Chamorro as a Written Official Language in the Mariana Islands. The Garrido Document of 1799

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Abstract

This article presents in a comprehensible manner the earliest sample of written Chamorro/Chamoru language in an official document. Dating from 1799, the text includes some ancient Chamorro terms no longer in general use, whose meanings can be inferred as a result of the comparative analysis with the original Spanish text. The overall context confirms the existing model proposed in 2013, of continuity of many elements of ancient Chamorro culture, like the language, well into the 18th and 19th centuries.

On September 7 1799, the Guam-born Sergeant of the Spanish Army Manuel Tiburcio Garrido signed a statement after he translated into Chamorro an official account of a military victory in Mindanao of the Spanish over the British. Little did Garrido know he was making a historic declaration. With it, the Chamorro or Chamoru, an oral language of Austronesian roots that is unique to the Mariana Islands, turned into a written language after 1668, was used in an official document destined for island-wide dissemination. Chamoru was on that very date used for the first time as an official written language of the Mariana islands.

Since then, 220 years ago, and with the ups and downs of history, the language has made it into the 21st century as a vibrant, revitalized tool of communication for the people of the Mariana islands and Guam. Upon reading the last paragraph, we realized that Garrido chose to add, besides the original text he was commissioned to translate, a paragraph in Chamoru which, translated in English, reads as follows:

It is absolutely faithful and true, the two written versions in local language and foreign language, in the way in which we understand. And for whoever is to know in the future, I put my name, Sergeant Manuel Tiburcio Garrido. Because I am the so-called interpreter in this place [of speaking] in the City of Agaña, in the 7th of the month of September of Seventeen Ninety-Nine.

Manuel Tiburcio Garrido

That future which Garrido foresaw, “whoever is to know in the future”, came to reality in 2013, at the Micronesian Area Research Center. With the intention of fostering further studies into the Spanish records and Chamorro language, we started working on it. As it was expected, this process revealed that some of the indigenous words were not understandable to contemporary Chamorro speakers. In the process we carefully read the Spanish version and inferred their meaning. First, we transcribed the original Spanish. Then we translated it into English. Later we transcribed the original Chamorro, and finally, updated the spelling of Chamorro into contemporary practice.

Likewise, we translated the original Spanish into English (first column), and then added our own interpretation of a contemporary Chamoru spelling (second column). The original Chamorro spelling as recorded in 1799 is included as well (third column), and finally the original Spanish text (fourth column). We added the footnotes throughout the text to make it easier for
future scholars to trace the process source. Once the findings were consolidated, the resulting paper is intended to promote further scrutiny and facilitate its diffusion.

Notwithstanding the recommendation of the Kumisión i Fino’ CHamoru about the spelling of the word CHamoru, we favor the traditional spelling (Chamorro or Chamoru), and therefore we use it throughout this article.

In the abovementioned analysis, many experts and supporters helped us. First and foremost, cultural advocate Leonard Iriarte accompanied us for most of our meetings and contributed with many thoughts and encouragement. At different times many experts and scholars joined, like Rosa Palomo, Fr. Eric Forbes, and Michael Bevacqua, all of whom made contributions in the process of transcription and interpretation, and to whom we would like to express our gratitude. Most specially to Malia Angelica Ramirez, who first called my attention to this document twenty years ago. Any possible errors or oversights in the text are our sole responsibility.

Historic Context

The Mariana Islands have been under different colonial administrations for over 400 years. The first 300 years by different Spanish regimes, then by Germany, Japan, and the United States. Chamoru was widely spoken until the second half of the XX century, when it entered a decline out of which several revitalizing efforts taken by various institutions, cultural groups, and independent scholars, have been able to take it. Based on the 2010 Census, Chamoru was spoken by 37,646 speakers in the Northern Mariana Islands (11,819) and Guam (25,827).

The conversion to Christianity by most of the Chamoru people started in 1668, followed by a period of conflict, wars, and epidemics that lasted for over thirty years and had devastating consequences for the indigenous population of the archipelago.

Manuel Tiburcio Garrido, author of the Chamoru version of the text, was an officer of the Spanish army. We argue he was most probably born in Guam because a certain Domingo Garrido, probably his father, was already listed as an officer in the 1728 census. Based on his use of the Chamoru language, we believe he was a native bilingual speaker. In Hagatña, the city of San Ignacio de Agaña, core of the colonial administration, Chamoru language was not only in use a century after the end of the conquest, but it was necessary to communicate with the population.

Why was the document written in the first place? On November 3, 1796, the Spanish fleet of Admiral Ignacio Maria de Alava anchored in Guam waters. The Royal Orders specified that the fleet was to show to the inhabitants of the most remote Spanish territories, the military forces destined to their defense and preservation of sovereignty. This practice is known in navy operations was “showing the flag”. The fleet left Guam waters three days later, on November 6, from the Southern village of “Humatac”, as Commander Alava spelled it in his diary.

Great Britain was at war with Spain and France. In the Asian scenario of that conflict, the Captain General of the Philippines, Rafael María de Aguilar y Ponce de León, confronted British navy forces in Zamboanga, the capital of the Southern Philippine island of Mindanao. The victory our document is referring, took place on January 21, 1798 in the waters of Zamboanga.

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2 Antonio Laborda (Ed.) *Viaje Alrededor del globo realizado por la Escuadra al Mando de Don Ignacio María de Alava, con anotaciones sobre las operaciones de dicha escuadra en los mares de Filipinas, 1795-1803*. Editorial La Hoja del Monte. Paginas 33-34.
For the colonial government of the Mariana Islands, the need to disseminate the victory of the Spanish forces along with the Filipino native soldiers that supported the operation, was instrumental, because just a few months before, the fleet commanded by Spanish Admiral Ignacio Maria de Alava was anchored in Guam. Therefore, the victory represented a unique opportunity to highlight the alleged benefits of the colonization: defense against foreign enemies, and rewards for those who contribute in the victorious effort.

Unbeknownst to the people of the Marianas, the absolutist regimes in Europe were already collapsing by 1796. But even before those regimes were replaced by constitutional ones after a long period of conflicts, the rulers of the enlightenment era were already applying somewhat engaging governance practices: the mere fact that the colonial government insisted in spreading the news of the victory and the corresponding rewards given to the troops that defeated the British enemies, reveals the logic of addressing the native inhabitants to stress the alleged merits of the colonization. Having the news translated into the vernaculars implies the determination to communicate with the subjects whose taxes were being used to provision the Royal ships whenever they passed by the islands.

To make sure the message was understood, the translation into local vernaculars was ordered from Manila. It is most likely that Garrido, in charge of the Chamoru translation, learned to write it in the Jesuit-run Colegio de San Juan de Letran, the oldest educational institution of Oceania and subsidized by Spanish Queen Mariana de Austria since its opening in 1673. It was there where Chamoru was expanded into a written language. Thus, the following document came to be.
<table>
<thead>
<tr>
<th>English Translation of the Spanish</th>
<th>Contemporary Chamoru</th>
<th>Original Chamorro</th>
<th>Original Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>... in this Court... Don Manuel Muro, Governor of this... in so called Marianas. As ordered by the King... translated into the local language the two great acts that had taken place; the afore[mentioned] is from the Governor of Manila; Where the joyous victories that we speak of over the English, happened in the Plaza/City of Zamboanga; and those are here below:¹</td>
<td>[...] gi ayen⁴ na Juzgado [...] D. Manuel Muro Maga'lahen ayan [...] i ilek-iiha Marianas; pinε'lon Rai na [...] hina'fino' hāya i hugiya'i⁵ na maolek na fina'tinas gi me'nan i ayan gimen i Maga'lahen Manila ay ni gaiig i minagof na hina'g o' siha i ilek-ta Enggleses gi Plāsan Zambongan; ya i uy siha gaiig guini gi ya pāpa.⁶</td>
<td>...gui adyn nga Juzgado (...) D. Manuel Muro Magalāhen adyn (...) y ereenǐha Marianas; pinε'lon Key nga (...) ina'fino hāya y hugiya'i nga mauric nga finatinas gui minan y adyn guini y Magalāhin Manila adyo nga'i guaiigui y minagof nga iegi siha y eretę ingleses gui Plazon Zambongan; ya y adyo siha guaiigui guini gui ya popah.</td>
<td></td>
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¹ This introductory paragraph was written by the translator (Manuel Tiburcio Garrido, as we will see later), from the Court or Juzgado, which in 1799 was an office likely located either in the Almacén or in the Government Palace, both in Aghānā.

