



1959

Chamorro text

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Language: Chamorro

Informant: Lolita Guerrero
Guam

Date: August 14, 1959

1. Gi 'i 'onyus kinsi sinkwenta 'i tano' Gwam ma-bisita ni
unc. the year 15 50 the land Guam unc. visit unc.

'i 'espanyot // 2. Mottu si Macelan 'an 'i sindalu -nya //
the Spanish. arrived the Magellan and the soldiers-his.

3. Siya fine'nina na tautau hucun no po-'ukipot 'ica 'isla //
They first CM people outside CM unc.-occupy the island.

4. 'Anay ma-li'i' na megay na camoro na la-lohi / ma-'oda na
When they-see CM many CM Chamorro CM PL-man they-order CM

'u-fan-hono para 'i 'otru na tano // 5. 'I rarayna gwini na
unc-Imp-go for the other CM land The queen at this CM

tempu gica 'ispanya na 'onya si Maria 'Ona 'a-togu' megay na
time of Spain CM named the Maria Anna she-command many CM

poli' na po-fan-hono para 'i 'isla ca 'u-no'i' 'i camoru
priests CM unc-Imp-go for the island unc unc-give the Chamorro

katoliku na rilihuniya // 6. Megay na palabrun 'i camoru
Catholic CM religion. Many CM words the Chamorro

matrulayka para 'i palabrun 'espanyot // 7. 'I kustumbri can
exchange for the words Spanish. The customs and

'i tradisyon ma-trulayka lokwi' para 'espanyot // 8. Mana'
the tradition unc-exchange also for Spanish. Unc.

mottu kabocu / gua:ka / manuk / ba:bui / katu / ga'loqu /
arrive horse , cow , chicken , pig , cat , dog ,

bino:du 'an 'otru siya na go'ga' // 9. 'I bistidun 'i manbiya
deer and other they CM animals. The dress the old ladies

man-matrulayka 'esta 'i mistisa / gwaha dongkalu 'an 'oku' na
unc-exchange for the Mistisa, have large and long CM

bistidu mago:di 'i ma:s 'anoku' 'esta' 'i 'isintura //
dress tied the most long already the waist.

10. Ma-'usa 'i sekus can kada na 'ogan 'un hunguk 'i
unc-use the sandal and every CM morning one hear the

- palangpang 'i sekus 'esta 'i 'edda // 11. 'Tsti na onyus
noises the sandal already the ground. This CM year
- mu-hucun 'un 'istoria dos na camoro / 'un palawan 'an 'un
unc-come out one story two CM Chamorro one woman and one
- lohi // 12. 'Tsti na palawan 'agan 'i ma'agus 'i todū na siuda'
man. This CM woman daughter the chief the all CM cities
- 'ica 'isla // 13. 'Un dia 'un ma'agus na 'espanyot na sindalu
of the island. One day one chief CM Spanish CM soldier
- 'a-li'i' 'esti na palawan can malagu na po-faysin para 'u-'asogwa
he-see this CM woman and want CM unc-ask for unc-marry
- 'i palawan // 14. 'A-faysin 'i ma'agas na kosinya 'u-no'i-gwi'
the woman. He-ask the chief CM could unc-give-him
- ni ka:nay 'i 'agon-nya 'i tota leknia / hunggan / ca
unc hand the daughter-his the father say, yes, and
- 'a-pumeti na para 'u-gwaha fandonggu // 15. 'Anay 'a-hunguk
he-promise CM for unc-have fandango. When she heard
- 'i disisun 'i tota-nya duru tumongis // 16. 'I palawan
the decision the father-hers start cry. The woman
- 'a-no'i 'i kuraso-nya 'esta para 'i mubyu-nya na
she-give the heart-hers already for the boy-friend-hers CM
- camoro // 17. Mottu 'ecu na pwengi ma-pipora 'i
Chamorro. Come that CM night unc-start to prepare the
- ningkamu can man-a'listu 'i fandonggu / 'i nobia mu-honau
food and unc-get ready the fandango, the bride unc-go
- ha:lum gi kwatu-nya ca duru tumongis // 18. 'Anay mottu 'i
in loc room-hers and start cry. When come the
- 'alasdosi gwini na pwengi 'a-baba 'i binton-nya can
twelve (o'clock) that CM night she-open the window-hers and
- tuma'acuk popa' 'esti 'edda duru malogu 'estaki mu-'asuda 'an
jump down this ground start run until unc-meet and
- 'i nubyu-nya gi 'unsolan // 19. 'I kanay-niya maguti'
the boy-friend-hers loc road. The hand-theirs hold
- can mamokat hulu' gi 'un 'iksu' / 'i dos 'a-li'i' puntan 'ocu' //
and walk up loc one hill the two he-see pointed rock.
20. 'Anay mottu hulu' gi punta / 'i dos 'a-goddi 'i kanay-niya /
When come up loc point the two he-tie the hand-theirs,
- 'i lohi 'i 'agapa 'i palawan 'i 'akagwe' // 21. 'Anay manocin
the man the right the woman the left. When finished

