

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

Carlos Madrid and Jeremy Cepeda

## 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 18<sup>th</sup> and 19<sup>th</sup> 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<sup>1</sup>. 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<sup>2</sup>. 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 21<sup>st</sup> 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 7<sup>th</sup> 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

---

<sup>1</sup> The original of the document discussed in this paper is located at: Library of Congress of Washington. Records of the Spanish Colonial Government in the Mariana Islands. Item 11. “Año de 1800. Dos órdenes del superior gobierno publicadas por Bando en los Idiomas Castellano y Chamorro sobre la victoria conseguida por nuestras armas contra los ingleses en la Plaza de Zamboanga.” Digital copy found at: Digital Archives of the Northern Marianas Humanities Council [<http://www.nmhcouncil.org/spanish-government-in-the-mariana-islands/>] Accessed on March 12, 2019.

<sup>2</sup> The spelling CHamoru is recommended in Guam by the I Kumision i Fino' CHamoru yan i Fina'nâguen i Historia yan i Lina'la i Taotao Tâno. For consistency with the manuscript we use the spelling Chamorro and Chamoru throughout this paper.

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).<sup>3</sup>

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

---

<sup>3</sup> Rafael Rodriguez-Ponga (2018), *The Economic Value of a Minority Language: Chamorro in the Mariana Islands*. Page 113. [http://www.mineco.gob.es/stfls/mineco/ministerio/ficheros/libreria/InfluenciaEspanolING\\_Pdf.pdf](http://www.mineco.gob.es/stfls/mineco/ministerio/ficheros/libreria/InfluenciaEspanolING_Pdf.pdf) [Accessed on October 30, 2019]

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.<sup>4</sup>

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.

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.

---

<sup>4</sup> Antonio Laborda (Ed.) *Viaje Alrededor del globo realizado por la Escuadra al Mando de Don Ignacio María de Álava, con anotaciones sobre las operaciones de dicha escuadra en los mares de Filipinas, 1795-1803*. Editorial La Hoja del Monte. Paginas 33-34.

English Translation of the Spanish	Contemporary Chamoru	Original Chamorro	Original Spanish
<p>... 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 aforementioned] 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:<sup>1</sup></p> <p>As ordered by the King, from the Governor of Manila, here there are in the local language the two great acts that took place in Zamboanga against those called English, and those are here below:</p>	<p>[...] gi ayen<sup>2</sup> na <i>Juzgado</i> [...] D. Manuel Muro Maga'láhen ayen [...] i ilek-ñiha Marianas; pine'lon Rai na [...] mina'fino' háya i hugiyai<sup>3</sup> na maolek na fina'tinas gi me'nán i ayen gimen i Maga'láhen Manila ayu nai gaige i minagof na hinago' siha i ilek-ta Enggleses gi Plásan Zamboanga; ya i ayu siha gaige guimi gi ya pápa'.</p>	<p>...gui adyin nga Juzgado (...) D. Manuel Muro Magalahen adyin (...) y erecniha Marianas; pimeron Rey nga (...) ina'fino haya y hugiyai nga mauric nga finatinas gui miman y adyin guimi y Magalahin Manila adyo ngai guaigui y minegof nga inego siha y ericta ingleses gui Plazan Zamboanga; ya y adyo siha guaigui guimi gui ya popah.</p>	

<sup>1</sup> 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 Agaña.

<sup>2</sup> *Adyin* seems to be an early spelling of *ayen*, meaning “this”. In contemporary Chamoru however, *yini*, *ini*, and especially *este*, are more widely used.

<sup>3</sup> *Hugiyai* 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.

<p>High Disposition, informing the army of this city, the victory obtained by our forces in that of Zamboanga. Manila, April 14, 1798.</p>	<p>Tákkilo<sup>4</sup> na tinago<sup>5</sup> mana<sup>6</sup> maneni<sup>4</sup> gi Ejercito nu ayen na Plása i minagof na mali'e<sup>7</sup> gi Armada Zamboanga Manila katotse gi Pulan<sup>8</sup> Abrit di mit siette sientos nubentai ocho.</p>	<p>Tequiro nga tenego mana manene gui Exercito ngu adyin nga Plaza y minegof nga marij gui Armada Zamboanga Manila catorce gui Pulan Abril de mil setecientos noventa y ocho.</p>	<p>Superior providencia, manifestando al ejército de esta plaza, la victoria conseguida por nuestras armas en la de Zamboanga. Manila, 14 de abril de 1798.</p>
<p>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 countrymen, 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 countrymen in equal if not lower conditions than those in which we find ourselves.</p>	<p>I mamná<sup>4</sup> pos na ha<sup>5</sup> ani, mahongge yan magáhet, i maolek na ámot, u na<sup>6</sup> tákkilo<sup>7</sup> hinalom-ta, i mapo<sup>8</sup> lo gi me<sup>9</sup> nan Matá-ta, i maolek, yan i Kokkok<sup>6</sup> na fina<sup>7</sup> tinas, sa<sup>8</sup> nána<sup>9</sup> tákkilo<sup>7</sup> hinalom-ta, lachao-ña<sup>8</sup> gi fina<sup>9</sup> tinas manaotao-ta.</p>	<p>Yman mapus nga haani, mahongui, yan magahit, y maulg nga amot, una tequiro Ginaromta, y ma poro gui minan Matata, y maurig, yan y Cocog nga finatnas, sa nga na tequiro ginaromta, rachaña gui finatnas manautaota.</p>	<p>En todos los tiempos se ha creído 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</p>

<sup>4</sup> The root word of *mana maneni* is *noni*, and is used here to mean informing, stating. In Pale Román María de Vera's 1932 dictionary *noni* appears as *none*, meaning to salute or to acknowledge, and nowadays this term is mostly used in religious Catholic practice.

<sup>5</sup> *Pulan* refers here to "month", but Garrido indistinctively uses it to mean date and month, as seen later in the document.

<sup>6</sup> *Kokkok* likely is an alternate version of *Hokkok*, in this instance meaning "perfect, complete". In Chamoru the consonants *K* and *H* are sometimes interchangeable, like in *háhalom/kákalom*.

<sup>7</sup> Original reads *nga na tequiro*. We believe the term *tequiro* derives from *takkilo*, meaning high.

<sup>8</sup> 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".

<p>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.</p>	<p>Ta tútufong yan ta na imaneni, sa' ti nénpumi<sup>9</sup> na fina'tinas yan malago'-ña nu i pinapá'-ña, yan i lahyan na sendalu-ña<sup>10</sup> u áchahlaio, i minagof, yan i maolek na inetnon<sup>11</sup> u fánmatuge', i migai na masangáni, ayen na Maga'láhen Manila: Si Don Raymundo Español, yan si Fr. Vicente Aparicio, Maga'láhi yan Pále' gi iya Zamboanga gi Pulan trenta di Ineru yan dosse gi Fibreru yan u fannana'tungo', i migai yan hokkok<sup>12</sup> na Sendalu-ña, ya u ha tungo' i minagof mangga' chong-ña yan i pekká'-ta nu ta Kulao<sup>13</sup> ayen na kimekkok na fina'tinas.</p>	<p>Tatofon yan tana manene, sa tinenpumi nga finatinas, yan maregoña nga y pina paña, yan y rahyan nga Sondaluña, ù acharao, y minegof, yan y maulig, nga inenun ufanmatugui, y migai nga masangani, y adyin nga Magalahin Manila: Si D<sup>n</sup>. Raymundo Español, yan si Fr. Vicente Aparicio, Magalahi yan Pari gui ya Zamboanga, gui Pulan treinta de Enero yan doce gui Febrero yan ufan mana tongo, y migai yan hocog nga Sondaluña, ya ò ha tongo y minegof mangachongña yan y picata, nga ta Corao adyin nga quimicog nga finatinas.</p>	<p>proporciones, de las en que nos contemplamos.</p> <p>Siguiendo este inmegable principio, y aspirando a que las tropas de esta guarnición reciban la complacencia, y buen ejemplo que es consiguiente, se extractarán las noticias que han comunicado a esta capitania general el señor don Raimundo Español, y el Reverendo Padre Fray Vicente Aparicio, gobernador y parroco de la plaza de Zamboanga, con fechas de 30 de enero de 12 de febrero últimos, y se distribuirán ejemplares a todos los cuerpos, para que adviertan la gloria que acaban de adquirir sus compañeros, y la obligación en que se hayan de imitarlos formando en consecuencia la más seria resolución de portarse en iguales accidentes con el mismo valeroso ardimiento.</p>
--	---	---	--

<sup>9</sup> The word *nénpumi* is not recorded in other Chamorro dictionaries. Here it seems to match the meaning “deny”, “deniable”.