² *Adyn* seems to be an early spelling of *ayan*, meaning “this”. In contemporary Chamoru however, *yini, ini*, and especially *este*, are more widely used.

³ *Hugiya*i means two, when referring to inanimate things. Thus, ancient numbering was very much in use by 1799, a century after the end of the conquest. Based in this document, Spanish numbering was already in use as well, but only for dates.
High Disposition, informing the army of this city, the victory obtained by our forces in that of Zamboanga. Manila, April 14, 1798.

At all times it has been universally believed to be the most effective way and the most evocative example to lead men towards great actions, is to put them in view of the glorious actions of their counymen, which ordinarily generates in our spirits an stimulus, more or less strong based on the times of the events and of the circumstances that we notice are more or less similar to ours. So, nothing can elevate us more than the reading of a famous episode recently conducted by our own counymen in equal if not lower conditions than those in which we find ourselves.

Täkkilo’ na tinago’ mana’maneni⁴ gi Ejercito nu ayen na Plása i minagof na mal’e gi Armada Zamboanga Manila katoise gi Pulan’ Abrilt di mil setecientos nabentai ocho.

I manam’pos na ha’ani, mahongge yan magat’h, i maolek na amot, u na’täkkilo’ hinalom-ta, i mapo’lo gi me’nan Matà-ta, i maolek, yan i Kokko⁶ na fina’tinas, sa’ nàna’täkkilo’⁷ hinalom-ta, lachao-ñña⁸ gi fina’tinas manaoa-ta.

Tequiro nña tenego mana manene gi Exercito nña adyin nña Plaza y minegof nña marij gi Armada Zamboanga Manila catorce gi Pulan’ Abril de mil setecientos noventa y ocho.

Yman mapus nña haani, mahongui, yan magahit, y maulig nña amot, una tequiro Ginaromta, y ma poro gi minan Matata, y maurig, yan y Cocog nña finatinas, sa’ nña na tequiro ginaromta, rachauña gi finatinas manuataota.

Superior providencia, manifestando al ejército de esta plaza, la victoria conseguida por nuestras armas en la de Zamboanga. Manila, 14 de abril de 1798.

En todos los tiempos se ha creido universalmente ser el medio más eficaz, y la lección más insinuante, para conducir a los hombres a grandes hechos, el de ponerles a la vista las acciones gloriosas de sus semejantes; que causan de ordinario en nuestros espíritus, un estímulo más o menos fuerte, en razón de las épocas de los sucesos y a las circunstancias que advertimos nos son más o menos análogas: de modo que nada puede elevarnos tanto, como la lectura de un hecho famoso, ejecutado por nuestros mismos compatriotas recientemente y en iguales, sino inferiores

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⁴ The root word of mana’maneni is noni, and is used here to mean informing, stating. In Pale Román María de Ver’s 1952 dictionary noni appears as none, meaning to salute or to acknowledge, and nowadays this term is mostly used in religious Catholic practice.

⁵ Pulan refers here to “month”, but Garrido indistinctively uses it to mean date and month, as seen later in the document.

⁶ Kokoko is an alternate version of Kokko, in this instance meaning “perfect, complete”. In Chamorro the consonants K and H are sometimes interchangeable, like in háhalom/káhalom.

⁷ Original reads nga na tequiro. We believe the term tequiro derives from takkilo, meaning high.

⁸ This word was written Rachau, likely to be pronounced lachao. We have not found it in dictionaries, but in this text matches with the meanings “to operate”, “to react”, “to maneuver”, “to intend”.
<table>
<thead>
<tr>
<th>Following this undeniable principle and hoping that this garrison will receive the satisfaction and good example that is consequent, it will be excerpted from the news communicated to this general captaincy by Don Raimundo Español and the Reverend Father Fray Vicente Aparicio, governor and parish priest of the town of Zamboanga, which dates of 30 January of 12 February. And copies to all garrisons will be distributed, to warn of the newly acquired glory of their peers, and the obligation they have of imitate them with the most serious resolution, to behave in similar instances with the same courageous impulse.</th>
<th>Ta tútafong yan ta na’maneni, sa’ ti nênpunî’ na fina’ïnas yan malago-’ña nu i pinapä’-ña, yan i lahyan na sendalu-ña 11 u acharalo, i minagof, yan i moalek na inenon11 u ñammatag, i migai na masangâni. ayen na Magâlähîi Manila: Si Don Raymundo Español, yan si Fr. Vicente Aparicio, Magâlähîi yan Pâlê’ gi iya Zambcanga gi Pulang treinta di Ineru yan dosse gi Fibreçu yan u ñamnana’tungo, i migai yan hokkôk12 na Sendalu-ña, ya u ha tungo i minagof mangga’ñong-ña yan i pekkä-’ta nu ta Kula10 ayen na kinekkok na fina’ïnas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tatotolôm yan tana manene, sa' ti nênpunî ngä' finatñas, yan maregôña nü y pina paña, yan y rahyan ngä Sendaluñõ, u acharao, y minegof, yan y mauilig, ngä inenun ñammatâguy, y migai ngä masangâni, y adyin ngä Magâlahîhí Manila: Si D9. Raymundo Español, yân si Fr. Vicente Aparicio, Magâlahîhí yan Pari gi yâ Zambângãa gi Pulang treinta de Enero yan doco gi Ferbêro yan ñan mana tungo, y migai yan hocog ngä Sendaluñõ, yâ’o ha tungo y minegof mangachongña yâ n piçata, ngü ta Corao adyin ngä quincicog ngä finatñas.</td>
<td>proporciones, de las en que nos contemplamos.</td>
</tr>
</tbody>
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9 The word nênpunî is not recorded in other Chamoru dictionaries. Here it seems to match the meaning “deny”, “deniable”.

10 This word, from the original Spanish “soldado”, is one of the few Spanish borrowings registered in this text and incorporated into Chamoru. The other words are “viûda” (widow), “polvora” (gunpowder), “bandera” (flag), “calzones” (pants), and “Pari” (Priest). The other Spanish words that appear in the Chamoru version were written in their original Spanish spelling, which suggests that they were not part of the daily Chamoru language: Mariana, Rey, Plaza, abril, catorce, etc. We have adjusted the spelling of these words at the corresponding contemporary version, since they are now incorporated into Chamoru language.

11 What today would be spelled inenon, which means a group or a gathering, was written as inenon in 1799. Hence, the root word of inenon most likely would have been oron.

12 Nowadays it is used to mean “there is nothing”. In other segments of this text it matches with the meaning “all”, “everyone”, and it is known to have this same meaning in historic religious songs.

13 This word is now in complete disuse. In this text matches the meaning “to emulate”, “to imitate”, “to mirror”, “to have the same fate”. |
On the last January 21, at four in the morning, appeared near the town of Zamboanga one enemy warship, a frigate, two of the cannon boats that were apprehended with deception few days before in this same bay, and four armed boats, with the larger vessels flying Spanish flags.