'acuti' siya popa' gi hanum // 22. Ta:ti 'i siuda si nona
throw themselves down loc water. Back the city the mother

mo:nau ca puspia 'i 'agon-nya gi kwattu// 23. Ti-uso:da
go unc look for the daughter-hers loc room. Neg-find

'i 'agon-nya co 'anay 'a-li'i' 'i mababa na bintona / 'a-tungu'
the daughter hers but when she-see the open CM window she-understood

ho:fa mo'pus // 24. 'a-sangongi' 'i 'asagwa-nya na taygwi 'i
what went on. She-tell the mate-hers CM notthere the

'agan-niya // 25. 'i ma'agas 'a-'ogan 'i tautau 'i siuda
daughter-theirs. The chief he-call the people the city

ca 'a-sangongi na 'u- fan-hono 'i la-lohi siya po ma-spia
and he-tell CM unc-Imp-go the Pl-man themselves unc-look for

'i 'agan-niya // 26. Ma-to'ci megay na kondit para 'u- ma'ina'
the daughter-their. They light many CM torch for unc-find

'i celan-niya // 27. 'Anay mokpus 'esta tres 'oras ca tabia
the road-their. When passed already three hours and not yet

ti- maso:da' 'i 'agan-niya 'i ma'agas 'an 'i 'asagwa-nya ma'asu
Neg- find the daughter their the chief and the mate-his think

na boba 'esti 'i bidan-niya // 28. Ma-sangan na cangyin
CM not good this the unc- their. They-say CM if

ma-so:da 'i palawan po mana' para 'i fandonggu ca 'i 'agan-niya
they-find the woman unc stop for the fandango and the daughter-their

'u-'asagwa 'an 'i malagu'anya // 29. Ta'alu 'un 'ora mokpus pwe:s
unc-marry and the want -herself. Again one hour passed then

ma-hunguk 'i pa:tas 'i kwatru na la-lohi// 30. Pwe:s man-
they-hear the foot-steps the four CM Pl-man. Then they

holun can man-matocun gi banku ca man-sangongi na 'i 'agan-
come and they-sit down loc bench and they-say CM the daughter-

niya 'an nubyu-nya ma-so:da mo'mus gi 'itasi gifi'un
their and boy-friend-hers they-find drowned loc sea beside

'i dos punta' 'ocu' //
the two pointed rocks.

Errata: The word matrulayka wherever it appears should read as
follows: ma-trulayka
they--exchange

Notes: Morpheme division is indicated by a hyphen; word division by space; and the following symbols indicating:

| | | | |
|-----|---------------------|-----|-------------|
| CM | Construction Marker | Loc | Locative |
| Imp | Imperative | Neg | Negative |
| Pl | Plural | Unc | Uncertain |
| / | Pause | // | Final Pause |

Sounds are indicated as below:

| | | | |
|----------|---|-----|---|
| i | (<u>f</u> ee <u>t</u> , <u>s</u> i <u>t</u>) | c | (<u>s</u> i <u>t</u> s, <u>h</u> e <u>a</u> d <u>s</u>) |
| e | (<u>p</u> a <u>y</u> , <u>l</u> e <u>t</u>) | š | (<u>sh</u> un) |
| a | (<u>f</u> a <u>t</u> h <u>e</u> r, <u>u</u> s) | ng | (<u>s</u> i <u>ng</u>) |
| <u>a</u> | (<u>ca</u> t) | (:) | length |
| o | (<u>bo</u> a <u>t</u> , <u>bo</u> u <u>gh</u> t) | (') | glottal stop |
| u | (<u>bo</u> o <u>t</u> , <u>fo</u> o <u>t</u>) | ʏ | laryngealized vowel |