<sup>10</sup> 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 “viuda” (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: Marianas, 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.

<sup>11</sup> What today would be spelled *inetnon*, 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*. 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.

<sup>13</sup> This word is now in complete disuse. In this text matches the meaning “to emulate”, “to imitate”, “to mirror”, “to have the same fate”.

<p>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.</p>	<p>I Pulan bente unu di Ineru hinekkok gi Chatangmak alas kuáttro manmáto hihot gi Plásan Zamboanga hachiyai na Moddong Chichang, yan hachiyai [...] na mafána an [...] <i>Lanchas Cañoneras</i>, nu ayen [...] ha', sa' ti ápmam na manmá'pos [...] na [...] ami [...] ha chule'guan ginen i ayen [...] na [...] yan fatfátai<sup>14</sup> na Botes na ha po'luyi i m[...] lámoddong na Sáhyan Banderas Españolas.</p>	<p>Y Pulan veinte y uno de Enero hinecog gui Chatanmag álas quatro manmarto hihot gui Plazan Zamboanga hachiyai nga Mudong Chichang, yan hachiyai (...) nga mafanean (...) Lanchas Cañoneras, ngu adyin (...) ha, sa ti mamam nga manmapus nga (...) ami hachuriguan guiniy adyin (...) nga (...) yan farfatai nga Botes nga hapuluyi y m(...)la mudun nga Sahyan Banderas Españolas.</p>	<p>El 21 de Enero ultimo a las cuatro de la mañana aparecieron cerca de la Plaza de Zamboanga un navio de guerra enemigo, una fragata, dos lanchas cañaneras de las que con engaño apresaron pocos días antes en esta bahia, y cuatro Botes armados, llevando los buques mayores banderas españolas.</p>
<p>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</p>	<p>I Maga'láhi, na<sup>15</sup> na'okñan<sup>16</sup> na ti Chichang lao mangga'chong-ta, yan Hachatao-ta<sup>17</sup>, ada' nina'hallom ya ti na hongge sa' na li'e' na siña masohi<sup>18</sup> ya ti na fa'tinas yan i mandíkuko<sup>19</sup> na Sáhyan mina Lachao na humallom nu ayen ada' na pulan guhi yan na fa' maolek manaotao-ña yan Sendalúña ya na tágo' maisa na Kapitan di Marina, i Láguague,<sup>20</sup> ya u kétungo' Kao háyi na taotágué; ya i adahi Cha-</p>	<p>Y Magalahi, nga na ocñan nga ti Chicha (...) rao mangachonta, yan Jachataota, adda nina herum ya tina fongui; sa nga rij nga siña masohi ya tina fatinas yan y mandicoco nga Sahyan mina Rachao nga humerum ngu adyin adda nga puran guij yan nga famaulig manaotaoña yan Sondaluña ya nga tago' maisa nga Capitan de Marina, u raguogui, ya u quitongo Cao hayi nga taotagui; ya i hadehi Chaña</p>	<p>El gobernador creyó, con fundamento, que sería una parte de nuestra escuadra, pero varió de concepto al advertir que no daban fondo, pudiendo, y que las embarcaciones pequeñas obraban con precauciones sospechosas: en consecuencia se resolvió a ponerse en defensa, y enviar a un Capitán de Marina para que hiciese reconocimiento a tiro de Cañón con</p>

<sup>14</sup> Indigenous counting system, meaning four.  
<sup>15</sup> 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 Chamoru.

<sup>16</sup> The word *okñan* matches here with the concept “to believe with reason”.

<sup>17</sup> We keep the original sound as written in 1799, with an aspirated *H*. Today this word is pronounced *Achatao-ta*.

<sup>18</sup> This word is now in complete disuse. Based on this document *sohi* must have meant “anchor”. Thus, in this sentence *masohi* meant “to anchor”.

<sup>19</sup> Most likely *mandíkuko* is an early form of *mandíkike*, meaning “small”.

<sup>20</sup> 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 *guague*, which in turn is an older form of *gauge*, meaning, “present, located someplace.”

<p>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.</p>	<p>ña Lachao hihot ya siha sa' gi hinasso-ña, sésen Magahet ti manmaolek na Taotao, hiyot<sup>21</sup> ilek-ñiha Sâhyan Rai gi ayen na Tano'an;<sup>22</sup> sa' ti manmanoppe gi annai manmafaisen Kao häyi hulon-ñiha, guihi na Sâhyan; ya nu ayen i Kapitan na leklek i Sâhyan malak i Tano' ya gûsise' manPinaki hälom nu migai nu i mafana'an <i>Fusileria</i>.</p>	<p>Rachao hihit yâ siha sagui himasoña sâsin Magahet ti man maurig nga Taotao, hiyut erigña Sâhyan Rey gui adyin nga Tanoan; sâ ti manman opi gui ngai manmafaisin Cao Joyi huronña, guihi nga Sâhyan; yâ ngu adyin, y Capitan nga Eirig y Sâhyan marag y Teno ya gusisi man Pinegui harom ngu migai ngui mafanean Fusileria.</p>	<p>todas las seguridades a que obligaban los indicios, y que les aconsejó su conocido celo; de cuyo modo lo verificó, y no obstante de que le expresaron ser Buques del [Rey] precedentes de esta Bahía, dejaron de contestar al preguntarle el nombre de los Comandantes, con cuyas noticias regresó a tierra, sufriendo una fuerte descarga de fusilería que le dispararon al notarlo.</p>
<p>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].</p>	<p>Ti manman i Maga'lâhi, na na 'metton i Banderâ-ña gi Plâsa, nu hachiyai na i ilek-ñiha tiro ya i Meddong Chichang fihom<sup>23</sup> na Pinaki siha hälom migai nu i ilek-ñiha di bente kuâtiro Taiguihi na fa'inas i <i>Baluartes</i>; ha tutuhon gi alas sais gi Ogga'an tumaka' alas onse gi ha'âni.</p>	<p>Timenmen y Magalahi, nga na miton y Banderaña gui Plaza, ngu hachiyai nga y erigña Tiro ya y Midon Chichan fihom nga Pinegui siha harom migai ngui erigña de veinte y quatro Taiguihi nga fatinas y <b>Baluartes</b>; hatotohon gui las seis gui Ogaan tumaca las once gui haani.</p>	<p>Inmediatamente afirmó la Plaza su Bandera con un Cañonazo, y el Navío la hizo una terrible descarga de a 24, continuando la otra Bateria, y las Lanchas con el mas violento fuego, que fue correspondido por los Baluartes, sin que cesasen desde las 6 a las 11 del día.</p>
<p>The frigate that had been leeward, was incorporated with the Ship at that time.</p>	<p>I <i>Fragata</i> na inagas<sup>24</sup> umetnon<sup>25</sup> yan meddong<sup>26</sup> ya ha ta' lugua manmumu</p>	<p>Y Fragata nga inagas uminum yân Midon ya hatarugua manmumo a la una</p>	<p>La fragata que se había sotaventado fue incorporada con el Navío a esta</p>

<sup>21</sup> This word is now in disuse. It could be an archaic form of *achok*, meaning “even though”. When compared with the Spanish text, *hiyot* could also match the concept “to claim to be.” It is also possible that this was a typo and the intended word was actually *hiyong*, to complete the sentence, “... sésen Magahet ti manmaolek na Taotao hiyong” meaning, “it is absolutely true that they were no good outsiders”.

<sup>22</sup> It means “place”, “location”. This word was also recorded by French explorer Freycinet in 1819.

<sup>23</sup> *Fihom* means “vehemently”. It is the root word of *Fehman*.

<sup>24</sup> Possibly meaning “Leeward” or “the act of”, based in the corresponding Spanish version.