The governor believed, with reason, that they would be a part of our fleet, but he changed his mind upon noticing that they did not anchor while they could; and that the small boats maneuvered with suspicious precautions. Accordingly, he resolved to prepare for defense and to send a Captain of the Navy to do a reconnaissance within the range of a cannon shot, with all the precautions

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14 Indigenous counting system, meaning four.
15 The particle nga, alternatively spelled na, corresponds throughout this text in many, but not all instances with the verbalizing prefix ma-, and the pronoun ma of contemporary Chamaro.
16 The word okIhan matches here with the concept “to believe with reason”.
17 We keep the original sound as written in 1799, with an aspirated H. Today this word is pronounced Achato-cha.
18 This word is now in complete disuse. Based on this document sós is must have meant “anchor”. Thus, in this sentence mosoi means “to anchor”.
19 Most likely mandoke is an early form of mandoke, meaning “small”.
20 This word is now in disuse. In this segment, it means “reconnaissance”, to “learn more about what is there”. It is derived from the prefix la-, meaning “augment”, and the term guaire, which in turn is an older form of guaire, meaning, “present, located someplace.”
that the signs required and that his known zeal recommended him. In that way he conducted it, and even though they told him to be [Royal] Warships from this bay, they did not respond when asked about the name of their Commanders. With this news, [the Captain] returned to shore suffering a heavy rifle fire when his return was noticed.

Immediately the Citadel stated its Flag by a cannon shot, and the ship shot a terrible volley of 24 [mm.], the other battery and the Boats continued with the most violent fire, which was reciprocated by the Bulwarks, without interruption from 6 [am] to 11 [am].

The Frigate that had been leeward, was incorporated with the Ship at that time.
and returned to fire at one [pm], arranged in such form that this one [the frigate] shot at the Fortress, that one [the Ship] at the batteries, and the gunboats and other small vessels, [shot to] the Dock and other points where there might be defenders; In such way they continued the most vivid volleys until four, when upon seeing the lack of powder of the Citadel, [the British] formed the daring plan of landing, and executed it covered by the high ships of their ships, and protected by their gunboats; but with such a bad result that they were rejected by 250 men of the town armed with Lances and Crizes, that the Governor had in ambush [and] who showed extraordinary courage, not waiting for the enemies to have their feet dry, [they] threw themselves into the water towards them, imposing such a horror that they [the British] re-embarked in a confused and hasty manner, leaving some of them their

ala una ya ayen i Higua 27 na Sāhyan Mā’ga’ ha kechuda’ i Fortaleza, i Lanchas yan i palu na Sāhyan dikoku’ i Muelle,フィhm mannamaki hålom tumaka’ alas kuáttro na ha na’okhan na [... I Polvoran-niha 28 i Plaza nu ayen i [... i mañ’enen desembarco manhālom gi mandikuku’ na Sāhyan manatok hålom gi [...] i guafon i moddeng na Sāhyan Lao Sulai-ña 29 hinasson-niha sa’ gi na’i famnatto hålom ti manmana’gatcha’ tāno’, manfoyon i mañ’asaga gi hålom chā’guan maninangga siha Pine’lon Maga’áhi i mañ’enen emboscada lima na fulu’ na Taotao Songson, i na’an-niha Lanzas yan Crizes y a ayen siha manhuyong mantinagam i Chichang na ti ha na’i famnatto gi Tatas-ta 31 sa’ guihi

ya adyin y Jigu nga Sāhyan Magas ha quichuda y fortaleza, y Lanchas yán y pero nga Sāhyan di coco y Muelle;フィh man namegu ha[r]um tumaca a las quatro nga hanoochā nga y [illegible] Polvoran-ta y Plaza ngu adyin y [illegible] y mañ’enen desembarco man harom gu i di coco nga Sāhyan man clog harom gui [illegible] y guafon y Midon nga Sāhyan Raa Surañña [h]inesoniu sá gui nga’i fammarto harom ti manmana guecha teno, manfoyon y mañ’asaga y gui harom Chaquin man ninananga siha Pinilon Magalahi y mañ’enen emboscada man hoyon adá; [h]ugua nga Gatos guai Lima nga fulo nga Taotao Sonson, y na[h]an-niha Lanzas yan Crizes y a adyin siha man hoyon mantinagam y Chichan nga ti hana fan marto gui Tatas-ética sá guihi hanoyan ninanamniña nga tinsengan, sá manmarto taigui y Gaga nga hañta siha; há totohon manmumo, adda y Chichan niha fan Ynababa tiha tongó

última hora, y volvieron a romper fuego a la una, disponiéndose en forma de que este ofendiese a la Fortaleza, aquélla a las Baterías, y las Lanchas, Botes y demás Buques pequeños, al Muelle, y resto de puntos donde pudiese haber defensores; de cuya suerte continuaron vivísimas descargas hasta las cuatro, que contemplantendo exhauste de pólvora en la plaza, formaron el atrevido designio de desembarcar y lo ejecutaron bajo los fuegos altos de sus Buques y protegidos de las Lanchas Cañoneras; pero con tan mal éxito que fueron rechazados por doscientos cincuenta hombres del Pueblo, que armados con Lanzas y Crizes, tenían emboscados el Gobernador, los cuales demostraron una intrepidez tan extraordinaria, que sin esperar a que los Enemigos estuviesen a pie enjuuto, se arrojaron al agua sobre ellos, imponiéndoles

27 Indigenous counting system. It means 2.
28 Pólvora, Spanish for powder, was one of the few borrowings from Spanish incorporated in Chamoru by 1799.
29 The meaning of sulat is unclear. Sulat ha matches with the original Spanish “mal éxito” or bad result, bad outcome. It is unclear whether the suffix –na acts here as the pronoun, meaning “his, hers, its”, or as the comparative degree. Hence, if Garrido did a literal translation, sulat would be a word no longer in use, meaning bad outcome, bad result. However, we believe sulat could actually be and earlier form of the adjective salá’; meaning unreactable, irreparable, incurable. Thus, Garrido could mean that the situation could not be overturned.
30 Indigenous counting system, meaning 250. As for the term guai, meaning “to possess”, nowadays it pronounced and written “gai”.
31 Original might include a typo: it reads “Tatasini”.
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The withdrawal was the most shameful, and the wounded [were] so many, that [they] tinted of blood the water that was filling the Boats, causing in the Ship and the Frigate such dismay, that made them reduce their fire, and among our [men] such extraordinary ardor that it  

The directional verb *hanoa* means “to go towards”. It is also a possibility that it might instead be the phrase “ha na’oyan”, and thus “oyan” would have been the root word in this case.

*Namnam* means courage, valor.

The little used prefix *na*- introduces causality. The root word *bang* means “to speak”, “to speak of”. Thus, *ti nensangan* appears to mean undescrivable, unspeakable.

*Oto* means “to unify”. In the Spanish version, this word matches with the idea “to regroup”.

Interestingly enough this particle was alternatively spelled *ngai* or *ngahai*, having both the same meaning of “instance”, or “occasion”. In the updated version of the transcription it has been unified into *nai*.

"La retirada fue la más vergonzosa, y los heridos tantos que teñían el agua que hacían los Botes, influyendo en el Navío y Fragata un desfallecimiento tal, que les hizo disminuir su fuego, y en los nuestros un ardor tan extraordinario que lo avivaron increíblemente, y con tanto acierto que cada tiro era un estrago en los Enemigos, los cuales llenos de averías, y abatimiento, se retiraron destrozados a las 5 de la tarde, y se situaron como a media legua de..."
they only tried to repair the Ships, their masts and riggings, consuming in this operation three days. They ended up abandoning the Boats, scuttled, and leaving in peace our Defenders, who had not dropped their weapons for three days, during the time they remained in sight.

The zealous Governor ordered to recover these useful vessels, and to inspect the Garrison, finding that happily, there were only four wounded, and one dead who, failing in his obligation was fleeing from combat and met death as just punishment for his cowardice. The recovered bullets were above four hundred and fifty, from the caliber thirty up to [caliber] eight, not counting those which fell in mud flats and reefs, which were not a few.

manmachuda' ya totgiyai na ha’ani ha luto’ taiguhi na fa’molek siha ya gi nai manhâyan ... ha na’mahâgom i ... tano’ manmagof Lao ti ...-niha tumaka’ manmalingu ...


distancia, en donde solo trataron de componer los Buques, sus arboladuras y jarcias, consumiendo en esta operación tres días: Concluyeron con abandonar barrenadas las Lanchas y dejar en tranquiliad a nuestros Defensores, que no soltaron las Armas de la mano, durante el tiempo que permanecieron a la vista.

