*

Example:

Ohoy m̃ga langit—m̃ga cahatas'an  
tabangi, buligui, inín may pinas'an, etc.

(A popular song)

*Repetition.*

Examples:

1. *Diri co cay yubit—diri co cay dayao*  
*pamahonpáhon mo—baga may parayao, etc.*  
(A popular song)
2. *Pastilán, bididay—bididay ca man la*  
*nga nacacalúcmay—sinín hunahuña, etc.*  
(A popular song)

*Concatenation.*

Example:

*Pastilán ca curi—cacuri capinan*  
*capin ca mabido—san bido sa dughan,*  
*dughan co pagílob—ílob calauasan,*  
*láuas co naponô—ponô casaquitan.*  
(A popular song)

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PROSE

Of the three universal important forms in prose, *i. e.*, description, narration, and exposition nothing in general needs be observed.

LETTERS

At present, one of the forms most generally employed in Bisayan prose is that belonging to the class of narration, the letter.

Nothing special needs be observed about letters, at present times, apart from their external forms and the tendency to innovation prominently shown in them more than anywhere else, by frequent barbarisms.

As to the external forms of the Bisayan letters, it is to be observed that a routinary introduction is almost universally followed. We refer to the ordinary introduction consisting in the following ideas and order: "This letter has

no other purpose" 2) "but to ask how you are" 3) "because as to me" 4) "I am in a good health".

And after such an invariable introduction, the writer goes on in a paragraph apart; "And I shall add that", etc.

Example:

Uaráy lain ngā tuyó hini ngā acon surat cundi an damo ngā mga pangomósta co ha imo, cay cun acó in ipaquiána, calooy sa Dyos maópay.

Ngan isosonod co liuát, etc.

This is the introduction generally adopted. We do not hesitate to state that more than fifty per cent of the letters written in our Bisayan commence with these or equivalent ideas and in the some other.

As to the barbarisms, they are employed thruout the entire letter.

On the heading it is usually written:

Tacloban, á 2 de Octubre de 1908.

instead of:

Tacloban, ica 2 han Octubre han 1908.

On the introduction it ordinarily appears

Sr. D. ....

or

Sra. D.\* .....

Mi estimado amigo:

or

Muy estimada Señora:

The body of the letter is usually as follows:

Uaray lain ngā *objeto* hini ngā acon surat, *sino* an damo-nga mga *pangomosta* ha iyo ngatanán, cay cun camí in iyo ipaquiána, calooy sa Dyos, uaray ano man ngā *novedad*.

*Y de consiguiente*, tatay, isusunod co liuat: cun uaray mo *inconveniente*, gusto co cunta comadi pag *vacacion*; *pero como guinadvertir* mo man aco han nacadi ca nga mag *procurar* acó hin pag *obtener* anay han *titulo*, *por eso* amo infí nga dirí aco na *atrever* pag guican *mientras* dirí paca aco macacarauát han imo *contestacion* nga pag hatag hin *permiso*, bisan cun *sobra y basta* gud an acon nga *deseos* pag *visita* ha iyo.

etc.

## POETIC FORMS

Of the three main classes of poetry, epic, lyric and dramatic, the lyric is the only one preserved in Bisayan in the form of popular songs. The dramatic form is found at present mainly in the translations of Tagalog and Spanish dramas, usually employed as plays on the Patron's days in the towns.

### VERSIFICATION

*Rhythm* and *rhyme* are observed in Bisayan poems.

The rhyme is not so perfect as that of the Spanish verses. Consonant words or with similar sounding endings are employed in Bisayan.

*Kinds of meter.* There are two kinds of meter most used in Bisayan poetry: verses of six verses of eight syllables, and verses of twelve syllables divided in two fragments of six syllables each.

Examples:

Verses of six syllables:

¿Háin ca na, punay?...  
eadí na panambo.  
tambo madaliáy,  
liaua si casbo;  
basi humalayhay



inín saquit, bido  
nga asay tiónay  
san casingcasing co.

Verses of eight syllables:

Acó iní sugadsugad  
san bánua nga tarotánglad,  
bisan cun diín italad  
mabubuhi cun may palad.