<sup>25</sup> Seems to derive from the word *Othon*, “meaning to come together”, plus the infix *-um-*.

<sup>26</sup> This word was inconsistently spelled by Garrido: *midon*, or *modon*.

<p>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, boats 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 shots 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] embarked in a confused and hasty manner, leaving some of them their</p>	<p>ala una ya ayen i Higua<sup>27</sup> na Sāhyān Mā'gas ha kéchuda' i Fortaleza, i Lanchas yan i palu na Sāhyān dikuko' i Muelle; fihom manmamaki hālom tumaka' alas kuātiro na ha na'okñān na i [...] Polvoran-ñiha<sup>28</sup> i Plaza nu ayen i [...] i mafana'an desembarco manhālom gi mandikuko' na Sāhyān manatok hālom gi [...] i guafin i meddong na Sāhyān Lao Sulai-ña<sup>29</sup> hinasson-ñiha sa' gi nai fannātto hālom ti manmana'gatcha' tāno', manfoyong i mañāsaga gi halom chá'guan manningga siha Pine'lon Maga'lāhi i mafana'an emboscada manhuyong ada'; hugua na gātos guai lima na fulu<sup>30</sup> na Taotao Songsong, i na'an-ñiha Lanzas yan Crizes ya i ayen siha manhuyong mantinagam i Chichang na ti ha na'fannātto gi Tatasina<sup>31</sup> sa' guihui</p>	<p>ya adyñ y Jigua nga Sāhyān Magas ha quichuda y fortaleza, y Lanchas yan y pero nga Sāhyān dicoco y Muelle; fihom man mamegui ha[rum tumaka] a las quatro nga hanaocñān nga y [illegible] Polvoranña y Plaza ngu adyñ y [illegible] y mafanean desembarco man harom gui mandicoco nga Sāhyān man etog harom gui [illegible] y guafin y Midon nga Sāhyān Rao Suraiña [h]linesonña sá gui ngai fannarto harom ti manmana guecha teno, manfoyon y mañāsaga gui harom Chaguan man ninenanga siha Pimilon Magalahi y mafanean emboscada man hoyon ada; [h]lugua nga Gatos guai Lima nga fulu nga Tautao Sonson, y na[h]amnia Lanzas yan Crizes yá y adyñ siha man hoyon mantinagam y Chichan nga ti hana fan marto gui Tatasina sá guihui hanaoyan ninamamñiha nga tinensangan, sá manmarto taiguhi y Gaga nga hafita siha; há totohon manmumo, adda y Chichan nina fan Ynababa tiha tongo</p>	<p>última hora, y volvieron a romper fuego a la una, disponiéndose en forma de que este ofendiese a la Fortaleza, aquella 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 contemplando exhaustez 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, tenía emboscados el Gobernador, los cuales demostraron una intrepidez tan extraordinaria, que sin esperar a que los Enemigos estuviesen a pie enjuto, se arrojaron al agua sobre ellos, imponentíolos</p>
---	--	---	---

<sup>27</sup> Indigenous counting system. It means 2.  
<sup>28</sup> *Pohora*, Spanish for powder, was one of the few borrowings from Spanish incorporated in Chamoru by 1799.  
<sup>29</sup> The meaning of *silai* is unclear. *Sulaita* matches with the original Spanish "mal exito" or bad result, bad outcome. It is unclear whether the suffix *-ña* acts here as the pronoun, meaning "his, hers, its", or as the comparative degree. Hence, if Garrido did a literal translation, *silai* would be a word no longer in use, meaning bad outcome, bad result. However, we believe *silai* could actually be an earlier form of the adjective *sala*, meaning unrecoverable, irreparable, incurable. Thus, Garrido could mean that the situation could not be overturned.  
<sup>30</sup> Indigenous counting system, meaning 250. As for the term *guai*, meaning "to possess", nowadays it pronounced and written "gai".  
<sup>31</sup> Original might include a typo: it reads "Tatasina".

<p>rifles on the beach, and experiencing all of them a lot of damage from the few who were hiding in <b>ambush</b> that were carrying firearms, and from a battery that shot them with grapeshot.</p>	<p>hanaoyan<sup>32</sup> ninamam-ni<sup>33</sup> na ti nénsangan<sup>34</sup>, sa<sup>35</sup> manmáto taiguihi i Ga'ga' na ha fita' siha; ha tutuhon mamumum, ada' i Chichang nina' faninábaba' ti ha tungo' Háfa u fá'tinas siha guaha mamatai-ni<sup>36</sup> ya ti manmana' fáitto gi Tano', ada' manmasáhi gi Sahyan yan manmá'pos sa' ti ha sungon, Lökkue' manPinaki nu i mañasaga gi mafana'an Emboscada yan i Bateria:</p>	<p>Ofa' ú fatinas siha guaha mamatai ni<sup>36</sup>ha yá ti manmafarto gui Teno, adda manmasahi gui Sahyan yá man mapus sá tuhasongon, Rogui man Pinequi ngui mañasaga gui mafánaan Emboscada yán y Bateria:</p>	<p>tal pavor que se reembcararon atropellada y confusamente, dejando algunos de sus fusiles en la Playa, y experimentando todos mucho daño de los pocos emboscados que llevaban armas de fuego, y de una batería que les disparaba a metralla.</p>
<p>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 their fire, and among our [men] such extraordinary ardor that it fanned incredibly and with such success that every shot was a havoc on the <b>Enemies</b>, which full of damages and gloom, retreated in ruins at <b>5 pm</b>, and stayed about half a league away, where</p>	<p>I mina' año-ni<sup>36</sup>ha fá mamahao, ya i manmátaí yan masisi ya siha i hugua na Moddong máto ya siha ada' mina' año, ya ha po'lo lachao mamaki hálom gi Tano'; ya ayen siha Kokolo'ña mammatetge ya manmagof, sa' manunas na gin ha Paki Lágu<sup>35</sup> táya' nai Lachi ada' filhom nina' ale' meddong-ni<sup>36</sup>ha sa' migai na machuda': gi oras alas singko gi pupuengi manlátiagu ya manotnon<sup>36</sup> gi nai<sup>37</sup> ti tinaka' nu i paken táno', guíhi ha fá maolek i sahyán-ni<sup>36</sup>ha sa' migai na</p>	<p>Ymina' año ni<sup>36</sup>ha femamarao, yá y mamatai yán masisi yá siha y Jugua nga Mudon mato yá siha adda minañao, ya ha poro Rachao mamequi harom gui Teno; ya adyin siha Cocoroña man ma terge ya man mégo, sá manunas nga guin ha Pegui Rago toya ngai Rache adda fihum nina' arih Midonña sá migai nga machuda: gui oras las cinco gui Popuingi man Ratago yá man onon gui ngai titenece ngu y Paquin tano, guíhi hafamaurig y Savannia sá migai nga manmachuda yá</p>	<p>La retirada fue la más vergonzosa, y los heridos tantos que teñían de sangre 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 avivaron increíblemente, y con tanto acierto que cada tiro era un estrago en los <b>Enemigos</b>, los cuales llenos de averías, y abatimiento, se retiraron destrozados a las <b>5 de la tarde</b>, y se situaron como a media legua de</p>

<sup>32</sup> The directional verb *hanao* 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.

<sup>33</sup> *Namam* means courage, valor.

<sup>34</sup> The little used prefix *nen-* introduces causality. The root word *Sangan*, means “to speak”, “to speak of”. Thus, *ti nénsangan* appears to mean undecipherable, unspeakable.

<sup>35</sup> Here *Lágu* is used in its traditional meaning, “seaward”.

<sup>36</sup> *Otrón* means “to unify”. In the Spanish version, this word matches with the idea “to regroup”.

<sup>37</sup> 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*.