El celoso Governador dispuso se recogiesen estas útiles embarcaciones, y se revistase la Guarnición, hallando que la felicidad había llegado al extremo de encontrar sólo cuatro heridos y un muerto, que faltando a su obligación huía el combate y halló la muerte en justo castigo de su cobardía: las balas recogidas pasan de quatrocientas y cincuenta, desde los calibres de treinta, hasta el de a ocho, sin contar con las que cayeron en fangales y arrecifes, que no fueron pocas.

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38 This word is unknown to contemporary Chamoru. Yigo (alternately spelled Yigu) matches with the term “zealous”. It could be considered that the place name Yigo derives from this term as well.

39 The original document is illegible in this part. It could be missing the syllable Ta-, which would complete the word TaSi, “ocean”.

40 The term mian is obscure. It could derive from the term mian-, “which causes”, becoming mian with the infix -in-, but spelled here as mian. Alternatively, it could be the thematic -in applied to the word mian, which meant ancestor or grandparent. Either way, mian appears to be referring to their obligation to fight.

41 In Spanish this numeral would have been “treinta y ocho”. Here it appears to have been Chamorized as treinta y un ocho, what indicates an early incorporation of the Spanish numbering into Chamoru, coexisting with the original indigenous numbering.
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This is short the victory won our forces. And the prize for the worthy Vassals who have reached it, will be in accordance to their merit and by the detailed report to be requested to their Governor whose zeal, courage, and military expertise make him in the King’s debt, whom it will be reported extensively, to honor and distinguish him. It should not be omitted the fidelity and courage of the People in its three guilds, who will receive as many graces as possible from this General Captaincy, which is always prone to reward merit to those who are worthy, as he recently practiced with the inhabitants of the town of San Jazinto, with the occasion of their defeating of the English Ship named Resistencia, who tried to demand foodstuffs through the force of arms, causing known damage as recorded by eyewitnesses, and forcing them to abandon the attempt as demonstrated by the disposition issued last March 5 which is as follows:

“Ayén rai oton i minagof ya mali’c’ gi éntalo’ ninamnam yan ná an; yan háña na minaolek u nangga i manunas na i maфан’an Basallos ya mamana’i, ada’minolek-iíña nu i tunas na fina’tiras ya mana’tungo’ sa’u magágag si Maga’láhi h åf tainamu i minénhia, yan ninamnam i hiasso i as Rai sa’i masangani i migagai, nu ayen i fina’maolek yan ninamnam taotao songsong siha loolku’ u fanfinamtá’-ña, nu i Maga’láhen Manila, taiguihi na ha hasso xina’maolek ayu siha i ilek-ta manunas taiguihi i ti ápmam na ha fa’tinas i Taotao San Jazinto, gi naifi fanamunu nu i Meiddong Engles mafan’an Resistencia sa ayen na hasso chunmuk’guan ågon lóo ti ha na siha sa’i fiham ha sågue’ ci sa i Taotao Táno’ ya adá’ [...] ayen ilek-iíña i la li’c’ mi manun i náhi sa i mahagaa’u sa i mi na’hi sa i ilek-ta

Ayén ngai onon y menagof yá marrij gui intalo ninamnam yan nafan; yan ota nga minaurig ú nan ga y manunas nga y mañanex Basallos ya man manai, ada minaurigia nga i tunas nga finatins yan manatoñgo sá umagagaa si Magaláhi ofáinem yon mininharon, yan ninamnam i hines yas Rey sa i masangani i Migagai, nga’ advin i finamaurig yon naña Rattirow, adda tita farguiruiy i minaurig yan ninamnam Tautao, Sonson siha Rogui ufan finantaña, ngaí Magaláhin Manila, taiguihi nga hehasu Ninamaurig aydu siha y eríghta Manunas taiguihi i ti hamam nga hafatinas y Tautao San Jazinto, gi nga i hai fan muno ngaui Midon Ingles mafanean Resistencia sa adivin nga hezu Charumirugan Agonu Ralo li hanasiña sa fimu ha sågui siha y Tautao Táno’ ya adá [ilegible words] adivin eríghta y harij nga mútan [ilegible words] Pupaña [?] tarúj gui cinco gui Pulan [ilegible words] nga eríghta.

Esta es en resumen, la victoria conseguida por nuestras armas; y el premio que disfrutarán los dignos Vassals que la han alcanzado, será en razón de su relevante mérito, y mediante el circunstanciado informe que se pedirá a su Governor, cuyo celo, valor, y pericia militar le hacen acreedor a que el Rey, a quien se dará parte extensamente, le honre y distinga, no debiendo omitirse la fidelidad y valentía del Pueblo en sus tres Gremios a quienes se harán quantas gracias quepan en esta Capitanía General, que siempre esté propensa a premiar el mérito de los que se hacen dignos, como recientemente lo practicó con los habitantes del pueblo de San Jazinto, en ocasión de haber batido al Navío Inglés nombrado Resistencia, que intentó exigir víveres a fuerza de Armas, causándole un conocido daño, como consta por testigos oculares, y obligándole a abandonar la empresa según demuestra la Provindencia expedida en 5 de Marzo anterior que es como se sigue:

“In just reward of the fidelity, constancy and courage shown by the Town Mayor of San Jazinto, Don [T]unas na ninam-ni sa’u ni minaolek sinin [...jan ninamnam na na’huyong Sainan-iíña mafan’an

[...junas nga ninei, sa nga minaurig, sininj [...]jan ninamnam nga na hoyon y Sainan iíña mañanean

“En justo premio de la fidelidad, constancia y valor que ha manifestado el Governadorezillo del
Santiago de Llamas, he is granted the honor of Provincial Militia Captain, with perpetual exemption from taxes and enjoy of the privileges and distinctions that are attached to the employment.

The widow of Don Joseph Gutierrez will enjoy for the rest of her life the assignment of two pesos a month, which will be allocated from the Royal Budget of the Province of Albay, whose Mayor shall make sure it is supplied to her, certifying that he has done it, so they can be passed on to him in data, by the Ministry of the Royal Treasury.

All the inhabitants of the said Town, will be given the best thanks on behalf of His Majesty, for the honesty and loyalty they have shown, [illegible], exempted from paying tribute for one year past [illegible] - of this grace that they have earned, henceforth continue handling themselves so that they are the example.

"Ya i lahayn na Taotao Songson manah i Migai na si Dios Mā'asi'14 nu nina' na Rai na Sainata sa' i tunas na fina'tinas-niiha, na apay bi uy ayen Hanhao nu u fannah i mañanan Tributo gi hachiiy i Ha'ani ya nu ayen u Saohumi'15 i hachatao-ya ya u

Governadorcillo, gi Songson San Jazinto si Don Santiago de Llamas manah i minaotek-ña yan Lumaditio pekkā'ña i ilek-ñiiha Captain de Milicias Provinciales; yan ti u famah i Tributo humaditio na Sākkān.

Governadorcillo, Gui Sonson San Jazinto si Don Santiago de Llamas manah i minaurugfia yan Rumahy picaña y ergiñña Captain de Milicias Provinciales; yan ti ufan nahi Tributo humaditio nga Sacan.

Pueblo de San Jazinto, Don Santiago de Llamas, se le concede el honor de Capitan de Milicias Provinciales, con perpetua exoneracion de tributos 7 goce del fuero, y distintiones que son anejas al empleo.

La viuda de Don Joseph Gutierrez gozará durante su vida de la asignación de dos pesos mensuales, que se le situan sobre el Real Haber de la Provincia de Albay, cuyo Alcalde mayor cuidará de suministrárselas, acreditando haberlo hecho, para que se le pasen en data por el Ministerio de la Real Hacienda.

A todos los habitantes del enunciado Pueblo se les darán las más expresivas gracias a nombre de S.M. por la honradez y lealtad que han demostrado, [illegible], libres de pagar tributo durante un año, pi [illegible] - dos de esta gracia a que se han hecho dignos, continúen.