Verses of twelve syllables:

Togon co sa imo,—mahal nga inógay  
di ca gud padará—san damo nga sangcay;  
an paglacát nimo—gabáy magmahinay,  
nga diri hatócso,—lumiscad san látay.

NOTE.—The verses of twelve syllables are really verses of six, the odd verses not being rhymed.

*Combinations.* As seen in the preceding examples the combinations are the following:

The verses of six syllables are grouped in four verses, the even verses being rhymed.

The verses of eight syllables are grouped also in four verses all rhymed.

The verses of twelve syllables are also grouped in four rhymed verses.

## COLLECTION OF SOME BISAYAN SONG

NOTE.—In transcribing the following song, we shall use, the orthography proposed in the note of the first page of this book, using only three vowels: a, i, o.

### MORAL POETRY

Si nanay, si tatay di ko babayaan  
kay dam' nga dogō an akon naotag  
kun pag-tisipon an siyam ka bolan  
ga pag-inókoy ko sa kan nanay tiyan.

Togon ko sa imo, mahal ga inógay:  
di ka gud padará san damo ga sangcay;  
an paglakat nimo gabáy mag mahinay,  
ga diri katokso, lomiskad san látay.

Kamakaroroyag sa matá pagkitt'on  
sinin mag-asawa ga waray sin limbog,  
kon daw naabot na ira kamatáyon  
nabóká an lángit bási nira sedlon.

Ayaw gani kahihilig  
ayaw karirikandikan,  
kay di man bagyo an toig,  
di man kilálá an bolan.

## PHILOSOPHIC POETRY

Mga bitoón sa lagit  
may mapawa, may magitgit,  
kon sa tawo igpanaglit,  
may malipay, may masakit.

Kahoy ka na linawaan  
sa bokid nanawantawan,  
kon kanan Dyos ka pagbot'an  
matopóg sa olasinan.

Di ko ginkakasorok'an  
an salepi, an bolawan;  
say ko ginkikinahaglan  
maopay ga ginawian.

Sogad god akó san gamót  
ga mailarom sa kotkot,  
kon kanan Dyos pagboót  
malabaw akó san ódiot

Diri ba ako nagsirig,  
indayon, paghar, harig,  
kay bagin kitá kapadgan,  
harayó an borogkátan.

Guin holát pá an naghinay,  
an nag dagmit, waráy.

Waráy hini balos bayad  
bas' la an boót longáyad

## LOVE POETRY

An bató bantilis náibas, nákilet  
sa toró san tóbis sa darodaginot;  
kasigkasig pa ba an diri homómok  
sa gógma san tawo kon sa tarinónot.

Di ba sadto anay imo akó sigsig  
sa walá ga kamót, todló tamoyigkig;  
baman itó niyán di ka na násiplat,  
ano an solá ko sa imo nabóhat?

An sakít sa domdom og sa honahona,  
makori iligkod, makori ihigda:  
ihagád sa láugit? itamod sa tona? ...  
A baí Dyos ko, maenan'o dao la!....

Pastilán kakori, ka kori kapinan  
kapin kamabido san bido sa doghan;  
doghan ko pag-iob, ilob kalawasan,  
lawas ko ga ponó pone kasakitan

Pastilán, bididay, bididay ka man la  
ga nakakalokmay sinin honahona:  
ayáo pag sakita, ayao pag bidó,  
kay mag titinangis kanógon san leha.

Pastilán ka kori, ka kor igakapin  
san may pag kasakit sinin kasigkasig:  
igpapanaglit ko sa ód ga borig  
bisan parigógon may gihapon bilin.

Hain ka na ponay,  
kadi na panambo,  
tambo madalicy,  
liawá si kas'bo.  
basi homanáyhay  
inin sakít bido  
ga asáy tióney  
sa kasigkasig ko.

Abá Tigtig, abá Tigtig,  
ioli an akon sigsig,  
opayda kon logarigon,  
kondi kanan taklobanon.

Akon iglibaglibag  
inin kasakit sa doghan  
baman he banig ig motag  
sakít ga magtitidogag.