<p>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.</p>	<p>manmachuda' ya totgiyai na ha' ani ha huto' taiguuhi na fa' maolek siha ya gi nai monhayan ... ha na mahagom i ... tano manmagof Lao ti ...-niha tumaka' manmalingu ...</p>	<p>torguiyai nga haani hahuto taiguuhi nga famaulig siha ya gui ngahai mun hayan [illegible] hana mahagom y [illegible] tano man megof Rao ti [illegible] nia tumaca man maringo [illegible]</p>	<p>distancia, en donde solo trataron de componer los Buques, sus arboladuras y jarcias, consumiendo en esta operacion tres dias: Concluyeron con abandonar barrenadas las Lanchas y dejar en tranquilidad a nuestros Defensores, que no soltaron las Armas de la mano, durante el tiempo que permanecieron a la vista.</p>
<p>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.</p>	<p>Yigoh<sup>38</sup> Maga' lahi manag[... ] [...] i sahyan siha na i manmayute gi [<sup>39</sup>]si ya na na 'famamahokka' i lahyan na taotaonia ya taya' na sodda' maisa ha na matai ya fãfat na masisi lao ayen i inabak-niha sa' manhanao gi i ninon<sup>40</sup> mumu: i balas na i manmahokka' gi fãfat na gãtos na guai lima nga fulu ayu i mafana an Calibre trenta yan a ocho<sup>41</sup> ti ta tufong i manpoddong gi halom fache' yan i tasi.</p>	<p>Yegoh Magalahi manag[... ] [...] n[illegible] y Sahyan siha nga y Man mayuti gui [illegible] si ya nga nafammahoca y Rahyan nga Tautaoña ya toya nga suda maisa ha nga m[ai]tai ya farfar nga masisi Rao adyin y ni nabagnia sa manhanao gui y ninon mumo: y Balas nga y man mahoca mapus gui farfar nga Gatos nga guai Lima nga fulu adyu y mafanean Calibre treinta yan a ocho tita tufon y man pudon gui harum fechi yan y Tesi.</p>	<p>El celoso Gobernador dispuso se recogiesen estas útiles embarcaciones, y se revistase la Guarnición, hallando que la felicidad habia llegado al extremo de encontrar sólo quatro 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.</p>

<sup>38</sup> This word is unknown to contemporary Chamoru. *Yigoh* (alternately spelled *Yigu*) matches with the term "zealous". It could be considered that the place name *Yigo* derives from this term as well.

<sup>39</sup> The original document is illegible in this part. It could be missing the syllable *Ta-*, which would complete the word *Tasi*, "ocean".

<sup>40</sup> The term *ninon* is obscure. It could derive from the term *ner-*, "which causes", becoming *ninen* with the infix *-in-*, but spelled here as *ninon*. Alternatively, it could be the thematic *-n* applied to the word *nimi*, which meant ancestor or grandparent. Either way, *ninon* appears to be referring to their obligation to fight.

<sup>41</sup> In Spanish this numeral would have been "treinta y ocho". Here it appears to have been Chamorrized as *treinta yan á ocho*, what indicates an early incorporation of the Spanish numbering into Chamoru, coexisting with the original indigenous numbering.

<p>This is in short, the victory won by 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 Kings' debt, to 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 <i>Resistencia</i>, 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:</p>	<p>Ayen nai othon i minagof ya mali'e' gi éntalo' ninamnam yan ná'an; yan háfa na minaolek u nangga i manunas na i mafana an <i>Basallos</i> ya manmaná'i, ada minaolek'-ñiha nu i tunas na fina'tinas ya mana'tungo' sa' u magágao si Maga'láhi háf taimanu i minénhalloom, yan ninamnam i hinasso i as Rai sa' i masangáni i migagai, nu ayen i fina'maolek yan nina'láttilo', ada' ti ta fatkiluyi i minaolek yan ninamnam taotao songsong siha lokkue' u fanfinamiá'-ña, nu i Maga'láhen Manila, taiguihi na ha hasso nina'maolek ayu siha i ilek-ta manunas taiguihi i ti ápmam na ha fá'tinas i Taotao San Jazinto, gi nai fanmumu nu i <i>Meddong Engles</i> mafana'an <i>Resistencia</i> sa' ayen na hasso chumule'guan ágon lao ti ha na siña sa' fihom ha ságue' siha i Taotao Táno' ya ada' [...] ayen ilek-ñiha i ha li'e' un mátan[...] papá'-ña ta li'e' gi singko gi Pulan [Marzo] na ilek'-ña:</p>	<p>Adyin ngai onon y menegof yá marij gui intalo ninamnam yán nafan; yán ofa nga minaurig ú nan ga y manunas nga y mafanean <i>Basallos</i> yá man manai, ada minaurigña ngu i tunas nga finatinas yá manatoño sá umagagao si Magalahi oftaimeno y miniharon, yan ninamnam i hinesu yas Rey sa i masangani y Migagai, ngu adyín i finamaurig yán nina Rattiro, adda tita farguiroyi y minaurig yan ninamnam Tautao, Sonson siha Rogui ufan finantaña, ngu Magalahin Manila, taiguihi nga hehesu Ninamaurig adyu siha y erigta Manunas taiguihi y ti hamam nga hafatinas y Tautao San Jazinto, gui nga hai fan mumo ngui <i>Midon Yngles</i> mafanean <i>Resistencia</i> sa adyín nga hesu Chumuriquan Agnon Rao ti hanasiña sa fihum ha sagui siha y Tautao Tano ya ada [illegible words] adyín erigña y harij ngu matan [illegible words] Popaña [¿] tarij gui cinco gui Pulan [illegible words] nga erigña.</p>	<p>Esta es en resumen, la victoria conseguida por nuestras armas; y el premio que disfrutarán los dignos Vassallos que la han alcanzado, será en razón de su relevante mérito, y mediante el circunstanciado informe que se pedirá a su Gobernador, 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 está 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 haver batido al Navio Inglés nombrado <i>Resistencia</i>, que intentó exigir viveres a fuerza de Armas, causándole un conocido daño, como consta por testigos oculares, y obligándole a abandonar la empresa segun demuestra la Proviendencia expedida en 5 de Marzo anterior que es como se sigue: "En justo premio de la fidelidad, constancia y valor que ha manifestado el Governadorecillo del</p>
<p>"In just reward of the fidelity, constancy and courage shown by the Town Mayor of San Jazinto, Don</p>	<p>[T]unás na nina'i, sa' nu i minaolek sinin [...] yan ninamnam na na huyong Sainan-ñiha mafana'an</p>	<p>[...] lunas nga ninei, sa ngui minaurig, sinin [...] yan ninamnam nga na hoyon y Sainan ñiha mafanean</p>	<p>“En justo premio de la fidelidad, constancia y valor que ha manifestado el Governadorecillo del</p>

<p>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.</p>	<p><i>Governadorcillo</i>, gi Songsong <i>San Jazinto</i> si Don Santiago de Llamas maná'i minaolek-ña yan Lumáttulo' pekká'-ña i ilek-ñiha <i>Capitan de Milicias Provinciales</i>; yan ti u fanná'i Tributo humáttulo' na Sákkán.</p>	<p><i>Governadorcillo</i>, Gui Sonson <i>San Jazinto</i> si Don Santiago de Llamas manahi minaurigña yan Rumatiro picaña y erigñiha <i>Capitan de Milicias Provinciales</i>; yan ti ufan nahi Tributo humad hulo nga Sacan.</p>	<p>Pueblo de San Jazinto, Don Santiago de Llamas, se le concede el honor de Capitán de Milicias Provinciales, con perpetua exoneración de tributos y goce del fuero, y distinciones que son anejas al empleo.</p>
<p>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.</p>	<p>I Bi'udan<sup>42</sup> Don Jose Gutierrez u manána'i gi éntalo' ha 'ani-ña hugiyai na pesos gi hachiyai na Pulan sa' na famohi<sup>43</sup> gi <i>Real Haver</i> gi Songsong Albay ya i ayen na <i>Alcalde maior</i> u Pulan nu u nána'i ya u fa'tinas mánu nai mahongge gi <i>Ministerio Real Hacienda</i>."</p>	<p>Y Viudan Don José Gutierrez ú mana nahi gui intalo ha haniña Joguiyai nga pesos gui hachiyai nga Pulan sa' nga famohi gui <i>Real Haver</i> gui Sonson Albay yá y adyin nga <i>Alcalde maior</i> ú puran ngu ú nanahi ya ú fatinas mano ngai mahongui gui <i>Ministerio Real Hacienda</i>."</p>	<p>La viuda de Don Joseph Gutierrez gozará durante su vida de la asignación de dos pesos mensuales, que se le sitúan sobre el Real Haber de la Provincia de Albay, y cuyo Alcalde mayor cuidará de suministrarlos, acreditando haberlo hecho, para que se le pasen en data por el Ministerio de la Real Hacienda.</p>
<p>All the inhabitants of the said Town, will be given the best thanks on behalf of H. M., for the honesty and loyalty they have shown, [illegible], exempted from paying tribute for one year pa [illegible] - of this grace that they have earned, henceforth continue handling themselves so that they are the example</p>	<p>"Ya i lahyan na Taotao Songsong maná'i Migai na si Dios Ma'ásti<sup>44</sup> nu nina'en Rai na Saina-ta sa' i tunas na fina'tinas-ñiha, na apási nu ayen Ha na'hánao nu u fanná'i i mafána'an Tributo gi hachiyai na Ha'áni ya nu ayen u Saohumi<sup>45</sup> i hachatao-ña ya u</p>	<p>"Ya y lahyan nga Tautao Sonson manahi Migai nga si Dios Maasi ngu ni nahin Rey nga Saimeta sa y tonas nga finatinasña, nga a pasi ngu adyin Jana hanao ngu u fan nahi y mafanean Tributo gui Jachiyai nga sacan Taugumi Mafatinas gui Mamaira nga Jahami ya ngu adyin u Saohuni y Jachatauña ya</p>	<p>A todos los habitantes del enunciado Pueblo se les daran 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, pa [illegible]—dos de esta gracia a que se han hecho dignos, continúen</p>