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42 Binid: widow, one of the few Spanish words incorporated in Chamorro by 1799.
43 This word, no longer in use, matches with the meaning “to allocate”. Upon analyzing the etymology of this word, it may derive from mohi or pohi, neither of which are currently known in contemporary Chamorron.
44 It appears that by 1799, this expression included migai and not dāngkolo, like it is said nowadays.
45 This word is no longer in use. Here it matches with meanings such as “to stimulate”, “to incite”, “to compel”. The root word saohon is most likely an older variant of the word su'on, which has the same meanings.
of their countrymen, for which they will be provided the number of cannons, rifles and ammunition that is compatible with the serious circumstances of the moment, [for that] a separate order is issued.

The Parish Priest, whose advice has contributed so much to the glorious action of the Town and our honor, will receive on behalf of the Sovereign due thanks, writing him for the purpose, and also to the Most Illustrious Bishop, recommending him that he may distinguish his zeal in the parishes which may get vacant, consulting me, so he can receive the award this honest Priest deserves, and his imitation influences other Pastors in the defense of the Provinces.

Finally, it is approved the behavior and dispositions of the Mayors of Camarines and Albay, who are given due thanks, and will be forwarded with this Provision with the dual purpose

46 Fiyai: it has been recorded to mean “how many”. Here, it appears to mean “an undetermined number”; much in the same way contemporary Chamorro uses the word noskantos.
47 The term maga 'om-’ta, matches in the Spanish version with the words “our honor”. Maga 'om-’ta derives from ga 'om, which has been recorded to mean “to subdue”, “to impress”, “to move the spirit”.
48 Tinaguan: an order. Term in disuse, derived from the root word Tágo’ to give an order to someone.
that each looks for its exact observance, on the part that concerns them, and that by enacting it in maritime towns it will cause the satisfaction and good success which follows. Take note [of it] on both Accounting offices. Answer to the Bishop the report of sheets 11 and let the remaining orders be executed. Aguilar."

All of which is made public to this army, so that, inflamed its members by the spirit of glory that must cause in them the loyalty and courage that their Companions have shown, shall follow a laudable example and become worthy of experiencing the eternal name, with the privileges and graces that deserve those who willingly expose themselves to sacrifice in defense of their religion, their Sovereign and their country. Aguilar.

<table>
<thead>
<tr>
<th>manmztāguan⁹</th>
<th>u gōfpilan, i hīfa nai</th>
<th>manmzp'o'lo, ya u fanmana'tung'o'</th>
<th>gi Songsong, ya nu ayen, u</th>
<th>nina'fanmagā'an¹⁰</th>
<th>hinalom-fiňa.</th>
<th>Mamnztāge' i ayen gi Contaduría. U</th>
<th>ma oppe si Obispo i Timge'ñña gi foxas onse, ya u ma ovge i palu na Timgo'.</th>
<th>Aguilar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m[an]matāguan, u gōfpilan, y ofa njai</td>
<td>man maporo, ya ufán mana tungo gui</td>
<td>Sonson, ya nľu adýn, uninafan magaan hinaromñña. Mamnztugui y adýn gui Contaduria: Uma opi si</td>
<td>Obispo y Tàngueña gui foxas onse, ya u</td>
<td>uma osgui y pero nľa Timgo'.</td>
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⁹ Also derived from the root word Tāgo'.

¹⁰ The root of this term appears to be gā'an, a term of obscure meaning. It could derive from gā-, which means “by nature”, “always”, “in its essence”, plus the suffix -an. Thus, nina'fanmagā'an could mean “that which incites one’s nature”. In the original Spanish text, the matching expression is “to cause satisfaction”. The stem word magā'an means to be awake and aware.

The name Aguilar corresponds to Rafael María de Aguilar y Ponce de León, Captain General of the Philippines from 1793 to his death in 1806.

| el doble objeto de que cada cual | cuide exactamente su observancia en la parte que le toca, y de que | promulgándola en los Pueblos marítimos cause la satisfacción y | buen éxito que es consiguiente. | Tomese razón en ambas Contadurías. | Contéstese al Señor Obispo el oficio de hojas 11 y ejécutese lo demás | prevenido. Aguilar. |
|---------------------------------|---------------------------------------------------------------|----------------------------------------------------------|-------------------------------------------------|---------------------------------|---------------------------------------------------------------|-------------------------------------------------------------|-------------|
| Todo lo cual se hace público a este | ejército, para que inflamados sus | Individuos del espíritu de gloria que | debe inspirarles la fidelidad y el | valor que han acreditado sus | Compañeros, sigan un ejemplo tan | laudable y se hagan dignos de | experimentar el eterno nombre, con | los privilegios y gracias que merecen | los que se exponen gustosos a | sacrificarse en defensa de su | Religión, su Soberano y su Patria. Aguilar. |
Chamorro as a Written Official Language in the Mariana Islands

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<th>Chamorro as a Written Official Language in the Mariana Islands</th>
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</table>

Copy of the Higher Disposition whose original exists in this Secretary of my responsibility. Date as above. Juan Nepomuceno Miciano.

Superior Disposition, clarifying the one reported to this Garrison on the 14th of this month.

Manila, April 20, 1798.

Having anchored in this bay the 17th of this month, the Frigate Santa Gertrudis from China, which brought news about the victory achieved by Our Forces in the Garrison of Zamboanga, nothing is more in line with the objective proposed by this Superiority [Higher Command] when they ordered that all the troops of this garrison to be informed of it; than only with the purpose of clarifying some circumstances honorable to the Individuals of the said Garrison, but with it, also that all the Indios come to form the concept they should have of themselves, realizing how much they

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Ayén machule’ gi Tákkilo’ na Tinago’
Gaige gi Secretarián Mataguan-hu.
Monhúyan guíi na Ha’ani
Juan Nepomuceno Miciano.

Tákkilo’ na Tinago’, ya mana’maneni,
mana’tungo’ i ayén na Pula’ Manila,
bente gi Abril di mit sétce sientos
nobentu ocho.

Ayén na fañohiyan i dies i siette gi
ayén na Pula’, I Fragata Santa Gertrudis na gíen China, na Chule’
mági ngai [...] -megos na fina’ tinas,
i Taotao mumu gi Plásan Zamboanga,
táya’ Lacho gi ni [...] na maftapai,
ayén na mina’gas, sa’ ma- [...] ha
goñigo’, ya u ha Sásangan, ti ilek-ta u
ha [...] minaolek-hiha i Presidio Lao
nu ayén i hokok na Taotao Song song
u ha hahaso ya siha gi éntalo
menhallom-hiha, gin maguágualoha’
, tañguí, i ayu siha, nu ma’gas na
kinokok, yan mana’tenge iyuk
u masá’chet sa’ gin hachatao-tha i Sáchoñ-
hiha yan e hion-hiha: Ya u ma
gofhaso, na i Chichang-ta siha

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Adyín machuri gui Tequiro nga Tinego’
Guagui gui Secretarián Mataguan-hu.
Monhúyan guíi nga Jahan.
Juan Nepomuceno Miciano.

Tequiro nga Tinego’, ya mana manene,
mana tongo y adyín nga Pula’ Manila,
veinte gui Abril de mil setecientos
noventa y ocho.

Masehi gui adyín nga fañohiyan y diez
y siette gui adyín nga Pula’, y Fragata
Santa Gertrudis nga guini China, nga
Churi magui [m]igai na[ ] [...] -megos nga
finatlas, y Taotao mu[mu gui
Plazan] Zamboanga, toya Racho gi
ni [...] [någ] [m]afapai, adyín nga
míneas, sa ma- [...] hagoñigo’, ya u
ha Sásangan, ti erigita u ha [...] –ao
minauligia y Presidio Río nga adyín y
hrocog nga Taotao Sonson u ha hehesu
ya siha gui intero minaromía, guin
maguágualo, tai guíi, y adyu siha,
nu gu magas nga quincoc, yan
minatennge iyuc[,] u masapit sa guin
Jachataoha y Sáfonhia yan e
hiromía: Ya u ma goñíeso, nga y

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Copía de la Superior Providencia que original existe en la Secretaria de mi cargo. Fecha ut supra. Juan Nepomuceno Miciano.