Kadto na, kadt na, kadto na soranga  
ka ito na pag blig sin ibá ga gogma  
ayaw gad pag biyyap sin sogad sa akon  
asáy tigóhán na asay ga layhoan

Kon boot ka mangasáwa  
inín barás pag pisá,  
di ka gani makapisi  
pag toraw na la gan oli.

Kon daw ha kasirigánon  
tobig ka gá irinómon  
diri sa dáhon pahonbon,  
pahonbon sa doghan nakon

Kon bagá kahoy si lawas  
patay na, luya si dahon  
nanariḡsiḡ sin kasikit  
namóga sin kamatáyon

Kap'atán ka tuig an akon paghigayap  
pag-imasisirig sa imo, binórak.

Han nákadto ka ha pantaw  
akon ka gintinán-aw  
harápit ako matónaw  
sa dako gá pag kahidlaw

Anó ini gá níloróy  
kamasakit, kamikapoy,  
an lawas sogál sin káhy  
gá ginhaharoharópoy

Bóhi pa an bató gá pinamonakan  
didto la katikag an karokayakan

Pastilán ka kori sin pag-iglikan  
natigis si in lay gá binabayán,  
gabáy daw la kóman inín kalalawdan  
gá diri tomólla inín pagsarakyan

Adto na si adlaw  
hinmoyó sa bokid,  
oli na, indayon,  
kay waray pa tóbíg.

Hi nonay gá kawayánon  
malobaylobay haginon  
maglilinakat ha kógon  
hi hawak royokdoyókon.

Itón imo baba  
ka nagyayabora  
ga nagyiyinakan  
sitón lonlon bowa;

Han nakadto ka ha lawdón  
akon ka gintinán-awon  
hapit kó ikaw karawton  
ha barás diri patonbon.

Kon nag-iimót ka san imo kamathom  
san pag kamabaysay san imo pamayhon,  
bisán la an tolló, an bohók, panapton  
kon asay somiraḡ, maopay na nakon.

Hiará akó magnewá  
magsakaysakay sa borá  
og didto ako hidagsa  
sa kam-gawán gá tuna

Katlóan ka tuig gá akon kahidlaw  
sogál ka sin tobig nakon ikaóhaw

Kon бага ako si taro  
tonáw na sa pag kaálo;  
maopay si alimago  
kay may pag kalonolóro

Mga lagit, mga lagit,  
gháin daw dapit an sakit? ...  
sa kalibóan waráy man  
sabáli sa panomdaman

Sin pag kamamagaw sinín kakorolpon  
waráy god nabantad bis osá gá dahon  
bis an mḡ tamsi sáhid mabidón  
ḡsay pa ba an tawo, di apan gihapon? ...

Hinóḡay na intoy, siton pakalipóḡ  
sin kinarokanhi sinín amon libóḡ  
opayda kon hiro iton imo bayhon  
maamog ka daw la sinín bantog namon

## SUNDRY

kon di ko kahadlok  
pághirót sin gaba  
pag-onlonton ko  
itón imo dila

Akó magtotóon diri ko sasabwan  
mangad na maloto, diri ko sosog-an  
si skó mátimo di ko poporoton  
mangad na mabesóg, diri ko totolnon.

Anó man in akon kon diin ka kadto,  
di mo la pag dad-on an tobíg, kalayo;  
di mo mam binóhi iní gá lawas ko  
tinmobo si inday kosóg san amáy ko.

An tansman nimo mandig  
ginsisinólod san kaud g  
an taranman nakikil g  
kay gin bobowad san baktin.

¿Ano ba, Dyos ko, an nakakasogad,  
an isda sa digat ga nagkakalópa?...  
¿ano ba, Dyos ko, ini ga nadoróy,  
iwin katamsihan ga nagkakalagoy?..

Kanogon pa daw la san imo katindog  
maópay si bayhon, maráot an bantog:  
igpapanaglit ko, bayabas ga hinóg,  
maópay an pánit, oloron an onód.

Ambot daw ada maoran  
si dampog na, adtóhan  
bisan la inin pagánod  
doróyog tipailáwod

Busa, bayái, balitaw,  
ayáw gad tood kay tiaw  
ini ga akon pagbolaw  
igpapahaoli gahaw.