<sup>42</sup> *Biuda*: widow, one of the few Spanish words incorporated in Chamoru by 1799.

<sup>43</sup> 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 Chamoru.

<sup>44</sup> It appears that by 1799, this expression included *migai* and not *dãrgkolo*, like it is said nowadays.

<sup>45</sup> 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.

<p>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.</p>	<p>fammaná 'i fíyái<sup>46</sup> na kañones, <i>fusiles</i> i <i>municiones</i> i nai sa 'ñiha ya u fammaná 'i sa' ayen tinago'."</p>	<p>ufan manañ fíyái nga Cañones, Fusiles y Municiones y ngai sa ñiha ya ufan manahi sa adyín tinego."</p>	<p>manejándose en lo sucesivo de modo que sean el ejemplo de sus compatriotas, a cuyo efecto se les suministrará el número de Cañones, Fusiles y municiones que sea combinable con las graves atenciones del día, librándose por separado la oportuna orden.</p>
<p>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.</p>	<p>I Pále' Cura i Pinagát-ña guáilahye Lökkue' nu i maolek fina 'tinás-ñiha gi Songsong yan Maga 'om-ta<sup>47</sup> u Cháhlaio silha na fino' Saina-ta i migai na si Dios Ma 'ási yan u mátto guíhi nu ayen si <i>Ilustre</i> Señor Obispo na tinaguan<sup>48</sup> u Li'e' yan u na 'sahnge sa' i ayen na minaolek gi Songsong-ña yan u mana 'tungo' masenhagu 'i ya u maná 'i ápas i tunas na fina 'tinás-ña ya nu ayen lökkue' mandinalak nu i palu na Pále' [...].</p>	<p>Y Pali Cura y Pinagatña guailayi Rogui ngu y maurig finatinasña gui Sonson yan Magaonta u Charao sia nga fino Saineta y migai nga si Dios Maasi yan Umato guij ngu adyín si Ilustre Señor Obispo nga tinaguan u Rji yan u na sengi sa y adyín nga minaurig gui Sonsonña yan u mana tongo masin hagui ya uma nai apas y tunas nga finatinasña ya ngu adyín Rogui mandinarag ngu y pero nga Pali [...].</p>	<p>El Padre Cura, cuyos consejos han contribuido tanto a la gloriosa acción del Pueblo y a nuestro honor, recibirá a nombre del Soberano las debidas gracias, escribiéndosele al efecto, como al Ilustrísimo Señor Obispo, que le recomiende, para que se sirva distinguir su celo en los Curatos que vaquen, consultándomelo, a fin de que reciba el premio que merece este honrado Presbítero, y a su imitación influyan los demás Párrocos en la defensa de las Provincias.</p>
<p>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</p>	<p>Gi hinekkok man[...] na fina 'yágai Alcaldes [...] Camarines yan Albay, ya nu [...] na si Dios Ma 'ási ya na [...] na Fina mohi ya u masodda' gi Háyi</p>	<p>Gui hinihog man [...] nga finayagai Alcaldes [mayores?] [...] [Cama]-rines yan Albay, ya ngu [L] al [...] nga si Dios Maasi ya nga [...] nga Finamohi ya Umasuda guin Joyi</p>	<p>Últimamente se aprueba la conducta y disposiciones de los Alcaldes Mayores de Camarines y Albay, a quienes se dan las debidas gracias, y se les insertará esta Providencia con</p>

<sup>46</sup> *Fíyái* it has been recorded to mean "how many". Here, it appears to mean "an undetermined number"; much in the same way contemporary Chamoru uses the word *noskántos*.

<sup>47</sup> The term *maga 'óm-la*, matches in the Spanish version with the words "our honor". *Maga 'óm-la* derives from *gá 'óm*, which has been recorded to mean "to subdue", "to impress", "to move the spirit".

<sup>48</sup> *Tinaguan*: an order. Term in disuse, derived from the root word *Tágo* 'to give an order to someone'.

<p>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.”</p>	<p>manmatáguan<sup>49</sup> u gófpilan, i háfa nai mamapo<sup>50</sup>lo, ya u fanmana<sup>51</sup>tungo’ gi Songsong, ya nu ayen, u nina fanmagá’an<sup>50</sup> hinalom-niha. Manmatage’ i ayen gi <i>Contaduría</i>: U ma oppe si Obispo i Tinige<sup>51</sup>-ña gi foxas onse, ya u ma osge i palu na Tinago’.</p> <p>Aguilar.</p>	<p>m[an]mataguan, u gofpilan, y ofa ngái man maporo, ya ufan mana tongo gui Sonson, ya ngu adyin, uninfan magaan hinaromña. Manmatugui y adyin gui <i>Contaduría</i>: Uma opi si Obispo y Tinguéña gui foxas onse, ya uma osgui y pero nga Tinego.</p> <p>Aguilar.</p>	<p>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 ejecútense lo demás prevenido. Aguilar.”</p>
<p>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.</p>	<p>Ayen ada’ mana maneni guini na <i>Ejército</i> nu u nina fanmagá’an nu i Ha li’e’ i fa matuna na fina tinas-niha gi mangga chong-niha nu ayen i fa magof na Sinangan ya u achahlao minaolek ada’ nina hágua hinalom-ña ya ti na hasso mátai Lao u sáque’ i mangga chong-ña Kilisyanos i Samanta i as Rai yan Tano’-ña.</p> <p>Aguilar.<sup>51</sup></p>	<p>Adyin ada mana manene guini nga Ejército ngu u nina fan magaan ngui Jarij y fematuna nga finatnas niha gui mangachon niha ngu adyin y femegof nga Sinangan ya u acharao minaurig adda nina hagua hinaromña ya tina hesu metai Rao u sagui y mangachomña Christianos y Sameta yas Rey yan Tanoña.</p> <p>Aguilar.</p>	<p>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.</p>

<sup>49</sup> Also derived from the root word *Tágo*.

<sup>50</sup> The root of this term appears to be *gá an*, a term of obscure meaning. It could derive from *gá*, which means “always”, “in its essence”, plus the suffix *-an*. Thus, *nina fanmagá an* could mean “that which incites one’s nature”. In the original Spanish text, the matching expression is “to cause satisfaction”. The stem word *magá an* means to be awake and aware.

<sup>51</sup> 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.