Superior Providencia
Escharciendo la comunicado a esta
Guarnición en 14 del corriente.

Manila, 20 de abril de 1798.

Habiendo anclado en esta bahía el 17
del corriente, la Fragata Santa Gertrudis procedente de China, y
conducido noticias referentes a la
Victoria conseguida por Nuestras
Armas en la Plaza de Zamboanga,
 nada es más consiguiente al objeto
que se propuso esta Superioridad,
cuando ordenó que entrasec de
aquella todas las Tropas de esta
Guarnición; que el que se impriman
y comuniquen igualmente, no sólo
con el fin de conocer algunas
circunstancias honorosas a los
Individuos de aquel Presidio, sino
con él, de que todos los Indios
lieguen a formar el concepto que

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52 Gin is a conditional form equivalent to the Spanish “si” or the English “if”. The meaning of maguágualo is obscure, therefore assessing what its contemporary spelling is, presents a challenge. As far as the meaning is concerned, given this context maguágualo seems to match the Spanish verb “animar” from the verb “animar”, that we translate as encouragement, to encourage. If maguágualo is a verb, ma- could be the verbalizing prefix for the past tense. We interpret that the vowel -o used by Garrido in his original spelling (magoquahon) could actually be a shortened duplication of the syllable gua-, therefore maguáuachon. Furthermore, -hon/-on could be the suffix meaning “capable of”.

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are able to do, if they are encouraged like those, a noble impulse to sacrifice for their religion, their properties and their Monarch; reflecting that are our very enemies those which praise them, and those who will publish throughout the World that the Natives from the Philippines are faithful vassals of their King, and brave defenders of their Homeland.

The English frigates named Civeles and Fox, the first one of fifty-four guns, and the second one of forty, and which appeared last January 11 in this Bay, covered with a false friendly flag, and that by this deceptive mean captured from us three Gunboats that in good faith were going to assist and protect them, were the same ones that came to the Town of Zamboanga in the 21 [of January].

mina’mápta’ gi Tano’ Filipinas, ayen siha i manmaolek na Taotao Rai, manmatetge na ha ságué Tano’-niha.

Chichanta siha mina mapta gui Tano Filipinas, adyn siha y man maurig nga Tautao Rey, man materalge [?] nga hasagui Tano niha.

deben de si mismos, haciéndose cargo de cuánto son capaces, si los anima como a aquellos un noble aliento de sacrificarse por su Religión, sus propiedades y su Monarca; reflexionando que nuestros mismos Enemigos son los que forman su elogio, y los que publicarán en el Mundo que los Naturales de Filipinas, son fieles Vasallos de su REY, y bravos defensores de su Patria.

52 Unknown word. It matches with the concept of “negative intent”. The root word in this case would have been namche’ or namchat, which may derive from lámchat (reduced from lámichat). The suggested term lámichat would have derived from the prefixes lá- (augment), mi- (lots of), and chat- (negative). The change from /l/ to /m/ and vice versa is a linguistic phenomenon seen in Chamoru and other Austronesian languages; much in the same way as the phenomenon of /n/ to /m/, and vice versa. In other parts of the text the term namcha’ will appear as namcha in its original, written form. Thus, giving further creedence to the etymology of this word.

I Fragatas Inglesas na’an-niha Civeles, yan Fox, i mina’lima na fulu na guai fát-fat Paki’ña ya i Hacha. Fát-fat nga fulu lokkue’ Paken-ñiha guai onse gi Pulun Ineru, manmatto guini na fañohiyan, i mafana’an Bahia, ya ha po’luy: siha, nu i Banderan ti mumu nu ayen na ninameht-ñiha 52 ha chule’guan totgiyai na Sáhyan i Mafana’an Cañoneras sa’ i manfratoigue nu ha fa’maolek, siha i ayen i manmatto gi Píasan Zamboanga.

Y Fragatas Inglesas nahan ñiha Civeles [sic], yan Fox, y mena’ Lima nga fulo nga guai farfar Paquiña ya y Jechta Farfar nga fulog Rogui Paquin ñiha guai onze gu Pulun Enero, man marto guini nga fañohiyan, y mafanean Bahia, ya ha puruiy siha, ngui Banderan ti muno nga adyn nga ni namche niha jachuruguan turguiyai nga Sahyan y Mafanean Cañonerar sai man finatoigue nga há famaurig[.] siha y adyn y manmarto gui Plazan Zamboanga.

Las Fragatas Inglesas nombradas Civeles y Fox, aquella de cincuenta y cuatro Cañones, y esta de cuarenta, que el once de Enero último aparecieron en esta Bahía, cubiertas de una falsa Bandera Amiga, y que con este engañoso medio, nos apresaron tres Lanchas Cañoneras que iban de buena fe a auxiliarlas y protegerlas, fueron las mismas que el veinte y uno llegaron a la Plaza de Zamboanga.
They presented themselves with Spanish flags, and wanted to persuade us that they were our Frigates Caveza and Lucia. And subsequently they expressed it like that to the Captain that went to identify them, circumstance which augments his merit, because nevertheless, he distrusted: he asked them the names of the commanders, who should be known to them, and their silence confirmed the suspicion that they were Enemy [Boats].

They said in Macau that in the City of Zamboanga was where they were fired on first, which compelled them to reciprocate; but this is entirely false, because as soon as they [Zamboanga] raised their flag, they made terrible volleys by surprise, which were instantly returned by the bulwarks, and it proves the vigilance and preparation in which our Presidio was under.

The English admit that in their ill fated landing they lost fifteen men, including the dead and wounded. They

<table>
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<th>Chamorro</th>
<th>Spanish</th>
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<td>They presented themselves with Spanish flags, and wanted to persuade us that they were our Frigates Caveza and Lucia. And subsequently they expressed it like that to the Captain that went to identify them, circumstance which augments his merit, because nevertheless, he distrusted: he asked them the names of the commanders, who should be known to them, and their silence confirmed the suspicion that they were Enemy [Boats].</td>
<td>Se presentaron con Banderas Españolas, y quisieron hacer persuadir que eran nuestras Fragatas Cabeza, y Lucia, siendo consiguiente lo expresaran así al Capitán que fue a reconocerlas, cuya circunstancia realza el mérito de éste, porque, sin embargo, desconfió: les preguntó los nombres de los Comandantes, que les serian conocidos, y confirmó en su silencio la sospecha de que eran [Barcos] Enemigos.</td>
</tr>
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<td>They said in Macau that in the City of Zamboanga was where they were fired on first, which compelled them to reciprocate; but this is entirely false, because as soon as they [Zamboanga] raised their flag, they made terrible volleys by surprise, which were instantly returned by the bulwarks, and it proves the vigilance and preparation in which our Presidio was under.</td>
<td>Dijeron estos en Macao de que la Plaza de Zamboanga fue la que primero les hizo fuego, al cual se vieron precisados a corresponder; pero es enteramente falso; pues apenas afirmó aquella su Bandera, cuando estos la hicieron de sorpresa terribles descargas, que fueron al instante devueltas por los Bulvares; y prueban el estado de vigilancia y preparativo en que se hallaba nuestro Presidio.</td>
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54 This word a derivative of the previously seen term of “reconnaissance”, láguaigui.
55 Defining this unknown term is challenging. The portion of the original manuscript is damaged and unreadable.
say that it [the landing] was directed by
the Commander of the Fox and the
Mester or second Captain of the
Civeles, and they add that he [Fox’s
captain] died by a shot, and that one
[Civeles’ Captain] was so close to have
the same fate, that a portion of his
pants was taken away. These shots so
successfully directed were aimed by a
single Spaniard, who commanded the
provisional battery built in the beach,
of which the Governor has written that
caused much havoc.