Hilagkag kitá, hilagkag  
sinin palawán ga pankag  
kay bagin, idáy, makárag  
dóloktan sinin alámag.

Makadí kami maoli,  
maoli ga bagá diri,  
naghihiawil pa gani  
san ka maopay sangawi

An di ko inginpinólóg  
an kabasólán in akon:  
si kahoy di mag torópog  
may baliko, may matadóg

Anó man in akon kon diin ka hanoy  
di mo la pagdad-on an tobíg, an kahoy  
ini ga lawas ko ga makalólóy  
tinmobo kan tatay, kan nanay ga iróy

Diri ko kay yóbit, diri ko kay dayaw  
pamahonpáhon mo bagá may paráyaw:  
an imo pamálod pagkasadagana,  
bagá nagkokori an akon ginhawa.

Ayáw gad hin tamay, ayáw gad hin yóbit  
kay magsáma man la inin aton pánit;  
an aton logárig ginkakalainan,  
kay diri mag-osá inin aton garan.

Busa, bayái, bayái,  
bayái ayáw baliki,  
bisan dahon sin kamoti  
mabobohti kami dinhi.

Abá Lolay, abá Lolay  
ligid ligid sinin baybay  
kon igkita ka sin away  
dalagan, ayaw papátay

Makadí kami maoli  
sa baláy ga sinoramli  
bisan la mawaráy bógbog  
maoli kay logarigon

An di ko iginkinanta (\*)  
an kabasólán onina;  
si kahoy di magsaráma  
may baliko, may balisa

An akon pagkinantáhon (\*)  
báyad san akon kináon;  
bisan la akó togbóyon  
ga diri oraoráhon.

Nag sisirom na daw inin kakorolpon  
gatanán ga tamsi sa káhay na hapon  
kitá man an tawó ga may isip domdom,  
maoli sa balay ga kalogarigon

(\*) Derived from the Spanish "cantar" (to sing)



# NOTES ON

## FILIPINO DIALECTOLOGY

It is beyond any question that most of the Filipino dialects are derived from a common origin: the Malay tongue.

For this reason many Bisayan words are exactly the same in other Filipino dialects, and many others bear some local dialectal differences, thus always showing a common origin.

The following lists are short collections of such words.

### WORDS EXACTLY THE SAME IN BISAYAN AND IN TAGALOG

#### A

Ako. (*)---I	Anino.--Shadow	Asín.--Salt
Agaw.--To snatch	Apo.--Grandson, grand-daughter	Aswág.--Witch
Aglit.--A little pot	Apog.--Lime	Atáy.--Liver
Amihan.--North wind	Asawa.--Wife	Away.--Fight
Anák.--son, daughter		

#### B

Baboy.--Pig	Basa.--To read	Boká.--Open, untied
Baga.--Red-hot	Bata.--Child	Bokás.--Open
Baga.--as, like	Bató.--Stone	Bokó.--Knot
Bagá.--Lung	Bawi.--To recover	Bohók.--Hair
Bagon.--To raise	Bayabas.--Guava	Bogá.--Fruit
Bantay.--Watch	Bayad.--Pay	
Bantilis.--A kind of rock	Bayáw --Brother-in-law	

#### K

Kabig.--Pull	Kawayan.--Bamboo	Kólág.--Insufficient
Kahoy.--Tree, timber, wood	Kilala.--To know	Kota.--Wall
	Koha.--Take	

#### D

Dagat.--Sea	Dalí.--Quick	Dogó.--Blood
Dahon.--Leave	Dila.--Tongue	

#### I

Ibabaw.--Over	Init.--Heat	Iném.--Drink
Ikaw.--Thou, you		

(\*) We use in these lists the orthography proposed in the first page of this book, as an orthography practically the same is now being much used in Tagalog. But we employ only three vowels: a, i, o.

## H

Habagat.--West  
Hagdan.--Staircase  
Hayop.--Animal

Hilaw.--Unripe  
Hínay.--Slow

Hinog.--Ripe  
Hógas.--Wash

## L

Labis.--Excess  
Lakbay.--Go over  
Lagaw.--Fly  
Lagit.--Heaven, sky  
Lalaki.--Male

Laway.--Saliva  
Likod.--Back  
Limá.--Five  
Liwanag.--Clearness

Lokso.--Jump  
Lohá.--Tear  
Lorâ.--Spit  
Lotò.--Cooked

## M

Manók.--Chicken  
Matá.--Eye

Matambók.--Fat  
May.--There is, etc.