<p>Copy of the Higher Disposition whose original exists in this Secretary of my responsibility. Date as above. Juan Nepomuceno Miciano.</p>	<p>Ayen machule' gi Tákkilo' na Tinago' Gatege gi Sekretárian Mataguán-hu. Monháyan guihí na Ha'áni. Juan Nepomuceno Miciano.</p>	<p>Adyín machuri gui Tequiro nga Tinego Guaguí gui Sekretarian Mataguano. Monháyan guihí nga Jahani. Juan Nepomuceno Miciano.</p>	<p>Copia de la Superior Providencia que original existe en la Secretaria de mi cargo. Fecha ut supra. Juan Nepomuceno Miciano.</p>
<p>Superior Disposition, clarifying the one reported to this Garrison on the 14<sup>th</sup> of this month. Manila, April 20, 1798.</p>	<p>Tákkilo' na Tinago', ya mana'maneni, mana'tungo' i ayen na Pulan Manila, bente gi Abrit di mit siette sientos nobentai ocho.</p>	<p>Teguero nga Tinego, ya mana manene, mana tongo y adyín nga Pulan Manila, veinte gui Abril de mil setecientos noventa y ocho.</p>	<p>Superior Providencia Esclareciendo la comunicada a esta Guarnición en 14 del corriente. Manila, 20 de abril de 1798.</p>
<p>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 to print and also to communicate it, not only with the purpose of clarifying some circumstances honorable to the Individuals of the said Garrison, but with it, also that all the <b>Indios</b> come to form the concept they should have of themselves, realizing how much they</p>	<p>Ayen na fañohíyan i dies i siette gi ayen na Pulan, i Fragata Santa Gertrudis na ginen China, na Chule' mági migai [...] –megos na fina'tinas, i Taotao mumu gi Plásan Zamboanga, táya' Lachao gi ni [...] na mafatpai, ayen na mina'gas, sa' ma-[...] ha goftingo', ya u ha Sásangan, ti ilek-ta u ha [...] minaolek-níha i Presidío Lao nu ayen i hokkok na Taotao Songsong u ha háhasso ya siha gi éntalo' menhallom-níha, gin maguáguahon', taiguíhi, i ayu siha, nu má'gas na kinékkok, yan mina'tetnge iyok u masá'pet sa' gin hachatao-ña i Saohon-níha yan i hilom-níha: Ya u ma gofhasso, na i Chirchang-ta siha</p>	<p>Masohi gui adyín nga fañohíyan y diez y siete gui adyín nga Pulan, y Fragata Santa Gertrudis nga guini China, nga Churi magui [mjigai n[a] [...] –megos nga finatinas, y Tautao mujimu gui Plazan] Zamboanga, toya Rachao gui ni [...] [nga] [mal]farpai, adyín nga mimegas, sa ma- [...] hagoftingo, ya u ha Sasangan, ti erigta u ha [...] –ao minauligña y Presidío Rao ngû adyín y hocog nga Tautao Sonson u ha hehesu ya siha gui intaro minaromña, guin magoguahon, tai guíhi, y adyu siha, ngû magas nga quimicoe, yan minaternge iyuc [ç] u masapit sa guin lachataoña y Saufomña yan y hiromña: Ya u ma gofheso, nga y</p>	<p>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 se enterasen de aquella todas las Tropas de esta Guarnición; que el que se impriman y comuniquen igualmente, no sólo con el fin de escoliar algunas circunstancias honrosas a los Individuos de aquél Presidio, sino con él, de que todos los Indios lleguen a formar el concepto que</p>

<sup>52</sup> Gin is a conditional form equivalent to the Spanish “si” or the English “if”. The meaning of magoguáhon is obscure, therefore assessing what its contemporary spelling is, presents a challenge. As far as the meaning is concerned, given this context magoguáhon seems to match the Spanish verb “animar” from the verb “animar”, that we translate as encouragement, to encourage. If magoguáhon 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 (magoguáhon) could actually be a shortened duplication of the syllable guá-, therefore maguáguahon. Furthermore, -hon/-on could be the suffix meaning “capable of”.

<p>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.</p>	<p>mina mǎpta' gi Tano' Filipinas, ayen siha i manmaolek na Taotao Rai, manmatetnge na ha sǎgue' Tano'-ñiha.</p>	<p>Chichanta siha mina mapta gui Tano Filipinas, adyin siha y man maung nga Tautao Rey, man materñge [ʔ] nga hasagui Tano ñiha.</p>	<p>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.</p>
<p>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].</p>	<p>I <i>Fragatas Inglesas</i> na'an-ñiha <i>Civeles</i>, yan <i>Fox</i>, i mina'lima na fulu na guai fatfat Paki-ña ya i Hacha Fatfat nga fulu lolkue' Paken-ñiha guai onse gi Pulan Ineru, manmátto guini na fañohiyan, i mafana'an Bahía, ya ha po'luyi siha, nu i Banderan ti mumu nu ayen na ninamchat-ñiha<sup>53</sup> ha chule'guan totgiyai na Sáhyan i Mafana'an <i>Cañoneras</i> sa' i manfinatogique nu ha fa'maolek, siha i ayen i manmátto gi Plásan Zamboanga.</p>	<p>Y Fragatas Inglesas nahan ñiha Civiles [sic], yan Fox, y mena Lima nga fulu nga guai farfar Paquiña ya y Jecha Farfar nga fulog Rogui Paquin ñiha guai onze gi Pulan Enero, man marto guini nga fañohiyan, y mafanean Bahía, ya ha puruyi siha, ngui Banderan ti mumo ngu adyin nga ni namcha ñiha Jachuriguán turguyai nga Sahyan y Mafanean Cañoneras sai man finatogui ngu há famaung[.] siha y adyin y manmarto gui Plazan Zamboanga.</p>	<p>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 auxiliarias y protegerlas, fueron las mismas que el veinte y uno llegaron a la Plaza de Zamboanga.</p>

<sup>53</sup> Unknown word. It matches with the concept of “negative intent”. The root word in this case would have been namcha’ 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 /n/ and vice versa is a linguistic phenomenon seen in Chamoru and other Austronesian languages; much in the same way as the phenomenon of /l/ to /r/, and vice versa. In other parts of the text the term namcha’ will appear as ramcha in its original, written form. Thus, giving further credence to the etymology of this word.

<p>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].</p>	<p>Manmåtto nu Banderas Españolas ya malago -ñiha u ta hasso na siha i Moddong-ta Cavesa yan i Lucia yan tunas na u taiguini Hinasson-ñiha ya i Kapitan maninaguague<sup>54</sup> siha, ya i ayen siha nina 'takkilo' matuná-ña, sa' ti na'hongge siha, manfinatsen i na'an i ma'gas-ñiha, sa' i nu ayen u ha' fanmatungo', háyi siha lao táya' manoppe ada' nu ayen magáhet i hinasso-ña na Sáhyan Chichang.</p>	<p>Man marto ngu Banderas Españolas ya maragoñiha ú ta heso nga siha y Modonta Cavesa yan y Lucia yan tunas nga ú taiguine Jinason ñiha ya y Capitan man Rinaguaiqui siha, ya y adyín siha nina tequiro matunañá, saj tina hongui siha, manfinatsim y naan magasñiha, sai ngu adyín ó ha fan matongo, hayi siha Rao toya man opi ada ngu adyín magahid y fmasoña nga Sahyan Chichan.</p>	<p>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 serían conocidos, y confirmó en su silencio la sospecha de que eran [Barcos] Enemigos.</p>
<p>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.</p>	<p>Ilek-ñiha i ya Macao, na i Plásan Zamboanga mo' na manpinaki siha, ya ada' nu ayen nina 'saohon nu Lokkue' manineppe; sésen ma'gas na padakdak sa' i ayu siha pá'go apo 'luyi i Bandera [...] noktan<sup>55</sup> na hunggan sa' [...] hálom gi Tano', na i ilek-ñiha [descargas] na sul[...] i ti manmanman nu ha fa' maolek siha i [...] -ha Pulan i Presidio.</p>	<p>Erigñiha yá Macao, nga y Plazan Zamboanga mona manPinequi siha, ya ada ngu adyín nina Sauhun ngu Rogui man inepi; si sin magas nga pada[cdac] saj y adyu siha [pa]lgo apuruyi y Ban[dera] [...] ngocran nga jongan [ç] saj f [...] harom gui Teno, nga y erigñiha [...] nga su [...] y timan menmen ngu hafamaurig siha y[illegible] -ha puram y Presidio.</p>	<p>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 Baluartes; y prueban el estado de vigilancia y preparativo en que se hallaba nuestro Presidio.</p>
<p>The English admit that in their ill fated landing they lost fifteen men, including the dead and wounded. They</p>	<p>Ha sángan magáhet i Ingleses na i Chathimalom-ñiha, i mafana'an <i>desembarco</i>, manmalingu i Taotao-</p>	<p>Ha sángan magahid y Ingleses nga y Chad hinaromñiha, y mafanean <b>desembarco</b>, man maríngo y Tautau</p>	<p>Confiesan los Ingleses que en el mal éxito de su desembarco perdieron entre muertos y heridos quince</p>

<sup>54</sup> This word a derivative of the previously seen term of "reconnaissance", *laguagui*.