Incappable by all means our Enemies, of
excusing their withdrawal, they
published in China that they were
forced to unfurl the sails because their
Frigate Civeles was run aground for
some hours before they could execute
[the withdrawal]. But this is a
subterfuge, because if the run aground

fiña. I narramasisi yan manmätai Mánott
na grind Limay, ya i holon-fiña
mæfæm‘an Comandante ny i Fox, ya i
pinap‘i-fa Kapitan gi Sahyan
mæfæm‘an i Civeles, Ilek-fiña Lokkue
na mætai mapaki, ya ayu Lokkue’ hat
na kinnlæ,58 i Komandante sa’ mapaki,
ya Chinile’ empe’ i Katsunes-ña 57
nu i
Balæ zinen Tano’ sa’ mantunas lāgu
ya siha ya tūmatago’ i ayen maisa na
Taotao Lāgu na i Ilek-fiña Español gi
sagan fannomyan59 na i mæfæm’ an
Batería nu i mapo’lo gi Inai, ya na
tuqi’i si Maga’dihi migai
ninan ‘fanale’.59

Ya ti sīna u ha lipa siha i Chinang-ta
fina’ ‘pces-fiña; ha na ‘mæpta’ i ya China
na ti ha sungon, ya ha na ‘hāgua’ 60
Layak-fiña, manhanno, sa’ ilek-fiña,
nu i Siha, na’ an-fa Civeles gāni gi
nai ti ha tutohon mumu, Lao ayen
limpia’sa’ gi magāhēt na gāni u ta’a
gi egga an gi na mai a gonanamaki.

fiña. Yman masisi yan man matai
Manut nga guai Lima, ya y furonfiña
mæfæmæn Comandante ngu y Fox; ya y
pinap‘a Kapitan gi Sahyan mæfæmæn
y Civiles, Erigiha Rogui nga mætai ma
Pequi, ya adiu Rogui hat nga quinirao
y Comandante saj ma Pequi, ya Chiniri
impī y Calzonesñña ngu y Balan quini
Tano’ sa man tunas Rago ya siha ya
tūmatago’ y adin maisa nga Tautao
Rago nga y Erigiha Español gi
sagan fannomyan nga y mæfæmæn
Batería ngu y ma puro gi Ynai, ya nga
Tugui i si Magalahi migai
ninan ‘fanale’.

Ya ti sīna ti ha Rippa siha y Chinangta
finaposina; ha na mæpta ya China nga
ti ha songon, ya hana haguay Laiyiñña,
man hanoa, saj erigiha, nga y Sahyan,
naneha, Civiles gani guini ti ha
tutohon mumu, Rago adiu nipina
sagui magahët nga gani uta argo y
egañ guinisay magon ma mequi, y
hombres, expresando que lo dirigía
el Comandante de la Fox, y el Mester
o segundo Capitán de las Civeles, y
añadiendo que este murió de un
balazo y que aquel estuvo tan
próximo a correr la misma suerte,
que les llevó otro un pedazo del
calzón, siendo estos fugidos dirigidos
con tanto acierto, por un único
Español que mandaba la Batería
 Provisional, construida en la Playa,
y que tiene escrito el Gobernador hizo
mucho estrago.

No pudiendo de ningún modo
disculpar nuestros Contrarios su
retirada; publicaron en China que se
vieron precisados a dar la Vela
porque estuvo varada su Fragata
Civeles algunas horas antes de
ejecutarla; pero es un cuajo, porque
en caso de ser cierta la barada.

58 Unknown word. It matches the concept of “suffering the same fate”, “experiencing equal condition”. It is derived from the root word kula which is seen previously in footnote thirteen. The phrase “...hat na kimla” would mean, “nearly suffering the same fate”, “close to having the same thing happen”.
59 Katsunes, from Spanish Calzones, pants. One of the few words incorporated into Chamorro by 1799.
59 Meaning, “place for fighting”.
60 The original spelling of this word is fangheri. It could originate from fangāti, which derives from kati, “to cry”. However, fangale, which derives from ale’ and means misfortune, is closer to the word used in the Spanish version, estragos; havoc or damage.
60 Unknown term to contemporary Chamorro speakers, in the Spanish version of the text, it matches with the verb “to unfurl”. It may derive from the term hāgua’ which refers
to two in one of the ancient Chamorro counting systems. Perhaps it is used to mean “unfurled” here by virtue of opening something up from both sides.
61 Original spelling was nimipa. Another example of the /n/ and /m/ phenomena previously mentioned in footnote fifty three.
was true, it happened during the morning, when firing was sustained from the other Frigate and the Boats. It is provided that, at 11 in the morning they had joined [the Cycles], and that, arranged in the position they thought was more suitable to attack the Plaza, they opened fired at 1[pm], and they continued it with passion until the bad results of their landing caused them dismay. And their damages forced them to recognize their mistake, sailing away without hopes to obtain their hostile attempt.

We know, by their own exposition, that afterwards they took the route by the South of the Island of Mindanao, and that in a Moorish Port they tried to replenish water. And those killed nine to eleven men. We know that they continued their voyage, by the East of these islands, and that in a storm, it wrecked the only gunboat that remained, which they were trying to tow. As a result [of the wreck] as many individuals drowned.

63 Today, it would be said oran aia uma.

64 In the Spanish text, mantu 'ou matches with the term sur, South. However, it was recorded in 1821 by Chamisso, to mean East. Chamisso’s informant was Don Luis de Torres. See Alexander M. Kerr (ed.), Adelbert von Chamisso’s in Kotschue 1821: Vocabularium der Dialecte Chamoti. Micronesian Area Research Center University of Guam, 2009.

65 Either tano originally meant island, or it referred to all kinds of land, as is used today.
Hence, full of miseries and after immense labors, they arrived in Macao on the previous March 4, a harbor where they tried to recover and to extract from their [ships'] side, the projectiles that were shot at them in Zamboanga. This circumstance, and the absence of the commanders, forced to admit that, had they had more active Gunpowder, or having been fired with red ballots, or that our happiness and their misfortune would have dissuaded them, they would be now—no question—our Prisoners. [They say also] that the Governor deserves all praise, like the defenders in general, for their constancy and firmness. But a special reference [deserves] the one who commanded the Beach Battery, for his vivacity, spirit and aptitude.

These are in short, the news received from China as of last March 28, acquired there by the Spanish, who like all those who came in the Frigate Gertrudis, assure that the number of wounded that the enemy [ships] transported, was very large. Special sumássegue' ha', ya nu ayen manfinataigue' pulu na taotao ada' fihom na manale' ya i intalo' i migai na inale'-nihā ha leklek siha mannalak. Macao gi Pulau kuattro di Māsto i mina'-tā ya ginen Ha hasso u ha fa'maoel siha ya u ha gunos i ilek-nihā Balas gi kālāgauk modong-nihā, i mapanak-nihā ya Zamboanga, ya na lipapaihalon nu ayen y an i täya Saiman-nihā na i maña'an Comandante. Lokkue' ha sāngan na u potbulan i Tano' täkktlo', yan manmapaki nu i balu kulang Guālī sa' i Gofina'tinas-ta ya i Chaffina'tinas-nihā mina'huysong i manmāhlo i falinan-nihā.65 ada' ilekta ti tinangan i Taotao-ta na i Mabubot gi ya siha guu'aliaye matuna yan masāngan i Maga'lahi taguhi Lokkue' i Lāyayan asague'-tā yan i minesong-ga; Lokkue' sahng na matuni'-tā i manānago' gi Bateria gi unai nu i tī manmān yan tunas.

