

THE PROJECT GUTENBERG EBOOK OF ENGLISH-BISAYA GRAMMAR, IN TWENTY EIGHT LESSONS,
BY PEDRO JIMÉNEZ

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Title: English-Bisaya Grammar, in Twenty Eight Lessons

Editor: Pedro Jiménez

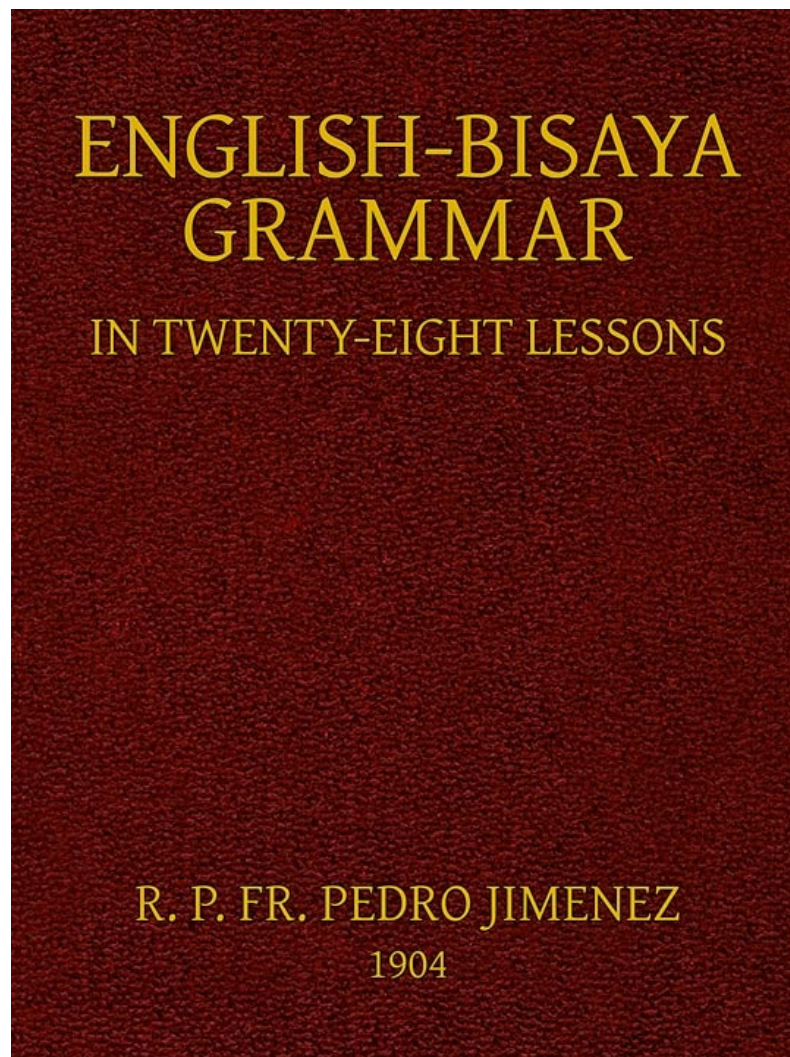
Release date: February 5, 2013 [EBook #42026]

Language: English

Credits: Produced by Jeroen Hellingman and the Online Distributed Proofreading Team at <http://www.pgdp.net/> for Project Gutenberg.

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English-Bisaya Grammar

In Twenty Eight Lessons.

Abridged from the Grammars

Of the Recoleta

Fathers, Guillen, Nicolas and Zueco

And translated into English for the use of the American
people

By

R. P. Fr. Pedro Jimenez

Recoleta.

Cebú—1904

Imprenta de «El Pais»

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NOS DON SEVERINO PICZON Y QUINTO,

PRESBITERO PROVVISOR VICARIO GENERAL Y GOBERNADOR ECLESIASTICO DEL
OBISPADO DE CEBU S.V.

Por el tenor de las presentes y por lo que á nos toca, damos licencia para que pueda imprimirse y publicarse la Gramática Anglo-Visaya escrita por el R.P.Fr. Pedro Gimenez, Recoleta, atento á que según lo manifestado por el M.R. Vicario Provincial de la órden, ha sido censurada por dos Religiosos de la misma, que la han juzgado digna de que se dé á la estampa, no conteniendo cosa alguna contraria á la fé y buenas costumbres, y mandamos que se inserte este nuestro permiso al principio de cada ejemplar.

Dadas en Cebú, firmadas de nuestra mano, selladas con el de nuestro oficio y refrendadas por el infrascrito Secretario de Gobierno á treinta de Enero de mil novecientos cuatro.

SEVERINO PICZON.

(Hay un sello) (Hay una rúbrica)

Por mandado de SS. el Sr. Gobernador Eclesiástico.

JUAN P. GORORDO
(Hay una rúbrica.)

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In presenting this English-Bisaya Grammar I do not pretend to be considered an author, my only aspiration is to be useful to my American brethren in the priesthood, in order that they in turn, may be so to the Bisaya people. The priest for the Bisaya people must be one who will devote all his attention to them, live among them, study their ways, their character, their tendencies, and therefore, the study of their dialect is absolutely necessary to him, since they, for the most part, do not know how to speak either Spanish or English. In preparing this compilation I have used every effort to do it as well as possible, but I am only a pupil in both the English and Bisaya languages, and I believe, the work is not as perfect as would be desired, but I indulge a hope that the kindness of my readers will excuse my faults.

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BISAYA ALPHABET.

The letters made use of in the Bisaya alphabet, are twenty in number as follows:

A. Ah.	N. Ai-nay.
B. Bay.	Ng. Ai-ngay.
C. Thay.	Ñ Ai-nyay.
D. Day.	O. Oh.
E. A or ay.	P. Pay.
G. Hay.	Q. Coo.
H. Atchay.	S. Es say.
I. EE.	T. Tay.
L. Ai-lay.	U. OO.
M. Ai-may.	Y. EE (griega).

The vowels are A, E, I, O, U, and Y at the end of a word. The vowels are never silent, except U in the syllables que, qui, the sound of which corresponds to that heard in the English words Kedge, Keep, Key.

- A sounds always like *A* in alam.
- B sounds like *B* in back
- C before a, o, u, sounds like *K* in English, as—caadlaon—The dawn of the day—Coco—Nail of the fingers.
- D at the beginning of a word or in the middle, if preceded by a consonant, is pronounced like in English. At the end of a word or between two vowels has a sound between D and R, which may be obtained by placing the tip of the tongue against the higher teeth turning the thick part towards the roof of the mouth.
- G has always a very smooth sound like in English before a, o, u, as—ginicanan, forefathers—ginton-an, scholar.
- H has a slight aspirated sound like a very faintly aspirated *h* in English in the words horse, hog—as—hocom, judge—habagat, a strong wind—hilanat, fever.
- E, these vowels although sound like in English, nevertheless, natives confound them very often: the same shall be said of the vowels O and U; and this is the reason why the P. John Felix's Dictionary employs but I and O, instead E, I—O, U.
- L sounds like in English, as—lamdag, brightness—libac, backbiting.
- M sounds like in English: as—mata, eye—motó-top.
- N sounds like in English; as—nipis, fine, thin.
- Ng this letter has no equivalent in English, and it must be heard from the natives.
- Ñ this letter has a strong nasal sound resembling that of *n* in the English word “poniard” out of Bohol province, where it is pronounced as in the English word—manger and written *ny*: as, caninyo, bonyag, instead of caniño, boñag.
- O sounds like in English; as—olan, rain—úhao, thirst.
- P sounds as in English:—pito, seven—ponó, fill.
- Q is always followed by *u*, and pronounced like *K*; as, quinabuhi, life, quilay, eyebrow, quilquil, scratching.
- S has always a harsh, hissing sound like *ss* in English. There is not a word in Bisaya beginning with *s* followed by a consonant.
- T sounds as in English, as—tabang, help, tiao, joke.
- U sounds like in English in the words “proof, goose” but it is frequently confounded with O. (See I and E on the preceding page).
- Y sounds like *ee* in English at the end of a word; but before a vowel, or between two vowels, sounds like in the English words “joke, jolt” as—yabó, pour.—This letter when after a noun or pronoun, if the same noun or pronoun, is employed instead of the particle *ang*, being as it does, an article of appellative nouns. Examples: I did that—acó ang nagbuhat niana, or, acoy nagbuhat niana—What is the reason of that.—¿Onsa ba ang hingtungdan niana? or ¿Onsay hingtungdan niana?

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FIRST LESSON.

OF THE ARTICLE.

1.a The article in the Bisaya dialect is divided into *determinate* and *indeterminate* and of the *proper names*.

2.a The determinate article is *ang* for singular, and *ang mga* or *sa mga* according to the cases for plural.

3.a The indeterminate article is *usa*, *one* for the singular; and *uban*, *pila* or *mapila*, *some* for the plural.

4.a The article of the proper names is *si* for both masculine and feminine.

Declension of the Articles.

DEFINITE ARTICLE.

SINGULAR.

N. *The* dog. *Ang* iro.

G. *Of the* dog. *Sa* iro.

D. *To the* dog. *Sa* iro.

Ac. *The* dog. *Sa* iro.

Vc. *Oh* dog. *Sa* iro.

Abl. *With the* dog. *Sa* iro.

PLURAL.

N. *The* dogs. *Ang mga* iro.

G. *Of the* dogs. *Sa mga* iro.

D. *To the* dogs. *Sa mga* iro.

Ac. *The* dogs. *Sa mga* iro.

Vc. *Oh* dogs. *Sa mga* iro.

Abl. *With the* dogs. *Sa mga* iro.

INDEFINITE ARTICLE.

SINGULAR

A letter. *Usa* ca sulat.

A dog. *Usa* ca iro.

One and another *Ang usa ug ang usa*

PLURAL.

Some wish, while *others* do not—*ang uban* bu-ut, *ang uban dili*—*Some* of the trees, which are there—*Pipila* sa mga cahuy dihá.

The Article of the Proper Names

SINGULAR.

N. Peter. *Si* Pedro.

G. *Of* Peter. *Ni* Pedro.

D. *To* Peter. *Can* Pedro.

Ac. Peter. *Can* Pedro.
 Vc. Peter. *Oy* Pedro.
 Abl. *With* Peter. *Can* Pedro.

Remark 1.a The article of the proper names is used also to point out a person and his companions, as:

N. Joseph and his friends. Sila *si* José.
 G. Of Joseph and of his friends. *ila ni* José.

2.a This article serves also to express kindness or love: as.—My Mother, *Si* nanay.—My father, *Si* tatay.—The female child, *Si* inday—The parish Priest, *Si* amoy—My eldest sister, *Si* manang.

3.a The English compounded words, *wooden*, *golden* etc. change the affix *en* into *nga*, as:—The *wooden* cross, Ang cruz *nga* cahoy—The *golden* ring, Ang singsing *nga* bulauan.

4.a When we point out the destination of a thing, it is employed the article *sa*—Thus: The water vat, Ang tadyao *sa* tubig.—The bottle of wine, Ang botella *sa* vino.

5.a When it refers to the property of any one, it is as follows.—John's hat, Ang calo *ni* Juan.

6.a The article *sa* is employed, when the thing it refers to is determinate, but when it is indeterminate, the article *ug* must be used, as: Bring the money, Magdala ca *sa* sapi. Give me money, Taga-an mo acó *ug* salapi.

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PLURAL.

1.a The plural is formed in Bisaya by placing *mga* after the article *ang* or *sa*.

Declension.

N. The cats *Ang mga* iring
 G. Of the cats *Sa mga* iring
 D. To the cats *Sa mga* iring
 Ac. The cats *Sa mga* iring
 Vc. Oh cats *Mga* iring
 Abl. With the cats *Sa mga* iring

2.a When the possessive case is placed before the name, it must be placed between *ang* and *mga*, thus—My friends, ang *acong* mga higala—Your shoes, ang *imong* mga sapin.

3.a Rem. The Bisaya article like the English, does not distinguish the gender, but there are two ways of distinguishing the masculine and feminine in this dialect: 1. By using different words: Ex, *ang* bana, the husband; *ang* asaua, the wife; *ang* amahan, the father: *ang* inahan, the mother. 2. By the suffixes *lalaqui* and *babaye*; Ex. *ang* iro nga *lalaqui*, the dog, *ang* iro nga *babaye*, she dog; *ang* bata nga *lalaqui*, the boy; *ang* bata nga *babaye*, the girl.

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Examples of the article.

Joseph's soul, *ang* calag ni José—John's ground. *ang* yuta *ni* Juan, or *ang can* Juan nga yuta—Who is at Peter's house, *ang sa can* Pedro nga balay, or *ang sa* balay *ni* Pedro—Bring the rice: Magdala ca *ug* bugas—My mother and sister are at John's cottage, *Si* nanay ug *si* inday tua sa camalig *ni* Juan—My brothers are rich, Ang *acong* mga igso-on salapia-non man—Are you Peter's father?, Icao ba *ang* amahan *ni* Pedro?—I am, *Acó* man—Who is the owner? ¿Quinsa ba *ang* tagia?—Where is your son?, Hain ba ang *imong* anac?—He is at the cockfight, Tua *sia* sa bulangan—Has he much money?, Daghan ba *ang iang* salapi?—He has but a few coins, *Pipila* lamang ca dacó—Let us go. Tala na quitá—Good by. Ari na came—That man is a drunkard. Palahubóg man canang tao—He is a drinker, but not a drunkard. Palainom man *sia*, apan dili palahubóg—Where is my father?, ¿Hain ba *ang acong* amahan?—Here he is; Ania dinhi—Who are those men?, ¿Quinsa ba canang *mga* tao?—They are my friends. Mao *ang acong mga* higala.

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Exercise I.

Have you the bread?—Yes, sir, I have the bread: Have you your bread?—I have my bread.—Have you the salt?—I have the salt—Have you my salt?—I have your salt.—Have you the soap?—I have the soap—Which (*onsa nga*) soap have you?—I have your soap—Which shirt have you?—I have my shirt, (*ang acong sinina*)?—Have you much money?—I have much money—Where is your sister?—She is at the garden (*tanaman sa mga bulac*)—Where is your father?—He is here.

SECOND LESSON.

OF THE NOUNS.

Supposing the pupil knows the classification of the nouns into proper, common or appellative &c., we shall occupy ourselves with their formation, being as it is, so much diverse and usual.

A great number of nouns and verbs are compounded in Bisaya by means of roots and particles.

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The root is the word which contains in itself the signification of the thing, but can not express it without any other word, which we call a particle, to which the root must be united.

1.a With the particle *ca* at the beginning of the root, and *an* after, are formed collective nouns, and nouns of place, as:—Grove, *cacahoyan*—Banana plantation, *casagingan*.

2.a With the particle *ca* before, are formed the nouns of quality, as:—Whiteness,—Ang *caputi*.

3.a By placing the particle *pagca* before the roots, are formed the abstract nouns, and those pointing out the essence of the things, as:

Sweetness. Ang *catam-is*.
Mercy. Ang *calo-oy*.
Kindness. Ang *caayo*.
Divinity. Ang *pagca Dios*.
Humanity. Ang *pagca taoo*.
Hardness. Ang *pagca guhi*.

4.a With the particle *isigca* before the root, are formed correlative nouns, placing the possessive pronoun in genitive case, as:

My like. Ang *isigcataoo co*.

5.a With the particles *mag* and *man* are formed substantive and adjective nouns, duplicating the first syllable of the roots, thus:

The writer. Ang *magsusulat*.
The tailor. Ang *magtatahi*.
The maker. Ang *magbubuhat*.
The surgeon. Ang *mananambal*.
The almsgiver. Ang *manlilimos*.

6. With the particle *pala* before, are formed several substantives, as:

The drunk. Ang *palahubóg*.
The tippler. Ang *palainom*.
The writer. Ang *palasulat*.

7.a With *tag* before the root, are formed nouns expressing the owner of a thing, as:

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The owner of the house. Ang *tagbalay*.
The master of the vessel. Ang *tagsacayan*.
The owner of the world. Ang *tagcalibutan*.

8.a Putting this same particle before the words signifying the seasons of the year or the atmospherical changes, points out the time of these changes: and placing it before words signifying the farming-works, it shows the time of those operations. In some provinces are used also in this same sense, the particles *tig* and *tin*, thus:

Rain time. *tagolan*.

Warm time. *tiginit*.
Harvest time. *tagani—tinani*, or *tig-ani*.

9.a The particle *taga* before the nouns of countries or nations, serves to ask some one about his town, as:

Where are you from? *Taga di-in ca ba?*
I am from Spain. *Taga España man acó.*
Of which town? *Taga di-in ca nga longsod?*
From Cornago. *Taga Cornago.*

10.a *Taga* signifies also *until*, and points out the end of the action, as:

To the knee. *Taga tohod.*
To the neck. *Taga liug.*
As far as the floor. *Taga salug.*

11.a By means of the articles *pag* and *pagca* are formed the verbal substantives. Ex:

Making or to make. *Ang pagbuhat.*
Walking or to walk. *Ang paglacao.*
Reading or to read. *Ang pagbasa.*
Resuscitating or to resuscitate. *Ang pagcabanhao.*
Dying or to die. *Ang pagcamatay.*

12.a Placing the particle *tagi* before the root it points out permanency on a place, as:

Inhabitant of a place. *Tagilongsod.*
Countryman. *Tagibanua.*

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Declension of the common nouns.

SINGULAR.

N. The cotton. *ang gapas.*
G. Of the cotton. *sa gapas.*
D. To the cotton. *sa gapas.*

PLURAL

N. The cottons. *ang mga gapas.*
G. Of the cottons. *sa mga gapas.*
D. To the cottons. *sa mga gapas.*

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Practical examples

Don't approach the intoxicated man.	<i>Ayao icao dumo-ol sa palahubóg.</i>
Hardness is the molave merit.	<i>Ang caayo sa tugás ana-a sa cagahi nia.</i>
Love your neighbour, for that is a commandment of God.	<i>Mahagugma ca sa imong isigcataao, cay gisugo sa Dios.</i>
Don't sow nor plant in warm time.	<i>Sa tigadlao ayo pagtanom ug pagpugás.</i>
God is the Maker of all things.	<i>Ang Dios mao ang Magbubuhát sa ngatanan.</i>
The river water reaches as far as the waist.	<i>Ang tubig sa subá miabut tagahaoac.</i>
Who has my book?	<i>¿Hain ba ang acong libro?</i>
Where is my book?	<i>¿Hain ba ang libro co?</i>
I have it.	<i>Ania man canaco.</i>
Where is the horse?	<i>¿Hain ba ang cabayo?</i>
I do not know.	<i>Ambut lamang.</i>
How does that concern you?	<i>¿Onsay imo dihá?</i>
Every oneself.	<i>Iyahay lang quitá.</i>
So must it be.	<i>Mao man cana unta.</i>

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Good morning, how are you?—Very well, I thank you—Where are you from?—I am from Spain—Of which town?—From Conago—Who (*quinsa*) has my book?—I have it—Who is that young Lady?—She is Miss Kate—Where is my trunk (*caban*)?—The servant has it—Have you my fine glasses?—I have them—Have you the fine horses of my neighbours?—I have not them—Who are you?—I am John—Are you Peter's father?—I am.

THIRD LESSON.

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OF THE CARDINAL NUMBERS.

The father Encina divides the numbers into primitives, ordinals, distributives and vicensales.

The primitive numerals are those which serve to count, and are the followings:

1	One.	Usá.
2	Two.	Duha.
3	Three.	Tolo.
4	Four.	Upat.
5	Five.	Lima.
6	Six.	Unum.
7	Seven.	Pito.
8	Eight.	Ualo.
9	<u>Nine.</u>	Siam.
10	Ten.	Napolo.
11	Eleven.	Napolo ug usá.
12	Twelve.	Napolo ug duha.
13	Thirteen.	Napolo ug tolo.
14	Fourteen.	Napolo ug upat.
15	Fifteen.	Napolo ug lima.
16	Sixteen.	Napolo ug unum.
17	Seventeen.	Napolo ug pito.
18	Eighteen.	Napolo ug ualo.
19	Nineteen.	Napolo ug siam.
20	Twenty.	<i>Caluha-an.</i>
30	Thirty.	<i>Catlo-an.</i>
40	Forty.	<i>Capat-an.</i>
50	Fifty.	<i>Calim-an.</i>
60	Sixty.	<i>Canum-an.</i>
70	Seventy.	<i>Capito-an.</i>
80	Eighty.	<i>Cualo-an.</i>
90	Ninety.	<i>Casiam-an.</i>
100	One hundred.	Usa <i>ca</i> gatus.
101	One hundred and one	Usa <i>ca</i> gatus ug usá.
200	Two hundred.	Duha <i>ca</i> gatus.
300	Three hundred.	Tolo <i>ca</i> gatus.
1000	One thousand.	Usa <i>ca</i> libo.
1001	One thousand and one.	Usa <i>ca</i> libo ug usá.
2000	Two thousand.	Duha <i>ca</i> libo.

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Ten children.	<i>Napolo ca</i> bata.
Twenty horses.	<i>Caluha-an ca</i> cabayo.
Two hundred and twenty guns.	Duha <i>ca</i> gatus <i>caluha an</i> ug duha <i>ca</i> fusil.
Five hundred and ninety one soldiers.	Lima <i>ca</i> gatus <i>casiam-an</i> ug usa <i>ca</i> soldalo.
One thousand men.	Usa <i>ca</i> libo <i>ca</i> taoo.

Remarks:

1.a The English forms "a hundred, a thousand", are rendered into Bisaya by usa *ca* gatus, usa *ca* libo. Expressions like "eighteen hundred" must be translated as:—one thousand eight hundred, ex: The year 1898.—Usa *ca* libo ualo *ca* gatus *casiaman* ug

usa.

2.a The unity begins by a consonant duplicates, the first syllable, when points out any quantity. The denaries are formed by putting before unity the particle *ca* and *an* after, as we have seen. *Ca* serves also to join the numbers to the nouns, thus: Usa *cataoo*.—*Napolo ca* pisos, upat *ca* adlao.

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Ordinal Numbers.

1st.	Ang <i>nahaona</i> .
2d.	Ang <i>icaduha</i> .
3d.	Ang <i>icatolo-tlo</i> .
4th.	Ang <i>icaupat-pat</i> .
5th.	Ang <i>icalima</i> .
6th.	Ang <i>icaunum</i> .
7th.	Ang <i>icapito</i> .
8th.	Ang <i>icaualo</i> .
9th.	Ang <i>icasiam</i> .
10th.	Ang <i>icapolo</i> .
11th.	Ang <i>icapolo ug usa</i> .
12th.	Ang <i>icapolo ug duha</i> .
13th.	Ang <i>icapolo ug tolo</i> .
14th.	Ang <i>icapolo ug upat</i> .
15th.	Ang <i>icapolo ug lima</i> .
20th.	Ang <i>icacaluhaan</i> .
21th.	Ang <i>icacaluhaan ug usa</i> .
30th.	Ang <i>icacatloan</i> .
40th.	Ang <i>icacaupatan</i> .
50th.	Ang <i>icacalim-an</i> .
100th.	Ang <i>icausa ca gatus</i> .

The month.—*Ang* bulan.

The day.—*Ang* adlao.

The week.—*Ang* semana.

What is the date to day.—¿Icapila quita caron?—To-day is the sixth of March of the year 1901.—Sa icaunum ca adlao sa bulan sa Marzo sa usa ca libo siam ca gatus ng usa ca tuig.

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Days of the week

Monday.	Lunes.
Tuesday.	Martes.
Wednesday.	Miercoles.
Thursday.	Jueves.
Friday.	Viernes.
Saturday.	Sabado.
Sunday.	Domingo.

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Months of the year.

(The months and the days of the week are taken from the Spanish language).

January.	Enero.
February.	Febrero.
March.	Marzo.
April.	Abril.
May.	Mayo.
June.	Junio.

July. Julio.
 August. Agosto.
 September. Setiembre.
 October. Octubre.
 November. Noviembre.
 December. Diciembre.

A century.	Usa <i>ca</i> siglo.
A year.	Usa <i>ca</i> tuig.
A month.	Usa <i>ca</i> bulan.
A week.	Usa <i>ca</i> semana.
A day.	Usa <i>ca</i> adlao.
An hour.	Usa <i>ca</i> horas.
A minute.	Usa <i>ca</i> minuto.
To day.	Caron adlao.
Yesterday.	<i>Cahapon</i> .
To-morrow.	Ugma.
Next year.	Tuig <i>nga</i> muabut.
Last year.	Tuig <i>nga</i> miagui.
Day before yesterday.	<i>Cahapon sa usa ca</i> adlao.
Day after to-morrow.	Ugma damlag.
Three days ago.	Canianhi.
Last week.	Semana <i>nga</i> miagui.
At half past one.	Sa á la una y media.
At a quarter past one.	Sa á la una y cuarto.
At a quarter to one.	Cuarto sa la una.

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Partitive Numbers

The partitive numbers are formed by adding to the cardinals—*ca bahin*—thus:

One part.	Usa <i>ca bahin</i> .
The half.	Ang <i>ca tunga</i> .
One third.	Ang <i>ica tlo</i> .
One fourth.	Ang <i>ica upat</i> .

Ex:

The half of the heirdom belongs to me.	Ang <i>catunga sa cabilin nahatungud</i> canaco.
Divide among them the half of the cocoa-nut.	<i>Bahinan</i> mo sila sa <i>catunga sa lubi</i> .

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Distributive numbers

The distributive numbers are formed by putting *tag* or *tinag* before the cardinal numbers, thus:

One after one.	<i>Tagsa</i> or <i>tinagsa</i> .
Two after two.	<i>Tagurha</i> or <i>tinagurha</i> .
Twenty after twenty.	<i>Tagcaluhaan</i> .
Put the children in a row one by one.	<i>Ipalumbay</i> mo ang mga bata sa <i>tinagsa</i> .
What wages did you pay them?	¿Sa <i>tagpila</i> guisoholan mo sila?
Seven shillings to each one.	Sa <i>tagpito ca</i> sicapat.
Each man shall be judged by God.	Ang <i>tagsa ca</i> tao <i>pagahocman</i> sa Dios.

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Vicenal Numbers

The vicenal or proportional numbers, so called for explaining the proportion between

two unities, one of which is contained in the other, are formed in Bisaya by putting the particle *naca* or *maca* before the cardinal numbers. *Naca* for past tense, and *maca* for the future: Thus:

Once.	<i>Naca</i> or <i>macausa</i> .
Twice.	<i>Naca</i> or <i>macaduha</i> .
Three times.	<i>Naca</i> or <i>macatolo</i> .
Four times.	<i>Naca</i> or <i>macaupat</i> .
One hundred times.	<i>Naca</i> or <i>maca</i> usa ca gatus.
How many times have you read the letter?	Sa <i>nacapila</i> ba icao <i>nagbasa</i> sa sulat?
Many times.	Sa <i>nacadaghan</i> .
How many times have you weeped?	Sa <i>nacapila</i> ba icao <i>naghilac</i> ?
Five times.	Sa <i>nacalima</i> .
How many times have you visited church?	Sa <i>nacapila</i> ba icao <i>nagduao</i> sa Singbahan?
Seven times	Sa <i>nacapito</i> .
Are there some fish in the village?	Duna bay isda sa Longsod?
There are a good plenty of fish.	Duna man ug daghan isda.
How old are you?	Pila <i>ca</i> tuig ang edad mo?
I am twenty seven years old.	<i>Caluhaan</i> ug pito <i>ca</i> tuig ang acong edad.
You are a young man yet.	Bata <i>pa</i> icao.
How much is your daily wage?	<i>Tagpila</i> ang imong sohol sa usa <i>ca</i> adlao?
Two dimes.	Duha <i>ca</i> sevellana (peseta)
What have you at home?	Onsa ba ang ana-a sa iño?
We have rice and fish.	Ania sa amo bugás ug isda.
Where is your shirt?	Hain ba ang sinina mo?

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Exercise III.

Where is my book!—Under the chair—Where is my hat?—It is on the table—Is it on the table?—No; it is upon the bed—Did you read the book?—I did not—How many books have you written?—I have written one—How many times have you read the letter?—Many times—How many times have you weeped?—Five times—How much is your daily wage?—Two dimes—How old are you?—I am twenty seven years old—How old is she?—She is not yet twenty years old—Have you burnt yourself?—Each man has his taste—Have you a mind to sleep?—No: I have a mind to speak—Do you fear this man?—I don't fear him—At what o'clock do you go to bed?—I go to bed at sunset, and I get up at sunrise.

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FOURTH LESSON

OF THE PRONOUNS.

The Bisaya pronouns are divided into personal, demonstrative, possessive and relative. The personal pronouns are:

SINGULAR.		PLURAL.	
I.	Acó	We.	Quitá, Camé
Thou, you.	Icao, ca.	You.	Camó.
He, she.	Sia.	They.	Sila.

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Declension of the personal pronouns

First Person

SINGULAR.		PLURAL.	
N. I.	Acó.	We.	Camé, quitá. (1)
G. Of me.	Acó, co, naco, ta.	Of us.	Amo, namo, ato, ta.
D. To me.	Canaco.	To us.	Canamo, canato.

(1) Quitá is used when the speaker excludes not those, to whom he is speaking, and

camé when he does.

2d. Person

SINGULAR.	PLURAL.
N. Thou or you.	Icao, ca. You. Camó.
G. Of thee or you.	Imo, nimo. Of you. Iñó, niñó
D. To thee, you.	Canimo. To you. Caniñó.