Maya.--A kink of bird

## N

Nipá.--Nipá

Nipis.--Thinness

Nosnos.--To rub

## O

Ogát.--Vein, nerve  
Olo.--Head  
Oo.--Yes

Opa.--Payment  
Otag.--Debt

Owák.--Raven  
Owáy.--Vine

## P

Pakpak.--Applause with  
palms  
Pait.--Bitterness  
Palad.--Palm of the hand  
Patay.--Kill  
Pati.--Also, with

Patog.--To place over  
Payog.--Umbrella  
Paypay.--Fan  
Pili.--A tree so called  
Pili.--To select

Pingan.--Plate  
Pitò.--Seven  
Pokpok.--To beat  
Pola.--Red  
Posod.--Navel

## S

Sa.--To, at, from, on, etc.  
Sabaw.--Broth  
Sakay.--To embark  
Sakit.--Sickness  
Sagig.--Banana  
Saló.--Receive

Saway.--To correct  
Sawsaw.--To wash  
Siko.--Elbow  
Sigba.--To adore  
Sili.--Peper  
Siyá.--He, she

Siyam.--Nipe  
Soka.--To vomit  
Sogay.--Horn  
Solog.--Forward  
Sonod.--Folow  
Sonog.--Fire

## T

Táas.--Height  
Tabas.--To cut  
Tadtad.--To prick  
Tagis.--To weep  
Tahí.--To sew

Tinaog.--Sonth  
Tiyán.--Belly  
Tobâ.--A wine  
Tobig.--Wreat  
Tobó.--Sugar cane

Tobò. Profit, to grow  
Tohod. Knee  
Tohog. To string  
Tonóg. Sound  
Twad. To face  
downwards

## W

Waló.--Eight

WORDS WITH SOME DIALECTAL DIFFERENCES

Differences in the vowels *i, o*.

BISAYAN	TAGALOG	ENGLISH
Akon	Akin	my, mine
Amon	Amin	our
Aslom	Asim	acidity
Aton	Atin	our
Atóp	Atíp	roof
Bitóon	Bitúin	star
Bokog	Bikig	fish-bone, bone
Bogás	Bigas	rice
Bog-at	Bigat	weight
Bolad	Bilad	to sun
Boḡol	Biḡí	deaf
Kan-on	Kanin	cooked rice
Kaon	Kain	to eat
Katol	Katí	to itch, itching
Dámò	Dami	amount, much
Datóg	Datíg	to arrive
Dokót	Dikit	to adhere, adhered
Dolóm	Dilim	dark
Gorót	Gilit	slice
Hábol	Habi	to weave
Harok	Halik	kiss, to kiss
Hatod	Hatid	to accompany
Horám	Hiram	to borrow
Iuomon	Inumin	potable water
Itom	Itim	black
Liög	Liig	neck
Pawod	Pawid	weaved nipa
Salóg	Sahig	floor
Sandig	Sandal	to lean
Takóp	Takíp	cover
Tanom	Tanim	plantation
Taróm	Talin	edge of a sword, etc.
Tindok	Tundok	a kind of banana
Tindog	Tindig	to stand
Tonok	Tinik	thorn