Ayen siha nai fanotnion i masāngan na māmala'i, ginen China gi Pulau Māsto hinekkok na machilhao gi ilek-nihā Españots ya ha na'fihom na magahit ya taiguhi yulhi siha, i manmānati' gi Sahyan maña'an Gertrudis sēsen lāhyan i manmāsini na manfinataiguï pero nā tautao ada' fihom nā man Eri y i intalo y migai nā inerī niha harigir siha mang malag Macao gi Pulau quattro de Marzo y mina'ñi ya guini Jāhoso u hafamauyirg siha ya u ha gunos y crīguih Balas gi Calaguag Modongniha, y ma Pequin fiha ya Zamboanga, ya nā lipanfilhon nīgu adyin yan y toya Saimaninihā nīgu y mafanean Comandante, Rogui ha sāngan nīgu ī Pulvoran y Tenu ikiy, yan manma Pequin nīgu y Bala curang Guafl saj y Goffinatinasta yan y Charrfinatinasiña mina Joyon y Man marog y falinan'niha, ada erīga ti Tinangān y Tautota nīgu y Maguot nīgu ya siha guairayi matuna yan masangān y Maharaghii taguhi Rogui y Rahyallan a saguhi yan y Mines ngnonā; Rogui sengi nīgu matuna y mananago gi Bateria guin unay nīgu y Timenmen yan tunas.

Adyin siha nīgu fan onon y masanān nīgu māmara, guini Chi[n]a gi Pul[an] Marzo [ine]-cog nīgu mācharrō [guī eri'īghi español;] ya han fihum nīgu magahit [ya tai guhi] yulhi siha, y mamba māri guī [Sahyan] mafanean Gertrudis sī sin

Ilenos de miseries, y después de inmensos trabajos, arribaron a Macao el quatro de Marzo anterior, en cuya Rada trataron de rehabilitarse y de sacar de sus costados las balas que les dispararon de Zamboanga, obligándoles esta circunstancia, y la falta de los Comandantes a confessar que a haber sido la Poblora más activa, o de habérselas disparado bala roja, o que nuestra felicidad y su desgracia hubiera dispensó que desarbolasen serían sin arbitrio nuestros Prisoneros: que merece todo elogio el Gobernador, como generalmente los defensores por su constancia y firmeza; pero una particular memoria el que mandaba la Batería de la Playa, por su viveza, espíritu y acierto.

Estas son en resumen las noticias recibidas de China con fecha de 28 de marzo último, y adquiridas allí por los Españoles que aseguran, así como todos los que han venido en la Fragata Gertrudis, ser un gran número el de los heridos que han

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65 Falma is a nautical term meaning mast in Chamoru. It was also recorded as such by Kotzebue.
consideration must be made about that [the number] of deaths we know by disclosure of the Enemies themselves, that might have decreased the majority [of the figures], following the policy used in these cases. And therefore, we can assume without recklessness, that they might have lost at least double amount than what they confess.

This Captaincy General cannot go without publicly expressing the great satisfaction with which it has heard such pleasing news; nor it can do but to promise to exhaust the powers at its reach in rewarding the merit of the royal Vassals of His Majesty, who will also be extensively reported, so that he exercises his Royal favor in favor of those.

The Governor of Zamboanga will be requested a new report about the Spaniard who distinguished [himself] at the Battery, and about the others that deserve special mention, so that, in the fair order to their merit, due compensation it is given to them.

layan y manma[sese] nga [erig]ihiha heridos nga y ha cocon y Chichang; ya guin uta gohosu y man man ngu si na ngan nga y ha sinan nga nga y ha Chichang, ya haguan hana Re[,...]—papa saj ten nga ú ha sanan taiguini, ya nga adyin siiha ta hesu ya ta puro man meringo y man manta, haguan fa'ahagui, gui sinan nga nga ihiha.

I Maga'Tahi Zamboanga u mafomohi ta'lo nu U mana'tungo' i fina'tinai nga ayu i ilek-iiha Españo na Sunahng gi mafana'an Bateria yu i palu na i ninsang gi fina'tinas-ihiha gi éntalo' i maolek na t'ang' nga nu ayu u man'ni minaok'ii nga.

Ayen na Capitania General na ilek i fino'ia Mapa'lahen Manila, ti siiha ti na na'tungo' i Láhyayan na taotaio nga i ma'gas na hinengge-ihiha mana'hungok i ayen i na'magof, ya ti siiha ti manai iyok u huto' i sisina'ihiha gi éntalo' i pekká'ihiha, nu u 'apasi, i maolek yan ma'gas na fina'yagai, i manggoftentago' Rai, na Saina-ta ian lokku' e ha na'tungo', ya u na'maneni, nu ayen u fatto, i t'akkkio' na mina'se-ihiha nu maolek i ayu siha.

Advin nga Capitania General nga ecric y fino'ia Maga'lahen Manila, ti siiha ti nga na tongo y Rayayan nga taotaio nga i magas nga hiniingi ihiha i mana hongoc y adyin y nu megofo, ya ti siiha ti manai iyug ú juto sisina'ihiha gi intalo y picaña, nga ú apa'si, y mauryo yu magas nga finayagi, i manggoftentagó Rey, nga Saineta yu Nagui ú hana tongo, ya ú na manene, nga ú adyin ú farto, y tequiro nga ira asifa nga ira minaurig y adyu siha.

I Maga'Tahi Zamboanga u mafomohi ta'lo nga y U mana'tungo' y mana'tungo' i fina'tinai nga ayu i ilek-iiha Españo na Sunahng gi mafana'an Bateria yu i palu na i ninsang gi fina'tinas-ihiha gi éntalo' i maolek na t'ang' nga nu ayu u man'ni minaok'ii nga.

Y Magalahi Zamboanga una famohi taro nga Umanatongo y finatinsahó adyu y erihiha Españo nga Sumengi gui mafançan Bateria yu i pero nga y ninsan nga finatinsahó gi intaro y maury nga tinego nga ú adyu Umanahi minaurigíia.

conducido las enemigas; debiendo hacerse especial consideración en que el de los muertos lo sabemos por exposición de los mismos Enemigos que habrán disminuido, siguiendo la usada política de estos sucesos, la mayor parte; y que en consecuencia podemos sin temeridad suponer que perderían, al menos, una cantidad duplicada a la que confiesan.

Esta Capitania General no puede dejar de manifestar públicamente la gran satisfacción con que ha oído unas noticias tan grata, ni puede dejar de prometer que agotará las facultades de su empleo en recomendar el mérito de los leales Vasallos de su SM [sic] a quien además dará cuenta extensamente, para que ejercite sus Reales prendidas a favor de aquellos.

Al Gobernador de Zamboanga se prevendrá de nuevo informe acerca del Español distinguido en la Batería, y de los demás que merezcan particular mención, a fin de que, en justa orden al mérito, recaiga la debida compensación.
And for them to learn about it in full, the individuals of this Army, among
whom on the 14 of this [month] there were circulated printed copies of the
defense of Zamboanga, as the Governor reported, [and so those individuals] may find in these
clarifications an Appendix or Complement, there will be distributed among them in the same way. And it is expected that, full of a noble enthuseiasm, they manifest that they are of the same nature as the Victorious ones, and therefore able to act in the same cases with the same glory.
Aguilar.

It is a copy of the Superior Order that is found in the record of this matter,
eexisting in the Secretariat of my office.
Dated above.
Juan Nepomuceno Miciano

It is absolutely faithful and true, the two written versions in local language and foreign language, in the way in which we understand. And for whoever is to know in the future, I put my name, Sergeant Manuel Tiburcio Garrido. Because I am the sole of what is called interpreter in this place [of speaking] in
the City of Agaña, in the 7th of the month of September of Seventeen Ninety-Nine.

Manuel Tiburcio Garrido

| Interpretes gi ayea na fañangánan’gi gi Siudát Hagåña siete gi Pulan Septiembre di mit siete sientos nobenta i nuebi. Manuel Tiburcio Garrido. |
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| gui Ciudad Agaña siete gui Pulan Septiembre de mil setecientos noventa y nueve. Manuel Tiburcio Garrido. |

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66 Meaning “the place of speaking”, from the root word sángan. It means “the place of issuance” of the document.

67 This last segment may be the first official document ever written in Chamoru only.