3d. Person

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SINGULAR.	PLURAL.
N. He, she.	Sia. They. Sila.
G. Of him, her.	Iya, nia. Of them. Ila, nila.
D. To him, her.	Cania. To them. Canila.

The pronoun *Icao* may be used indifferently before or after the verbs. The nominative case *ca* must be placed before the verbs in the negative and final sentences; in other cases, always after them.

You will carry.	Icao <i>magadala</i> .
You will weep.	Icao <i>magahilac</i> .
Don't lie.	Dili ca <i>magbacac</i> .
To make known to you.	Aron ca <i>mahibalo</i> .
We the Christians.	<i>Quitá</i> (when all Christians.) ang mga cristianos.
Lord, forgive us sinners.	Guino-o pasayloa <i>camé nga mga macasasala</i> .

Both singular and plural objective cases of the first, second and third persons begin by a vowel, are placed before the nouns and verbs, and those begin by a consonant must be put after them: thus:

My shoes.	Ang <i>acong</i> mga sapin.
Your money.	Ang salapi <i>mo</i> .
Our country.	Ang atong yuta.
His vessel.	Ang sacayan <i>nia</i> .
Your net.	Ang <i>imong</i> sahid.
You are my beloved.	<i>Hinigugma co</i> icao.

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Demonstrative pronouns.

Declension.

SINGULAR.	PLURAL.
N. This.	Quini. These. Quining mga.
G. Of this.	Niini. Of these. Niining mga.
D. To this.	Niini. To these. Niining mga.

The demonstrative pronouns are used instead of repeating the substantives. They also serve for distinguishing between substantives exposed or understood; and when employed with substantives, for pointing out clearly the distinction between them.

SINGULAR.	PLURAL.
N. That. Cana; (far from the speaker) cadto.	Those. Canang mga (far....) Cadtong mga.
G. Of that. Niana; (far....) niadto.	Of those. Nianang mga (far....) Niadtong mga.

This near.	Cari.
Of this near.	Niari
Those near.	Caring mga.
Of those near.	Niaring mga.
Now.	Caron.
Of now.	Niaron.

Remark

Quini, refers to the persons or things nearest to the speaker: *cana*, to the persons or things nearest to the persons spoken to: *cadto*, is used to point out persons or things distant, both from the speaker and from the person spoken to. It is also employed this pronoun, but in genitive case, when speaking of events long time ago past, as: In those days.—Niadtong mga tiempo.

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The adverb *caron*, is employed also as a demonstrative pronoun: thus:

This morning.	<i>Caron</i> buntag.
Noon.	Odto.
Afternoon.	Hapon.
This night.	<i>Caron</i> gabi-i
This woman.	<i>Quining</i> babaye.
These women.	<i>Quining mga</i> babaye.
Have you this pen or that?	Na-a ba canimo <i>quining</i> pluma cun <i>cadto</i> ba?
I have neither this nor that, but I have this other.	Uala canaco <i>quini</i> ug <i>cadto</i> , apan ani-a canaco <i>cari</i> .
He arrived yesterday about this time.	<i>Nacabut</i> sia <i>cahapon</i> maingon <i>niaron</i> .

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Possessive pronouns.

Are formed by the genitives of the personal pronouns, and are always joined to a noun before it, when begin by a vowel, and after, when by a consonant, Ex:

My hat.	Ang <i>acong</i> calo.
Your shirt.	Ang <i>sinina mo</i> .
Your shoes.	Ang <i>iñong</i> mga sapin.
Your religion.	Ang religion <i>niñó</i> .
Our house.	Ang <i>atong</i> balay.
His parishioners.	Ang mga sacup <i>nia</i> .

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Relative pronouns.—Interrogative.

The relative—interrogative pronouns, are:

Who?	¿Quinsa?
What?	¿Onsa?
Which?	¿Hain?

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Who is that man?	<i>Quinsa</i> ba canang tao?
Who is there?	<i>Quinsa</i> ba dihá?
Which of you?	<i>Quinsa</i> ba caniño?
What is that?	<i>Onsa</i> ba cana?
<u>Where is the money?</u>	<i>Hain</i> ba ang salapi?

Remark

The particle *ba*, has not signification, but serves to point out the interrogative and dubitative sentences.

The relative pronouns simple, are translated into Bisaya by *nga*, as:

I saw him bathing himself.	<i>Naquita</i> co sia <i>nga</i> naligo.
Dreadful shall be the punishment you shall have into hell	<i>Daco</i> man ang castigo <i>nga</i> ipahamtang canimo sa infierno.
The man whom I saw yesterday has fallen from the cocoa-tree.	Ang tao <i>nga</i> <i>naquita</i> co <i>cahapon naholog</i> sa lubí.

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Exercise IV.

Where are you going?—I am going into the church—Have you this pen or that?—I have neither this nor that, but I have this other.

When did he arrive?—He arrived yesterday about this time—Where is she? She is at home—Do you speak Bisaya?—Not yet—I have bought the horse of which you spoke to me.

When did you buy it?—Yesterday—Where do you intend to take me to?—What is the date to day?—To day is the twenty first—I speak to those to whom you have spoken.

Where did you speak to them?—I spoke to them at the street.

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FIFTH LESSON.

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OF THE ADJECTIVE.

Remark: 1. a The Bisaya adjectives are formed by putting before the root the particle *Ma* as:

Wiser. *Maalam*.
Good. *Maayo*.
Pretty. *Maanindut*.
Ugly. *Mangil-ad*.

2. a Putting after these adjectives the syllables *on*, *hon*, *an*, *han* are formed the followings:

Sick-ill *Masaquit-on*.
Envious. *Masinahon*.
Pale. *Maluspad-on*.
Sad. *Mamingao-on*.

3. a By putting the particles *on*, *hon*, *an*, *han*, after the root, are formed adjectives signifying qualities both moral and physical: ex.

Talker. *Tabian*.
Pock marked. *Butihon*.
Fat. *Tambocan*.
Rich. *Adunahan*.

4. a With the particle *ha* before are formed adjectives of distance: by means of the particle *hi* are formed those pointing out frequency in the action: thus:

Short. *Hamobo*.
Often feeder. *Hingaon*.
Far. *Halayo*.
Often drinker. *Hinginom*.

5. a Inserting *la*, *li*, *lo*, between the first two syllables of the root, and placing *on*, after the last are formed adjectives of quality, as:

Worthy. *Talahoron*.
Worshipful. *Silngbahon*.

6. a Are also formed adjectives of quality by putting *mangi* before the root, and *an* after, as:

Merciful. *Manglooyan*.
Wise. *Mangialaman*.

7. a With the particle *Maca*, and duplicating the first syllable of the root are formed adjectives, as:

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Poisonous. *Macahihilo*.
Dreadful. *Macalilisang*.

8. a With the particle *ma* before the root and inserting *in* between the first two syllables, and adding *on* to the last, are formed adjectives of quality, thus:

Respectful. *Matinahoron*.

Obedient. *Masinugtanon*.

9.a Inserting *pa* between *ma* and the first syllable of the root, and adding *on* to the last, are formed adjectives of quality; and also by means of *pa*, before the root, as:

Humble. *Mapaubsanon*.

Haughty. *Palabilabihon*.

Ex:

The wise men understand the high explanations.	Ang mga <i>maquinaadmanon nacatuquib</i> sa mga <i>hata-as</i> nga mga <i>casayodan</i> .
I saw an awful snake.	<i>Naquita</i> co ug usá ca halas nga <i>macalilisang</i> .
The merciful man helps to his neighbour.	Ang taoo nga <i>manglooyan nacatabang</i> sa isig-cataonia.

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Exercise V.

I see the children to whom you have given the books, and I have met also with the men to whom you have spoken. The wise men understand the high explanations. The merciful man helps to his neighbour—What have you to do?—I have to speak to the men—When have you to speak to them?—This evening—At what o'clock?—At half past eight—Have you my shirt or my sister's?—I have both—Have you the golden ribbons of my mother?—I have not them—Who has them?—My sister has them—Do you wish to go out?—I wish not to go out—Why?—Because I am sick.

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SIXTH LESSON

DIMINUTIVE ADJECTIVES.

1.a The diminutive adjectives not only express diminution, but also an accessory idea of either tenderness, love or contempt.

The diminutives are formed in Bisaya by means of the adjective *diutay*. When they have but two syllables, are formed by duplicating the root, and also, by placing the syllables *la*, *li*, *lo*, after the first letter of the root, Ex:

Small horse. *Diutay* nga cabayo.

Small eyes. *Mata* mata.

Small house. *Balay* balay.

Slight fault. Sayop nga *diutay*.

2.a The adjectives of *ma*, become diminutives by putting before, the particle *malo*, as:

Somewhat valiant. *Malomaisug*.

Somewhat fat. *Matolotambuc*.

3.a The same adjectives become diminutives by duplicating the root, as:

Somewhat sweet. *Matam-istam-is*.

Somewhat bitter. *Mapait-pait*.

4.a Adding *a*, to the nouns, are formed diminutives expressing contempt or disregard, as:

Worthless woman. *Babayeha*.

Nag. Cabayoa.

5.a When this letter *a* is added, but not in contemptible sense, serves to point out that the subject or object is unknown to us, as:

What kind of medicine is that? ¿Onsa nga tambala cana?

What kind of tree is that? ¿Onsa ba ang calainan nianang cahuya?

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The degrees of comparison are formed in Bisaya by adding to the superiority *Labi pa*, to the equality *ingon*, and to the inferiority, as we have seen, *Diutay pa*.

Ex.

Large.	Dacó.
Larger.	<i>Labi pa</i> nga dacó.
Largest.	<i>Ang labíng</i> dacó.
Small.	Diutay.
Smaller.	<i>Labi pa</i> nga diutay.
Smallest.	<i>Ang labíng</i> diutay.
Well, Good.	Maayo.
Better.	<i>Labi pang</i> maayo.
Best.	<i>Ang labíng</i> maayo.
Bad.	Dautan.
Worse.	<i>Labi pang</i> dautan.
Worst.	<i>Ang labi</i> nga dautan.
More.	Labi pa.
Less.	Diutay pa.
More, than.	<i>Labi pa; daghan pa, sa.</i>
Less, than.	<i>Diriot pa; culang pa, sa.</i>
Very much.	<i>Caayo</i> or <i>uyamut</i> .
As much, as.	<i>Magsama sa cadaghan, ug.</i>
Not as much.	<i>Dili ingon.</i>

Ex:

Have you as many friends as I?	¿ <i>Magsama</i> ba <i>sa cadaghan</i> sa mga higala mo <i>ug</i> ang aco?
I have less money than he.	<i>Diriot pa</i> ang acong salapi <i>sa</i> iya.
This book is small, that is smaller, and that is the smallest of all.	Quining libro <i>diutay</i> man, cadto <i>labi pang</i> diutay, ug cari mao ang <i>lab ng diutay</i> sa ngatanan.
This hat is large, but that is larger.	Quining calo dacó man, apan cadto <i>labi pang</i> dacó.
Is your hat as large as mine?	¿Ang imong calo <i>dacó</i> ba <i>ingon</i> sa aco?
It is not so large as your.	<i>Diutay pa</i> sa imo?
Do your children write as much as we?	Ang <i>Pagsulat</i> sa imong mga anac <i>tagingon</i> ba <i>sa</i> pagsulat namo?
Do you read as often as I?	¿Nagabasa ca ba <i>sa masubsub ingon</i> canaco?
As early as you.	<i>Masayo ingon</i> canimo.
God is the best Father.	Ang Dios mao <i>ang lobing</i> maayo nga Amahan.

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Remarks 1.a The comparative of inferiority is formed by translating the adverbs *less* by *diutay*, *diriot pa*, *ingon nga*, *culang*, and *than*, into *sa*.

Ex.

I have less rice than coffee.	<i>Diriot pa</i> ang acong bugás <i>sa</i> capé.
Your father is less wise than mine.	Ang amahan mo <i>culang</i> sa quinaadman <i>sa</i> aco.
Your ring is not so nice as my mother's.	Ang singsing mo dili <i>ingon nga</i> maanindut sa can nanay.

2.a The comparative of equality is formed by translating the adverbs *as* or *so* into *magsama*, and the second adverb *as* into *ug*, and both terms of comparison in nominative case, as:

Ex:

Have you as many friends as I?	¿ <i>Magsama</i> ba <i>ang cadaghan</i> sa mga higala mo <i>ug ang</i> aco?
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3.a The comparative of superiority is formed by translating *more* by *labi pa*, and *than* into *sa*; and also into *dili*, but in this case, both terms of comparison must be placed in nominative case, like in the comparatives of majority and of inferiority: Ex.

Honor is more precious than riches.	<i>Labi pang</i> tacus higugmaon ang <i>catahod-an sa</i> pagcadaghan sa catigayonan
-------------------------------------	--

4.a The relation of majority *more*, may be also rendered by *daghan pa*, and *than*, by *sa* or *dili*.

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Ex:

I have more silver than gold. *Daghan pa ang acong salapi sa bulaoan co, or (dili ang bulaoan co).*
 I have less shoes than hats. *Diutay pa ang mga sapin co, dili ang acong mga calo.*

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Exercise VI

I have as much money as you—Have you as many friends as I?—We have less money than they—This book is small, that is smaller, and that is the smallest of all—This hat is large, but that is larger—Is your hat as large as mine? It is larger than yours—Do your children write as much as we?—They write more than you—My father has more silver than gold—Your ring is not so nice as my mother's—Your father is less wise than mine—I have less rice than coffee—Do you read as often as I?—Do you listen to what your brother tell you?—Yes, I listen to it—God is the best Father.

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SEVENTH LESSON

UNITIVE PARTICLES.

Before coming to the end of this part of the nouns, we shall have a short speech about some ligaments, called unitive particles, which serve for uniting elegantly the nouns, pronouns and adjectives, and for joining together the sentences, and to give them a particular energy. These particles are the followings:

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Nga.

1.a This particle (when it is not used as relative) serves to link the pronouns with the nouns and the adjectives.

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When the preceding word ends by a vowel the letter *a* of *nga*, must be suppressed, joining *ng* to the vowel, as:

Pretty house. Maanindut *nga* balay.
 Good horse. Maayong cabayo.

2.a Serves also for joining both the sentences and verbs with the adverbs, ex:

Come back early. Bumalic *cang* masayó.
 I doubt very much I may forgive him. Malisud cahá *nga* pasaylo-an co sia [\(V. Pag 8\), 3.a Remark.](#)

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Ug.

It is employed instead of the article in the objective cases of indefinite objects, and in compounded sentences when are employed instead of objective case. It serves also to link the cardinal numbers: Ex:

Buy rice. Pumalit ca *ug* bugás.
 The work weakens me. Naluya acó *ug* pagbuhat.
 All my neighbour's children died of plague. Ang mga anac sa acong silingan nahurut *ug* camatay sa salot.
 Seventeen. Napolo *ug* pito.

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Ca.

This particle links the cardinal numbers with the nouns: Ex.

Ten thousand.

Napolo *ca* libo.

My three horses were removed out of sight. *Nauala ang mga totolo ca* cabayo naco.

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Ing.

Serves for joining the sentences and the objective cases, when it is spoken in indeterminate sense.

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There is not now who may seek. Uala na *ing* macapatigayon.

Have I a knife?

¿Duna ba acó *ing* usá ca cuchillo?

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Exercise VII.

You speak as much as I—They have not so many toys as books—Have you as many books as I?—I have fewer than you—Has our friend as many birds as chickens?—He has more of the former than of the latter—Are we right in speaking?—You are not wrong in speaking, but you are wrong in cutting my trees—Have you time to work?—I have time, but not mind to work—Have you still a mind to buy any thing?—Yes, I have a mind to buy one more horse—Have you as much good as bad paper?—I have as much of the one as of the other—Have our neighbours as much honey as sugar?—They have more honey than sugar—Have your sons as many slippers as shirts?—They have more of the latter than of the former—I have a favour to beg of you.

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EIGHTH LESSON

THE VERB.

The verb is the most important part of all languages, and also the most difficult. By this reason, to speak with somewhat perfection the Bisaya dialect, it is necessary a perfect acquaintance with it. The Bisaya dialect has not verbs, and they must be formed by adding to the roots particles, which shall be placed either before or after, as we shall explain.

In Bisaya the verbs is divided into substantive, adjective, passive, neuter, reciprocal and reflexive.

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Of the substantive verb TO BE—*MAO, MAN.*

The verb TO BE and its like TO HAVE, are irregulars in their conjugation, and to form their sentences, it is necessary to use a very new form. They are expressed by means of particles, adverbs, conjunctions, and sometimes by means of the employment of both nominative and genitive cases.

Conjugation of the verb TO BE—*Mao, Man.*

Indicative mood—Present Tense.

SINGULAR.

PLURAL.

I am. Acó *mao, man.* We are. Camé, quitá *mao, man.*

Thou art. Icao *mao, man.* You are. Camó *mao, man.*

He is. Sia *mao, man.* They are. Sila *mao, man.*

Rem. The particle *man*, is euphonic, when the sentences are not of the verb TO BE, ex;

Did you go to Spain? *Nacaadto ca ba sa España?*

I did not.

Uala *man* acó *umadto.*

PAST TENSE.

I was good when I was younger. *Maayo man acó sa bata pa acó.*
I was rich the last year. *Salapian man acó sa tuig nga miagui.*

FUTURE

I shall or will be serious. *Buutan man acó.*

IMPERATIVE.

Be serious. *Magbuutan ca.*

SUBJUNCTIVE MOOD.

It is necessary you be saint. *Quinahanglan nga masantos ca.*

CONDITIONAL FUTURE.

If I were humble, I should be saint. *Cun mapaubsanon acó unta, masantos unta.*

INDEFINITE FUTURE.

I would be saint, if I fulfilled God's law. *Santos man acó unta cun macatumán unta acó sa mga sugo sa Dios.*

Rem. 1.a It will be observed by the preceding conjugation, that the particle *Mao—To be*, is used but in the present tense of indicative mood.

2.a The particle *Man—To be*, does not point out by itself the tense, but it does the determining, may it be a noun or a whole sentence.

3.a To point out the subjunctive mood is used *unta*, when the sentences are obtative, in another cases are employed *cun, ug, or pa*.

4.a As auxiliaries of the verb *Man*, are employed the article *ang* before or after the noun, or the particle *Y* after the subjective case.

5.a The same must be said of the particle *Nay*. Are formed also sentences of the verb *Man*, by placing the attribute, before the subject it refers to.

6.a With *pagca* or *mag*, before the adjective are formed also these kind of sentences.

A few examples may elucidate these remarks:

The priest is God's <u>succeder</u> , and also Ang Pare <i>mao</i> ang ilis sa Dios, ug <i>mao man</i> the Father of the souls.	usab, ang amahan sa mga calág.
The flowers are pretty.	Manindut <i>man</i> ang mga bulac.
I will make it.	Acoy magabuhát.
Who will be my comforter?	¿Quinsa <i>nay</i> macalipay canaco?
What a beautiful effigy!	¡ <i>Pagca</i> maanindut nga laraoan!
What does concern you, about my good or bad behaviour?	¿Onsay labut mo, <i>cun</i> maayo ba acó, <i>cun</i> dili <i>ba</i> ?
Behave well at teacher's house.	<i>Magbuutan</i> ca bayá sa balay sa <i>magtoto-on</i> .
How? is ill my behave?	Diay? ¿ <i>dautan</i> ba acó?
God is the Almighty.	Ang Dios <i>maoy</i> <i>macagagahum</i> sa ngatanan.
I am who shall go.	Acoy <i>moadto</i> didto.
Good should be.	<i>Maayo unta</i> .
A moment.	Cariot da.
Are you a chattering fellow?	¿ <i>Hmultihon</i> ca <i>ba</i> ?
What countryman is he?	¿ <i>Tagadi-in</i> ba sia?
God is every where.	Ang Dios ana-a sa bisan di-in.

Exercise VIII.

Who is the Priest?—The Priest is God's succeder, and the father of the souls—Are pretty the flowers?—Yes; all the flowers are pretty; but the lily is the most beautiful, then it is the symbol of purity, chastity, virginity, innocence and candour—Where are you from?—I am from Aloran, my parents are from Cornago, my eldest brother from Oroquieta, and my younger from Tagbilaran—Do you wish to send one more horse to our friends?—I wish to send many more to them—Are you going for any thing?—I am going for some thing—What are you going for?—I am going for some wine—Does your father send for any thing?—Yes, sir: he sends for some wine—Whom does your neighbour send for?—He sends for the physician—Does your servant take off his shirt to make the fire?—He takes it off to make it.

NINTH LESSON

TO BE—*ANI-A*, *NA-A* OR *ANA-A*, *TUA*.

When the verb TO BE points out TO BE IN A PLACE, is translated into Bisaya by *ani-a*, to be here: *na-a* or *ana-a*, to be there: and *tua*, to be far from the speaker.

Instead of the English adverbs HERE, THERE, are used in Bisaya *dinhi*, here: *diha*, there: *didto*, there (further).

The indicative present does not need adverbs of place.

INDICATIVE PRESENT.

I am here.	<i>Ania</i> man acó. (dinhi)
Thou art there.	<i>Naa</i> ca man. (dihá)
He is there. (further)	<i>Tua</i> man sia. (didto)
We are here.	<i>Ania</i> man quitá or camé (dinhi)
You are there.	<i>Naa</i> man camó. (dihá)
They are there (further)	<i>Tua</i> man silá. (didto)

PAST TENSE.

I was here, when you was there. (further) *Dinhi* man acó sa *didto* ca pa.
I was there yesterday. *Didto* man acó *cahapon*.

FUTURE.

I will be there to-morrow. *Didto* man acó ngma.

CONDITIONAL FUTURE.

I would be there, if you were pleased. *Didto* unta acó, cun buut ca pa *unta*.

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Subjunctive Mood

FUTURE.

It is necessary you be there. Quinahanglan nga *didto* ca.

ABSOLUTE INDEFINITE.

That I might be here. *Dinhi* unta acó.

CONDITIONATE INDEFINITE.

If I were there. Cun *didto* pa *unta* acó.

IMPERATIVE MOOD.

Be there (ye, you). *Diha* camó.

GERUND.

Being there, I saw him. *Sa didto* acó, naquita co sia.

Rem. When the verb TO BE, points out the actual conditions of persons or things, the root pointing out such a condition, becomes verb by means of the particle *ma* of the neuter verbs.

INDICATIVE MOOD.

I am sick. *Masaquit* man acó.

PAST TENSE.

He was sick, when I was well or strong. *Masaquit* sia, *sa pagca* maayo co ug laoas.

ABSOLUTE FUTURE.

He will or shall be ill to-morrow. *Masaquit* sia ugma.

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CONDITIONAL FUTURE.

If I were sick, you would care of me. Cun *masaquit* acó *unta*, icao *magalima unta* canaco.

GERUND.

Being he sick, was not willing to take the medicines. *Sa* iyang *pagcasaquit uala* sia buut *uminom* sa mga *tambal*.

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Conjugation of the Verb TO HAVE.

The verb TO HAVE in a determinate sense is translated into Bisaya by *ania*, for first persons; *na-a* or *ana-a*, for the seconds; and *tua*, for the thirds.

INDICATIVE MOOD—PRESENT TENSE.

I have the shirt. *Ania* canaco ang sinina.
They have the hat. *Tua* canila ang calo.

PAST TENSE.

When you were looking after the shirt it was with me. *Sa pagpangita* mo sa sinina, *dinhi* man canaco.

Rem. The others tenses of this conjugation, are formed by means of the adverbs *Dinhi*, *Dihá*, and *Didto*, according to the persons, placing the person in ablative case immediately after the adverb or particle.

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I had the hat yesterday. *Cahapon dinhi* canaco ang calo.
I shall or will have the hat to-morrow. Ugma *dinhi na* canaco ang calo.
I would have the fan, if I bought it. *Dinhi unta* canaco ang paypay, cun *paliton co unta*.
If I had the ring, I would give it to you. Cun *dinhi pa unta* canaco ang singsing, *ihatag co unta* canimo.

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TO HAVE—(In Partitive Sense.)

1.a The verb TO HAVE in partitive sense, is translated into Bisaya by *May*, *Duna* or *Aduna*, with the person in nominative or genitive case.

INDICATIVE MOOD—PRESENT TENSE.

Have you money? ¿*May* salapi *ca* ba?
I have some money. *Dunay* acong salapi

PAST TENSE.

I had money yesterday, and you had not. *Cahapon duna ma* acong salapi, ug icao *ualá*.

ABSOLUTE FUTURE.

I shall have money tomorrow. Ugma *duna may* acong salapi.

CONDITIONAL FUTURE.

You might have money, if you worked. Icao *duna unta* ug salapi, cun *magtrabaja ca unta*.

SUBJUNCTIVE MOOD.

I if had money, I would give it to you. Cun *dunay unta* acó ug salapi, *ihatag co unta* canimo.

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GERUND.

Having money, all is easy. *Sa pagca dunay* salapi, ang ngatanan mahimo.

2.a When speaking of immaterials things, the root becomes verb with the particle *Na* of neuter verbs; thus.

I am cold. *Natugnao* man acó.

I was cold yesterday, and you warm. *Cahapon gutugnao acó ug icao gui-initan.*

3.a The root *Tugnao* admits *gui* instead of *Ma* and the root *Init* admits also *gui* with the passive of *an*.

I was warm yesterday. *Cahapon nainitan acó.*
You will or shall be warm. *Mainitan ca.*

The impersonal expression—There—To be.

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Duna

INDICATIVE MOOD—PRESENT TENSE.

Is there a man in the street?	<i>¿Duna bay usá ca tao sa dalan?</i>
There are twenty.	<i>Duna man caluha-an.</i>
There is no body in the street.	<i>Ualay tao sa dalan.</i>
There was rice yesterday at the town, but there was not money.	<i>Cahapon dunay bugás sa longsod, apan ualay salapi.</i>
The last month there was rice.	<i>Sa bulan nga miagui, dunay bugás.</i>
If there were rice, there would be not hunger at the province.	<i>Cun dunay bugás unta, uala unta ug gutum sa provincia.</i>

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Exercise IX.

When does your father intend to depart?—He intends to depart to day—At what o'clock?—At four o'clock—Where is he going?—He goes to Madrid—Does the butcher kill oxen?—He kills sheep instead of killing oxen—Do you always take off your hat, when you speak to my father?—I always take it off—What do you take in the morning, tea or coffee?—I take coffee—Do you take coffee every morning?—I take coffee every morning and every evening—What does your father take?—He drinks chocolate—How far did the children go this morning?—As far as their cousin's—Has any one stolen any thing from you?—Some one has stolen a fine horse from me.

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TENTH LESSON

THE ADJECTIVE VERBS.

The verbs, as we have said, are formed by means of roots and particles equivalents to the four tenses, Present, Past, Future and Imperative of the Bisaya conjugation. The other tenses are formed with the particles of the four primitives, as we shall see in the conjugation.

The particles we refer to, are *Naga* and its compounds: *Nagaca, Nagapa, Nagapaca, Naca, mi*, and many others we shall use at their place.

In order to aid the scholars in the knowledge and formation of the tenses, we shall conjugate here a verb in active voice, by means of the particle *Naga*, which is the most common.

The pupils shall not lose of sight, that, in this dialect all the last syllables are like, being only changed the persons.

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To Choose—*PAGPILI*.

Infinitive.	To choose. <i>Pagpili.</i>
Gerund.	Choosing. <i>Sa pagpili.</i>
Past participle.	Chosen. <i>Pinili.</i>

INDICATIVE MOOD.

PRESENT TENSE.

I choose. Acó *nagapili*.
 Thou choolest. Icao *nagapili*.
 He (she) chooses. Sia *nagapili*.
 We choose. Camé (or quitá) *nagapili*.
 You choose. Camó *nagapili*.
 They choose. Sila *nagapili*.

IMPERFECT PRETERIT.

I chose. (when) *Nagapili acó, (sa)*
 Thou chocest, &. *Nagapili ca, (sa)*

PAST PERFECT.

I have chosen. *Nagpili acó*.
 Thou hast chosen. *Nagpili ca*

PLUPERFECT.

I had chosen. *Nagpili na acó*.
 Thou hadst chosen. *Human na icao nagpili*.
 He had chosen. *Ubus na sia nagpili*.

IMPERFECT FUTURE.

I shall or will choose. Acó *magapili*.
 Thou shalt or wilt choose. Icao *magapili*.

PERFECT FUTURE.

I shall have chosen. *Nagpili na cahá acó*.
 Thou shalt have chosen. *Nagpili ca na cahá*

IMPERATIVE.

Choose. *Magpili ca*.
 Let him choose. *Magpili sia*.
 Choose. *Magpili camó*.
 Let them choose. *Magpili sila*.

SUBJUNCTIVE MOOD—PRESENT.

That I may choose or not. *Magpili acó unta, ug dili*.
 That thou mayest choose. *Nga magpili ca*.
 That he may choose. *Apat sia magpili*.
 That we may choose. *Nga quitá magpili*.
 That you may choose. *Nga camó unta magpili*.
 That they may choose. *Nga sila unta magpili*.

IMPERFECT PRETERIT,

That I might choose. *Ug acó pay magapili*.
 That thou mightest choose. *Ug icao unta magapili*.
 That he might choose. *Ug magapili pa lamang sia*.
 That we might choose. *Ug magpili pa quitá*.
 That you might choose. *Ug camó untay magapili*.
 That they might choose. *Ug sila pa lamang magpili*.

PERFECT PRETERIT.