<sup>55</sup> Defining this unknown term is challenging. The portion of the original manuscript is damaged and unreadable.

<p>say that it [the landing] was directed by the Commander of the Fox and the Mester or second Captain of the Cibeles, and they add that he [Fox's captain] died by a shot, and that one [Cibeles' 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.</p>	<p>ñiha. I manmasisi yan manmátaí Mánót na guái Lima, ya i hulón-ñiha mafana'an <i>Comandante</i> nu i Fox; ya i pinapá'-ña Kapitán gi Sahyan mafana'an i <i>Civeles</i>, Ilek-ñiha Lokkue' hat na mátaí mapaki, ya ayu Lokkue' hat na kimilao<sup>56</sup> i Komandánte sa' mapaki, ya Chimile' empe' i Katsunes-ña<sup>57</sup> nu i Balan ginen Tano' sa' mantunas lágu ya siha ya tumátago' i ayen maisa na Taotao Lágu na i Ilek-ñiha Españaot gi sagan fannomyan<sup>58</sup> na i mafana'an <i>Bateria</i> nu i mapo'lo gi Inai, ya na tugi' si Maga'láhi migai nina 'lanale'.<sup>59</sup></p>	<p>ñiha. Yman masisi yan man matai Manut nga guai Lima, ya y furoñiha mafanean Comandante ngu y Fox; ya y pinapaña Capitan gui Sahyan mafanean y Civiles, Erigñiha Rogui nga matai ma Pequi, ya adyu Rogui hat nga quimiraó y Comandante saj ma Pequi, ya Chimiri y Calzonesña ngu y Balan guimi Tano sai man tunas Rago ya siha ya tumatago y adyin maisa nga Tautao Rago nga y Erigñiha Española gui saguon fannomyan nga y mafanean <i>Bateria</i> ngu y ma puro gui Ynai, ya nga Tuguihi si Magalahi migai nina fangheri.</p>	<p>hombres, expresando que lo dirigía el Comandante de la Fox, y el Mester o segundo Capitán de las Cibeles, y añadiendo que este murió de un balazo y que aquél estuvo tan próximo a correr la misma suerte, que les llevó otro un pedazo del Calzón, siendo estos fuegos dirigidos con tanto acierto, por un unico Español que mandaba la Bateria Provisional, construida en la Playa, y que tiene escrito el Gobernador hizo mucho estrago.</p>
<p>Incapable 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</p>	<p>Ya ti siña u ha lipa siha i Chichang-ta fina'pos-ñiha; ha na mápta' i ya China na ti ha sungón, ya ha na hágua<sup>60</sup> Layak-ñiha, manháno, sa' ilek-ñiha, na i Sahyan, na án-ña <i>Civeles</i> gáni gi nai ti ha tutuhon mumu, Lao ayen linipa<sup>61</sup> sa' gin magáhet na gáni u ta a' go i éggá an gi nai ma agónmamaki.</p>	<p>Ya ti siña ú ha Ripa siha y Chichangta finaposñiha; ha na mapta ya China nga ti ha songón, ya hana hagua Layagniha, man hanao, saj erigñiha, nga y Sahyan, naañña, Civiles gani guinai ti ha totohon mumu, Rao adyin ninipa sajguin magahit nga gani uta argo y egaan guinay magon ma mequi, y</p>	<p>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 Frigata Civeles algunas horas antes de ejecutarla; pero es un eflugio, porque en caso de ser cierta la barada,</p>

<sup>56</sup> Unknown word. It matches the concept of "suffering the same fate", "experiencing equal condition". It is derived from the root word *kulao* which is seen previously in footnote thirteen. The phrase "... *hat na kimilao* " would mean, "nearly suffering the same fate", "close to having the same thing happen".

<sup>57</sup> *Katsunes*, from Spanish *Calzones*, pants. One of the few words incorporated into Chamoru by 1799.

<sup>58</sup> Meaning, "place for fighting".

<sup>59</sup> The original spelling of this word is *fangheri*. It could originate from *fangáti*, which derives from *káti*, "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.

<sup>60</sup> Unknown term to contemporary Chamoru speakers, in the Spanish version of the text, it matches with the verb "to unfurl". It may derive from the term *hágua*, which refers to two in one of the ancient Chamoru counting systems. Perhaps it is used to mean "unfurl" here by virtue of opening something up from both sides.

<sup>61</sup> Original spelling was *ninipa*. Another example of the /l/ and /h/ phenomena previously mentioned in footnote fifty three.

<p>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 Civeles], 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.</p>	<p>i hachiyai na Sályan, yan i <i>Lanchas</i>; Lao ta li'e' yan magáhet na i oras alas onse gi ha'áni manotnon siha, ya ha fa' maolek siha na ha na' okñan na ayen nai siña u ha na' ale' i Piäsa, ha tutuhon manmamaki, gi oras la una,<sup>62</sup> ya ti ha po'lo, lao ha fihumi, ya ha sodda' inale' sa' gi ti- [...]</p> <p>-nina' fanlälangu nammam-niña; i [...] nina'tungo' siha i ti tunas ada' [...] hägua' i Layak sa' i täva' nimanggan [...] nu i lamchat na himasso.</p>	<p>hasiyai nga Sahyan, yan y Lanchas; Rau tarij yan magahit nga y horas las once gui ha ani man onon siha, ya hafamaurig siha nga hana ogñan nga adyin ngai siña ú hana eri y Plaza, ha totohon man Mamequi, gui oras la una, ya ti ha poro, rao hafifumi, ya ha suda ineri saj gui ti- [illegible]</p> <p>-[In]ma fan Rerengo nammam niña; y [...] nina tongo siha y ti tonas ada [...] hägua [¿] y Rayag sai toya niman gan [...] ngui Ramcha nga finesu.</p>	<p>sucedió por la mañana, cuando sostuvo el fuego la otra Fragata, y las Lanchas; constando que a las once del día ya se les había incorporado, y que ordenándose en la posición que creyeron más oportuna para ofender la Plaza, rompieron el fuego a la una, y lo continuaron con ardor hasta que las malas resultas del desembarco los desmayaron; y sus averías les hicieron conocer su engaño, haciéndose a la Vela desesperados de poder conseguir sus intentos hostiles.</p>
<p>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.</p>	<p>[...] -tungo' sa' siha sumásangan na gi nai mápao manmá'pos ya ha Layáque i manu'on<sup>63</sup> má'gas gi tano' Mindanao<sup>64</sup> yan manmátto gi fañohiyán mafana'an <i>Puertón Moros</i> ha hasso manmañule' hánom ya ayu siha manpinino' sigua pat manot na guái maisa na taotao ya manhánao ginen ha tokcha' na i poddong átdao ya mangginacha' ale' ha'áni nu ayen mahágom i tétehan na Sályan dikuko' mafana'an <i>Lancha Cañonera</i>, na i tétehan ya ha hasso nu ha chule'</p>	<p>[...] -tongo sa siha sumasangan nga gui ngai mapao man mapos ya ha Rayagui y manuun magas <i>guitano Mindanao</i> yan man mato gui fañohiyán mafanean Puerton Moros ha hesu man manuri hanum ya adyu siha man pininu sigua pat manot nga guai maisa nga taotau ya man Hanau guini ha togecha nga y pudon adao ya man guinecha ari ha ani ngu adyin mahagum y titinan nga Sahyan dicoco mafanean Lancha Cañonera, nga y titinan ya ha hesu ngu hachuri sumasaguij ha, ya ngu adyin</p>	<p>Sabemos por exposición de ellos mismos, que después tomaron la derrota por el Sur de la Isla de Mindanao, y que en un Puerto de Moros intentaron hacer agua, y aquellos les mataron de nueve a once hombres: que continuaron su viaje por el Este de estas Islas, y que en un temporal naufragó la única Lancha Cañonera que les quedaba, y que intentaban conducir a remolque, ahogándose de sus resultas otros tantos individuos: de modo que</p>

<sup>62</sup> Today, it would be said *oran ala una*.