Differences in *k, h, l, r, d, t,*

BISAYAN	TAGALOG	ENGLISH
Adlaw	Araw	Sun, day
Aram	Alam	Wisdom
Badò	Barò	Chemise
Balay	Bahay	House
Balo	Bao	Widow, widower
Balon	Baon	Provisien
Barahibo	Balahibo	Feather, dawn
Bari	Bali	To break
Bolan	Bwan	Moon, month
Kagòd	Káyud	To scrath
Kalot	Kámot	To scratch
Kamó	Kayó	You
Koló	Kukú	Nail
Dalan	Daan	Path, road
Daraga	Dalaga	Young girl
Digò	Ligò	To bath
Diri	Hindi	Not
Hadi	Hari	King
Halaba	Mahaba	Long
Halarom	Malalim	Deep
Harayò	Malayò	Far
Higda	Higa	To lay down
Iróg	Ilog	Nose
Lakát	Lakad	To walk
Lawod	Láot	Ocean
Mahínis	Malinis	Clean
Namok	Lamok	Mosquito
Napolo	Sampù	Ten
Parabol	Palaboy	Favor, grace
Pirit	Pilit	To force
Porò	Pulò	Island
Roag	Lwag	Broad
Saìod	Sahod	To receive
Sarapati	Kalapati	Pigeon
Sarowal	Salawal	Pants
Sira	Sila	They
Sirag	Silag	To appear
Siròg	Silog	Beneath
Sodlay	Suklay	Comb
Sorat	Sulat	Letter
Sorok	Sulok	Corner



Taligā	Taigā	Ear
Tarog̃	Talog̃	A plant
Toro	Tulō	Drop
Torog	Tulog	To sleep
Toktok	Togtog	To sound, to play

Differences in the accent, and in the separation of the syllables.

BISAYAN	TAGALOG	ENGLISH
Báilk	Balk	to come back
Koha	Kuha	to take
Gaód	Gaúd	oar
Hipág	Hípag	sister-in-law
Laón	Láon	old, ancient
Sábay	Sabáy	simultaneous
Tawá	Táwa	laugh
Kab-it	Kabít	connected
Kam-aw	Kamaw	a dish
Kan-on	Kanin	cooked rice
Koan	Kwán	so and so
Gab-i	Gabí	evening, night
Sab-a	Sabá	a kind of banana
Sab-it	Sabít	to hook
Tan-aw	Tanaw	to look
Tig-a	Tigás	hardness
Tul-id	Twid	straight

Transformation from *a* to *o*, and viceversa

Alapoop	Alapaap	cloud, fog
Kamót	Kamay	hand
Doha	Dalawá	two
Habobō	Mababá	low
Sokól	Sukat	measure
Toló	Tatlo	three
Onóm	Anim	six
Opat	Apat	four
Otok	Utak	brain

# ERRATA

## PAGE LINE

1	7	city.	for city,
2	1 (note)	this method	„ the method
8	15	han	„ han, canán
13	3 (note)	SUPRA	„ INFRA
15	23	wich	„ with
18	10	as.	„ as
18	27	MGA	„ MAG
19	11	mag-áarot	„ mag-aárot
19	19	(persen bold) in reading	„ (person bold in reading)
23	11	whe	„ we
23	31	[lier)	„ (liar)
24	5	pauá, capauá	„ pauá, capauá
25	1*	simly	„ simply
25	21	take	„ taking
26	29	expresses.	„ expresses
30	1 (note)	names	„ name
31	6	tastes	„ tests
32	31	adje-	„ adjec-
34	last line	excesive	„ excessive
35	1	before primitive	„ before the primitive
35	17	paintful	„ painful
36	29	insted	„ instead
37	28	that and	„ and that
38	14	te	„ the
38	16, 21	cabataán-(reunion	„ cabatáan-(reunion
38	19	ty make	„ to make
39	4	despective	„ depreciative
39	7	tru	„ thru
39	23	voriations	„ variations
39	3 (notes)	parvity	„ littleness
39	3,4(notes)	onomatopic	„ onomatopoeitic
40	4, 12	FEMENINE	„ FEMININE
40	23	or of	„ or by
41	11	inflexion	„ inflection
41	16	samet leters	„ same letters
42	17	zingiber	„ ginger
42	29	moderstand	„ understand
42	30	passanger	„ passenger
44	20	follwed	„ followed