That I may have chosen, or not *Nga nagpili acó unta, cun ualá*.
 That thou mayest have chosen. *Nga nagpili ca na unta*.
 That he may have chosen. *Nga siay nagpili*.
 That we may have chosen. *Nagpili quitá (or camé) unta*.
 That you may have chosen. *Nga nagpili camó*.
 That they may have chosen. *Nga nagpili sila*.

PLUPERFECT.

If I might have chosen. *Cun acó pay nacagpili*.
 If thou mightest have chosen. *Cun icao diay nacagpili*.

If he might have chosen.	<i>Cun nacagpili pa unta sia.</i>
If we might have chosen.	<i>Cun nacagpili unta quitá.</i>
If you might have chosen.	<i>Cun nacagpili unta camó.</i>
If they might have chosen.	<i>Cun sila diay nacagpili.</i>

IMPERFECT FUTURE.

If I shall or will choose.	<i>Ug dao acó ang magapili.</i>
If thou shalt choose.	<i>Ug dao magapili ca.</i>
If he shall choose.	<i>Ug dao sia magapili.</i>
If we shall choose.	<i>Ug dao magapili quitá.</i>
If you shall choose.	<i>Ug dao camó magapili.</i>
If they shall choose.	<i>Ug dao sila ang magapili.</i>

PERFECT FUTURE.

If I shall or will have chosen.	<i>Cun dao nagpili acó ogaling.</i>
If thou shalt &.	<i>Cun icao ogaling nagpili na.</i>
If he shall &.	<i>Cun sia ogaling nagpili na.</i>
If we shall &.	<i>Cun camé ogaling nagpili na.</i>
If you shall &.	<i>Cun camó na ogaling nagpili.</i>
If they shall & have chosen.	<i>Cun dao sila na ogaling nagpili.</i>

Rem. It must be observed that the adverbs and conjunctions we have made use of in subjunctive mood, are not characteristic signs of this mood, and very often we speak in subjunctive without them.

Although the passive voice is the most usual in the Bisaya Dialect, the active sentences have however a very important place at the conversation, and therefore it is necessary to know, that when the speech begins by a nominative agent, express or tacute, the sentence is active. The same must be said when the sentence is about an indeterminate thing, when exclamatory, interrogative or emphatical, and when points out a part of a whole, Ex:

You shall hear mass now.	Icao <i>musingba</i> caron.
Who does observe God's commandments, will obtain the everlasting life.	Ang <i>macatuman</i> sa mga sugo sa Dios, <i>macadangat</i> sa <i>paghimaya</i> nga dayon sa Langit.
Which of you will accompany me?	¿Quinsa ba caniñó ang <i>muuban</i> canaco?
Will you sew the shirt?	<i>Magatahi</i> ca ba sa sinina?
I will not sew it, but my sister.	Dili acó <i>magatahi</i> , cun dili ang igso-on co nga babaye.
Who will read this letter?	¿Quinsa ba ang <i>magabasa</i> niining sulat?
Look for a child from the school.	<i>Mangita</i> ca <i>ug</i> usa ca bata sa escuelahan.
If I know how to read or not what does it concern you?	<i>Cun mahibaló</i> acó <i>magbasa</i> cun dili ba ¿onsay labut mo niana?

Exercise X.

Can you walk, and do you not can go to Church?—I am not able to go the Church, because I am sick—Will you can endure it?—Do not pretend to be a learned man, because your own wit avails but little—Do you wish to work?—I wish to work and they let me not—Where is your wife?—I do not know—When did you see her?—I saw her at seven o'clock in the morning—Whom are you speaking to? I am speaking to my sister—Do you speak to her every day?—What does this man spend his time in?—He is a good for nothing fellow; he spends his time in drinking and playing—Who are the men that have just arrived?—They are Russians—Is your father arrived at last?—Every body says that he is arrived but I have not seen him yet—Has the Physician hurt your son?—He has hurt him, for he has cut his finger.

ELEVENTH LESSON

OF THE PASSIVES.

The Bisaya dialect being almost completely passive, the study of this speaking mood is of great importance. Three are the passives or moods of expressing the verbs in

passive voice. Passive the first or passive of I (ee). The second passive or of *On*, and the third passive or of *An*. The passive of *I* (ee) is formed by putting *Gui* before the root for present and past tenses, and *I* (ee) for future and imperative. Passive the second or of *On*, is formed by placing the particle *Gui* before the root for present and past tenses; the future by duplicating the first syllable of the root putting *On* after: or by placing one of the particles of future tense before the root, and *On* after.

The third passive or of *An* is formed by putting the particle *Gui* before the root and *An* after, for present and past tenses; the future is formed by duplicating the first syllable of the root, and placing before the root one of the particles of future tense and *An* after.

The imperative mood is formed by putting *An* after the root.

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Conjugation of the Passives

Passive of *I*. (EE)

PRESENT AND PAST TENSES.

I leave him or he has been left by me. *Gu**u**bilin co sia.*

FUTURE AND IMPERATIVE.

He will be left, or let him be left by me. *I**u**bilin co sia.*

INFINITIVE.

When he left him. *Sa pag**u**bilin cania.*

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Passive of *ON*.

PRESENT AND PAST TENSES.

It is, or it has been written by them. *Gu**u**isulat nila.*

FUTURE.

Will be written by them. *Susulat**on** or pagasulat**on** nila.*

IMPERATIVE.

Let it be written by them. *Susulat**on** nila.*

INFINITIVE.

To be written by them. *Sa pag**u**isulat nila.*

IMPERATIVE.

Write that. *Sulat**on** mo caná.*

Passive of *AN*.

PRESENT AND PAST TENSES.

It is or has been opened by me. *Gu**u**lucaban co.*

FUTURE.

Will be opened by me. *Lulucaban or pagalucaban co.*

IMPERATIVE.

Let it be opened by you. *Lucaban mo.*

IMPERSONAL IMPERATIVE.

Be that opened. *Lucabi or Lucabi caná.*

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Rem. The other tenses are formed by means of conjunctions and adverbs of the active conjugation. To speak well the Bisaya dialect, it is absolutely necessary to understand when and how every one of the passives must be used, and also the mechanism of their sentences, which is the more difficult part, since are so many the moods and so diverse their syntax, In order to make easy to the learners the use of the passive tenses, we shall explain them as clearly as possible by Examples.

Sell the plantation of cocoa-trees.	<i>Ibaligya mo ang calubihan.</i>
We have sold it now.	<i>Guibaligya na namo.</i>
Count the cows.	<i>Isipon mo ang mga vaca.</i>
We have counted them, and four are out of sight yet.	<i>Gui-isip na namo ug culang pa ug upat ca bo-oc.</i>
Order to have them searched at one.	<i>Papangitaa lamang sa madali.</i>
Water the plants, because it is very warm.	<i>Boboan mo ang mga tanóm, cay mainit ca-ayo.</i>
Cover the child, because it very cold.	<i>Taboni ang bata, cay matugnao ca-ayo.</i>
Did you go very far?	<i>¿Halayo ba ang imong guilactan?</i>
I am gone as far as my brother's.	<i>Guilactan co cutub sa balay sa acong igso-on.</i>

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Exercise XI.

Are you pleased with your servant?—I am much pleased with him, for he is lit for any thing—Has your brother returned at last from Spain?—He has returned thence, and has brought you a fine horse—Has he told his groom to bring it to me?—He has told him to bring it to you—¿What do you think of that horse?—I think that it is a fine and good one, and beg you to lead it to my brother's that he may see it—In what did you spend your time yesterday?—I went to my father's in law, and afterwards to the ball—When did that man go down in to the well?—He went down into it this morning—Has he come up again yet?—He came up an hour ago—Where is your brother?—He is in his room—Will you tell him to come down (nga manaug sia)?—I will tell him so, but he is not dressed.

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TWELFTH LESSON

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SOME RULES UPON THE PASSIVES AND THEIR SENTENCES.

Passive of *I*. (ee)

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This passive is made use of when the agent person exercises its action removing from itself the patient person.

The sentences of this passive are formed by putting *Gui* before the root for the present and past tenses, and *I* (ee) for the future and imperative. This passive points out the harm, detriment, obsequiousness or favour made to another, placing the receiver person in nominative case, the donor in genitive, and in accusative with *ug* or *sa* the favour or harm.

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Passive of *ON*.

It is employed when the agent person attracts towards itself to the patient person. When it is spoken by means of this passive, the present and past tenses are formed by placing *Gui* before the root; the future doubling the first syllable of the root and putting *On* after, and the imperative mood by placing *On* after the root.

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Passive of *AN*.

It is employed when the agent person exercises its action upon a place or quasi-place, putting the said place or quasi-place in nominative case. The present and past tenses are formed with *gui*, before the root and *An* after it; the future, by duplicating the first syllable of the root and by adding *An* to it, and the imperative mood by putting *An* after the root. Examples:

Pull off that herb.	Ibton mo canang balili.
Wherever they may place me I will follow my own mind.	Bisan asa acó ibutang nila, <i>macatuman</i> acó sa acong pagbu-ut.
I imitate him.	<i>Guñpanig-ingnan</i> co sia.
Speak to him.	<i>Pamolongan</i> mo sia.
I gave him the book.	<i>Guñhatag</i> co na cania ang libro.
Please accept that.	Daoato caná.
Please to explain it to me.	Sagdi acó.

Exercise XII.

On what lived our ancestors?—They lived on fish and game, for they went a hunting and a fishing every day—You have learned your lesson: why has not your sister learned hers?—She has taken a walk with my mother, so that she could not learn it, but she will learn it to-morrow—When will you correct my exercises?—I will correct them when you bring me those of your sister—Do you think you have made faults in them?—I do not know—If you have made faults, you have not studied your lessons well; for the lessons must be learned well to make no faults in the exercises—It is all the same; if you do not correct them to day—I shall not learn them before to-morrow—You must not make any faults in your exercises, for you have all you want in order to make none—Who is there?—It is I—Who are those men?—I do not know—Of what country are they? —They are Americans—Why do you sit near the fire?—My hands and feet are cold; that is the reason why I sit near the fire—Are your sister's hands cold?—No; but her feet are cold—What is the matter with your cousin?—*fem*.—Her leg hurts her—What is the matter with this woman?—Her tongue hurts her.

THIRTEENTH LESSON

OF THE PARTICLES

NAGA.

1.a The particle *Naga*, the most usual in the Bisaya dialect has the same signification as the root to which is joined. Its tenses are formed with *naga* for the present time, *nag* for past; *maga* for the future; and *mag* for the imperative mood. they all before the root. As:

To write.	<i>Pagsulat</i> .
I write.	Acó <i>nagasulat</i> .
You wrote.	Icao <i>nagasulat</i> .
They will, or shall write.	Sila <i>magasulat</i> .
Write. (pl.)	<i>Magsulat</i> camó.

2.a This particle admits the three above mentioned passives, and its tenses are formed by placing some times before, and some times after, the particles at 12th. Lesson mentioned. They may be also formed by putting *Paga* before the root for future tense, and *Pag* for the imperative. Examples:

PRESENT AND PAST.

I write or wrote. *Guisulat* co.

I will or shall write. *Sulaton* or *pagasulaton* co.

Write. *Sulaton* or *pagsulaton* mo.

3.a This particle signifies to do what the root to which precedes points out, but in many ways, as we shall demonstrate.

4.a Placing it before the nouns of dress, garment or garb, signifies to use them or to put on them. thus:

He wears shoes. *Sia nagasapin.*

Put on your hat. *Magcalo ca.*

5.a Before roots of musical instruments, signifies to play on them, as:

Play you on the guitar? *¿Nagasesta ca ba?*

She harps. *Sia naga-arpa.*

Play on the piano. *Magpiano ca.*

6.a When it is joined to the nouns of nations and *in* is inserted between the first two syllables of the root, signifies to speak or to translate into that nation's language, and in this case, the second passive will be employed; but when addressing a person, the third must be used, Ex:

Speak to me in Latin.

Maglinatin ca canaco.

Translate that book into Bisaya.

Bimisayaon mo or pagbimisayaon mo canang libro.

Speak not to me in Spanish.

Dili acó nimo quinatchilaan.

Time to.

Tiempo sa.

Courage to.

Gahúm sa.

To be right in.

Catarungan sa.

To be wrong in.

Ualay catarungan sa.

Afraid to.

Cahadluc sa.

Wish or mind to.

Nahagugma or gugma sa.

To work.

Pagbuhat.

To speak.

Pagsulti, pagpolong.

To buy.

Pagpalit.

To tear.

Pagguisi.

To break.

Pagbo-ong.

I have a mind to work.

Nahagugma acó magbuhat.

Have you time to work.

¿Duna ba camó ug tiempo sa pagbuhat?

We have time but not mind to work.

Dunay tiempo, apan dili camé mahagugma.

Have you a mind to buy my horse?

Nahagugma ba camó mupalit sa acong caballo?

I am afraid to break the glass

Nahadluc acó magbo-ong sa vaso.

Exercise XIII.

One of the valet de Chambres of Louis XIV requested that prince, as he was going to bed, to recommend to the first President a lawsuit which he had against his father-in-law, and said in urging him: "Alas; Sire, you have but to say one word." "Well," said Louis XIV, "it is not that which embarrasses me, but tell me, if thou wert in thy father-in-law's place, and thy father-in-law in thine; wouldst thou be glad, if I said that word?"—If the men should come, it would be necessary to give them something to drink—If he could do this he would do that—I have always flattered myself, my dear brother, that you loved me as much as I love you; but I now see that I have been mistaken—I have heard, my sister, that you are angry with me, because I went a-walking without you; but I assure you that had I known that you were not sick, I should have come for you; but I inquired at your physician's after your health, and he told me that you had been keeping your bed the last eight days.

OF THE IMPERATIVE, CALLED IMPERSONAL.

1.a The second and third passives have a second imperative called impersonal, because does not mention the person: wherefore, their sentences are called impersonals. The imperative of the second passive ends by *a*, and that of the third by *i*. Their sentences are formed by placing the object in nominative case, and the verb in imperative mood, Ex:

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Kill the dog.	Patia ang iró.
Put an end to that.	Hudta cana.
Help us.	Tabañgi camé.
Write it.	Sulata.
Read that book.	Basaha canang libro.
Call to Mr. Louis.	Taoga si Sr. Louis.
Wait for me.	Hulata acó.
Light the globe.	Dagcuti ang globo.

2.a When the sentence is negative, the English *not*, is translated into Bisaya by *Ayao* or *uala* Ex:

It was not met.	Uala hiquiti.
Be not turbulent.	Ayao pagsamoca.
Cry not to me.	Ayao pagsinggití.
Put not out the candle.	Ayao pagpalnga ang candela.

3.a The impersonal imperative of the passive of *an*, is not compounded with the particle *Pag*, Ex:

Pay what you owe, and comfort the afflicted.	Bayri ang mga utang niñó ug lipayon niñó ang mga tao nga ana-a sa calisud.
Love God and your neighbour as yourselves.	Higugmaon niño ang Dios ng ang isigcatao niñó maingon caniñó.
Let us love and practise virtue, and we shall be happy both in this life and in the next.	Higugmaon ug buhaton ta ang catarungan ug mapaladan quitá niini ug sa umalabut nga quinabuhi.

PRESENT PARTICIPLES OR GERUNDS.

We have said, that the Bisaya conjugation has but four tenses, but in order to make the scholar acquainted with the tenses, the English conjugation must be referred to, we make use of all the tenses. The sentences of present participle are formed some times by placing *sa* and *Pag* before the root. Examples:

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This morning when you was preaching, were the children playing.	Canina sa pag-oali mo nagduladula ang mga bata.
Our Lord spent his night-time in praying	Ang Guinoo ta guicabuntagan sa pag-ampo.

3.a The Gerunds are formed also with the adverb *labon nga*, and the verb in future or in subjunctive, as:

The sinners despise to our Lord, seeing they should adore him.	Guipasaipad-an sa mga macasasalá ang atong Guino-o, labon nga pagasingbahon nila unta.
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4.o By means of verbal nouns are formed also gerunds called of time or causals, and their sentences are formed by placing the leading verb in nominative with *Pag* before the root, and the subordinate is formed with the particle *Na* or *Maoy* and the particle of future *Iga* Ex:

When seeing you, my heart was gladdened.	Ang pagtan-ao co canimo, nalipay ang casing-casing co.
When you departed he grew sad.	Ang pag-guican mo namingao sia.

Exercise XIV.

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Would you have money if your father were here?—Should have some if he were here—A French officer having arrived at the court of Vienna, the Empress Theresa asked him if he believed that the Princess of N. whom he had seen the day before, was really the handsomest woman in the world, as was said: Madam, replied the officer, I thought so yesterday—What has become of your uncle?—I will tell you what has become of him: here is the chair upon which he often sat—Is he dead?—He is dead—When did he die?

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—He died three weeks ago—I am very sorry at it—Why do you not sit down?—If you will sit down to my side, I will sit down also; but if you go, I shall go along with you—Will you tell me what has become of your sister?—I will tell you what has become of here.—Is she dead?—She is not dead—What has become of her?—She is gone to Manila—What has become of your sisters?—I can not tell what has become of them, for I have not seen them six years ago.

FIFTEENTH LESSON

INFINITIVE SENTENCES.

1.a The infinitive sentences are composed of leading verb and subordinate verb, the latter in infinitive mood, as:

I want to sew. Bu-ut acó *magtahi*.
I want to take a wife Bu-ut acó *mangasaoa*.

2.a When the sentences have between both leading and subordinate verbs a relative pronoun, express or tacit, this pronoun is translated into Bisaya by *nga*, and the subordinate verb must be placed in subjunctive mood or in future, either active or passive. In a same way are they formed, when between leading and subordinate verbs, is the conjunction *if*, which is translated into Bisaya by *cun*. Ex:

It is not suit you go to the cock-fight Dili Angay *nga* muadto ca sa bulungan.
My teacher told me, that I must learn to count. *Mi*-ingon ang Magtoto-on canaco *nga* *magto-on* acó sa *pagisip*.
I wish you to talk Bu-ut acó *nga* *mulacao* ca.
I wish you to write me. *Nagatinguhá* acó *nga* *musulat* ca canaco.
I doubt that I can make it. Ambut *cun* *macabuhat* acó niana.

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3.a When the leading verb is the verb *to be*, the sentences are also of *to be*, and the subordinate verb, is used as a substantive with the particle *pag* or *pagca* in nominative, preceded by the article *ang*, to wit:

Is it decent to dance? ¿Maayo ba *ang* *pagsayao*?
It is necessary to go to school *Quinahanglan* *ang* *pagadto* sa escuelahan.
It is indecorous to bathe before people. *Mangil-ad* man *ang* *pagcaligo* sa atubangan sa mga tao.

4.a In this manner are formed these sentences with the neuter verbs, Example:

The excessive rain does not suit. Dili angay *ang* *hinlabihan* *nga* *pag-ulan*.

5.a When the governed verb is preceded by the propositions *to*, *for*, *in order to*, these sentences are called finals, and are translated into Bisaya by *cay aron*, being the governed verb translated by subjunctive mood, active or passive, Examples:

I did come here for visiting my uncle. *Mianhi* acó *cay aron* *magduao* acó sa oyo-an co.
We have been ordered by the Governor to carry (pay) the tax. *Nadaoat* namo *ug* orden *ni* Amba *cay aron* *ihatud* namo ang buhis.
I pray to be loved by the people. *Nangadye* acó *cay aron* *higugmaon* acó sa mga tao.

6.a When the leading verb is one of the auxiliary *may*, *can* or *to be able*, it is translated by the potential *Naca*. Signifying *to incite*, *to invite*, is rendered by *Naquig*; when *to implore*, *to be fond of* or *to give one's mind to*, is translated by *Naqui*; when signifies *to have made*, *to bespeak*, by *Naga* and *Pa*; and when *to allow*, *to let*, must be rendered by *Napa*; which particles before the root include in themselves the signification of the governed verb, Examples:

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Did you can go up to the belfry? ¿*Nacasacá* ca ba sa campanario?
Will you be able to carry away that rice bag? ¿*Macadalá* ca ba nianang baluyot sa bugás?
The children incite me to speak into church. Ang mga bata *naquigsulti* canaco sa Singbahan.
Mother, Anthony is inviting me to dance. Nanay, si Antonio *naquigsayao* canaco.
Francis begs me to have pity on him. Si Francisco *naquimalooy* canaco.
I have got the rice plantation made. *Guipatanóm* co na ang basacan.

Bespeak a cane for me. *Pabuhaton* mo ug usa ca songcod canaco.
 When do you intend to have my habits sewed? *¿Anus-a ba icao magapatahi sa acong mga hábito?*
 Will you consent to be deceived by that liar? *Palimbong ca ba nianang bacacon?*
 Allow not your daughter to go to the ball. *Ayao mapasayao sa imong anac.*

Remark upon the change of letters.

The most important changes which the scholar is advised attentively to study to avoid ambiguity are these:

1.a Roots beginning by *c* or *qu*, changes in composition these letters into *g*, as: To see, *Quita* nan-gita.

2.a When the first syllable is *b* or *p*, it is changed into *m*, and those beginning with *m*, retain this letter, but the particle drops the final *n*, as: To make—*Buhat*, *namuhat*: To speak, *Po-long*, *namolong*: To grow dark—*Molat*, *namolat*.

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3.a When the initials are *d*, *s*, or *t*, change the said syllables into *n*, and the component particle drops the *n*, thus: To be angry, *Tuyo*, *nanuyo*.—To cry, *Singgit*, *naninggit*—To visit, *Duao*, *nanuao*.

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Exercise XV.

Why do you open the door?—Do you not see how it smokes here?—I see it, but you must open the window instead of opening the door—The window does not open easily; that is the reason why I open the door—When will you shut it?—I will shut it as soon as the smoke is gone—Is it useful to speak much?—When we wish to learn a foreign language it is useful to speak a great deal—Is it as useful to write as to speak?—It is more useful to speak than to write; but in order to learn a language one must do both—Is it useful to write all that one says?—That is useless—Where did you take this book from?—I took it out of the room of your friend—Is it right to take the books of other people?—It is not right, I know; but I wanted it, and I hope that your friend will not be displeased, for I will return it to him as soon as I have read it.

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SIXTEENTH LESSON

OF THE PARTICLES *PA* AND *IGA*.

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PA.

The particle *Pa* which is also an adverb of time and mood, and signifies *yet*, *still*, *notwithstanding*, has a very important place in the Bisaya dialect, and is sometimes used only redundantly, to give more force to the sentence.

For the benefit of learners, we shall explain it here, before speaking of the verbals particles to which is joined to form the sentences.

1.a Before some verbs has the signification of *to wish*, *to try*, *to desire* and *to allow* that the signification of the root may take place on the subject, as:

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The haughty wishes to be requested by everybody. *Ang palabilabihon pa-ampo guihapon.*

Father, give me only the Extremaunction. *Pahilog lamang acó, Pare.*

I want to have some money so as to buy a fine shirt, and they give me not, for they say, it is vanity. *Pahatag man acó ug salapi nga igapalit co ug usá ca maanindat nga sinina, ug dili acó taga-an cay parayeg conó.*

2.a Before nouns of place signifies *to go there*, as:

Where are you going? *¿Asa icao paingon?*
 I turn to home. *Pauli acó sa amo.*

Where will you go, when you die? *Sa pagcamatay mo, asa icao pa-ingon?*
I shall ascend into heaven. *Palangit acó gayud.*

3.a It is employed also as a joining conjunction, and in this case, is used to exaggerate the phrase, placing the thing or the object refers to, before; thus:

You also deceive me? *Icao pa nagalimbong canaco?*
He is a gambler and thief. *Sia sugarol man ug caoatan pa.*
He is sick and does play. *Nagalingaolingao sia ug nasaquit pa man.*

4.a *Bisan pa ngani*, answers to the English conjunctions *though, notwithstanding, for all that &*.

Ex:

Although they allow me not to play, I will *Bisan pa ngani* dili acó *pa* sugal nila.
play. *musugal acó gayud.*
Although they may punish me, I will have *Bisan pa ngani* *latuson* acó nila, dili acó
not answer. *mutingog.*

5.a Serves also to point out the beginning and the end of an action, Ex:

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I was called, when I had just arrived. *Igo pa* acó miabut, *gutaog* acó nila.

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IGA or *ICA*.

These particles signify the instrument, tool, or mean with which a thing is done. They answer to the future of the passive mood, Ex:

This is the axe with which you have to cut the tree. *Mao quini ang oasay nga iga or icaputul mo sa cahuy.*
But for. *Ug dili pa unta.*
But for he is a gambler this man would be so good as your brother. *Quining tao maingoningon ug bu-utan sa igsoon mo, ug dili pa unta* sia nga sugarol.
If you allow me, I will teach you Spanish. *Acoy magato-on canimo ug quinachila, ug tugutan pa acó.*

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Exercise XVI.

This man has altered a great deal—Where did you be born?—I will not to answer you—If you do not make your appearance before him, I will not speak to him—How is this said?—That can not be said in Bisaya—Children must be accustomed early to the labor—I am accustomed to write—I cannot express myself in Bisaya. because I am not in the habit of speaking it—The man laughs and weeps by turns—If I knew what you have done.... will you allow me to go to the shore?—I do not permit you to go there—Do it in haste—Why does Ferdinand complain of his wife?—Thomas complains of Fructuosa and Fructuosa of Thomas —Who is right?—They are both wrong, for Thomas wishes to take Fructuosa's toys and Fructuosa Thomas's.

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SEVENTEENTH LESSON

OF THE PARTICLE *NAGAPA*

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NAGAPA.

This particle is formed from the particles *naga* and *pa*; and signifies *to allow, to order, to have done* what the root points out. The active tenses are formed according to the rules laid down for *naga* adding invariably *pa*.

ACTIVE VOICE—PRESENT.

I bespeak. Acó *nagapabuhat*

PAST TENSE.

I bespoke. Acó *nagpabuhat*.

FUTURE.

They will bespeak. Silá *magapabuhat*.

IMPERATIVE MOOD.

Order the tailor to sew. *Magpatahi* ca sa *mananahi*.

2.a This participle admits the three passives according to the above mentioned rules for each of them.

The present and past tenses of the first passive are formed by placing *Guipa*, before the root, the future and imperative with *Ipa*, before, and the infinitive mood with *Pagpa*.

PRESENT TENSE.

I order to sew the shirt. *Guipatahi* co ang sinina.

PAST TENSE.

I have had the shirt sewed. *Guipatahi* co ang sinina.

FUTURE.

You will order the shirt to be sewed. *Ipatahi* mo ang sinina.

IMPERATIVE.

Order the shirt to be sewed. *Ipatahi* mo ang sinina.

3.a The sentences of this first passive are formed by placing in nominative case the object of the commandment, the verb in passive voice; in genitive the orderer, and in dative, the errand.

Tell the servant to bring the portmanteau, it is on the coach, up stairs.	<i>Ipasacá</i> mo sa bata ang maleta nga tua didto sa coche.
Tell him to carry this letter to the post-office.	<i>Ipadalá</i> mo cania quining sulat sa correo.
Send them for grass for the horse.	<i>Ipahatud</i> mo canila ug compay sa cabayo.

4. a The present and past tenses of the second passive, are formed with *Guipa*, before the root; the future and imperative by putting *Pa* before the root, and *On* after; and the infinitive mood with *Pagpa*, before.

PRESENT.

I make it known. *Guipahibalo* co.

PAST.

I made it known. *Guipahibalo* co.

FUTURE.

You will make it known. *Pahibalon* mo.

IMPERATIVE MOOD.

Make it known. *Pahibalon* mo, *pahibaloa*.

5.a The sentences of this passive are formed by putting the object upon which the action falls in nominative case: the verb, in passive voice; in genitive, the errand person; and in accusative that who performs the thing, if there be. Ex:

I ordered the servant to call the tailor.	<i>Guipa-anhi</i> co sa bata ang <i>magtatahi</i> .
Did you order to buy the hemp I recommended you?	<i>Guipapalit</i> mo ba ang lanot nga <i>guitogon</i> co canimo?
Order your sister to sew the shirt, because the Easter is approaching.	<i>Patahion</i> mo sa sinina ang imong igso-on, cay <i>hadool</i> na ang Pasco.

6.a The present and past tenses of passive the third, are formed by putting *Guipa*, before the root and *An* after: the future and the imperative with *Pa* before, and *An*

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after; and the infinitive mood by placing *Pagpa*, before the root.

I order or I ordered to sweep.	<i>Guipasilhigan</i> co.
You will order to sweep.	<i>Pasilhigan</i> mo, <i>pasilhigi</i> .
Order to sweep.	<i>Pasilhigan</i> mo.
Try to carry me to your house, for I do not feel very well.	<i>Ipadangat</i> mo acó <i>unta</i> sa imong balay, cay <i>masáquitsáquit</i> acó.
When God be pleased to take us into heaven, we shall enjoy with everlasting pleasures.	Cun <i>padangaton</i> quitá sa Dios sa langit, <i>pagahiagoman</i> ta ang mga <i>ca-ayohan</i> nga langit <i>non</i> .
Please accept the present I send you, as a proof of your presence in my thoughts.	<i>Dauata</i> ang regalo nga <i>guipadalá</i> co canimo, sa tima-an sa acong <i>paghinumdum</i> canimo.