Free Translation

1. In the year 1550 the land of Guam was visited by the Spanish.
 2. Magellan arrived and all his soldiers. 3. They were the first people from outside to occupy the island. 4. When they saw the many Chamorro men, they ordered them (?) to the other land. 5. The queen of Spain at that time, named Maria Anna, commanded many priests to go to the island to give the Chamorro the Catholic religion. 6. Many Chamorro words were exchanged for Spanish words. 7. Customs and traditions were also exchanged for Spanish. 8. Horses, cows, chickens, pigs, cats, dogs, deer and other animals were brought in. 9. The dresses of the old ladies were exchanged for the Mistisa, large and long with the longest part tied at the waist. 10. They use sandals and every morning you can hear the noise of the sandals on the ground. This year there came out a story of two Chamorros, a (11.) young woman and a man. 12. This girl was the daughter of the chief of all the villages of the island. 13. One day the chief of the Spanish soldiers saw this girl and wanted to ask to marry her. 14. He asked the chief if he could give him his daughter's hand in marriage; the father said, "Yes" and he promised to have a fandango. 15. When she heard her father's decision she began to cry. 16. The girl had already given her heart to her Chamorro boy-friend. 17. When night came they started to prepare the food and get ready for the fandango; the bride went to her room and began to cry. 18. When twelve o'clock came that night she opened her window, jumped out and began to run until she met her boy-friend on the road. 19. They held hands and walked up to a hill where they could see pointed rocks. 20. When they came up to the point they tied their hands together, the man on the right and the woman on the left. 21. When they had finished they threw themselves down into the water. 22. Back in the city the mother went to look for her daughter in her room. 23. She did not find her daughter there, but when she saw the open window she

understood what had happened. 24. She told her husband that their daughter was not there. 25. The chief called the people of the city and told them to go and look for their daughter. 26. They lighted many torches to light their way. 27. When three hours had passed and they had not yet found her, the chief and his wife thought that what they had done was not good. 28. They said that if they found the girl they would stop the fandango and let their daughter marry the man she wanted. 29. Again an hour passed and then they heard foot-steps of four Chamorro men. 30. Then they came and sat on the bench and told them that their daughter and her boy-friend had been found drowned in the sea by the two pointed rocks.

Student: Pat Macleod

Language: Chamorra

Informant: Lolita Guerrero
Guam

Date: July-August 1959

i' tronkun nisak
The tree coconut

1. Gwina gitsu gwam gwaha mege na tronkun nisuk// 2. Esti na
In this Guam have many co tree coconut. This co
tronkun mege man-a-se'se'-pi para i Camora// 3. Gwaha na mataga i
tree many pl-un-used-un for the Chamorra. Have co cut the
tronkun para'u ma-'atsa i patas i gima// 4. I nisuk ma-u'usa
tree for un-build the stilt the house. The coconut un-used
para'u man adanyenya ca i giliapen/ lemai/ tara/ ago/
for to combined and the casserole, bread food, tara, bananas,
ca ultra nafiolis// 5. I lasas i nisuk ma-na'a-setbi pare i
and other vegetables. The husk the coconut un-un-used for the
pare senkin pweni ma-atini i lasus i sanhisun pare'uma'la
for if night un-to burn the husk the outside for to
para inyamu muha-lum gi gima// 6. Cagin dunklu esti na
stop mosquitoes come-un the house. If big this co
nisuk gwaha na para setbi para i gimin na anya tuba//
coconut sometimes co for use for the drink co called tuba.
7. Esti i tuba dos klasi mata'pan ca manis// 8. Cankin manis na
This the tuba two kind sour and sweet. If sweet co
tuba ma-pa'ulu gi refritsreta para un mana mininghin po-ma-gimin//
tuba un-put the refrigerator for it be cold to-be-drunk.
9. Gwaha loki' mege na rasun na-ma-u'usa/ esti namalik na tronkun
These also many co reasons un-un-used this good co tree
na'ana na tronkun nisuk//
called co tree coconut.

Explanatory Notes: Morpheme division is indicated by a hyphen; word division by space; and the following symbols indicating:

un uncertain as to meaning

co co-ordinating particle

Sounds are indicated as below:

| | | | |
|---|---------------------|----|----------------------|
| ' | glottal stop | a | a, . (father), (cat) |
| u | u, . (boat), (cup) | ' | c ts, dz. |
| o | o (note) | ny | n |
| i | i, . (keep), (sit) | ng | n |
| e | e, . (ate), (crept) | ' | s s |

Free Translation

1. In Gwam there are many coconut trees. 2. This tree is very useful for the Chamorra. 3. Sometimes they cut the trunk for stilts to build houses. 4. The coconut milk is also used to combine to make a casserole of bread fruit, tara, bananas and other vegetables. 5. The husk of the coconut is used at night, the husk is burned outside to keep the mosquitoes from coming into the house. 6. If there is a big coconut, it is sometimes used for making cold tuba to drink. 7. The two kinds of tuba are sweet and sour. 8. If it is sweet it is placed in the refrigerator in order to cool it for drinking. 9. These are some of the very good reasons why the coconut tree is useful.