PAGE LINE

46	9	cabataán	„	cabatáan
46	15	guipác, guipác	„	guipíc, guipác
46	29	(saliba)	„	(saliva)
46	30	(resine)	„	(resin)
46	30	(unarticulate voice)	„	(inarticulate voice)
47	10	Quitá, camí (we)	„	Quita, camí (3) (we)
49	1	further from the speaker	„	far from both, the speaker
50	20	than from the listenesr	„	and the listener
		the form hadton	„	the forms hadto and haton.
52	1	REEALATIVE	„	RELATIVE
52	11	inflexion	„	inflection
52	16, 19, 24	litterally	„	literally
52	16	verted	„	expressed
52	28	flwer)	„	flower)
52	3 (Notes)	preceeds the adjetive	„	precedes the adjective
52	4 (Notes)	permissible	„	permissible
58	15	litterally	„	literally
59	1, 4	litterally	„	literally
59	21	I have written (I wrote,	„	(I have written, I wrote)
60	16, 17	subjunctive	„	subjunctive
60	26	hade	„	had
62	16	Examp	„	Example
62	18	the said consonant, being,	„	the said consonant being
62	1 (Note)	Potencial	„	Potential
63	9	FNTURE	„	FUTURE
63	23, 24	dernimed	„	determined
64	21	the some	„	the same
64	1 (note)	snbjunctive	„	subjunctive
65	28	if it an m	„	if it is an m
67	1	Ehe	„	The
67	5	excep	„	except
68	13	ef	„	of
68	21	an HAND	„	and HAN
68	23	the combination	„	combination
68	30	(drinked)	„	(drunk)
69	21, 23, 26	litt.	„	lit.
70	5	INDICATIVE	„	INFINITIVE
76	10	INDICATIVE	„	INFINITIVE
77	17	and interfrix	„	and the interfrix
78	1, 2	litterally	„	literally
		PROGRESSIVE INDIRECT	„	PROGRESSIVE INSTRUMENTAL
78	26	PASSIVE	„	PASSIVE
80	32	ns you	„	ns, you
80	32	than not write	„	them not write

PAGE LINE

81	4	in primitive forms	„ among the primitive forms
81	5	and in	„ and among the
82	17	and other	„ and the other
82	23	wher	„ where
83	13	there are	„ they are
83	18	came	„ come
83	29	take	„ takes
84	24	postponed to them	„ follow them
84	25	ALVERBIAL FORM	„ ADVERBIAL FORM
86	2	cach	„ each
86	3	befere	„ before
86	26	ordinarily	„ ordinarily
87	3	preseat	„ present
87	14	with present	„ with the present
87	24	contigent	„ contingent
88	24	the rains	„ the rain
88	24	than; literally	„ them; literally
89	3	it as follws	„ is as follows
89	18	os the form	„ of the form
89	23	litterally	„ literally
90	7	CONJUGATIONAL ROOT	„ CONJUGATIONAL ROOT
91	27	leave of abandonment	„ leave or abandonment
91	29	litterally	„ literally
92	2	the the interfix	„ the interfix
92	20	proceding	„ preceding
82	25	recipocrate	„ reciprocate
93	5	hatter	„ hotter
96	26	tune	„ tone
98	19	which	„ with
100	13, 27	litterally	„ literally
100	23	demonstratives	„ demonstrative
102	29	thould	„ should
102	31	litterally	„ literally
102	3 (note)	litterally	„ literally
103	21	he sad	„ he said
103	27	litterally	„ literally
103	32	preceeded	„ preceded
104	6	used	„ use
104	20	Jonh	„ John
105	21, 22	corresponding	„ corresponding word
106	4	adonment	„ adornment
106	28	meet	„ meat
107	12	mousefully	„ unusefully
107	15	Deefcto	„ Defecto



PAGE LINE

107	16	unfortunate	„	unfortunate
107	20	drowing	„	drawing
108	21	bulter	„	butter
109	15	to lost	„	to lose
109	23	bit	„	bet
109	27	laste	„	taste
110	26	maintanence	„	maintenance
111	15	deer, for fat	„	dear, fat
111	28	chaw-chaw	„	chow-chow
111	2 (note)	object	„	objects
118	34	hastned	„	hastened
122	13	some other	„	same order
123	23	verses of six verses	„	verses of six syllables, verses
124	25	BISAYAN SONG	„	BISAYAN SONGS
124	26	following song	„	following songs.
125	27	Posed	„	posed
128	14	aglit . . . aswag	„	Aglit, aswag
128	19, 20,, 21	Baga, Bága, Bagá	„	Baga, Bagá, Baga
128	3 (note)	there vowells	„	three vowels