7.a The sentences of this passive are formed by placing the spot, person or thing in nominative case; the verb in the third passive; the orderer in genitive; in dative the errand-boy, and in accusative the errand. Examples:

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I have told you, to pay the workmen three mex a day.	<i>Guipasoholan</i> co canimo ang mga <i>magbubuhát tagotlo capisos</i> ang adlao.
Would to God, that the Judge compel them to restore me the one hundred dollars they have stolen from me.	<i>Agad pa unta</i> , nga <i>pabayran</i> acó canila sa hocom sa usá <i>ca gatús ca</i> pisos nga <i>guicauat</i> nila canaco.
Have the kindness to tell your cousin to help me to load the cocoa-nuts into the vessel.	Ug <i>ma-arang</i> sa imong buut, <i>patabangan</i> mo acó sa imong ig-agao sa <i>paglulan</i> sa mga lubi sa <i>sacayan</i> .

8.a The negative sentences are formed in Bisaya by means of the adverbs *Dili*, *uala* and *ayao*.

Dili is employed in the future sentences, and is formed with the particles of imperative mood, and sometimes of indicative.

Uala, is made use of, when the sentence is of past time, and is formed like *Dili*.

Ayao, is employed to forbid any thing, and its sentences are formed with the particle *pag*, and sometimes with *mag*. Examples:

Think about the four last things, and you will not sin.	<i>Maghunahuna</i> ca sa mga <i>caolahian</i> mo ug <i>dili</i> icao <i>macasalá</i> .
You did not hear mass this morning.	Caniha sa buntag <i>uala</i> icao <i>sumingba</i> .
Compel me not to eat because I am not fond of that.	<i>Ayao</i> icao <i>maglugus</i> canaco sa <i>pagcaon</i> , cay <i>dili</i> acó <i>mahagugma</i> niana.

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Exercise XVII.

How far are we going?—We are going as far as the Church—Are you going as far as the river?—No: I am going as far as Daus—Have you ever stolen any thing?—I have never stolen any thing—Do you dye any thing?—I dye my hat—What color do you dye it?—I dye it black—Do you get your hat dyed?—I get it dyed green—What hat has the boy?—He has two hats, a white one and a black one—How far does this road lead?—It leads as far as Baclayon—Where does your friend live?—He lives on this side of the road—Is the garden of your sister on this or that side of the wood?—It is on that side—Would you be sorry if your mother were to arrived to day?—I should rather be gladdened for it—Are you angry with me?—No: I am angry with Miss. Valeriane who went to the ball without telling me a word of it.

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EIGHTEENTH LESSON

OF THE PARTICLE *NAGAPACA*.

NAGAPACA.

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1.a This particle is composed of *Naga* and *Pa* and its active tenses are formed according to the rules above mentioned for *Naga* adding *paca* invariably.

The passive voice is formed with *Guipaca* or *Pinaca*, for the present and past tenses; and the future and imperative, with *Paca*, before, and *on* after the root. This particle admits but the second and third passives and signifies to feign what the root signifies. But when added to abstracts nouns or to neuter verbs, signifies to do heartily what the root signifies. Ex:

Saint Joseph was considered as the Father of our Lord Jesus Christ.	Si San José <i>guipaca</i> -amahan sa atong Guino-ong Jesucristo.
Do not pretend to be mad, less we esteem you as such a one.	<i>Ayao</i> camé <i>pacabu</i> -angbu-angan, tingali oña <i>pacabu</i> -angbu-angon icaon namo.
Our Lord Jesus Christ became man in the chaste womb of the Virgin Mary.	Ang atong Guino-ong Jesucristo <i>nagpacatao</i> sa ulay nga tian ni Maria Virgen.
I will consider you as a father to me.	<i>Paca</i> -amahan <i>on</i> co icaon.

2.a Before nouns of time signifies to do till the root points out, and then is rendered into Bisaya by *Guica*, as:

He spent the night in praying. *Guicabuntagan* sia sa *pagampo*.

3.a This particle is employed also when we make use of a thing out of its natural employment. Thus:

My broad hat serves me for an umbrella. *Guipacapayong* co ang calo co nga halapad.
A bottle serves me for a candlestick. *Pinacacandeleron* co ang usá *ca* boteya.

4.a When in the sentence there is an expression pointing out doubt or incertitude, it is translated into Bisaya by *Cahá*, Examples:

How much can that horse be worth?	¿Pilay bale <i>cahá</i> nianang cabayo?
It is worth twenty dollars.	<i>Caluha-an</i> ca pisos (bulaoan).
Better.	Ma-ayo cay, ma-ayo sa.
Your servant is better than mine.	<i>Ma-ayo</i> ang imong sologoon <i>cay</i> sa aco.
Not yet.	Dili pa, ualá pa.
Does the child return you your book?	<i>Guiñli</i> ba sa batang diutay canimo ang libro mo?
He does.	<i>Guiñli</i> na.
Where are you coming from?	¿ <i>Di-in</i> ca guican?
From what place?	¿ <i>Di-in</i> ?, ¿ <i>Dis-a</i> ?
I am coming from Tagbilaran.	<i>Guican</i> acó sa Tagbilaran.
Whose?	¿ <i>Quinsa</i> ?
Whose hat is this?	<i>Quinsa</i> ba ang <i>tag-iya</i> ni-ining calo?
The afternoon.	Ang hapon.
Noon.	Odto.
The dinner.	Ang <i>paníodto</i> .
The breakfast.	Ang <i>pamahao</i> .
The supper.	Ang <i>panihapon</i> .
After me.	Sa human na acó.

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Exercise XVIII.

Is it right to laugh thus at every body?— I laugh at your clothes, I do not laugh at every body— Does your daughter resemble any one?—She resembles no one—Can you not get rid of that man?—I can not get rid of him, for he will absolutely follow me—Has he not lost his wits?—It may be—What does he ask you for?—I do not know—Whose gun is that?—It is my uncle's—Who are those men? —The one who is dressed in white is my neighbour, and who is dressed with black it is the son of the physician, who has given my neighbour a blow with a stick—Are there many learned in Roma; are there not?—Milton asked a Roman “Not so many as when you were there” answered the Roman.

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NACA.

3.a This particle is divided into potential and causal. The potential *naca*, signifies to do in fact, what the root to which precedes points out, containing in itself the faculty of doing.

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This is the reason why the English verbs *to can, to be able*, are not translated into Bisaya. In the active voice the present and past tenses are formed with the particle *naca*, and the future and imperative with *maca*. When speaking in passive voice, the present and past are formed with *na*, and the future and imperative by means of *ma*. Instead of *naca* and *maca*, are used *nacag* and *macag* respectively, when the signification of the root is often done.

These rules will be more easily understood by the following examples:

The wounded horse can already walk a little.	Ang cabayong <i>guisamad-an nacalacao-lacao na</i> .
The sick man is already able to get up.	Ang <i>masaquiton nacatindug na</i> .
I can not eat.	Dili acó <i>macagcaon</i> .
I have murmured against you very often.	<i>Nacaglibác acó canimo sa masubsub</i> .
They will be not able to overtake him, for he is, I think, far distant.	Dili na sia cahá <i>maapas, cay tua na sa halayo</i> .
I can not sleep.	Dili acó <i>macatolog</i> .
When my Father died, my Mother was not able to weep.	<i>Sa pagcamatay ni Tatay, ang acong Inahán ualá macahilac</i> .

2.a Besides the particle *naca*, the Bisaya dialect has some other words compensatory of the English verbs, *to can, to be able*, such as *arang, gahúm* and *himo* employed sometimes alone, and some times in composition with *naca*.

Arang, signifies to possess power of doing any thing, but subordinated to another.

Examples:

If I could afford, I would buy a fine horse.	Ug ma- <i>arang</i> pa acó, <i>mu-palit acó unta</i> ug usa <i>ca</i> ma-ayong cabayo.
If you please, give me some medicine.	Ug ma- <i>arang</i> sa imong bu-ut, <i>tagai, acó</i> ug tambal.
Can you afford to buy that horse?	¿ <i>Macapalit ca ba nianang</i> cabayo?
I can afford it.	<i>Arang co paliton</i> .
How is the sick?	¿ <i>Comusta ang masaquit?</i>
He is so so.	<i>Arang-arang na sia</i> .

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Gahúm, signifies vigour, strength, courage, and it is employed in both material and moral acceptations, as:

I am an old man.	<i>Tigulang na acó, or uala na acoy gahúm</i> .
Did you dare to rob your master?	¿ <i>Ngano nacagahúm ca sa pagpangauat sa imong agalon?</i>

Himo, signifies to possess the power of doing any thing, as:

Can you make it?	<i>Macahimo ca ba niana?</i>
I could make it, but I have not tools.	<i>Macahimo acó unta, apan uala acoy hlimoan</i> .
What is impossible with men, God can do.	Ang dili <i>mahimo</i> sa mga tao, <i>mahimo</i> sa Dios.
Is it possible?	<i>Mahimo ba?</i>
It is possible.	<i>Mahimo man</i> .
The authority.	<i>Cagamhanan</i> .
Our Lord Jesus Christ left to his ministers the power of forgiving sins.	Ang mga ilis ni Jesucristo <i>guitaga-an nia sa cagamhanan sa pagpa-saylo sa mga salá</i> .

Exercise XIX.

Why do you associate with those people?—I associate with them because they are useful to me—If you continue to associate with them you will get into bad scrapes, for they have many enemies—Do you know a good place to swim in?—I know one—Where is it?—On the side of the river behind the wood, near the high road—When shall we go

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to swim?—This evening if you please—Will you wait for me before the city gate?—I shall wait for you there, but I beg you not to forget it—You know that I never forget my promises—Is this man angry with you?—I think he is angry with me, because I do not go to see him; but I do not like to go to his house, for when I go there, instead of receiving me with pleasure, he looks displeased—Why do you look so sad?—I have experienced great misfortunes—You must not afflict yourself so much, for you know that we must yield to necessity—But, bless me, why do you cry so?

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TWENTIETH LESSON

OF THE PARTICLE *NACA*-CAUSAL.

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NACA-Causal.

This particle is made use of, when the nominative produces on the accusative, that which the root signifies. It is also a nominative of this particle the cause or place where the effect is produced. The active voice is conjugated according to the rules laid down for *naca* potential. The scholar must pay particular attention to this particle in order to use it properly in its two acceptations.

The potential *naca*, is compounded but with roots of active verbs, and the causal with those of neuter verbs and of adjective nouns.

The present and past tenses of this passive are formed by putting *guica*, before the root and *an* after; the future and imperative with *ca*, before and *an* after: and the infinitive mood placing *pagca* or *ca*, before.

Remark. At Cebú and Bohol provinces is very often used *na*, instead of *guica*, with *an* invariably after the root. Examples:

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Of what illness did John die? ¿Onsay *namatyan* or *guicamatyan* ni Juan?
He was struck with fever. Ang hilanat maoy *namatyan* nia.

2.a When speaking with this particle the natives insert between the subject and the verb, the verb *maoy* or *mao*, and *ang*, to express with more energy and precision the causality idea.

Remark. The recoleto P. Zueco, of great authority on the matter says, that the verb *mao*, must be always inserted between, both in active and passive voices, when speaking with the particle *naca* causal. Thus:

ACTIVE.

The medicine did well with the sick. Ang tambal *maoy naca*-ayo sa masaquit.

PASSIVE.

The medicine &. Ang tambal *maoy guica*-ayohan sa masaquit.

3.a When speaking by means of this particle in passive voice, the subjective and the objective cases stand invariably, changing only the verb. Examples:

What did your brother die of?	¿Onsa ba ang <i>guicamatyan</i> sa igso-on mo?
He died of fever.	Ang hilanat <i>maoy guica</i> -matyan nia.
Our Lord Jesus Christ died nailed to a shameful cross.	Ang usa <i>ca macaulao</i> nga Cruz <i>maoy guicamatyan</i> sa atong Guino-ong J.C.
The just man, pities his neighbours sufferings.	<i>Giucasaquit</i> an sa taong matarung ang mga saquit sa iyang <i>isigcatao</i> .
Why?	¿Ngano?, ¿Mano?.
Because.	Cay.
For what reason?	¿Onsay <i>himungdan</i> cay?
Why did you become sick?	¿Onsay <i>himungdan</i> cay <i>guisaquit</i> ca?
Will you give me the cocoa you have?	¿Bu-ut ca ba <i>muhatag</i> canaco sa cacao nga na-a canimo?
I will give it to you.	Bu-ut acó <i>muhatag</i> canimo sa acong cacao.
Can you drink as much wine as milk?	<i>Macainom</i> ba camó sa vino ug sa gatas nga <i>magsama sa cadaghan</i> ?

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We can drink as much of the one as of the other.	<i>Macainom camé sa usa ug sa usa nga magsama sa cadaghan.</i>
Can our neighbours children work?	¿ <i>Macabuhat ba ang mga anac sa mga silingan ta?</i>
They can, but are not willing to work.	<i>Macabuhat sila, apan dili sila bu-ut.</i>
Whom do you wish to answer?	¿ <i>Quinsa ba ang bu-ut nimo baslan?</i>
I wish to answer my good friends.	<i>Bu-ut acó magbalus sa acong mga higalang ma-ayo.</i>
Where is your son?	¿ <i>Hain ba ang anac mo?</i>
He is at the street	<i>Tua sa dalan.</i>
Why do you laugh?	¿ <i>Onsa ba ang guicatao-an niñó?</i>
I am coming to work to-morrow.	<i>Muanhi acó ugma cay aron magbuhat acó.</i>
The Almighty God.	<i>Ang Macagagahúm sa ngatanan.</i>

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Exercise XX.

What is the price of this cloth?—I sell it at six reals (tolo ca cahate) the rod—It seems to me very dear—Will you have the kindness to show me some other pieces of that new cloth?—I am ready to serve you—Does this red cloth suit you?—It does not suit me—Why so?—Because it is too dear—Are you learning Bisaya?—Yes, I am learning it—Who is your teacher?—A Recoleta Father—Does he teach also English?—Yes, he teaches English to the natives, and also Spanish to his American friends—I wish to make his acquaintance, wherefore, I beg of you to introduce me to him—I should like to know, why I do not know to speak as well as you?—I will tell you: you would speak as well as I if you were not so timid; but if you had studied well your lessons, you would not be afraid to speak; because in order to speak well, it is necessary to have knowledge of, and it is very natural that he who does not know well what he has learned, should be timid, if you were sure to make not faults, you would be not timid.

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TWENTY FIRST LESSON

OF THE PARTICLES *MI* AND *NA*.

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MI.

The particle *mi*, signifies to do what the root points out, and is ordinarily compounded with verbs denoting motion. It is formed by putting *mi*, before the root for present tense, *min* for past, and *mu* for the future. The imperative mood is formed with *um* before the root, when begins with a vowel; but when with a consonant, *um* must be placed between the first and the second radical letters. Ex:

When will the steamer arrive?	¿ <i>Anus-a ba muabut ang vapor?</i>
My father arrived yesterday.	<i>Cahapon minabut si Tatay.</i>
Who has arrived at the town?	¿ <i>Quinsa ba ang minabut sa longsod?</i>
I wish to enter, in order to speak with the Captain.	<i>Musulud unta acó, sa pagsulti sa Capitan.</i>
Make haste, it is my master waiting you.	<i>Dumali ca, cay guipa-abut ca man sa agalon co.</i>
Do you wish to dine?	¿ <i>Bu-ut ba camó cumaon?</i>
We wish to eat, but we do not wish to drink.	<i>Bu-ut camé cumaon, apan dili camé bu-ut uminom.</i>
Do you wish to drink any thing?	¿ <i>Bu-ut ba camó uminom bisan onsa?</i>
I do not wish to drink any thing.	<i>Dili acó bu-ut muinom bisan onsa.</i>

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NA

1.a The particle *na*, is joined to the neuter verbs and signifies what the root points out. In active voice is made use of *na* for present and past tenses, and of *ma*, for the future.

In passive voice the tenses are formed by placing *na*, before the root and *an* after, for present and past; and *ma*, before the root and *an* after, for the future tense.

This particle serves also to point out the place or cuasi-place of the action. These passive particle sentences are formed by putting in subjective case the place or cuasi-place, and the verb in its correspondent tense. Ex:

Going through the forest a branch came upon me.	Sa <i>pag</i> -agui co didto sa <i>cacahuyan nahologan</i> acó sa usá <i>ca</i> sangá.
My house was destroyed by the fire.	<i>Nasunug</i> ang acong balay.
He fell from the cocoa-tree, and died.	<i>Naholog</i> sa lubí ug <i>namatay</i> .
He was struck with asthma, and died of asphyxia.	<i>Guhangus</i> sia ug <i>nalumus</i> .
Take care, that you do not fall.	<i>Maholog</i> ca <i>bayá</i> .

2.a The neuter verbs of action, are formed by means of the particles of active verbs *maga* or *mi*, as:

I did go up.	<i>Minsacá</i> acó.
The bird flew away.	Ang langgam <i>minlupad</i> .
Where are you taking me to?	As-a <i>guidalá</i> acó nimó?
I will take you to my father's yard.	Dad- <i>on</i> ta icao sa camalig sa amahan co.
To walk.	Soroy-soroy, Lacat-lacat, Lacao-lacao.
Are you walking?	¿ <i>Nagasoroy</i> -soroy ca ba?
I am walking.	<i>Nagasoroy</i> -soroy acó.
When does your father walk?	¿Anus-a <i>magasoroy</i> -soroy ang imong amahan?
He walks as early as you.	<i>Nagalacao</i> -lacao sia sa masayó ingon canimo.
Early.	Masayó, Sa masayó.
It is early.	Buntag pa man.
It is too late.	<i>Hata</i> -as na ang adlao.
Enough, Too.	Igo, Hinlabihan.
Do you speak more than enough.	¿Hinlabihan ba ang imong <i>pagsulti</i> ?
No; I speak moderately.	Dili: <i>casarangan</i> ang acong <i>pagsulti</i> .
Already.	Na.
Yet.	Pa.
Not yet.	Dili pa, Uala pa.
Do you speak Bisaya yet?	¿ <i>Nagasulti</i> ca <i>na</i> ba ug <i>Binsaya</i> ?
Not yet.	Dili pa.
I do not speak yet.	<i>Dili pa</i> acó <i>magasulti</i> .
Never. (future.)	Dili sa guihapon.
No; never (past.)	Uala, Sugud.
Seldom.	Tagsa ra, Talagsa ra.
How many times?	¿ <i>Nacapila</i> ?, ¿ <i>Macapila</i> ?
One, Twice.	<i>Nacausa</i> , <i>Nacaduha</i> .
Many times.	<i>Nacadaghan</i> .
Heretofore, formerly.	Canhi pa, Sa canhi pa.

Exercise XXI.

Of what illness did your brother die?—He died of fever—How is your brother?—My brother is not longer living, he died last week—He was very well last year, when I was in Tagbilaran—Of what illness did he die?—He died of small-pox—How is the mother of your friend?—She is not well, she had an attack of ague the day before yesterday, and this morning the fever has returned—Do your pupils learn their exercises by heart?—They will rather tear them than learn them by heart—Why does the mother of our servant shed tears?—She sheds tears because the Father, our friend, who used to give her alms, died four days ago—Of what illness did he die?—He died oppressed by his old age—Will you help me to work when we go to Panglao?—I will help you to work, if you help me now to get a livelihood—How does your sister like those oranges?—She likes them very well, but she says that they are a little too sweet—Do you wish to dine here?—I will dine here, provided that you had prepared a good meal.

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NANAG.

The particle *nanag*, is employed when the agent is more than one. The present and past tenses are formed by means of *nanag*; and the future and imperative with *manag*. When speaking in passive voice, the present and past are formed by putting *guipanag*, before the root, and the future and imperative, with *panag*, before and *on* after, as:

The children are waiting for their teacher.	Ang mga bata <i>nanaghulat</i> sa ilang <i>magtoto-on</i> .	
The children will read.	Ang mga bata <i>managbasa</i> .	
The carabaos have destroyed the circle.	Ang mga calabao <i>nanagpanggubá</i> sa siclat.	
Our Lord Jesus Christ redeemed us all, from the power of the devil.	Quitáng tanan <i>gnipanglucát</i> sa atong J.C. sa <i>cabihagan</i> sa yaoa.	[78]
Forgive them, for they know not what they do.	Pasaylo- <i>a</i> sila, cay ualá sila <i>mahibaló</i> sa <i>guipanagbuhat</i> nila.	
To depart, to go out.	Guican	
At what time do you wish to leave?	¿Anus-a camó bu-ut <i>muguican</i> ?	
We wish to leave now.	Bu-ut camé <i>muguican caron</i> .	
To thank, (to God or the Saints)	<i>Pagpasalamat</i> .	
To thank, (to the men)	<i>Pagdios magbayad</i> .	
I thank you for the trouble you have taken for me.	<i>Nagadios magbayad</i> acó canimo sa <i>cabudlay mo tungud canaco</i> .	
How high?, of what height?	¿Onsa ba ang <i>cata-ason</i> ?	
Of what height is your house?	¿Onsa ba ang <i>cahtas-on</i> sa imong balay?	
To save anybody's life.	<i>Pagbauí sa quinabuhi</i> .	
To dispute, to contend about some thing.	<i>Paglalis, pagindig-indig</i> .	
About what are these people disputing?	¿Onsay <i>gulalisan</i> nianang mga tao?	
They are disputing about who shall go first.	Cun quinsa ba ang <i>mu-ona</i> , mao ilang <i>gula-lisan</i> .	
They are contending about the signification of the Bisaya word, "Lagui".	<i>Nagindig-indig</i> sila tungud sa polong <i>bimisaya, Lagui</i> .	
Even, not even.	Dili pa ngani.	
He has not even money enough to buy some wine.	<i>Dili pa ngani</i> igo ang salapi nia sa <i>paggalit ug vino</i> .	
By no means.	Dili gayud <i>mahimo</i> .	

NAN.

The particle *nan*, is made use of to point out the continuance of an action, to give particular energy to the object, and also when the agent person is more than one. The active tenses present and past, are formed with *nan*, and the future and imperative with *man*. In passive voice is made use of *guipa*, for the former tenses, and of *pa*, for the latter.

The use of the change of letters, very usual in this particle, is explained about the end of the 15.a Lesson, Page 58, which the learned is desired to consult.

Remark. The roots compounded with the particle *nan*, may be also recompounded with the particle *naca* potential, according to its active conjugation; but in such a case, says the P. Zueco, if the first syllable of the root is a consonant, *pang*, must be inserted between *naca*, and the root, as:

The sick talks nonsense.	<i>Nacapangyamyam</i> ang <i>masaquit</i> .
The men are kneeling	Ang mga lalaqui <i>nacapanghod</i> .
The women will kneel	Ang mga babaye <i>nanlohod</i> .
Kneel down.	<i>Manlohod</i> camé.

Are you a judge of horses?—I am a judge of horses—Will you buy one for me?—If you will give me the money I will buy you two—Is that man a judge of cloth?—He is not a good judge of it—How do you manage to do that?—I will show you how I manage it—What must I do for my lesson of to-morrow?—You will make a fair copy of your exercises, do three others, and study the next lesson—How does your brother manage to learn Bisaya without a dictionary?—He manages it very dexterously—Have you already seen my son?—I have not seen him yet—How is he?—He is very well, you will not be able to recognize him, for he has grown very tall in a short time—What kind of weather is it?—It is very warm—Is it long time since we had any rain?—No; and I believe we shall have to-day a storm—It may be—The wind rises, it is thundering, do you hear it?—Yes, I hear it: but the storm is still too far—Not so far as you think—Do you not see how it lightens?—Bless me! what a shower!—If we go into some place, we shall be sheltered from the storm.

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TWENTY THIRD LESSON

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OF THE PARTICLES *NAQUIG* AND *NAQUI*.

NAQUIG.

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The particle *naquig*, signifies to stimulate to perform what the root points out, and is employed with reciprocal verbs, and those implying company in the action. The present and past tenses of active voice, are formed by means of *naquig*, and the future and imperative with *maquig*. It may be recomposed with the particle *naga*, but in this case changes the letter *n* into *p*. The signification does not undergo any change. Examples:

I invite you to go up to the tower.	<i>Naquigsacá acó canimo sa latorre.</i>
This man has been challenging me to fight.	<i>Nagapaquigaoay quining tao canaco.</i>
The horses excite themselves to quarrel.	Ang mga cabayo <i>naquigaoay</i> .
The children will excite themselves to fight.	Ang mga bata <i>maquigaoay</i> .
To excite, to exhort.	Agdá
Excite your heart to the repentance of your sins.	<i>Agdahon mo ang imong casingcasing sa paghinulsul sa mga salá mo.</i>

NAQUI.

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This particle signifies to beg, to implore, to entreat, and also, to fancy or to give one's mind to that which the root refers to, points out. The present and past of this particle are conjugated by means of *naqui*, and the future and imperative with *maqui*. This particle like the preceding *naquig*, may be recomposed with *naga*, changing also the initial *n* into *p*. When the action falls upon the subject, *naqui* is translated into *napaqui*, being *napaqui*, for the present and past, *mapaqui*, for future, and *paqui* or *mapaqui* for the imperative mood. Examples:

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The beggars are asking alms.	Ang mga hangul <i>naqulimos</i> or <i>nagapaqulimos</i> .
I beg you to explain this to me.	<i>Paquisayran mo acó niini.</i>
Did you ask help from Mr. Peter?	<i>¿Napaquitabang ca ba can Sr. Pedro?</i>
Beg God's mercy, then God does not despise to the sinner who begs of Him pardon.	<i>Paquimalo-oy ca sa Dios, cay ang Dios magapasaylo sa macasasalá nga maquipasaylo cania.</i>
As to, As for....	Sa tungud sa....
As to me....	Sa tungud canaco....
As to that, I do not know what to say.	<i>Sa tungud niana, ambut cun onsay ipamolong co.</i>
I do not know what to do.	Ambut or inay, cun onsay <i>bububaton co.</i>
I do not know where to go.	Ambut cun asay adto-on co.
I do not know what to answer.	Ambut cun onsa ba ang itubág co.

To knock at the door.	<i>Pagtoc toc sa pultahan.</i>
To distrust one.	Dili <i>pagsalig</i> .
We must not trust every body.	Dili quitá <i>maeasalig</i> sa mga tao ngatanan.
To get into a bad scrape	<i>Pagsamuc.</i>
That man is ever getting into bad scrapes, but he always gets out of them again.	Canang tao <i>nangita</i> guihaon sa mga <i>casamuc</i> , apan <i>nahigaoas</i> guihaon sia.
To become acquainted with some one.	<i>Pagpaquig-higala.</i>
I have become acquainted with Mr Gilbert, because he is a good friend.	<i>Naquighigala</i> acó can Sr. Gilbert, cay maayong amigos sia.
To resemble some one.	Ingon-ingon ug dag-oay.
This lady resembles my sister.	Quining babaye <i>maingonlugon ug dag-oay</i> sa igso-on cong babaye.
You look like a federal.	<i>Ingon ug federal</i> ang imong dag-oay.
To spring forward.	<i>Pagdamag.</i>
The dog jumps upon the rabbit.	Ang cornejo <i>guidamagan</i> sa iró.
To lose one's wits.	<i>Pagcabu-ang.</i>
This Lady has lost his wits, and she does not know what to do, unhappy woman!	Quining Señora <i>nabuang</i> , ug dili sia <i>mahibaló</i> sa <i>guibuhat</i> nia lintao!

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Exercise XXIII.

Being lately (sa usá ca adlao) in town, I received a letter from your teacher in which he strongly complained of you—Do not weep—now go into your room learn your lesson, and be a good boy (magma-ayo ca) otherwise (cun dili) you will get nothing for dinner —I shall be so good, my dear father, that you will certainly be satisfied with me—What must be do in order to be happy?—Love and practise virtue, and you will be happy both in this life and in the next—Since (cay) we wish to be happy, let us do good to the poor, and let us have pity on the unlucky (nalisdan)—Let us obey our masters, and never give them any trouble—How has my son behaved towards you?—He has behaved well towards me, for he behaves well towards every body—His father told him often: the behavior of others is but an echo of our behavior; if we behave well towards them, they will also behave well towards us; but if we use them ill, we must not expect, (dili atong pa-abuton) better from them, (ang batasan nila nga ma-ayo canato).

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TWENTY FOURTH LESSON

OF THE PARTICLES *NAHA*, *NAHI*, *NAPA*, *NASIG*, *NASIGHI*, *NANGI*, *NANHI*, *NANIG*, *NANUM*, *NANI*.

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NAHA or *NAHI*.

This particle is used to express that the action of the verb to which is joined, took place out of mind, or by chance. The present and past tenses are formed with *naha* or *nahi*; the future and imperative mood by putting *maha* or *mahi* and the infinitive mood with *paha* or *pagpaha* before the root. When speaking in passive, the present and past are formed with the particle *hin*, and the future and imperative with *hi*.

The particle *naha* admits only the passive of *an*, or the 3^d passive, excepting the verb *gugma* which must be conjugated by the passive of *on*.

The roots *Budlay*, *Butang* and *Bu-ut*, change their initial *B* into *M*, to form the verbs.

To rest.	<i>Pagpahamudlay.</i>
To put one's in due place.	<i>Pagpahamutang.</i>
To be pleased with.	<i>Pagpahimu-ut</i>

Examples:

I do not speak on purpose. *Nahanayan* acó sa *pagsulti*, or *guhinaycan* co ang *pagsulti*.

He quite alone is enjoying of our father's inheritance.	<i>Nagahiagom</i> sia nga usá ra sa <i>cabilin</i> sa amahán namo.
Pardon me, I have trodden on you unwillingly.	Pasaylo- <i>a</i> acó, cay <i>naha</i> -tonób acó canimo.
Take rest for a moment, then your walk was too far distant.	<i>Magpahamudlay</i> usa camó <i>cadiot</i> , cay <i>hata</i> -as man ca-ayo ang <i>pagsoroy</i> -soroy niñó.
Who does live in state of grace, will obtain after his dead, the everlasting life.	Ang <i>nahamutang</i> sa <i>pagcabutang</i> sa gracia, sa oras sa iyang <i>camatayon</i> , <i>macadangat</i> sa <i>quinabuhi</i> nga dayon.
Thou art my beloved son, in whom I have pleased myself.	Icao man ang <i>nahigugma</i> cong anác, nga <i>guihimu-utan</i> co.
Love God with all your heart.	<i>Higugmaon</i> ang Dios sa tibo-oc nga casingcasing mo.

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NAPA.

This particle is joined to the reflexive verbs, and signifies what the root points out. The present and past tenses are formed with *napa*; the future with *mapa*, and the imperative by means of *pa*.

Examples:

He remained at home to play.	<i>Napabilin</i> sia sa balay sa <i>pagdula</i> -dula.
Distrust of flattering words.	Ayao icao <i>palimbong</i> sa mga <i>maghohopo</i> nga mga polong.
Why do you remain here?	¿Nganong <i>napabilin</i> ca dinhi?
I shall remain here till tomorrow.	<i>Mapabilin</i> acó dinhi cutub ugma.
Remain here.	<i>Pabilin</i> ca.

Remark. As it may be seen by the examples, this particle has no passive voice.

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NASIG.

This particle is placed before roots of reflexive verbs, and it is the most proper to express reciprocalness. Like the preceding, it has not passive voice, and its active tenses are formed with *nasig* the present and past, and by means of *masig* the future and imperative. As:

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They two hate each other.	<i>Nasigdumut</i> silang du-há.
Come to an agreement between yourselves.	<i>Masigsabút</i> camó.
Help one another to reap as soon as may be your ricegrounds.	<i>Masigtabang</i> camó, aron madali mahumán ang <i>pagga</i> -ad sa iñong mga basac.

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NASIGHI.

This particle, as well as *nasig* signifies reciprocalness, but depending on any one circumstance. Its tenses are formed with *nasighi* and *masighi* respectively. It is also in lack of passive.

Love one another, and you will be happy. *Masighigugma* camó ug *mapaladan* camó.
Arthur and Mary love each other. Si Arturo ug si Maria *nasighiugma* sila.

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NANGI.

The particle *nangi*, is employed but with the root *Laba*, which signifies to ask for protection, to beg, to beseech any thing from God or from the Saints. Its tenses are formed with *nangi* and *mangi* respectively; and the passive by means of *guipangi*: the present and past tenses and with *pangi* the future and imperative moods. Examples:

I will beg the God's grace, in this trouble I *Manglaba* acó sa Dios ni-ining *cayugot*

am feeling.

Beg His assistance to be delivered from that temptation.

nga *guiantus* co.

Panglaba mo sia aron *bauion* ca nianang *panolay*.

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NANHI

This particle governs only the roots *Coco*, *Bungut* and *Quiqui*. The active tenses are formed with *nanhi* and *manhi*; and in passive voice with *guipanhi* and *panhi* respectively. Examples:

He cuts himself the nails. *Nanhingoco* sia.
He cleans himself the teeth. *Nanhingiqui* sia.
He is shaving himself. *Nanhimungut* sia.

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NANIG.

It is used before the adverb *ingon*, and signifies to imitate. It is conjugated with *nanig* and *manig* and with *guipanig* and *panig* respectively.

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NANUM.

The particle *nanum*, is only used with the root *Balay*, Ex:

You are always running from house to house. *Nanumbalay* camó *guihapon*.

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NANI.

This particle precedes to the roots *Odto* and *hapon*: and admits the three passives. Thus:

We have just dined. *Naniodto* na camé.
Serve them the dinner. *Paniodtohon* mo sila.
Will you take the supper here?. *Manhapon* ba camó *dinhi*?

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Exercise XXIV.

How do you do?—Very well at your service—And how are all at home, your parents and your brothers?—Tolerably well, thank God—As for you, you are health itself: you cannot look better—Please to sit down, here is a chair—I will not detain you from your business I know that a merchant's time is precious—I have nothing to do at present, I only wished in passing, to inquire about your health—You do me much honor—What o'clock is it?—It is half past one—You say it is half past one, and by my watch (*dinhi* sa *acong orasan*) it is but half past twelve—Pardon me: (*tabi canimo*): it has not yet struck one—I assure you it is half-past one, for my watch goes very well—Who has arrived?—They say my cousin has arrived—Where does he come from?—He is coming from Manila—Has he spent a long time on the sea?—He has suffer a delay of fortnight, for the weather was very bad—Have you bought this hat in Manila?—I have not bought it, my cousin who has just arrived, has made me a present of it.

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The impersonal verbs are those which express the atmospherical phenomena, and are only used in the third person singular, compounded with the particle *naga* or *mi* out of the roots *init* and *Tugnao* which are compounded with *na*. Ex:

To dawn.	<i>Pagbanagbanag.</i>
To arrive at break of day.	<i>Pagcabuntag, eabuntagon.</i>
To grow dark.	<i>Pagcagabi-i, cagabhion.</i>
To rain like a deluge.	<i>Pagolan sa mabascug.</i>
To rain.	<i>Pagolan.</i>
To drizzle.	<i>Pagalindahao.</i>
To lighten.	<i>Pagquilat.</i>
To thunder.	<i>Pagdalogdog, paglugung.</i>
It is raining.	<i>Nagaolan man.</i>
Is it lightening?	<i>Nagaquilat ba?</i>
It is thundering.	<i>Nagadalogdog.</i>
Is it warm?	<i>¿Mainit ba?</i>
No: it is cold.	<i>Dili; matugnao man.</i>
To behave well towards.	<i>Ma-ayo ang batasan sa.</i>
He behaves well towards his cousin.	<i>Ma-ayo ang batasan nia sa iyang ig-agao.</i>
To behave ill.	<i>Dautan ang batasan.</i>
He use ill his friends.	<i>Dautan ang batasan nia sa mga higala nia.</i>
As he was always behave well towards me, I will not use him ill.	<i>Cay ma-ayo guihaon ang batasan nia canaco, ma-ayo usab ang batasan co cania.</i>
In vain.	<i>Bisan onsaon.</i>
In vain I look around, I saw neither house nor man; not the least sign of dwelling.	<i>Bisan onsaon co pagtan-ao sa libut co, ualá acó ma-caquita ug balay, ug ug balay, ug tao ug tima-an sa puluy-anan.</i>
We search in vain, for what we have lost, we cannot find.	<i>Bisan onsaon ta pagpangita, dili quitá macaquita sa naualá canato.</i>
What do you mean?	<i>¿Onsay bu-ut ipamolong mo?</i>
I mean, hallo!	<i>Bu-ut cong ipamolong idiy!</i>
That does not mean any thing.	<i>Cana ualay casayuran.</i>
As long, as.	<i>Cun, pa.</i>
As long as you <u>behave well</u> , <u>people</u> will love you.	<i>Cun ma-ayo pa ang batasan mo, higugmaon ca.</i>
Unless.	<i>Cun dili.</i>
If it should happen that.	<i>Cun pananglit, Cun cailignon pa unta.</i>
Although, Whatever.	<i>Bisan ogaling, Bisan dacó ogaling.</i>
Unless you speak her she will not answer you.	<i>Cun dili ca magsulti cania, dili sia mutu-bág canimo.</i>
Whatever be our patience, we will never have enough.	<i>Bisan dacó ogaling ang pagantos ta dili pa igo sa guihaon.</i>
Would to God!	<i>Unta, Hinaut unta.</i>
Would to God it were so!	<i>Agad unta nga mao cana ingon niana!</i>
May you be happy!	<i>Hinaut unta nga mapaladan ca!</i>
In order to....	<i>Cay aron....</i>
In order that....	<i>Cay aron....</i>
I send you this book in order that you may read it.	<i>Guipadalá co canimo quining libro cay aron basahon mo.</i>
By dint of.	<i>Tungud sa dacó.</i>
By dint of labour.	<i>Tungund sa dacong pag-buhat.</i>
The more, as.	<i>Ingon nga, labi pa cay.</i>
I am the more displeased with your behaviour, as you are under many obligations to me.	<i>Ingon nga dili acó mu-angay sa imong batasan labi pa cay daghan ang utang mong bu-ut canaco.</i>

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Exercise XXV.

Why is your mother troubled?—She troubles at receiving no news from her son who is in Spain—She must be not troubled about him, for whenever he gets into a bad scrape, he knows how to get out of it again—Last year, when we were to hunt together, night grow upon us (guicagabhian camé) very far from our house—Where did you pass the night?—At first I was very afflicted, but your brother not so: on the contrary, he tranquillized me, so that I lost my restlessness—We found at last a shepherd's hut where we spent the night—There I had opportunity to observe the cleverness of your brother—A few canes of a truss of straw served him to make a comfortable bed—He used a bottle as a candlestick, and with two or three birds he prepared the most

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comfortable supper—Where we awoke in the morning we were as rested and healthy as if we had slept on the most comfortable bed in the world.

TWENTY SIXTH LESSON

DEFECTIVE VERBS.

The defective verbs of this dialect are employed but in coexistent past, putting the person in genitive case. They are eight in number, as follows:

1.o *Apat*, governs the subordinate verb in the subjunctive mood, as:

You had better not come. *Apat* nga ualá icao *muanhi*.

2.o *Buuti*, signifies, from what I can see, in my opinion, and must be placed at the end of the sentence, Thus:

In my opinion, that is what he said. *Mao man cana, buuti ang gui-ingon nia*.

3.o *Matod* or *polong*, is made use of, when citing the saying or sentence of any one, as:

Says St. Austin. *Matod* or *polong* ni San Agustin.
According to what I say or said. *Matod* co, *polong* co.
According to what the holy Bible says. *Matod* sa santos nga Sulát.

4.o *Abi*. This verb is employed in the coexistent past, placing the personal pronoun in genitive case, as:

Did you think I was not here? *¿Abi mo* ba nga ualá acó dinhi?
He thought I had told it. *Abi nia* acoy *nagaingon*.

5.o *Bacut co*, *Baut co*. It is employed with the first person of the absolute preterit of indicative mood, thus:

I thought he would come home. *Baut co* nga *muanhi* sia sa balay.

6.o *Ambut*.

I do not know where is the Father. *Ambut* hain ba ang Pare.

7.o *Conó*. This verb must be always placed at the end of the sentence, and answers to the English dictions "It is said" "They or people say".

People say Mr. John has died. *Namatay conó* si señor Juan.
It is said that she is very handsome. *Ma-anindut conó* sia.

8.o *Bantug*.

It is a report that the insurgents are *Guibantug* nga *hado-ol* ang mga insurrecto. near.

The story goes, Mr John died yesterday.	<i>Bantug</i> nga <i>namatay cahapon</i> si Sr. Juan.
How far?	<i>¿Asa</i> cutub?
How far did you go?	<i>¿Asa</i> ba <i>cutub</i> adto icao?
As far as there.	Didto cutub.
Knee high.	Cutub (hasta) sa tohod.
Down to the end of the street.	<i>Cutub</i> sa <i>catapusan</i> sa dalan.
The whole family down the very cat and dog.	Ang mga <i>caubanan</i> nga tanan <i>hasta</i> sa iring ug iró.
On this side.	Dinhi sa luyó.
Take care, for the snake is behind the door.	<i>Magbantay</i> ca, cay anha ra <i>natago</i> ang saoa sa <i>luyó</i> sa tacop.
Thus, So, In this manner.	Ingon ni-ini.
How this word is written?	<i>Guionsa</i> ba ang <i>pagsulát</i> ni-ining polong?
In this manner.	<i>Ingon ni-ini</i> .

Exercise XXVI.

Why are you at variance with John?—Because he always finds faults with every thing he sees—What does that mean?—That means that I do not like to speak with you, because you are a liar—Do you wish to know why did not write your brother his exercise?—Because it was too difficult—He has sat up all night and has not been able to do it, because it was out of his reach (*cay canang tema dili mahimo nia*)—As soon as (*igo*) Peter sees me, he begins to speak Bisaya, in order to practise, (*sa pagsumay-sumay*) and overwhelms me with attentions; so that I often do not know what to answer. —His brothers do the same, however, (*bisan pa niana*) they are very good people—They are not only rich and amiable, but they are also generous and charitable. —They love me sincerely; therefore (*busa*) I love them also, and shall never say any thing against their reputation, I should love them still more (*dacó pa ngani unta ang paghigugma co canila*) if they did not make so much ceremony; but every man has his faults, aid my fault is to speak too much of their compliments.

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TWENTY SEVENTH LESSON

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PRACTICAL SENTENCES

To die, to lose life.	<i>Pagcamatay.</i>
I shall die, for it is appointed unto men one to die.	<i>Mamatay man acó, cay sugo man sa Dios nga mamatay ang tao sa macausá da.</i>
The man died this morning, and his wife died also this afternoon.	<i>Ang lalaqui namatay caniha sa buntag, ug ang asaoa nia caron hapon.</i>
Far off, from far.	<i>Sa halayó.</i>
That picture is seen far off.	<i>Ma-ayo tan-aon canang cuadro sa halayó.</i>
What has become of your sister?	<i>¿Naonsa ba ang imong igso-on nga babaye?</i>
I do not know, what has become of her.	<i>Ambut cun naonsa ba sia.</i>
What is your name?	<i>¿Quinsay ngalan mo?</i>
My name is Hope.	<i>Si Esperanza ang ngalan co.</i>
How this is called in Bisaya?	<i>¿Onsa ba ang ngalan ni-ini sa Binisaya?</i>
I do not know.	<i>Ambut, Inay.</i>
Rather, Rather than.	<i>Ona.</i>
He has arrived sooner than I.	<i>Sia miabut pagona canaco.</i>
Easy.	<i>Masayón.</i>
Difficult.	<i>Malisud.</i>
Useful.	<i>May pulus.</i>
Useless.	<i>Ualay pulus.</i>
Is it useful to write a good deal?	<i>¿May pulus ba ang pagsulát ca-ayo?</i>
It is useful.	<i>May pulus man.</i>
It is bad, Wrong.	<i>Dautan man.</i>
Is it right to take the property of others?	<i>¿Ma-ayo ba ang pagcuha sa mga manggad nga dili caugalingon?</i>
Opposite.	<i>Sa atubangan, Sa atbang.</i>
Opposite this house.	<i>Sa atubangan ni-ining balay.</i>
In several manners.	<i>Sa pagcalain-lain.</i>
You have written in several manners, but always bad.	<i>Guilain-lain mo ang pagsulál ug dautan guihapon ang pagsulát mo.</i>
I live opposite the Church.	<i>Nagapuyó acó atbang sa Singbahan.</i>
To be born.	<i>Pagcatao.</i>
Where were you born?	<i>¿Hain ca ba natao?</i>
I was born in Tagbilaran.	<i>Natao man acó sa Tagbilaran.</i>
Where was your sister born?	<i>¿Di-in ba natao ang imong igso-on nga babaye?</i>
She was born in Bais.	<i>Natao sia sa Bais</i>
To lose sight off.	<i>Pagcaualá sa matá.</i>
The steamer is so far off, that we shall soon lose sight of it.	<i>Ingon ca halayó ang vapor, nga sa madali maualá sa mga matá ta.</i>
To suspect, To guess.	<i>Pagcatahap.</i>
I suspect what you have done.	<i>Natahap acó sa imong guibuhat.</i>

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On purpose.	<i>Tinuyo</i>
Did you beat my dog on purpose?	¿ <i>Tinuyo (guṭuyo)</i> mo ba ang paghampac sa iro'co?
Towards.	Dapit.
He comes towards me.	<i>Mianhi</i> sia <i>dapit</i> canaco.

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Exercise XXVII.

I suspected that you would be thirsty and your brother hungry; that is the reason (busa man ngani) I brought you hither—I am sorry, however, not to see your mother—Why do you not drink coffee?—If I were not sleepy I would drink it—Sometimes you are sleepy, sometimes cold, sometimes are you hungry and sometimes thirsty—A man having seen that old men used spectacles (nagasalamin) to read, went to a merchant and asked for a pair. The man then took a book, and having opened it, said the spectacles were not good. The merchant gave him another pair of the best, which he could find in his shop; but the man being still unable to read, the merchant said to him: "My friend, do you know how to read?"—If I know to read, answered the man, I should not want your spectacles.

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TWENTY EIGHTH LESSON

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PRACTICAL SENTENCES

To be naked.	<i>Paghubo</i>
It is a man naked there.	Didto may usá <i>ca</i> tao nga <i>nahubo-an</i> .
I had like to have lost my money	<i>Diriot maualá</i> ang acong salapi.
He was very near falling.	<i>Diriot maholog</i> sia.
He was within a hair's breadth of being killed.	<i>Diriot papation</i> sia.
He had liked to have died.	<i>Diriot</i> sia <i>namatay</i> .
Thunderbolt.	Linti.
A thunderbolt struck the boat.	<i>Gulintian</i> ang sacayan.
The flower.	Ang bulac.
To blossom.	<i>Pagpamulac</i> .
To grow.	<i>Pagtubo</i> .
All over.	Bisan asa, Bisan di-in.
Under the shade.	Sa landong.
Let us sit down under the shade of that tree.	<i>Mulingcod</i> quitá <i>sa landong</i> niadtong cahuy.
This man pretends to sleep under the shade of this table.	Quining tao <i>nagapacatalog</i> dihá <i>sa landong</i> ni-ining lamesa.
Alone.	Da, Lamang.
I was there alone.	Didto acó <i>rang</i> usá.
One person only.	Usá <i>ra</i> ca persona.
One God and three persons.	Usá <i>ra</i> ca Dios ug tototaló ca personas.
God alone can do this.	Ang Dios <i>lamang</i> ang <i>macabuhat</i> ni-ini.
He arrived poor, grew rich in a short time, and lost all in a shorter time.	Sa <i>pagabut</i> nia, <i>mahangul</i> man sia, <i>nacasalapi</i> sia <i>sa macariot</i> ug <i>sa macariot</i> pa <i>naualá</i> cania ang ngatanan.
Any thing to be over.	Humán, Hurút.
And now: what are you going to do?	Ug caron: ¿onsay <i>bubuhaton</i> mo?
Now I will say: "It is over".	Caron <i>muingon</i> acó: " <i>Tapus na, Human na</i> ".

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Exercise XXVIII.

Being one day hunting the Emperor Charles V. lost his way in the forest, and having arrived to a house he went in, in order to rest himself. There were there four men, who affect to sleep. One of them got up, and approaching to the Emperor told him he had dreamed he should take his watch, and took it. Then another rose and said that he had

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dreamed his overcoat fitted him well, and took it. The third took his purse. At last, the four came up and said: "I hope you will not take it ill if I search you" and in doing it saw around the Emperor's neck a golden chain to which a whistle was tied, which he wishes to rob him of; but the Emperor said: "my good friend, before depriving me of this jewel (hias) I must teach you its virtue, and saying this, he whistled. His attendants who were seeking him, hastened to the house and were astonished of seeing his majesty in such a state. But the Emperor seeing himself out of danger (gaoas sa calisud) said: "behold, these men who have dreamed all that they like. I wish in my turn to dream" and after a short musing, he said: "I have dreamed that you all four deserve to be hanged" which was not sooner spoken than executed before the house.

End.

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KEY TO THE EXERCISES

I.

¿Na-a ba canimo ang pan? Oo, ania canaco ang pan. Na-a ba canimo ang imong pan? Ania canaco ang acong pan. Na-a ba canimo ang asin? Ania canaco ang asin. Na-a ba canimo ang acong asin? Ania canaco ang imong asin. Na-a ba canimo ang sabon? Ania canaco ang sabon. Onsa nga sabon ang ana-a canimo? Ania canaco ang imong sabon. Onsa nga sinina ang na-a canimo? Ania canaco ang acong sinina. Daghan ba ang imong salapi? Daghan man ang acong salapi. Hain ba ang imong igso-on nga babae? Tua didto sa tanaman sa mga bulac. Hain ba ang imong amahan? Ania dinhi.

II.

Ma-ayong buntag canimo: comusta ca? Ma-ayo man acó calo-oy sa Dios. Taga di-in ca ba? Taga España man acó. Taga di-in ca nga longsod? Taga Cornago. Hain ba ang acong libro? Ania canaco. Quinsa ba canang dalaga? Sia man si Catalina. Hain ba ang acong caban? Tua sa bata. Na-a ba canimo ang acong mga vaso nga matahum? Ania canaco. Na-a ba canimo ang mga matahum nga cabayo sa acong mga silingan? Ualá canaco. Quinsa ca ba? Acó man si Juan. Icao ba ang Amahan ni Pedro? Acó man.

III.

¿Hain ba ang acong libro? Sa ilalom sa silla. Hain ba ang acong calo? Tua sa ibabao sa lamesa. Tua ba ang calo co sa ibabao sa lamesa? Ualá: tua sa ibabao sa higda-an. Guibasa mo ba ang libro? Ualá co basaba. Pila ca libro ang guisulát mo? Guisulát co usá. Sa nacapila ba icao nagbasa sa sulát? Sa nacadaghan na. Sa nacapila ba icao naghilac? Sa nacalima. Tagpila ang sohol canimo ang adlao? Tagudha ca peseta, ang adlao. Pila ba ca tuig ang imong edad? Caluha-an ug pito ca tuig ang acong edad. Pila ba ca tuig ang iyang edad? Ualá pa sia ug caluha-an ca tuig. Napasó ca ba? Tagsa ca tao, tagsa ca gugma. Nahigugma ca ba matolog? Dili: nahigugma acó magsulti. Nahadluc ca ba ni-ining tao? Dili acó mahadluc cania. Onsa nga oras ang imong paghigdá? Nagahigdá acó sa pagsalup sa adlao ug mibangon acó sa pagsubáng sa adlao.

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IV.

¿Asa ca ba paiugón? Muadto acó didto sa Singbahán. Na-a ba canimo quining pluma, cun cadto ba? Ualá canaco quini ug cadto, apan ania canaco cari. Canus-a sia minabut? Naca-abut sia cahapon maingon niaron. Hain ba sia? Tua sa balay. Nacapamolong ca ba ug binisaya? Ualá pa. Guipalit co ang cabayo nga guihisgutan mo canaco. Canus-a guipalit mo sia? Cahapon. Asa ca bu-ut magdalá canaco? Icapila quitá caron? Sa icacaluha-an ug usá ca adlao. Guisultihan co cadtong mga lalaqui nga guisultihan mo. Hain guisultihan mo sila? Guisultihan co sila sa dalan.

V.

Guiquita co ang mga batang diutay nga imong guihatagan sa mga libro; ug hinquit-an co upod, ang mga lalaqui nga imong guisultihan. Ang mga maquina-admanon macatuquib sa mga hata-as nga casayoran. Ang tao nga maloloy-on nalo-oy sa iyang isigcatao. Onsay bubuhaton mo? Dunay acong isulti sa mga tao. Anus-a ca ba magsulti canila? Caron gabi-i. Onsa nga oras? Sa á las ocho y media. Na-a ba canimo ang acong sinina, cun ang sinina sa acong igso-on? Ania canaco ang usa ug usá, Na-a ba canimo ang mga cintas nga bulaoan sa acong inahan? Ualá canaco. Hain ba? Tua sa acong igso-on. Mahagugma ca ba muguican? Dili acó mahagugma muguican. Ngano? Cay masaquíit acó.

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VI.

Magsama ang cadaghan sa salapi co ug sa salapi mo. Magsama ba ang cadaghanan sa mga higala mo ug ang aco? Diriot pa ang among salapi sa ila. Quining libro diutay man, cadto labi pang diutay ug cari mao ang labing diutay sa ngatanan. Quining calo dacó man, a pan cadto labi pang dacó. Ang imong calo dacó ba ingon sa aco? Ang acong calo dacó pa dili ang iñó. Ang pagsulat sa imong mga anac tagingon ba sa pagsulat namo? Ang pagsulat nila labi pa dili ang iñó. Daghan pa ang salapi sa acong amahan sa bulaoan nia. Ang singsing mo dili ingon nga ma-anindut sa can Nanay. Ang imong amahan culang (less) sa quina-adman sa amahan co. Diriot pa ang acong bugás sa capé. Nagabasa ca ba sa masubsub ingon canaco? Guipatalinhog mo ba ang gui-ingon canimo sa imong igso-on? Guipatalinhog co. Ang Dios mao ang ualay ingon nga Amahan.

VII.

Ang imong pagsulti sama sa aco. Diriot pa ang ilang mga libro dili ang ilang mga dula-an. Magsama ba ang cadaghanan sa mga libro mo ug ang aco? Diriot pa ang mga libro co sa imo. Magsama ba ang cadaghanan sa mga langgam sa atong amigo ug ang sa iyang mga pisó? Daghan pa ang mga langgam dili ang mga pisó. May catarungan camé sa pagsulti? May catarungan camó sa pagsulti, apan ualá camoy catarungan sa pagputul sa acong mga cahuy. Duna bay imong tiempo sa pagbuhat? Dunay acong tiempo, apan dili acó bu-ut. Bu-ut ca ba mupalit bisan onsa? Oo, bu-ut acó mupalit usá pa ca cabayo. Magsama ba ang cadaghan sa imong papel nga ma-ayo ug ang sa papel nga dautan? Magsama ang cadaghan sa usá ug ang sa usá. Magsama ba ang cadaghan sa dugús sa atong mga silingan ug ang sa ilang asucar? Daghan pa ang ilang dugús sa ilang asucar. Magsama ba ang cadaghan sa mga sinelas sa imong mga anac ug ang sa ilang mga sinina? Diriot pa ang ilang mga sinina dili ang ilang mga sinelas. Duna acó ing ihangyo canimo.

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VIII.

¿Quinsa ba ang Pare? Ang Pare mao ang ilis sa Dios ug mao man usab ang amahan sa mga calág. Ma-anindut ba ang mga bulac? Oo, ang mga bulac ngatanan ma-anindut man, apan ang labing ma-anidut mao ang asucena, tungud cay sia man ang maga-asuy sa pagcaulay, sa pagcacistos, sa pagcaputli, sa pagcaulay salá ug sa pagcaputóng. Taga di-in ca ba? Taga Aloran man acó, ang acong guinicanan taga Cornago, ang acong magulang taga Oroquieta ug ang acong manghod taga Tagbilaran. ¿Bu-ut mo ba ipadalá usa pa ca cabayo didto sa balay sa atong amigo? Bu-ut co ipadalí ug daghan pa. ¿Duha bay imong cuhaon? Mucuha acó ug bisan usá. ¿Onsa bay cuhaon mo? Mucuha acó ug vino. Duna bay guipacuha sa imong amahan? Oo, guipacuha nia ug vino. Quinsay guipacuha sa imong silingan? Guipacuha nia ang mananambal. Nagahubo ba sa sinina ang imong sologo-on sa pagdagcut sa calayo? Nagahubo sia sa sinina sa pagdagcut sa calayo.

IX.

¿Anus-a ba muguican ang imong amahan? Caron adlao. Onsang orasa? Sa á las cuatro. Asa ba sia paingon? Muadto sia sa Madrid. Mupatay ba ang carnicero ug mga vaca? Mupatay sia ug mga carnero, labon nga mupatay sia unta ug mga vaca. ¿Guibocas mo ba ang calo sa pagsulti mo sa acong amahan? Guibocas co ang calo sa pagsulti cania. Muinóm ca ba ug capé, cun chá ba, sa buntag? Muinóm acó ug capé. Muinóm ca ba ug capé sa buntagbuntag? Muinóm acó ug capé sa buntagbuntag ug sa hapon-hapon. Onsay gui-inóm sa imong amahan? Muinóm man sia ug chocolate. Asa ba cutub naca-adto caniha sa buntag ang mga batanar diutay? Naca-adto sila didto cutub sa balay sa ilang ig-agao. Guicaoatan ca ba ug bisan onsa? Guicaoatan man acó sa usá ca cabayo nga ma-ayo.

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X.

¿Macasoroy-soroy ca ba idiay! ug dili ca ba maca-adto sa Singbahan? Dili acó maca-adto sa Singbahan, cay masaquí acó. May gahúm ca ba sa pag-antos niana? Ayao ca magpacama-alam, cay cabús icaog ug hunahuna. Bu-ut ca ba magbuhat? Bu-ut acó magbuhat ug dili acó tugutan nila. Hain ba ang imong asaoa? Ambut. Anus-a guiquita mo sia? Naquita co sia sa á las siete sa buntag. Quinsa ba ang imong guisultihan? Nagasulti acó sa acong igso-on nga babaye. Guisultihan mo ba sia sa adlao ngatanan? Onsay calingaoan ni-ining tao? Maoy usá ca tampalasan nga nalingaolingao sa pag-inóm ug sa pagsugál. Quinsa ba ang mga tao nga bag-o pa minabut? Taga Rusia man sila. Sa catapusan; miabut na ba ang imong amahan? Ang mga taong tanan muingon nga miabut na, apan ualá co sia maquita. Nacadaut ba ang mananambal sa imong anac? Nacadaut man cania, cay nacaputul sa todlo nia.

XI.

¿Miangay ca ba sa imong sologo-on? Miangay acó ca-ayo cania, cay mahibaló sia sa ngatanan. Napauli ba ang imong igso-on guican sa España? Napauli na sia guican sa España, ug guidad-an ca nia ug usá ca cabayo nga ma-ayo. Gui-ingón ba nia ang sologo-on nga hatdan acó nia niana? Gui-ingnon sia nga ihatud nia canimo. Onsa ba sa imong paghunahuna? Ma-anindut ug ma-ayo man, sa acong pagsabut, ug magahangyo acó canimo nga ihatud mo didto sa balay sa acong igso-on, cay aron maquita nia.

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¿Onsa ba ang imong calingaoan cahapon? Naca-adto man acó didto sa balay sa acong ugangan, ug dihádihá naca-adto man acó sa sayao. ¿Canus-a ba nanaog cadtong tao dihá sa atabay? Nanaog sia caniha sa buntag. ¿Nacasacá na ba sia pagusáb? Dugay na usá ca oras nga minsacá sia pagusáb (or) (nga nagusáb sia pagsacá). Hain ba ang igso-on mo? Tua sa iyang cuarto. Bu-ut mo ba sia ingnon nga manaog sia? Bu-ut acó, apan ualá pa sia mag-ilis.

XII.

¿Onsay guipangabuhi sa among mga guinlioatan? Ang isdá ug ang mga langgam nga bihag mao rá ang ilang pagpangabuhi, cay sa adlao-adlao nanagat ug namusil man sila. Icao nagto-on sa imong lección, ngano nga ualá ton-i sa imong igso-on nga babae ang iya? Nagsoroy-soroy sia uban sa acong Inahan; busa, ualá sia macato-on sa iyang lección, apan ton-an nia ogmá. Anus-a ba saoayon mo ang acong mga tema? Saoayon co cun dad-an mo acó sa mga tema sa igso-on mo. Nagahunahuna ca ba, nga nasayóp ca dihá nianang imong mga tema? Ambut. Cun nasayóp ca, ualá ca magestudio pagayo sa imong mga lección, cay quinahanglan ang pagto-on ug ma-ayo sa mga lección, aron dili quitá ma-sayóp dihá sa mga tema. Mao sa guihapon; cun dili saoayon mo caron, dili acó magato-on niana hasta ogma. Quinahanglan ang dili pagcasayóp dihá sa mga tema; cay na-a man canimo ang ngatanan nga quinahanglan, cay aron dili ca masayóp. Quinsa ba dihá? Acó man. Quinsa ba canang mga tao? Ambut. Taga di-in ba sila? Taga America man sila. Ngano nga nagalingcod ca do-ol sa calayo? Matugnao ang acong camút ug ti-il, busa, nagalingcod acó sa do-ol sa calayo. Mabugnao ba ang mga camút sa imong igso-on? Dili, apan mabugnao ang iyang ti-il. Onsay guibati sa imong ig-agao? Masaquí ang iyang pa-a. Onsay saquí ni-ining babaye? Masaquí ang dila nía.

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XIII.

Usá sa mga ayuda sa Cámara ni Luis XIV naghangyo ni-ining Principe sa paghigdá nia, nga itugyan nia untá sa dacó sa mga ministro ug usá ca capolonganan (lawsuit) nia contra sa iyang ugangan, ug nagingón sa paghangyo cania: “Señor, mao rá ang imo ang pagpamolong ug usá ca polong”. Ma-ayo, matod ni Luis XIV, dili man caná ang cabilinggan (which embarrasses me): apan sayri acó: (tell me) cun dihá ca untá sa cabutangan sa imong ugangan ¿mahimu-ut ca untá, nga ipamolong co canang polong? Cun muanhi unta ang mga tao, quinahanglan untá ang paghatag canila bisan onsa, nga imnón nila. Gun macahimo untá sia ni-ini, bu-ut sia untá magbuhat niadto. Nagapadayeg acó guihapon, igso-on co nga hinigugma, cay nahagugma ca canaco ingón sa paghigugma co canimo; apan, caron nailá co, nga nasayóp acó. Nasayod acó, igso-on nga hinigugma, nga nanuyó ca canaco, cay nagsoroy-soroy acó sa ualay tingug co canimo, apan nagamatood acó canimo, nga cun masayod acó untá nga dili ca masaquí, anha-an ta icao untá; apan nangutana acó sa balay sa imong mananambal ug ma-ayo ca ba ug laoas, ug nagingón sia canaco, nga ualo na ca-adlao ang imong paghigdá.

XIV.

¿Duna ba untá imong salapi, cun dinhi untá ang imong amahan? Duna untay acong salapi, cun dinhi sia untá. Sa pagabut se usá ca Oficial nga Frances didto sa corte sa Viena, guipangutana sia sa Emperatriz nga si Teresa, cun mito-o pa ba sia nga ang Princesa N. nga naquita nia cahapon, mao gayud ang babaye nga labing ma-anindut sa calibutan ingón sa guibantug. “Señora: mintubág ang Oficial, minto-o acó niana cahapon”. ¿Naonsa ba ang imong oyo-an? Sayran ta icao, cun naonsa ba sia: ania man dinhi ang siya nga guilingcoran nia sa masubsub. ¿Namatáy ba sia? Namatáy man. ¿Canus-a ba sia namatáy? Dugay na, totoló ca semana. Masaquí ug dacó ang acong casingcasing. ¿Ngano nga dili ca mulingcod? Cun bu-ut ca mulingcod sa acong luyó, mulingcod acó upod; apan cun pauli ca, pauli usáb acó. ¿Bu-ut ca ba magingón canaco, cun naonsa ang igso-on mo? Bu-ut magingón canimo cun naonsa sia. ¿Namatáy ba sia? Ualá sia mamatáy. ¿Naonsa ba sia? Na-adto man sia didto sa Manila. ¿Naonsa ba ang imong mga igso-on? Dili macasuguilon canimo, cun naonsa ba sila, cay dugay na, unúm ca tuig nga ualá silá maquita.

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XV.

¿Nganong guiablihan mo ang pultá: dili ba maquita mo nga ma-asó dinhi? Naquita co, apan quinahanglan ang pagabli sa ventana, dili nga (labón) ablihan unta ang pultahan. Ang ventana dili ma-abli ug ma-ayo, busa guiablihan co ang ventana. Anus-a ba sirhan mo? Sirhan co igo nga ualáy asó untá. ¿May pulus ba (ang) sa pagsulti ca-ayo? Cun bu-ut quita magto-on ug usá ca pinolongan nga dili caogalingon, may pulus sa pagsulti ca-ayo. ¿Magsama ba ang pulus sa pagsulát ug sa pagsulti? May pulus pa sa pagsulti dili sa pagsulát, apan sa pagto-on ug usa ca pinolongan, quinahanglan ang pagsulát ug ang pagsulti. ¿May pulus ba sa pagsulát sa ngatanán nga guipamolong? Ualáy pulus. ¿Di-in nacuha mo quining libro? Nacuha co didto sa cuarto sa imong amigos. ¿Ma-ayo ba ang pagcuha sa mga libro nga dili caogalingon? Dili ma-ayo, nasayod acó, apan quinahanglan co caná, ug nagasalig acó nga dili manuyó ang imong higala, cay iuli cania igo co basaha.

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XVI.

Quining tao nalain ca-ayo. ¿Hain ba icao natao? Dili acó bu-ut inutug-an canimo. Cun dili icao muatubang cania, dili acó magsulti cania. ¿Onsa-onsaoon ba ang pagpamolong

ni-*ini*? Cana dili aráng ipamolong sa binisayá. Quinahanglan ang pag-anad sa mga batang diutay cutub sa pagcabata, sa pagbuhat. Anad man acó sa pagsulát. Dili acó macasangput sa binisayá, cay ualá acoy batasan sa pagsulti. Ang tao usahay mucataoa, usahay muhilac. Cun mahibaló acó untá sa guibuhat mo.... ¿Guitugutan mo ba acó sa pag-adto sa baybayon? Dili ta icaó pa-adto-on didto. Dalion mo caná pagbuhat. ¿Ngano nahigaoad si Fernando sa iyang asaoa? Si Tomás nagamahay can Fructuosa ug si Fructuosa can Tomás. ¿Quinsa ba ang may catarungan? Silang duhá ualáy catarungan, cay si Tomás bu-ut mucuha sa mga dula-an ni Fructuosa ug si Fructuosa, bu-ut mucha sa mga dula-an ni Tomás.

XVII.

¿Asa ba cutub muadto quitá? Muadto quitá cutub sa Singbahán. ¿Muadto ca ba cutub sa subá? Dili; muadto acó cutub sa Daois. ¿Duna bay imong guicaoat usahay? Ualá acóy sugod mangaoat. ¿Duna bay imong guitina? Guitina co ang acong calo. ¿Onsay guitina mo? Maitóm ang guitina co sa calo co. ¿Guipatina mo ba ang imong calo? Verde ang guipatina co sa acong calo. ¿Onsa nga calo ang tua sa bata? Duruhá man ang iyang calo, ang usá maputi ug ang usa maitóm. ¿Asa cutub quining dalan? Didto cutub sa Baclayon ¿Hain ba nagapuyó ang imong higala? Nagapuyó sia dinhi dapit sa dalan. ¿Tua ba ang tanaman sa mga bulac sa imong igso-on nga babae dinhi dapit cun didto ba dapit sa cacahuyan? Tua didto dapit. ¿Masucó ca ba untá, cun muabút untá caron nga adlaoa ang imong inahan? Malipay acó untá hino-o, (rather). ¿Nanuyó ca ba canaco? Dili: nanuyó acó can Valeriana, nga naca-adto sa sayao sa ualáy tingug canaco.

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XVIII.

¿Ma-ayo ba ang pagyubit maingón niana (thus) sa mga taong tanán? Guiyubit co ang imong mga visti, dili acó magayubit sa inga taong tanán. ¿Quinsay maingnan ug dagoay sa anác mo? Ualáy maingnan nia ug dagoay. ¿Dili ca ba macapahalayó nianang taoha? Dili acó macapahalayó cania, tungud cay bu-ut sia mag-apas canaco sa lugus (sa linugsa-nay). ¿Ualá ba sia mabu-ang? Tingali cahá. (It may be). ¿Onsay tuyo nia? Ambut. ¿Quinsay tag-iya nianang pusil? Ang acong oyoan maoy tag-iya. ¿Quinsa ba cadtong mga tao? Ang nagavisti ug maputi mao ang acong silingan, ug ang nagavisti ug maitóm, mao ang anác sa mananambal nga nacatampaling sa acong silingan. Daghan man ang mga maquina-admanon didto sa Roma, ¿dili ba mato-od?—nagotana si Milton sa usá ca tao nga taga Roma. Dili man daghan inaingón sa didto ca pa—mitubág ang taga Roma.

XIX.

¿Ngano nga napado-ol ca nianang mga tao? Napado-ol acó canila, cay may pulus acó canila. Cun mudayon ca pa sa pagdo-ol canila, mangita ca sa mga casamucan, cay daghanan ang ilang mga ca-aoay. ¿Nasayod ca cun hain ba ang ma-ayong cala-ngoyan? Nasayod acó, cun hain dunay usa. ¿Hain ba? Didto dapit sa tabóc sa suba sa licód sa cacahuyan do-ol sa dalan. ¿Anus-a ba quita mulangoy? Carón hapon cun bu-ut ca. ¿Bu-ut ca ba muhulát canaco didto sa tungud sa pultahán sa longsod? Pa-abuton ta icaó didto apan nagahangyó acó canimo nga dili ca malimot. Nasayod ca na man nga dili acó malimot (mahacalimot) sa acong mga sa-ad. ¿Nanuyó ba canimo quining tao? Sa bu-ut co, (I think) nanuyó sia canaco, cay dili acó magaduaó cania, apan dili acó mahagugma umadto didto sa ilá, cay sa pagadto co, labon nga daoaton acó nia sa ma-ayong dagoay, ingón ug dautan sia ug dagoay (he looks displeased). ¿Ngano nga mamingao ca ug dagoay? Dacó nga mga calisud ang guibati co. Dili ca masucó ca-ayo, cay ¿oonsaon ta man? Apan, Dios co! ¿ngano naninggit ca maingón niana?

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XX.

¿Pilay vale ni-ining panapton? Guibaligyá co caná sa tagotló ca cahate ang vara. Sa bu-ut co (it seems me) mahal ca-ayo. ¿Bu-ut mo ba ipaquita canaco pipilá ca bulus ni-ining usá ca panapton? Bu-ut acó magpaquita canimo niana. ¿Angay ba canimo quining mapola? Dili angay canaco. ¿Ngano nga dili angay canimo? Cay mahal ca-ayo. ¿Nagato-on ca ba ug binisayá? Oo, nagato-on acó ug binisayá. ¿Quinsa ba ang imong magtoto-on? Ang acong magtoto-on maoy usa ca Pare nga Recoleta ¿Magatodló ba sia usáb ug Ininglés? Oo, nagatodlo sia ug Ininglés sa mga Filipino, ug quinachilá sa iyang mga amigos sa América Bu-ut acó macailá cania, busa, nagahangyó acó canimo nga ihatud mo acó didto sa ila Bu-ut acó untá masayod ¿ngano cay dili acó mahibaló magsulti ug ma-ayo ingón canimo? Ingnon ta; icaó magsulti ug ma-ayo ingón canaco, cun dili ca untá mahadlucon; apan, cun nagto-on ca untá ug ma-ayo sa imong mga lección, dili ca untá mahadluc magsulti, tungud cay sa pagpamolong ug ma-ayo, quinahanglan ang pagcasayod, ug quinaia man sa tao nga dili mahibaló ug ma-ayo sa guito-on nia, nga mahadlucon sia untá; cun nasayod ca pa untá nga dili ca masayóp, dili ca untá mahadlucon.

XXI.

¿Onsa nga saquí ang guicamatyán sa imong igso-on? Ang hilanat maoy guicamatyán nia. ¿Comusta ang imong igso-son? Ang acong igso-on ualá nay quinabuhi, dugay na usá ca semana nga namatáy. Ma-ayo man sia ca-ayo ug laos sa tuig nga miagui sa didto pa acó sa Tagbilaran ¿Onsay iyang guicamatyán? Ang buti (small pox) maoy namatyán nia. ¿Comusta ang inahán sa imong amigos? Dili man ma-ayo, guihilantan

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sia cahapon sa usá ca adlao (niadtong usá ca adlao) ug caniha sa buntag guibalicán sia sa hilanat (the fever has returned). Guisaolo ba (learn by heart) sa imong mga tinon-an ang mga tema? Onahon nila ang pag-guisi, dili ang pagsaolo (They will rather tear them than learn by heart). ¿Ngano nga nagahilac ang inahán sa atong sologo-on? Minhilac sia, tungud cay ang Pare nga atong amigos, nga nagalimós cania, namatáy dugay na upát ca adlao. ¿Onsay guicamatyán nia? Ang pagcatigulang (quinatigulang) maoy guicamatyán nia. ¿Mutabang ca ba canaco sa pagbuhar, cun muadto quitá sa Panglao? Tabangan ta icao sa pagbuhar, cun mutabang ca canaco pa pagpangita sa quinabuhi. ¿Onsa ba quining mga ocbán sa paghunahua sa imong igso-on? Ma-ayo man ca-ayo sa iyang pagsabút (she likes them very well) apan matolotam-is (matam-istam-is, matod nia). ¿Bu-ut ca ba maniodto dinhi? Bu-ut acó maniodto dinhi, cun guiandam mo ug ma-ayong can-on.

XXII.

¿Nacailá ca ba sa mga cabayo? Nacailá man acó. ¿Bu-ut mo ba acó palitán ug usa? Cun bu-ut ca muhatag canaco ug salapi, palitán ta icao ug duruhá. ¿Nacailá ba canáng tao sa mga panapton? Dili sia macailá ca-ayo. ¿Onsa-onsaon mo ba pagpatigayon? Bu-ut acó magpaquita canimo cun onsa-onsaon co pagpatigayon. Onsa may bubuhaton co cay aron mahimbaloan co ang lección, nga ipangutana nia ugmá canaco? Ibutáng mo sa limpio ang imong mga tema, buhaton mo ug tolotó, ug magestudio ca sa lección nga sumunúd (next lesson). ¿Onsa-onsaon ba sa imong igso-on ang pagtoon ug binisayá sa ualáy diccionario? Naga ayom-ayom sia lamang (he manages it) sa dacong cacugui. ¿Naquita mo na ba ang acong anác? Ualá co pa sia maquita. ¿Comusta ba sia? Ma-ayo sia ca-ayo, dili ca macailá cania, cay mintobó sia ca-ayo (he has grown very tall) sa didiót nga tiempo (in a short time) ¿Onsa ba carón ang tiempo? Mainit man ca-ayo. ¿Dugay na ba nga ualá mag-olán? Dili: ug sa bu-ut co (I believe) may onús quitá carón adlao. Tingali cahá. Mahangin na, nagadalogdog; ¿nadungúg mo ba? Oo, nadungúg co apan halayó pa ca-ayo ang onús. Dili man halayó ingón sa imong paghunahua. ¿Naquita mo ba nga nagaquilat ¡Dios co! ¡Pagcabascug sa olán! Cun musulúd quitá sa bisan di-in, magasalipód quitá sa onús.

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XXIII.

Sa didto acó sa longsod sa usá ca adlao, nadaoat co ug usá ca sulát sa imong magtoto-on, nga igamahay ca-ayo nia canimo. Ayao paghilac adto ca caron sa imong cuarto, magto-on ca sa imong lección, ug magma-ayo ca; cun dili, dili ca maniodto caron nga adlao. Magama-ayo acó gayúd, amahán co nga hinigugma, nga muangay ca nga to-od canaco. ¿Onsa may atong buhaton cay aron mapaladan quitá? Higugmaon ug bubuhaton niñó ang ma-ayong buhat, ug mapaladan camó dinhi sa yuta ug sa lain nga quinabuhi. Cay bu-ut quitá mapaladan, bubuhatan ta sa ma-ayo ang mga pobres ug caloyan ta ang mga tao nga nalisdan. Sugtón ta ang atong mga magtoto-on, ug dili quitá magpacasaquit canila sa guihapon. ¿Onsa ba ang batasan sa acong anác canimo? Ma-ayo man ang batasan nia canaco, cay ma-ayo ang iyang batasan sa mga taong tanán, Ang iyang amahán nag-ngón cania sa masubsub: ang batasan sa ubán dili man cun dili usa ca aningal sa atong batasan; cun ma-ayo ang atong batasan canila, dili atong pa-abuton ang batasan nila nga maayo canato.

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XXIV.

¿Comusta ca? Ma-ayo man sa pagsilvi canimo cun dunay imong sugo. ¿Ug comusta didto sa iñó ang imong guinicanan ug ang imong mga igso-on? Ma-ayo man silá sa dacóng calo-oy sa Dios. Sa tungud canimo, ualáy quinahanglan sa pagpangutana, cay ma-ayo ca man ca-ayo ug ang imong dagoay mao ang labing ma-ayo sa ngatanan. ?Bu-ut ca ba maglingcod? Aniyay usá ca siya. Dili acó bu-ut maglingao-lingao canimo sa imong mga buhat, nasayod acó nga mahal ca-ayo ang tiempo sa mga comerciante. Carón ualá acóy buhat; sa pag-agui co dinhi, bu-ut lamang acó mangutana ug ma-ayo ca ba ug laos. Dios magbayad. ¿Onsa ba nga oras? La una y media. La una y media, matod mo, ug dinhi sa acong orasán, las doce y media man. Tabi canimo, ualá pa magbagting sa á la una. Nagamato-od acó canimo nga la una y media na, cay ang acong orasán nagalacao sa ma-ayo (cay ma-ayo ang paglacao sa acong orasán). ¿Quinsa ba ang naca-abut? Naca-abut ang acong ig-agao, conó. ¿Di-in ba sia guican? Guican sia sa Manila. ¿Nadugay ba sia ca-ayo didto sa dagat? Nadugay sia napoló ug limá ca adlao, cay daután ca-ayo ang tiempo. ¿Guipalít mo ba quining calo didto sa Manila? Ualá co palita, guiregalo canaco sa acong ig-agao nga bag-o pa miabut.

XXV.

¿Ngano nga nasamocan ang imong inahán? Nasamocan sia tungud cay ualá sia dumaoat ug sulát sa iyang anác nga tua didto sa España. Dili sia untá masamocan tungud cania, cay bisan mangita sia guihapon sa mga casamocan mahibaló man sia naggaóas niana. Sa tuig nga miagui, sa pag-adto namo sa pagpamusil, guicagabhan camé halayó ca-ayo sa amo. ¿Hain ba camó nabuntagán? Sa sinugdan nasamocan acó ca-ayo, apan ang imong igso-on, ualá sia hino-o: nagapahinay canaco (sa acong casamuc) busa, nauad-an acó sa casamocan. Sa catapusan, hinquit-an namo usa ca payág ug didto camé nabuntagán. Didto naqnita co ang cacugui sa imong igso-on. Pipila ca caoyan ug usá ca bugcus nga sagbut guipacahigdaan nia sa ma-ayong higdaan. Usá ca boteya guipacacandelerero nia, ug sa duruhá cun tolotó ba ca langgam guibuhar nia ug usá ca panihapon nga ualáy ingón. Sa paghimatá namo sa buntág, ingón ug napaholay ug ma-ayo camé maingón sa pagcatolog namo untá sa labing ma-

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ayong higda-an sa calibutan.

XXVI.

¿Ngano nga nanuyó (nasucó) ca can Juan? Cay nacaquita man sia guihapon ug mga sayóp sa ngatanán nga naquita nia. ¿Onsay casayoran niana? Ang casayoran niana mao nga dili acó bu-ut magsulti canimo, cay bacacon ca man. ¿Bu-ut ca ba masayod ngano nga ualá sulata sa imong igso-on ang iyang mga tema? Cay maculi man ca-ayo. Nagtucao sia sa tibo-oc nga gabi-i, ug ualá sia macasulát niana, cay canáng tema dili mahimo nia Igo naquita acó ni Pedro, nagsugud sia sa pagsulti ug binisayá sa pag-sumaysumay, ug daghanan ang iyang pagabi-abi canaco: busa usaháy dili acó mahibaló, cun onsa ba ang itubág co. Mao ra ang buhat sa iyang mga igso-on; bisan pa niana, ma-ayo man silá ca-ayo nga tao; dili lang cay sapian ug mahigugmaon silá cun dili nga malolot ug magbubuhát sila usáb sa ma-ayo. Nahagugma silá canaco sa minato-od gayud, busa man, nga guihigugma co silá usáb ug dili acó muingón guihapon nga macadaut acó canila. Dacó pa ngani unta ang paghigugma co canila, cun dili unta maga-abiabi silá ca-ayo; apan, tagsá ca tao dunay iyang mga sayóp, ug ang aco mao ang pag-hisgut sa ilang pag-abiabi.

XXVII.

Natahap na man acó, nga gui-uhao ca ug nga guigutum ang iniong igso-on, busa man ngani, guidalá ta camó dinhi. Bisan pa niana, masaquit ang acong bu-ut, cay dili acó muquita sa imong inahán. ¿Ngano nga dili ca muinom ug capé? Cun dili pa acó catolgon, muinom unta acó. Ubus ca na catolgon, ubus ca na matugnao; ubus ca na gutmon, ubus ca na uhao-on. Usá ca tao, sa pagquita nia nga nagasalamin ang mga tigulang sa pagbasa, naca-adto sia sa balay sa usá ca comerciante; ug nangayo man sia ug inga antiparas. Nacuha niadtong tao ug usá ca libro, ug sa human na nia ablihi, mi-ingon sia nga dili man ma-ayo ang antiparas. Guitaga-an sia sa comerciante sa uban nga labing ma-ayo nga naquita nia sa iyang tindahan, apan, cay ualá sia usáb macabasa, nangutana cania ang comerciante “higala co, ¿nahibalo ca ba magbasa?” Cun mahibalo acó unta magbasa, matod nia, dili co unta quinahangla-non ang imong antiparas.

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XXVIII.

Sa pagpamusil niadto sa Emperador uga si Carlos V nualá sia didto sa cacahuyan, ug sa pag-abut nia sa usá ca balay, minsulud sia didto cay aron magpahuay. Didto niadtong balaya duna may upát ca tao nga nagapacatólog. Ang usa nagbacod, ug sa pagdo-ol nia sa Emperador nag-ingon cania nga nagdamgó sia nga caoaton nia unta ang iyang orasán, ug guicaoat nia. Dihádihá (then) nagbacod ang usá ug nag-ingón cania nga nagdamgó sia nga angay unta cania ang pagpangaoat cania sa iyang colopo, ug guicaoat nia. Ang icatólog nangaoat sa bolsa. Sa catapusan: nagbangon ang icapat ug nag-ingon cania: nagapa-abut acó nga dili ca manuyó cun susihon ta ica, ug sa pagsusi nia, iyang naquita sa li-og sa Emperador ug usá ca bulaoan nga cadena nga hinigtan sa usá ca pito nga bu-ut nia caoaton cania, apan ang Emperador nag-ingon cania: higala co nga ma-ayo, sa dili mo pa acó cuha-an ni-ining hias, ipaquita co canimo ang iyang gahúm, ug sa pagpamolong nia ni-ining mga polong, nagtaghoy sia. Ang iyang mga tao nga nangita cania, nanigom didto dapit sa baláy ug naningala silá sa pagquita nila sa Emperador dihá nianang pagcabutang. Apan, ang Emperador sa pagquita nga nacagaoás na sia sa calisud mi-ingon sia: ani-a quining mga tao nga nagdamgo sa ngatanán nga ilang bu-ut. Bu-ut acó usáb magdamgo; ug sa human na sia naghunahuna sa macadiót, mi-ingón sia: nagdamgo man acó, nga tacús bitayon silang tanán. Sa pagcahuman ni-ining mga polong. dihádihá guibitay sila sa atubangan sa balay.

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Catapusan

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<i>Naga.</i>	Naga	Nag	Maga	Mag	Mag	Gui	Paga	Pag	i, on, an
<i>Iga or ica.</i>	—	—	—	—	—	—	Iga, Ica	—	—
<i>Nagapa.</i>	Nagapa	Nagpa	Magapa	Magpa	Magpa	Guipa	Ipa, Pa	Pagpa	i, on, an
<i>Nagapaca.</i>	Nagapaca	Nagpaca	Magapaca	Magpaca	Magpaca	Guipaca	Pagpaca, Paca	Pagpaca, Paca	—, on, an
<i>Nagaca.</i>	Nagaca	Nagca	Magaca	Magca	Magca	Guica	Pagaca	Pagca	—, on, an
<i>Nagahi.</i>	Nagahi	Naghi	Magahi	Maghi	Maghi	Guihi	Pagahi	Hi, paghi	—, on, an

<i>Naca.</i>	Naca	Naca	Maca	Maca	Pagca	Na	Ma	Ma	—, —, an
<i>Naca.</i>	Naca	Naca	Maca	Maca	Pagca	Guica	Ca	Ca, pagca	—, —, an
<i>Mi.</i>	Mi	Min	Mu	Um	—	—	—	—	—, —, —
<i>Na.</i>	Na	Na	Ma	Ma	Ma	Na	Ma	Ma	—, —, an
<i>Nanag.</i>	Nanag	Nanag	Manag	Manag	Manag	Guipanag	Panag	Panag	i, on, an
<i>Nan.</i>	Nan	Nan	Man	Man	Man	Guipa	Pa	Pa	i, on, an
<i>Naqui.</i>	Naqui	Naqui	Maqui	Maqui	Pagpaqui	Guipaqui	Ipaqui	Ipagpaqui	i, —, an
<i>Naquig.</i>	Naquig	Naquig	Maquig	Maquig	Pagpaquig	Guipaquig	Paquig	Ipaquig	—, —, —
<i>Naha, Nahi.</i>	Naha, i	Naha, i	Maha, i	Maha, i	Paha, pagpaha	Hin	Hi	Paha	—, —, —
<i>Napa.</i>	Napa	Napa	Mapa	Pa	Pa	—	—	—	—, on, an
<i>Nasig.</i>	Nasig	Nasig	Masig	Masig	Pasig	—	—	—	—, —, —
<i>Nasighi.</i>	Nasighi	Nasighi	Masighi	Masighi	Pasighi	—	—	—	—, —, —
<i>Nangi.</i>	Nangi	Nangi	Mangi	Mangi	Mangi	Guipangi	Guipangi	Pangi	i, —, —
<i>Nanhi.</i>	Nanhi	Nanhi	Manhi	Manhi	Panhi	Guipanhi	Guipanhi	Panhi	—, —, an
<i>Nanig.</i>	Nanig	Nanig	Manig	Manig	Pagpanig	Guipanig	Guipanig	Pagpanig	—, —, an
<i>Nanum.</i>	Nanum	Nanum	Manum	Manum	—	—	—	—	—, —, —
<i>Nani.</i>	Nani	Nani	Mani	Mani	Pagpani	Guipani	Guipani	Pani, pagpani	—, on, an

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TABLE CONTAINING A SMALL DICTIONARY OF THE WORDS IN GENERAL USE
FOR THE BENEFIT OF THE LEARNERS.

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Substantive Nouns

Ang Dios.	God.
Ang Dios nga Amahan.	God the Father.
Ang Dios nga Anac.	God the Son.
Ang Dios nga Espíritu Santo.	God the Holy Ghost.
Ang Santos uyamut nga Trinidad.	The holy Trinity.
Ang atong Guino-ong Jesucristo.	Our Lord Jesus Christ
Ang Manunubus.	The Redeemer.
Ang Mamamaui.	The Saviour.
Ang Magbubuhat.	The Creator.
Ang Macagagahúm sa ngatanan.	The Almighty.
Ang mahal nga Virgen.	The blessed Virgin.
Usá ca binuhat sa Dios.	A creature.
Quing tibo-oc nga calibutan.	The nature.
Ang calág.	The soul.
Ang laogas.	The body.
Ang langit.	The heaven.
Ang himaya sa langit.	The glory.
Ang Angel.	The Angel.
Ang Santos.	The Saint.
Ang Matarung.	The Just.
Ang Bulahan.	The Blessed.
Ang Martir.	The Martyr.
Ang Manalagna.	The Prophet.
Ang Apostol.	The Apostle
Ang Pangolo sa banay.	The Patriarch.
Ang Inpierno.	The Hell.
Ang Yaoa.	The Devil, Satan, Demon.
Ang hinocman sa inpierno.	The damned.
Ang Pinilian.	The Wicked.
Ang Purgatorio.	The Purgatory.
Ang mga calág.	The Souls in purgatory.
Ang Abat.	The Phantom.

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About the Elements

Ang calayo.	The fire.
Ang hangin.	The air, wind.
Ang yuta.	The earth.
Ang tubig.	The water.
Ang Dagat.	The Sea.
Ang tubig nga ma-asgad.	The brackish water.

Astrological Nouns

Ang adlao.	The sun.
Ang bulan.	The moon.
Ang bito-on.	The star.
Ang panganod.	The small cloud moving before the wind.
Ang planeta.	The planet.
Ang bito-on nga icogan.	The comet.
Ang mga sidlac sa adlao.	The rays of the sun.
Ang cahayag.	The brightness.
Ang cadolom.	The darkness.
Ang cangitngit.	The utter darkness.
Ang calamdag.	The clarity.
Ang cabugnao.	The cold.
Ang cainit.	The heat, warm.
Ang dag-om.	The cloud.
Ang olan.	The rainfall, shower.
Ang tolo sa olan nga mibactot.	The hail, hail-stone.
Ang alingasa.	Sultry weather.
Ang yamúg.	The dew.
Ang yamúg nga mibactot tungud sa tugnao.	The hoar frost.
Ang talisic nga mibactot tungud sa tugnao.	The snow.
Ang gabon.	The fog, mist.
Ang onós.	The storm.
Ang bagio.	The whirlwind typhoon.
Ang dalogdog.	The thunderclap.
Ang quilat.	The flash.
Ang linti.	The thunderbolt.
Ang linog.	The earthquake.
Ang usá ca paglonop.	An overflow of waters.
Paglonop sa calibutan	The deluge.
Ang balangao.	The rainbow.

The Time

Ang higayonan.	The opportunity.
Usá ca adlao.	A day.
Ang linacuan sa usá ca adlao.	Journey.
Ang banagbanag.	The dawn.
Ang sidlac sa adlao.	The sunrise.
Ang buntag.	The morning.
Ang odto.	The noon.
Ang hapon.	The afternoon.
Ang gabi-i.	The evening, night.
Ang tungang gabi-i.	Midnight.
Ang salup sa adlao.	The sunset.
Adlao nga igasingba.	Mass-day.
Adlao nga piesta.	Holiday.
Adlao nga igabuhat.	Work-day.

Adlao nga igapoasa.	Fast-day.
Usá ca minuto.	A minute.
Usá ca oras.	An hour.
Usá ca semana.	A week.
Usá ca pagpilóc,	A moment.
Ang piesta sa mga Santos ngatanan.	Feast of All Saints.
Ang pasco sa pagcatao.	<u>Christmas.</u>

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The Family

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Ang tao.	The man, person.
Ang lalaqui.	The man.
Ang babaye.	The woman.
Ang amahán.	The father.
Ang inahán.	The mother.
Ang anac nga lalaqui.	The son.
Ang anac nga babaye.	The daughter.
Ang igso-on nga lalaqui.	The brother.
Ang igso-on nga babaye.	The sister.
Ang apohan nga lalaqui.	The grand father.
Ang apohan nga babaye.	The grand mother.
Ang icaduha nga apo.	The great-grand father.
Ang icaduha nga apong babaye.	The great-grand mother.
Ang apong lalaqui.	The grandson.
Ang apong babaye.	The granddaughter.
Ang icaduha nga apo.	The great-grandson.
Ang icaduha nga apong babaye.	The great-granddaughter.
Ang ama-ama.	The stepfather.
Ang ina-ina.	The stepmother.
Ang oyo-an.	The uncle.
Ang aya-an.	The aunt.
Ang pag-umangcon.	The nephew.
Ang pag-umangcon nga babaye.	The niece.
Ang ig-agao nga lalaqui.	The cousin (male.)
Ang ig-agao nga babaye.	The cousin (female.)
Ang balo.	The widow.
Ang pagcabalo.	The widowhood.
Ang abian.	The friend.
Ang ig-agao itagsa.	First cousin.
Ang bayao.	The <u>brother-in-law.</u>
Ang ugangan.	The <u>father-in-law.</u>
Ang umagad, masamong.	The son-in-law.
Ang binalaye.	The daughter-in-law.
Ang inanac sa buñag.	The godson.
Ang inahán sa buñag.	The godmother.
Ang amahán sa buñag.	The godfather.
Ang mga caubanan.	The relations.
Ang bana.	The husband.
Ang asaoa.	The wife.
Usá ca batang lalaqui.	A child (male).
Usá ca batang babaye.	A girl.
Usá ca olitao.	A bachelor, unmarried man.
Usá ca dalaga.	A unmarried woman, maid.
Ang pagcabata.	The childhood.
Ang pagcatigulang.	The old age.
Ang pagcahintang sa tao.	The manhood.
Ang ilong tolapus.	The orphan, helpless.

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The Body

[Contents]

Ang laogas.	The body.
Ang mga tolan.	The limbs.
Ang lutahan.	The juncture of bones.
Ang mga luhaluha.	The knuckles.
Ang olo.	The head.
Ang otoc.	The brain.
Ang tingcoy.	The cerebellum.
Ang toboan.	The crown, or top of the head.
Ang tangcogo.	The nape of the neck.
Ang li-og.	The neck.
Ang bohoc.	The hair.
Ang dungandungang.	The temple (of the head.)
Ang agtang.	The forehead.
Ang quilay.	The eyebrow.
Ang dalonggan.	The ear.
Ang matá.	The eye.
Ang calimutao.	The <u>apple</u> of the eye.
Ang tabontabon.	The eye-lid.
Ang pilocpiloc.	The eye-lash.
Ang ilong.	The nose.
Ang bohoc sa ilong.	The nostril.
Ang ilong pislát.	The flat-nose.
Ang ilong matalinis.	The sharp nose.
Ang naong.	The face.
Ang panaoay.	The features.
Ang aping.	The <u>cheek</u> .
Ang baba.	The mouth.
Ang ngabil.	The lip.
Ang lag-os.	The gum (of the teeth.)
Ang dila.	The tongue.
Ang langagngag.	The palate, taste.
Ang totonlan.	The throat.
Ang ngipon.	The tooth.
Ang tango.	The eye-tooth.
Ang bag-ang.	The mill tooth.
Ang apapangig.	The jaw-bone.
Ang soláng.	The chin.
Ang bungut.	The beard.
Ang balahibo.	The nap, wool.
Ang abaga.	The shoulder.
Ang licod.	The back.
Ang talodtod.	The spine, back-bone.
Ang bocoboco.	The scapula.
Ang cotocoto.	The pit of the stomach.
Ang dughan.	The breast.
Ang soso.	The teat, dug.
Ang gosoc.	The rib.
Ang casingcasing.	The heart.
Ang atay.	The liver.
Ang baga.	The lungs.
Ang amimislón.	The kidney.
Ang agulela.	The spleen.
Ang tian.	The belly.
Ang quilid.	The side.
Ang posod.	The navel.
Ang bologan.	The groin.
Ang apdo.	The gall, bile.
Ang pantup.	The bladder.
Ang ihi.	The urine.
Ang dugó.	The blood.
Ang tae.	The excrement, flux.
Ang igot-igot.	The rump, croup.
Ang lubut.	The anus (the orifice of the rectum.)
Ang sampot.	The backside.
Ang mga ogat.	The nerves, veins.

Ang mga bocóg.	The bones.
Ang bocton.	The arm.
Ang iloc.	The arm-pit.
Ang sico.	The elbow.
Ang popolan.	The wrist.
Ang camót.	The hand.
Ang too.	The right-hand.
Ang uala.	The left-hand.
Ang todlo.	The finger.
Ang cubal.	The corn (on the feet.)
Ang ti-il.	The foot.
Ang biti-is.	The calf of the leg.
Ang singcol.	The ankle.
Ang ticod.	The heel.
Ang pa-a.	The thigh.
Ang lapalapa.	The sole of the foot.
Ang tuaytuay.	The knee-pan.
Ang tohod.	The knee.
Ang coco.	The nail.
Ang otoc.	The marrow.
Ang onod.	The flesh, meat.
Ang tamboc.	The fat.
Ang panit.	The skin, hide.
Ang bigote.	The moustache.
Ang luha.	The tear.
Ang sipon.	The mucus.
Ang loa.	The spittle.
Ang singot.	The sweat.
Ang muta.	The lippitude.
Ang pagsigma.	The sneeze.
Ang pagsid-oc.	The hiccough.
Ang paghagoc.	The snoring.
Ang paglabgao.	The gaping.
Ang cataoa.	The laugh.
Ang tingog.	The voice.
Ang polong.	The word.
Ang catahúm.	The beauty.
Ang cangil-ad.	The ugliness.
Ang ca-ayo sa laoas.	The health.
Ang catamboc.	The robustness.
Ang canioang.	The weakness.
Ang calugo.	The wart.
Ang conót.	The wrinkle.
Ang saquit sa olo.	The headache.
Ang saquit sa bag-ang.	The toothache.
Ang hilanat.	The fever.
Ang obo.	The cough.
Ang buti.	The <u>small-pox.</u>

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Corporal Senses, Sensations and Qualities

Ang pagquita.	The sight.
Ang igsilinghot.	The smell.
Ang igtitilao.	The taste.
Ang ihilicap.	The touch.
Ang igdolongog.	The hearing.
Ang paghilac.	The weeping.
Ang pag-agolo.	The groaning.
Ang pagcataoa.	The laughing.
Ang cahubac.	The asthma.
Ang nuca.	The itch.
Ang pono.	The scab.

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Ang tibdas.	The measles.
Ang so-ol.	The griping.
Ang hibolos.	The hemorrhage.
Ang samad.	The wound.
Ang huadhon.	The gangrene.

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The Soul

Ang calág.	The soul.
Ang mga galamhan sa calág.	The power of the soul.
Ang panumduman.	The memory.
Ang salabutan.	The understanding.
Ang cabubut-on.	The will.
Ang ihibalo.	The reason.
Ang icasanasana.	The imagination, fancy, idea.
Ang ca-alam.	The science.
Ang quina-adman.	The wisdom.
Ang calimut.	The forgetfulness.
Ang sayóp.	The mistake, fault.
Ang gugma.	The love.
Ang casilag.	The hatred.
Ang pagto-o.	The faith.
Ang paglaom.	The hope.
Ang pagsalig.	The confidence.
Ang cahadluc.	The fear; dread.
Ang pagdaet.	The peace.
Ang calipay.	The mirth, gaiety.
Ang comingao.	The sadness.
Ang cayugot.	The grief, anguish.
Ang duhaduha.	The doubt.
Ang catahap.	The <u>suspicion</u> .
Ang butangbutang.	The slander.
Ang hunahuna.	The thought.
Ang casina.	The envy.
Ang caligutgut.	The anger, wrath, fury.
Ang calo-oy.	The mercy, clemency.
Ang calo-od.	The reluctance.

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Clothing and Shoes

Ang calo.	The hat.
Ang sinina.	The shirt.
Ang calsones.	The trousers.
Ang sapin.	The shoes.
Ang corbata.	The necktie.
Ang sinelas.	The slippers.
Ang nauas.	The petticoat.
Ang paño.	The handkerchief.
Ang pinangco.	The chignon.
Ang sudlay.	The side comb.
Ang aretes.	The ear-ring.
Ang singsing.	The finger-ring.
Ang bucala.	The <u>bracelet</u> .
Ang solod.	The comb with large tooth.
Ang medias.	The stockings.
Ang calcetines.	The socks.

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Sewing Materials

Ang dagom.	The needle.
Ang dedal.	The thimble.
Ang sudlan sa dagom.	The needle-case.
Ang gunting.	The scissors.
Ang hilo.	The thread.
Usá ca lugás.	A needlefull of.
Ang tagacan.	The work-basquet.
Ang igagama.	The silk.

Foods and Drinks

Usá ca pan.	A loaf of bread.
Usá ca ad-ad.	A slice of bread
Ang asucal.	The sugar.
Ang asin.	The salt.
Ang sicolate.	The chocolate.
Ang mga utan.	Vegetables.
Ang patatas.	The potatoes.
Ang camates.	The tomatoes.
Ang manteca.	The lard.
Ang sabao.	The broth.
Ang gatas.	The milk.
Ang tubig.	The water.
Ang vino.	The wine.
Ang serbesa.	The beer.
Ang queso.	The cheese.
Ang itlog.	The egg.
Ang seboyas.	The onions.
Ang bugás.	The rice.
Ang panacot.	The pepper.
Usá ca tipac.	A piece.
Ang hamon.	The ham.
Ang pastel.	The cake.
Ang ginebra.	The gin.

Dignities

Ang Emperador.	The Emperor.
Ang Hari.	The King.
Ang Guino-o.	The Lord.
Ang agalon.	The Master, owner.
Ang ilis sa hari.	The Vice-roy.
Sinugo sa hari.	Ambassador.
Amba.	Governor.
Marques.	Marquis.
Administrador.	Administrator.
Conde.	Count, Earl.
Duque.	Duke.
Ministro.	Minister of state.
Tribunal nga labao.	Court of justice.
Ang Oidor.	Auditor.
Ang Alcalde.	Mayor.

Religion

Singbahan.	Church.
Capiya.	Chapel.
Altar.	Altar.
Sacristía.	Sacristy.
Buñagan.	Baptistery.
Altar mayor.	High-altar.
Compisal.	Confessionary.
Ualihan.	Pulpit.
Lubnganan.	Cemetery.
Lungon.	Coffin.
Ang Sacerdote.	The Priest.
Ang acólitos.	The assistant, clerk.
Ang calis.	The chalice.
Ang vinalheras.	The cruets.
Ang manteles.	Altar-cloth.
Corporal.	Corporal, altarlinen on which the communion bread and wine are put to be consecrated.
Ang insensario.	The thurible.
Ang pagbuñag.	Baptism.
Ang pagcompilma.	Confirmation.
Ang pagcompisal.	Penance.
Ang pagcalaoat.	Holy Eucharisty.
Ang paghilog.	Extreme-unction.
Ang pagorden.	Holy Orders.
Ang pagcasal.	Matrimony.

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Ecclesiastical Dignities

Ang Santos nga Papa.	The holy Pope.
Ang caparian.	The clergy, Priesthood.
Ang Ponoan.	The Prelate.
Ang Cardenal.	The Cardinal.
Ang Arzobispo.	The Archbishop.
Ang Obispo.	The Bishop.
Ang Párroco.	The Parish priest.
Ang Cristan.	The Parish clerk.
Ang órgano.	The organ.
Ang organista.	The organist.
Ang campanas.	The bells.
Ang campanario.	The belfry.
Ang campanero.	The bell-ringing.

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Set of Tools

Ang bachac.	The hammer.
Ang palo.	The small hammer.
Ang quimpit.	Smith's tongs.
Ang limbas.	The file.
Ang gabas.	The saw.
Ang uasay.	The axe.

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Ang lucub.	The auger.
Ang langsang.	The nail.
Ang langsang nga quinauitan.	The tenterhook.
Ang compas.	Pair of compasses.
Ang regla.	The ruler.
Ang tigib.	The chisel.
Ang landasan.	The anvil.
Ang bingcong.	The adze.

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The City

Usá ca longsod.	A town.
Ang balay.	The house.
Ang dalan.	The street.
Ang saoang.	The square.
Ang cathedral.	The cathedral.
Ang laoigan	The harbour.
Ang mga goa sa longsod.	The suburbs.
Ang tianggi.	The market.
Ang palacio.	The palace.
Ang bilanggoan.	The prison.
Ang catindahan.	The stores.
Ang mga parol.	The lamp post.
Ang correo.	The post-office.
Ang escuelahan.	The school.
Usá ca barrio.	A ward.
Ang cabecera.	The capital.
Ang concejal.	The alderman.
Ang abogado.	The lawyer.
Ang ayutamiento.	The city hall.
Ang policia.	The police.
Usá ca policia.	A policeman.
Ang aduana.	The custom-house.
Ang tulay.	The bridge.

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The House

Ang balay.	The house.
Ang hagdan.	The stair-case.
Ang ang-ang.	The stairs, steps.
Ang sulud.	The room.
Ang salas.	The parlor.
Sulud nga higda-an.	Bed-room.
Ang salug.	The floor.
Ang ventana.	The window.
Ang pulta.	The door.
Ang yauihanan.	The lock.
Ang yaue.	The key.
Ang calibangan.	The water-closet.
Ang atabay.	The well.
Ang cosina.	The kitchen.
Ang caligoan.	The bath-room.

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The Furniture

Ang lamesa.	The table.
Ang higda-an.	The bed.

Ang banig.	The mat.
Ang onlan.	The pillow.
Ang habol.	The sheet.
Ang lingcoranan.	The chair, seat.
Ang mesedora.	The rocking chair.
Ang butaca.	The arm-chair.
Ang sopá.	The sofa.
Ang camapé.	The lounge.
Ang lamparahan.	The lamp.
Ang colon.	The clays pot.
Ang taclob.	The lid, cover.
Ang calaha.	The frying-pan.
Ang dapog.	The hearth.
Ang agipo.	The firebrand.
Ang agio.	The embers.
Ang baga.	The red-hot, coal.
Ang asó.	The smoke.
Ang sugá.	The light.
Ang hunaoan.	The basin.
Ang pamahiran.	The towel.
Ang sacapuegos.	The match.
Ang dila-ab.	The flame.

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Quadrupeds

Ang mananap.	The animal.
Ang cabayo.	The horse.
Ang iró.	The dog.
Ang ilagá.	The rat, mouse.
Ang iring.	The cat.
Ang toro.	The ox, bull.
Ang vaca.	The cow.
Ang nati sa vaca.	The calf.
Ang baboy.	The pig.
Baboy nga ihalas.	Boar.
Ang osa.	The deer.
Ang canding.	The goat.
Ang cornejo.	The rabbit.
Ang boot, basin.	The squirrel.
Ang calabao.	The buffalo.
Ang nati sa carnero.	The lamb.
Ang panon.	The flock.
Ang songay.	The horn.
Ang balahibo.	The wool, hair.
Ang panit.	The skin, side.
Ang coco.	The hoof, nail.
Ang balucag.	The mane.
Ang ti-il.	The foot.
Ang luconlucon.	The ham, upper <u>part</u> of the leg.
Ang simud.	The snout.
Ang icog.	The tail.

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Fowls and Birds

Ang langgam.	The bird.
Ang sangquil.	Bird of prey.
Ang banóg.	The kite, falcon.
Ang manaol.	The eagle.
Ang oac.	The crow, raven.
Ang perico.	The parrot.

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Ang manoc.	The hen.
Ang sonoy.	The cock.
Ang pisó.	The chicken.
Ang salapati.	The pigeon.
Ang cuyabog.	The young pigeon.
Ang tocmoc.	The turtle-dove.
Ang tulihao.	The witwall.
Ang itic.	The duck.
Ang pungog.	The owl.
Ang cabúg.	A big bat.
Cabiao.	Bat
Ang sayao-sayao.	The swallow.
Ang pavo.	The turkey.
Ang gorrion.	The sparrow.
Ang canario.	The canary.
Ang songo.	The beak.
Ang pacó.	The wing.
Ang quigol.	The tail.
Ang salag.	The nest.
Ang halua, tangcal.	The cage.
Ang tagoc.	The bird-lime.

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Reptiles and Insects

Ang buhaga.	The cricket.
Ang halas.	The snake.
Ang sooa.	The boa-serpent.
Ang tiquí.	The lizard (indian).
Ang talotó.	The eft.
Ang ibid.	A kind of lizard.
Ang baqui.	The frog.
Ang banayao.	The scorpion.
Ang olahipan.	The centipede.
Ang alibangbang.	The butterfly.
Quinhason.	Any small shellfish.
Ang tabangcay.	The snail.
Ang olud.	The worm.
Uati.	Worm bred in the earth.
Bitoc.	Worm bred in the body.
Ang laoalaoa.	The cobweb-spider.
Ang hormigas.	The ants.
Solong.	A kind of ants.
Ang gangis.	The grass hopper.
Ang dolon.	The locust.
Ang lugton.	The locust brood.
Ang banagan.	The lobster.
Ang pulga.	The flea.
Ang dughó.	The bug-bed bug.
Ang coto.	The louse.
Ang lusá.	The nit.
Ang langao.	The fly.
Ang namóc.	The gnat.
Ang limatoc.	The leech.
Ang lapinig.	The wasp.
Ang putiocan.	The bee.
Panon sa putiocan.	Swarm of bees.
Ang soyod.	The sting.
Ang odlan.	The honeycomb.
Ang dugús.	The honey.

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Fish and Shell-fish

Ang isda.	The fish.
Ang bongansiso.	The whale.
Ang lumbalumba.	The tunny.
Ang tangigi.	The gilt.
Ang anduhao.	The mackerel.
Ang balitobong.	The salmon.
Ang tamban.	The sardine.
Ang talabá.	The oyster.
Ang alimango.	The craw-fish.
Ang tatus.	The crab.
Ang pasayan.	The shrimp.
Ang tuay.	The clams.
Ang guinamús.	The brine-fish.
Ang bacalao.	The cod-fish.
Ang tipaca.	The shell.
Ang himbis.	The scale.
Ang bocóg.	The fish-bone.
Ang hasang.	The tonsil.

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Flowers

Ang bulac.	The flower.
Ang rosa.	The rose.
Ang puyus.	The bud.
Ang violeta.	The violet.
Ang clavel.	The pink.
Ang dahon.	The leaf.
Ang salingsing.	The stem.

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Fruits and Vegetables

Ang limon.	The lemon.
Ang ochan.	The orange.
Ang siriguelas.	The plum.
Ang tibod, milon.	The melon.
Ang atimon.	The water-melon.
Ang saging.	The banana.
Ang rábano.	The radish.
Ang ongcug.	The cucumber.
Ang apio.	The celery.
Ang libgos.	The mushroom.
Ang tamboali.	The squash.
Ang tabios, mongos.	A kind of lentils.
Ang cubasa.	The pumpkin.
Ang parras.	The grapes.
Ang palia.	A bitter vegetable very stomachic.
Ang manga.	The manga-fruit.
Ang coles.	The cabbage.
Ang higos.	The figs.

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Land and Agriculture

Ang banua, oma. The land, field.

Ang hacienda.	The farm.
Ang buquid.	The mountain.
Ang capatagan.	The plain.
Ang bunayan.	The meadow.
Ang ualóg.	The valley.
Ang lanao.	The swamp.
Ang baquilid.	The hill.
Ang calapocan.	The quagmire.
Ang subá.	The river.
Ang sapá.	The brook.
Ang bató.	The stone.
Ang balás.	The sand.
Ang langob.	The cave.
Ang lapoc.	The clay, mud.
Ang lasang.	The forest.
Ang cahoy.	The tree.
Ang sangá.	The branch.
Ang bonga.	The fruit.
Ang dugá.	The sap.
Ang binhi.	The seed.
Ang tanóm.	The plant.
Ang tanaman.	The garden.
Ang daro.	The plow.
Ang galab.	The sickle.
Ang pala.	The shovel.
Ang sarol.	The hoe.
Ang ohay.	The ear of corn.
Ang dagami.	The straw.
Ang lugás.	The grain.
Ang inani.	The harvest.

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Sea

Ang dagat.	The sea.
Ang laod.	The gulf.
Ang sulangan.	The strait.
Ang looc.	The creek.
Ang daplin.	The shore.
Ang honas.	The ebb-tide.
Ang taob.	The flood-tide.
Ang balod.	The swell of the sea.
Ang onos.	The storm.
Ang bagio.	The typhoon.
Ang sacayan.	The vessel.
Barangayan.	A long-boat with oars.
Bilos.	A kind of canoa.
Pangco.	A kind of canoa.
Salisipan.	A kind of canoa.
Baroto.	Canoa.
Ang dolong.	The prow of a ship, bow.
Oling.	Poop, stern.
Ang quilid.	The side of a ship.
Ang onayan.	The keel of a ship.
Ang layag.	The sail.
Ang bansalan, timon.	The helm, <u>rudder</u> .
Ang sinipit.	The anchor.
Ang gayon, gaod, bugsay.	The oar.

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Virtues and Vices

<i>Catarungan.</i>	Virtue.
<i>Cadaot.</i>	Vice.
<i>Pagto-o.</i>	Faith.
<i>Paglaom.</i>	Hope.
<i>Paghigugma.</i>	Charity.
<i>Ca-ayo.</i>	Charity.
<i>Ca-ulay.</i>	Purity, chastity.
<i>Ca-ligdon.</i>	Modesty.
<i>Ca-ugdan.</i>	Gravity.
<i>Ca-ulao.</i>	Shame.
<i>Ca-lolot.</i>	Generosity.
<i>Ca-mato-od.</i>	Truth.
<i>Pagilob.</i>	Patience.
<i>Caputli.</i>	Honesty.
<i>Cabu-ang.</i>	Madness.
<i>Calalang.</i>	Artifice, craft.
<i>Casina.</i>	Envy.
<i>Limbong.</i>	Fraud, cheat.
<i>Ticas.</i>	Trick.
<i>Caulag.</i>	Lewdness.
<i>Cahacug.</i>	Covetousness.
<i>Pagsapao.</i>	Adultery.
<i>Bacac.</i>	Lie.
<i>Causic.</i>	Prodigality.
<i>Cataspoc.</i>	Laziness.
<i>Paghimu-ut.</i>	Pleasure.
<i>Catacá.</i>	Slowness.
<i>Pagcaualay pagtamud.</i>	Ingratitude, unthankfulness.
<i>Pagpalabilabi.</i>	Pride.
<i>Catalao.</i>	Cowardice.
<i>Ang ualay pagto-o.</i>	Incredulity.
<i>Ang pagbia sa paglaom.</i>	Despair, anger.
<i>Cahacug sa pagcaon.</i>	Gluttony.
<i>Cahubog.</i>	Intoxication.
<i>Pagtamay sa Dios.</i>	Impiety.
<i>Paghinangop sa Dios.</i>	Piety, mercy, pity.
<i>Pagpatay sa tao.</i>	Homicide, <u>crime.</u>
<i>Pagpatay sa caogalingon nga laoas.</i>	Suicide, <u>crime.</u>
<i>Pagpangaoat.</i>	Robbery.
<i>Cagobót.</i>	Revolution.
<i>Casaba.</i>	Tumult.
<i>Pagbudhi.</i>	Treachery.
<i>Paglibac.</i>	Backbiting.
<i>Usá ca bañaga.</i>	A rascal.
<i>Tampalasan.</i>	<u>Malicious.</u>
<i>Usá ca matistis.</i>	A mercy, gay man.
<i>Usá ca palautang.</i>	A <u>deceitful man.</u>
<i>Usá ca bacacon.</i>	A liar.
<i>Usá ca sugarol.</i>	A player.
<i>Usá ca daguinotan.</i>	Avaricious.
<i>Usá ca malolot.</i>	A open-handed.
<i>Usá ca andacon.</i>	A boaster.

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The Most Important Adjectives

<i>Ma-ayo.</i>	Good.
<i>Dautan.</i>	Bad.
<i>Talamayon.</i>	Contemptible.
<i>Maquina-admanon.</i>	Wise, learned.
<i>Ualay quina-adman.</i>	Ignorant, stupid.
<i>Dagcó.</i>	Big, great.
<i>Diutay.</i>	Small, little.
<i>Mabaga.</i>	Corpulent, bulky.

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<i>Matamboc.</i>	Big, fat, thick.
<i>Supang.</i>	Bulky person.
<i>Manioang.</i>	Thin, lean.
<i>Manipis.</i>	Fine, thin, light.
<i>Masingpot.</i>	Very dense, thick applied to woven goods.
<i>Hata-as.</i>	Tall, lofty, high.
<i>Hamobó.</i>	Low, small.
<i>Halagpad.</i>	Wide.
<i>Masigpit.</i>	Narrow.
<i>Hago-ot.</i>	Tight.
<i>Matul-id.</i>	Right.
<i>Matarung.</i>	Just.
<i>Baliquig.</i>	Twisted.
<i>Balicó.</i>	Unjust.
<i>Bag-o.</i>	New.
<i>Da-an.</i>	Old, ancient.
<i>Magahi.</i>	Hart, solid.
<i>Mahumuc.</i>	Soft.
<i>Malomo.</i>	Gentle.
<i>Maga-an.</i>	Light.
<i>Pono.</i>	Full.
<i>Ualay solud.</i>	Empty.
<i>Gucab.</i>	Hollow.
<i>Maculi.</i>	Difficult.
<i>Masayon.</i>	Easy.
<i>Matam-is.</i>	Sweet.
<i>Mapait.</i>	Bitter.
<i>Maasgad.</i>	Saltish.
<i>Maaslom.</i>	Sour, sharp.
<i>Mahaoan.</i>	Clear, <u>clean</u> .
<i>Mahugao.</i>	Dirty.
<i>Mainit.</i>	Warm, hot.
<i>Mabugnao.</i>	Cold.
<i>Matugnao.</i>	Freshness, cold.
<i>Mamala.</i>	Dry.
<i>Mabasa.</i>	Wet.
<i>Maomal.</i>	Damp, humid.
<i>Malig-on.</i>	Strong (house).
<i>Maisug.</i>	Strong (man).
<i>Maluya.</i>	Weak.
<i>Matahúm.</i>	Beautiful.
<i>Maanindut.</i>	Pretty.
<i>Mangil-ad.</i>	Ugly.
<i>Butá.</i>	Blind.
<i>Butá sa picas.</i>	One-eyed.
<i>Libat.</i>	Squinting-squint.
<i>Pi-ang.</i>	Lame, handless.
<i>Buctot.</i>	Humpbacked.
<i>Opao.</i>	Bald.
<i>Mama.</i>	Dumb, mute.
<i>Gacod.</i>	Stutterer.
<i>Bungol.</i>	Deaf.
<i>Lulid.</i>	Crippled.
<i>Nuca.</i>	Itchy.
<i>Pon-on.</i>	Scabby.
<i>Butí.</i>	Virulent.
<i>Hangol.</i>	Poor.
<i>Maligsi.</i>	Nimble, light.
<i>Dupalog.</i>	Rough, dull.
<i>Bulahan.</i>	Happy.
<i>Palad-an.</i>	Lucky.
<i>Ualay palad.</i>	Unfortunate.
<i>Mato-od.</i>	Certain.
<i>Dili mato-od.</i>	False.
<i>Masulub-on.</i>	Melancholy.

<i>Mamingao-on.</i>	Sad, gloomy.
<i>Maibugon.</i>	Capricious.
<i>Masuco.</i>	Angry, fretful.
<i>Mabusug.</i>	Gluttoned.
<i>Mahupong.</i>	Satisfied.
<i>Bu-ang.</i>	Fool, mad.
<i>Bu-ut.</i>	Prudent.
<i>Masinabuton.</i>	Intelligent, clever.
<i>Ualay panagana.</i>	Imprudent.
<i>Palabilabihon.</i>	Haughty.
<i>Ualay salá.</i>	Innocent.
<i>Sala-an.</i>	Guilty.
<i>Tigbacac.</i>	Lying.
<i>Malimbongon.</i>	Cheat.
<i>Maulay.</i>	Chaste.
<i>Maolag.</i>	Lewd.
<i>Mau-ulao-on.</i>	Shameful.
<i>Maligdon.</i>	Serious.
<i>Lampingasan.</i>	Impudent, barefaced.
<i>Mangahason.</i>	Audacious.
<i>Tamastamason.</i>	Insolent.
<i>Maquigaoayon.</i>	Quarrelsome.
<i>Tapolan.</i>	Lazy.
<i>Malomo ug cagauian.</i>	Sympathetic.
<i>Matinahoron.</i>	Courteous.
<i>Mahinoclogon.</i>	Merciful.
<i>Burung.</i>	Clumsy.
<i>Mabangis.</i>	Cruel.
<i>Tigpamalus.</i>	Revengeful.
<i>Masuquihon.</i>	Disobedient.
<i>Magahi ug bu-ut.</i>	Stubborn.
<i>Malolot.</i>	Generous.
<i>Mausicon.</i>	Spendthrift.
<i>Hingaon.</i>	Great eater.
<i>Ualay buhat.</i>	Idle, lazy.
<i>Abian.</i>	Friend.
<i>Ca-aoay.</i>	Foe, enemy.
<i>Matistis.</i>	Merry fellow.
<i>Maputi.</i>	White.
<i>Maitom.</i>	Black.
<i>Mapola.</i>	Red.
<i>Madalag.</i>	Yellow.
<i>Asul.</i>	Blue.
<i>Maitomitom.</i>	Brown.
<i>Morado.</i>	Violet.
<i>Velde.</i>	Green.

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The Most Important Verbs

Study.

<i>Pagestudio.</i>	To study.
<i>Pagto-on.</i>	To learn.
<i>Pagto-on sa olo, pagsaolo.</i>	To learn by heart.
<i>Pagsingcamut sa pagto-on.</i>	To apply one's self to study.
<i>Pagcugui sa pagto-on.</i>	To be diligent to learn.
<i>Pagtodlo.</i>	To teach.
<i>Pagsaysay.</i>	To explain.
<i>Paggama sa hunahuna.</i>	To invent, to discover.
<i>Pagtocod.</i>	To compose.
<i>Pagbasa.</i>	To read.
<i>Pagsulat.</i>	To write.
<i>Pagfirma.</i>	To sign.

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<i>Pagsaoay.</i>	To correct.
<i>Pagsayop.</i>	To mistake.
<i>Pagpanás.</i>	To blot.
<i>Paghoad.</i>	To copy.
<i>Paghubad.</i>	To <u>translate.</u>
<i>Pagsugud.</i>	To begin.
<i>Pagdayon.</i>	To continue.
<i>Pagtapus.</i>	To finish.
<i>Paghingpit.</i>	To perfect.
<i>Paghibalo.</i>	To have notice of.
<i>Pagalam.</i>	To know.
<i>Pagdumdum.</i>	To remember.
<i>Pagcalimút.</i>	To forget.
<i>Pagsanasana.</i>	To form an idea.
<i>Pagbadlong.</i>	To blame.

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Conversation

<i>Pagloas.</i>	To pronounce.
<i>Pagpamolong.</i>	To speak.
<i>Pagingon.</i>	To say, tell.
<i>Paguali.</i>	To preach.
<i>Pagsinggit.</i>	To cry out.
<i>Pagtiabao.</i>	To scream, cry.
<i>Pagsugil.</i>	To refer, report.
<i>Pagsugilon.</i>	To tell, relate.
<i>Pagbantug.</i>	To <u>proclaim.</u>
<i>Pagsangyao.</i>	To make know.
<i>Paghilom.</i>	To be silent.
<i>Pagtaoag.</i>	To call.
<i>Pagpangutana.</i>	To ask, <u>question</u>
<i>Pagtubag.</i>	To answer.
<i>Pagbalibad.</i>	To excuse.
<i>Pagsultisulti.</i>	To talk.
<i>Pagpahibalo.</i>	To advise.
<i>Pagpanagana.</i>	To foreknow.
<i>Pagsogo.</i>	To order.
<i>Pagsugut.</i>	To obey.
<i>Pagtug-an.</i>	To declare.
<i>Pagpamato-od</i>	To certify.
<i>Paglimod.</i>	To deny.
<i>Pagpacadautan.</i>	To reject.
<i>Pagpacama-ayo.</i>	To approve.
<i>Pagpalaban.</i>	To defend.
<i>Pagcasaba.</i>	To reprehend.
<i>Pagsaoay.</i>	To upbraid.
<i>Pagindigindig.</i>	To dispute.
<i>Pagaoay.</i>	To wrangle.

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To Eat and Drink

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<i>Paggutum.</i>	To be <u>hungry.</u>
<i>Pagpangaon.</i>	To eat.
<i>Paginom.</i>	To drink.
<i>Paguhao.</i>	To be thirsty.
<i>Pagusap.</i>	To chew.
<i>Pagtolon.</i>	To swallow.
<i>Pagsoyop.</i>	To sip.
<i>Paghigop.</i>	To suck, sip.
<i>Pagtilao.</i>	To taste.

<i>Pagpicas.</i>	To divide, cut.
<i>Pagad-ad.</i>	To carve, cut.
<i>Pagpoasa.</i>	To fast.
<i>Pagpamahao.</i>	To breakfast.
<i>Pagpaniodto.</i>	To dinner.
<i>Pagpanihapon.</i>	To sup.
<i>Pagdapit.</i>	To invite.
<i>Pagcahubóg.</i>	To intoxicate.
Dili paghilis sa <i>quinaon.</i>	Indigestion.
<i>Pagpulus sa quinaon.</i>	To nourish.
<i>Pagtilap.</i>	To lick, lap.

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Life

<i>Pagcatao.</i>	To be born.
<i>Paghimogso.</i>	To bring forth.
<i>Pagbuñag.</i>	To baptise.
<i>Pagcabuhi.</i>	To live.
<i>Pagcatobo.</i>	To grow.
<i>Pagtamboc.</i>	To fatten.
<i>Pagnioang.</i>	To weaken.
<i>Pagmiño.</i>	To marry, wed.
<i>Pagmabdos.</i>	To be pregnant.
<i>Paganac.</i>	To bring forth.
<i>Pagpasoso.</i>	To give suck.
<i>Pagbalo.</i>	To become widow.
<i>Pagtigulang.</i>	To make old.
<i>Pagcamatay.</i>	To die.
<i>Pagluboug.</i>	To bury.
<i>Pagsonod sa cabilin.</i>	To inherit.
<i>Pagcabanhao.</i>	To revive.

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Toilet

<i>Pagalut.</i>	To shave.
<i>Pagvisti.</i>	To dress.
<i>Paghubo.</i>	To take off the dress.
<i>Pagligo.</i>	To bathe.
<i>Paghilamus.</i>	To wash one's self the face.
<i>Paghunao.</i>	To wash one's self the face.

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Bed

<i>Paghigda.</i>	To go to bed.
<i>Pagcatalog.</i>	To sleep.
<i>Paghimatá.</i>	To wake.
<i>Pagpucao.</i>	To awake.
<i>Pagtabiog.</i>	To stir, rock.
<i>Pagtucao.</i>	To watch, to keep awake.
<i>Paghagoc.</i>	To snore.
<i>Pagbangon, bacod.</i>	To arise, to get up from a bed.

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Natural Actions

<i>Pagcataoa.</i>	To laugh.
<i>Pagngisi-ngisi.</i>	To smile.

<i>Paghilac.</i>	To weep.
<i>Pagpanghayhay.</i>	To sigh.
<i>Pagpanghupao.</i>	To sigh, long for.
<i>Pagbahaon.</i>	To sneeze.
<i>Paglabgab.</i>	To gape, yawn.
<i>Paghoyop.</i>	To blow, puff.
<i>Pagtaghoy.</i>	To hiss, whistle.
<i>Pagpamati.</i>	To listen, hearken.
<i>Pagpatalinghog.</i>	To be attentive.
<i>Paglúa, luda.</i>	To spit, salivate.
<i>Pagsingga.</i>	To blow one's nose.
<i>Paglúa sa dugó.</i>	To vomit blood.
<i>Pagsingot.</i>	To sweat, perspire.
<i>Pagtoroc sa bonga sa singot.</i>	To be fleabitten, to be with rash, to be full of fleabites.
<i>Pagquita.</i>	To see.
<i>Pagtan-ao.</i>	To behold, look.
<i>Pagdongog.</i>	To hear.
<i>Pagsinghot.</i>	To smell.
<i>Pagcahumút.</i>	To smell well.
<i>Pagcabahó.</i>	To smell nasty.
<i>Paglami.</i>	To give a relish, a zest.
<i>Paghicap.</i>	To touch.
<i>Paghubag.</i>	To swell, inflate.
<i>Pagcaodas.</i>	To scratch, touch (bad sense).
<i>Pagihí.</i>	To make water.
<i>Pagotot.</i>	To break wind.
<i>Pagcalibang.</i>	To go to stool.

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Love and Hatred

<i>Paghigugma.</i>	To love.
<i>Pagbu-ut.</i>	To wish, will.
<i>Paghimmu-ut.</i>	To be pleased with.
<i>Pagolo-olo.</i>	To flatter.
<i>Pagabi-abi.</i>	To court, greet, salute.
<i>Pagibid-ibid.</i>	To fondle.
<i>Pagamoma.</i>	To treat, kindly.
<i>Pagdayeg.</i>	To praise.
<i>Paggacus.</i>	To embrace.
<i>Paghaluc.</i>	To kiss.
<i>Pagbadlong.</i>	To advise.
<i>Pagsaoay.</i>	To blame.
<i>Pagcastigo.</i>	To chastise.
<i>Pagsilot.</i>	To mulct.
<i>Paghampac.</i>	To whip.
<i>Pagtamay.</i>	To despise.
<i>Pagyubit.</i>	To scoff.
<i>Pagmahay.</i>	To complain.
<i>Paghomot.</i>	To threaten.
<i>Pagbalus.</i>	To revenge.
<i>Pagpasaylo.</i>	To pardon.
<i>Pagbalus ug ma-ayo.</i>	To reward.
<i>Pagbayad.</i>	To pay.
<i>Pagdomot.</i>	To bear rancour to.
<i>Pagcasilag.</i>	To hate.
<i>Pagbia.</i>	To abandon.
<i>Pagcaulao.</i>	To be shamed.
<i>Pagpangahas.</i>	To dare to.
<i>Pagsamoc.</i>	To trouble.
<i>Pagsumbong.</i>	To accuse.
<i>Pagbalidad.</i>	To excuse.
<i>Pagpasangil.</i>	To reproach.

<i>Pagsogot.</i>	To obey.
<i>Paghocom.</i>	To sentence.
<i>Pagdaut-daut.</i>	To damage.
<i>Pagpaquigaoay.</i>	To wrangle.
<i>Pagdaug</i>	To conquer, again.
<i>Pagpadaug.</i>	To be won.
<i>Pagpamulay.</i>	To tempt.
<i>Pagagao.</i>	To despoil.
<i>Pagcaoat.</i>	To rob, spoil.
<i>Pagpatay.</i>	To kill.
<i>Pagbonó.</i>	To wound, betray.
<i>Pagsamad.</i>	To wound, hurt.
<i>Pagbonal.</i>	To beat with a stick.
<i>Pagdayeg.</i>	To brag.
<i>Pagtonglo.</i>	To curse, slander.
<i>Pagtabang.</i>	To help.
<i>Pagtubus.</i>	To redeem.
<i>Pagbauí.</i>	To ransom.
<i>Pagbilanggo.</i>	To capture.
<i>Pagbitay.</i>	To hang.
<i>Pagigpit.</i>	To compress the neck in the instrument called a garrote.

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Memory and Understanding

<i>Pagcabut sa hunahuna.</i>	To conceive.
<i>Paghunahuna.</i>	To think.
<i>Pagpalandong.</i>	To meditate.
<i>Pagila.</i>	To know.
<i>Paghibalo.</i>	To <u>have knowledge of.</u>
<i>Pagalam.</i>	To be learned.
<i>Pagbu-ut.</i>	To wish, desire.
<i>Pagoyon.</i>	To agree, submit.
<i>Pagbutá.</i>	To grow blind.
<i>Pagcabildo.</i>	To confederate.
<i>Pagtimbang sa bu-ut.</i>	To exaggerate.
<i>Pagpaquigsabút.</i>	To deliberate.
<i>Pagtag-an.</i>	To hit upon.
<i>Pagmatngon.</i>	To attend.
<i>Pagsingcot.</i>	To search.
<i>Pagtingoha.</i>	To procure, try.
<i>Pagasoy.</i>	To explain.
<i>Pagsayod.</i>	To instruct.
<i>Pagpanghinaot.</i>	To desire.
<i>Pagpa-abut.</i>	To wait.
<i>Pagcahadluc.</i>	To fear.
<i>Pagcalisang.</i>	To be frightened.
<i>Pagcaculba.</i>	To be frightened.
<i>Pagbacac.</i>	To tell lies.
<i>Paghanip sa hunahuna.</i>	To <u>dissemble, hide, cloak.</u>
<i>Pagpaningon.</i>	To imitate, copy.
<i>Pagsusi.</i>	To inquire.
<i>Paglipay.</i>	To be gladdened.
<i>Paghimu-ut.</i>	To be pleased.
<i>Pagcasobó.</i>	To be saddened.
<i>Pagcamingaa.</i>	To be afflicted.
<i>Pagcayugot.</i>	To be afflicted.
<i>Pagpo-ol.</i>	To be weary.
<i>Pagsuco.</i>	To become angry.
<i>Pagcaligutgut.</i>	To grow angry.
<i>Pagpungot.</i>	To be in a rage.
<i>Pagpoypoy.</i>	To become quiet.
<i>Paglucmay.</i>	To soften anger.

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Recreations

<i>Pagduladula.</i>	To amuse.
<i>Paglingaolingao.</i>	To amuse one's self.
<i>Pagcanta.</i>	To sing.
<i>Pagsayao.</i>	To dance.
<i>Pagdula.</i>	To play.
<i>Pagpacadaog.</i>	To gain, win.
<i>Pagdaog.</i>	To lose.
<i>Paglocso.</i>	To leap, jump.
<i>Pagambac.</i>	To jump down.
<i>Pagdalagan.</i>	To run.
<i>Pagsacay sa cabayo.</i>	To ride.
<i>Pagdalagan sa cabayo.</i>	To trot, to make a horse trot.

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Illness

<i>Pagalima sa masaquit.</i>	To take care of a sick.
<i>Pagtambal.</i>	To medicine.
<i>Pagayo-ayo.</i>	To grow better.
<i>Pagbughat.</i>	To fall back.
<i>Pagsamut.</i>	To grow worse.
<i>Pagpurga.</i>	To purify, purge.
<i>Pagpageringa.</i>	To syringe.
<i>Paghonad sa samad.</i>	To wash a wound.
<i>Pagtampoy sa dugó.</i>	To stop blood.
<i>Pagtugna sa samad.</i>	To see the fathom of the wound.
<i>Paghigda sa banig.</i>	To be confined to one's bed on <u>account</u> of sickness.
<i>Pagyamyam.</i>	To talk nonsense.
<i>Pagtingá.</i>	To breathe one's last, expire.

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Movements

<i>Paglihoc</i>	To move one's self.
<i>Pagtandug.</i>	To move.
<i>Pagadto.</i>	To go.
<i>Paganhi.</i>	To come.
<i>Paglacao.</i>	To walk.
<i>Pagbalic.</i>	To return (here).
<i>Pagpauli.</i>	To return (there).
<i>Pagsibut.</i>	To go backward.
<i>Pagpado-ol.</i>	To approach.
<i>Pagtindug.</i>	To raise.
<i>Paglibodlibod.</i>	To loiter about.
<i>Pagpanamilit.</i>	To bid one fare well.
<i>Paglicay.</i>	To fly, escape.
<i>Pagsonod.</i>	To proceed, follow.
<i>Paglusot.</i>	To slide, ship.
<i>Pagdacup.</i>	To seize.
<i>Pagsandig.</i>	To lean upon.
<i>Pagholog.</i>	To fall.
<i>Pagpangdol.</i>	To stumble.
<i>Pagtonob.</i>	To tread.
<i>Pagirug.</i>	To retire.
<i>Pagpahalayo.</i>	To deviate.
<i>Pagsulud.</i>	To enter, come in.
<i>Paggoa.</i>	To go out.
<i>Pagsaca.</i>	To ascend.

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<i>Pagcanaog.</i>	To descend.
<i>Pagagi.</i>	To go though, pass for.
<i>Paglabay.</i>	To pass by.

Handiworks

<i>Pagbuhat.</i>	To make, work.
<i>Pagandam.</i>	To make ready.
<i>Pagsira.</i>	To shut, close.
<i>Pagpiyong.</i>	To shut the eyes.
<i>Pagtac-om.</i>	To shut the mouth.
<i>Pagcomcom.</i>	To shut the hand.
<i>Pagpicot.</i>	To shut the legs.
<i>Pagbucá.</i>	To open the eyes.
<i>Pagnganga.</i>	To open the mouth.
<i>Pagbuclad.</i>	To open one's hand.
<i>Pagbila.</i>	To open the legs.
<i>Pagpaita-as.</i>	To raise, elevate.
<i>Pagsacoat.</i>	To heave, hold up.
<i>Pagyabó.</i>	To pour.
<i>Pagaoas.</i>	To overflow.
<i>Paghunob.</i>	To ooze.
<i>Pagbasa.</i>	To wet.
<i>Paghumod.</i>	To wetted.
<i>Pagumol.</i>	To dampen.
<i>Paghumoc.</i>	To soften.
<i>Paggahi.</i>	To harden.
<i>Pagosoag.</i>	To extend, expand.
<i>Paglagpad.</i>	To wide.
<i>Pagcomsod.</i>	To diminish.
<i>Pagdaró.</i>	To plough.
<i>Pagcalot sa yuta.</i>	To dig.
<i>Pagpugas.</i>	To sow.
<i>Pagtanom.</i>	To plant.
<i>Paggalab.</i>	To reap.
<i>Pagbunglay.</i>	To weed.
<i>Pagtimbang.</i>	To weigh.
<i>Pagtagcus.</i>	To tie.
<i>Pagbadbad.</i>	To untie.
<i>Pagbalictos.</i>	To knot.
<i>Pagondoc.</i>	To heap.
<i>Pagani.</i>	To gather the corn at harvest time.
<i>Pagtabon.</i>	To cover.
<i>Pagbucas.</i>	To uncover.
<i>Pagtago.</i>	To hide.
<i>Pagpacaquita.</i>	To find.
<i>Paghugao.</i>	To stain.
<i>Pagbuling.</i>	To soil.
<i>Pagpahid.</i>	To cleanse.
<i>Paghinlo.</i>	To embellish.
<i>Pagsilhig.</i>	To sweep.
<i>Pagputi.</i>	To white wash.
<i>Paglog-o.</i>	To rinse the glasses.
<i>Pagpamala.</i>	To air, refresh.
<i>Pagpaoga.</i>	To dry, parch.
<i>Paghugas.</i>	To rub, scour.
<i>Paglampaso.</i>	To swab.
<i>Paginit.</i>	To heat.
<i>Pagbugnao.</i>	To cool.
<i>Pagpintal.</i>	To paint.
<i>Paglilloc.</i>	To engrave.
<i>Pagbadlis.</i>	To draw, sketch.
<i>Pagpatic.</i>	To mark, note.

<i>Pagtocod.</i>	To build.
<i>Pagguba.</i>	To destroy, waste.
<i>Pagbolda.</i>	To embroider.
<i>Pagpo-oc sa bulaoan.</i>	To gild.
<i>Pagpo-oc sa salapi.</i>	To plate with silver.
<i>Paghalup.</i>	To set (a jewel).
<i>Pagbuho.</i>	To pierce.
<i>Paglansang.</i>	To nail.
<i>Pagtahi.</i>	To sew.
<i>Pagbilib.</i>	To spin.
<i>Pagtapac.</i>	To patch, mend.
<i>Pagpiló.</i>	To fold.
<i>Paglit-ag.</i>	To catch birds with knots.
<i>Pagpuyo sa ualay buhat.</i>	To be idle.

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To Buy and Sell

<i>Pagpaquicomercio.</i>	To apply one's self to trade.
<i>Pagpalit.</i>	To buy.
<i>Pagbaligya.</i>	To sell.
<i>Pagpaquigsabut sa bili.</i>	To adjust the price, to agree.
<i>Pagbili.</i>	To value.
<i>Pagbutang sa bili.</i>	To tax, rate at.
<i>Pagbali.</i>	To be valuable.
<i>Paghangyo.</i>	To haggle.
<i>Paghalin.</i>	To dispatch.
<i>Paghulam.</i>	To lend.
<i>Pagpahulam.</i>	To borrow.
<i>Pagpautang.</i>	To owe.
<i>Pagbayad.</i>	To pay.
<i>Pagdaginot.</i>	To economize.
<i>Pagpoto.</i>	To ruin.
<i>Pagusic.</i>	To squander.

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About the Worship to God

<i>Pagsingba.</i>	To adore.
<i>Paghapá.</i>	To <u>prostrate</u> one's self.
<i>Pagtambong sa misa.</i>	To hear mass.
<i>Pagpalangdong.</i>	To meditate.
<i>Pagpangamoyo.</i>	To supplicate, beg.
<i>Pagpangadye.</i>	To pray.
<i>Pagsantos sa piesta.</i>	To keep the holy day.
<i>Paglohod.</i>	To kneel down.
<i>Pagcompisal.</i>	To confess.
<i>Pagcalaoat.</i>	To communicate.
<i>Pagbalic sa Dios.</i>	To return to God.
<i>Paghimulsul.</i>	To repent.
<i>Pagpacasala.</i>	To sin.
<i>Pagcasayop.</i>	To fault.
<i>Pagholog sa inpierno.</i>	To be condemned.
<i>Pagdangat sa langit.</i>	To be saved.
<i>Pagbia sa pagcacristianos.</i>	To apostatize.
<i>Pagamong-among sa mga butang nga cristianos.</i>	To profane, violate.
<i>Pagpanumpa.</i>	To swear, to make oath.
<i>Pagpatampalas sa Dios.</i>	To blaspheme.

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<i>Pagdag-om.</i>	To be cloudy.
<i>Pagadlao.</i>	To be clear.
<i>Paghulao.</i>	To be dried.
<i>Pagolan.</i>	To rain.
<i>Pagalindahao.</i>	To drizzle.
<i>Pagolan sa olan nga natibo-oc.</i>	To snow.
<i>Pagolan sa mga tolo nga mibactot.</i>	To hail.
<i>Pagquilat.</i>	To lighten.
<i>Pagdalogdog.</i>	To thunder.
<i>Paglinti.</i>	To thunder strike.

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ERRATA

<i>Pag.</i>	<i>Column.</i>	<i>Line.</i>	<i>Says.</i>	<i>Must be said.</i>
5		10	Enhlish	English.
8		22	Elderst.	Elder.
13	1	22	Nive.	Nine.
14	1	20	Conmandmen.	Commandment.

14		4	Younh.	Young.
17	1	25	Nex.	Next.
21	2	20	Guino-o pasayloa came.	Guino-o pasaylo-a camé nga mga macasasala.
22		6	Expresed.	Expressed.
32		33	Pasivo.	Passive.
37		18	Tings.	Things.
41		4	Kill.	Kills.
55		25	Awails.	Avails.
55	1	9	Oar Lord spended.	Our Lord spent.
58	1	29	Scolar.	Scholar.
64	1	7	I orderer.	I ordered.
69		28	the Bisay adialect.	the Bisaya dialect.
88	1	36	peaple.	people.
100		8	sa mga higala ug ang aco.	sa mga higala mo ug ang aco.
118		1	A Tabla.	A Table.
140	2	27	Paciencie.	Patience.
141	2	25	Molicious.	Malicious.
142	2	35	Clear.(2. o)	Clean.
150	1	7	Pagdayeg.	Pagparayeg.
	2	23	Hav knoledge of.	Have <u>knowledge of</u> .
151	1	10	Camingaa.	Camingao.

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Availability

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Encoding

Revision History

06-AUG-2004 Added TEI tagging and header.

2013-02-02 Updating for ePub generation.

Corrections

The following corrections have been applied to the text:

Page	Source	Correction
1	Eighth	Eight
5	Enhlish	English
5	words,	words
6	not like	no equivalent
6	resambling	resembling
6	alway	always
7	o	a
8	elderst	eldest
8	An	Ang
10	clasification	classification
11	Root	The root
12 , 51	[<i>Not in source</i>]	.
13	commandmen	commandment
14	younh	young
14	Nive	Nine
15 , 24 , 25 , 28 , 32 , 32 , 36 , 46	bisaya	Bisaya
17	spanish	the Spanish
17	Setember	September
20	It is used	[<i>Deleted</i>]
20	quitá	Quitá
20	[<i>Not in source</i>]	is used
21	cristians	Christians
21	[<i>Not in source</i>]	nga mga macasasala
22	exposed	exposed

24	Who has	Where is
25	frecuency	frequency
25	ang	and
25	Worshiful	Worshipful
26	helgs	helps
26, 30, 32, 35, 41, 45, 48, 50, 53, 55, 59, 61, 66, 68, 70, 73, 76, 79, 82, 87, 89, 92, 94, 96	[<i>Not in source</i>]	Exercise
27	accessory	accessory
30	speach	speech
30	elegantily	elegantly
31, 31	vowel	vowel
31	bak	back
31	weaks	weakens
32	difficultest	most difficult
32	subtantive	substantive
32	pasive	passive
34	fulfired	fulfilled
34	auxiliares	auxiliaries
35, 35	succeder	succeeder
35	inocency	innocence
37	tings	things
41	kill	kills
41	sheeps	sheep
44	usualest	most usual
45	awails	avails
48	learnes	learners
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50	excercises	exercises
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52	to	[<i>Deleted</i>]
52	latin	Latin
52	language	[<i>Deleted</i>]
54	confort	comfort
54	neighbour	neighbour
55	refered	referred
55	spended	spent
56	extress	express
57	yo	you
57	necessary	necessary
57	[<i>Not in source</i>]	it
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58	decived of	deceived by
58	scolar	scholar
60	decives	deceive
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74	aquaintance	acquaintance
74	by a vowell	with a vowel
74	by	with
77	reedemed	redeemed
79	latters	latter
79	desterously	dexterously
80	wether	weather
82	aquainted	acquainted
82	sprins	jumps
84	not	no
85	the	[<i>Deleted</i>]

85	grece	grace
85	asistance	assistance
87	cousing	cousin
88	beheve	behave
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123	Sutry	Sultry
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125	aple	apple
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*** END OF THE PROJECT GUTENBERG EBOOK ENGLISH-BISAYA GRAMMAR, IN TWENTY EIGHT LESSONS ***

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