<sup>63</sup> In the Spanish text, *manu'on* matches with the term *sur*, South. However, it was recorded in 1821 by Chamisso's informant was Don Luis de Torres. See Alexander M. Kerr (ed), *Adelbert von Chamisso's in Kotzebue 1821: Vocabularium der Dialekte Chamori*. Micronesian Area Research Center University of Guam, 2009.

<sup>64</sup> Either *tano* originally meant island, or it referred to all kinds of land, as is used today.

<p>Hence, full of miseries and after immense labors, they arrived in Macau on the previous <b>March 4</b>, a harbor where they tried to recover and to extract from their [ship's] 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 bullets, or that our happiness and their misfortune would have dimasted 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.</p>	<p>sumásagüe' ha', ya nu ayen manfinataigui pero nga tautao ada' fihom na manale' ya i éntalo' i migai na inale'-ñiha ha leklek siha mammalak Macao gi Pulan <b>kuattro di Mátso</b> i mina'-ña ya ginen Ha hasso u ha fá'maolek siha ya u ha gunos i ilek-ñiha Balas gi kálaguak moddong-ñiha, i mapaken-ñiha ya Zamboanga, ya na lipañañihon nu ayen yan i táya' Sainan-ñiha na i mafana'an <i>Comandante</i>, Lokkue' ha sangan na u potbulan i Tano' tákkilo', yan mammapaki nu i bala kulang Guáfi sa' i Goffina'tinas-ta ya i Chatfina'tinas-ñiha mina huyong i mamháhlok i falinan-ñiha,<sup>65</sup> ada' ilek-ta ti tinangan i Taotao-ta na i Magu'ot gi ya siha guálahye matuna yan masangan i Maga'láhi taiguihi Lokkue' i Láhyayan asague'-ña yan i minesngon-ña; Lokkue' salnge na matuná-ña i manángo' gi <i>Bateria</i> gi unai nu i ti manman yan tunas.</p>	<p>manfinataigui pero nga tautao ada fihom nga man Eri ya y intalo y migai nga ineri ñiha harigrig siha mang malag Macao gui Pulan <b>quatro de Marzo</b> y minaña ya guini Jaheso ú hafamaurig siha ya ú ha gunos y erigñiha Balas gui Calaguag Modongñiha, y ma Pequin ñiha ya Zamboanga, ya nga lipan ñihon ngu adiyin yan y toya Sainanñiha nga y mafaney Comandante, Rogui ha sangán nga ú Polvoran y Tenu tequiro, yan manma Pequi ngu y Bala curang Guafi saj y Goffinatnasta yan y Charfinatinasña mina Joyon y Man marog y falinanñiha, ada erigta ti Tinangan y Tautaoita nga y Maguut gui ya siha guairayi matuna yan masangan y Magarahi taiguihi Rogui y Rahyallan a sagueña yan y Mines ngonña; Rogui sengi nga matunaha y mananago gui Bateria gui unay ngu y Timenmen yan tunas.</p>	<p>lLENOS DE MISERIAS, Y DESPUÉS DE INMENSOS TRABAJOS, ARRIBARON A MACAO EL <b>CUATRO DE MARZO</b> 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 CONFESAR QUE A HABER SIDO LA PÓLVORA MÁS ACTIVA, O DE HABÉRSELES DISPARADO BALA ROJA, O QUE NUESTRA FELICIDAD Y SU DESGRACIA HUBIERA DISPUESTO QUE DESARMBOLASERIAN SIN ARBITRIO NUESTROS PRISIONEROS: 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.</p>
<p>These are in short, the news received from China as of last <b>March 28</b>, 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. <b>Special</b></p>	<p>Ayen siha nai fanotnon i masangan na mámaila', ginen <b>China gi Pulan Mátso</b> hinekkok na macháhlao gi ilek-ñiha Español ya ha na'fihom na magáhet ya taiguihi yuhi siha, i mamámaita' gi Sahyan mafana'an Gertrudis sésen lahyan i manmasasi na</p>	<p>Adyín siha ngai fan onon y masanán nga mamaira, guini <b>Chijna] gui Pul]an] Marzo ]jine]-cog</b> nga macharao g]ui erigñiha español,] ya hana fihum nga magahij]t ya tai guhij] yulhij] siha, y manma maira gui [Sahyan] mafaney Gertrudis si sin</p>	<p>Estas son en resumen las noticias recibidas de China con fecha de <b>28 de marzo</b> 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</p>

<sup>65</sup> *Falina* is a nautical term meaning mast in Chamoru. It was also recorded as such by Kotzebue.

<p>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.</p>	<p>i ilek-niña <i>heridos</i> na i ha kókomne' i Chichang, yanggen u ta góhasso i manmátaí ta tungo' un i simangan i Chichang, ya huguan ha na' látpapa' sa' tenga u ha sangan taiguini, ya nu ayen siña ta hasso ya ta po'lo manmalingu yan manmátaí, huguan fa'hágua', gi simangan-niña.</p>	<p>layan y manma[sese] nga y [erig]ñiña heridos nga y ha coconi y Chichang; ya guin uta gofhesu y man matai ta tongo ngu y simangan ñiña y Chichang, ya huguan hana Re[.] –papa saj ten ngo ú ha sangan taiguini, ya ngu adyin siña ta hesu ya ta puro man meringo yan man matai, huguan fahagua, gui simangan ñiña.</p>	<p>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.</p>
<p>This <b>Captaincy General</b> 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 <i>reach</i> in rewarding the merit of the loyal Vassals of His Majesty, who will also be extensively reported, so that he exercises his Royal favor in favor of those.</p>	<p>Ayen na <i>Capitania General</i> na ilek i fino'-ta Maga'láhen Mamila, ti siña ti na na'tungo' i Láhyayan na taotao-ña, i ma'gas na hinenge-ña mana' hungok i ayen i ná'magof, ya ti siña ti manai iyok u huto' i sisiná-ña gi éntalo' i pekká'-ña, nu u apási, i maolek yan ma'gas na fina'yágai, i manggóftentago' Rai, na Saima-ta yan lokkue' u ha na'tungo', ya u na'maneni, nu ayen u fáttö, i tákkilo' na mina'ase'-ña nu minaolek i ayu siha.</p>	<p>Adyin nga <i>Capitania General</i> nga eric y finota Magarahin Manila, tisiña ti nga na tongo y Rayayan nga taotaoña, y magas nga hininguiña y mana hongoc y adyin y ne megof, ya tisiña ti manai iyug ú juto isisiñaña gui intalo y picaña, ngu ú apasi, y maurig yan magas nga finayagai, y mangofintago <b>Rey</b>, nga Saineta yan Rogui ú hana tongo, ya ú na manene, ngu adyin ú farto, y tequiro nga mina asña ngu minaurig y adyu siha.</p>	<p>Esta <b>Capitania General</b> no puede dejar de manifestar públicamente la gran satisfacción con que ha oído unas noticias tan gratas, ni puede dejar de prometer que agotará las facultades de su empleo en recompensar el mérito de los leales Vasallos de su SM [sic] a quien además dará cuenta extensamente, para que ejercite sus Reales piedades a favor de aquellos.</p>
<p>The <b>Governor of Zamboanga</b> 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 <i>it is given</i> to them.</p>	<p>I Maga'láhi <b>Zamboanga</b> u mafamohi ta'lo nu U mana'tungo' i fina'tinas-ña ayu i ilek-ñiña Español na Sumahnge gi mafana'an <i>Bateria</i> yan i palu na i nensangan i fina'tinas-ñiña gi éntalo' i maolek na tinago' ya nu ayu u maná'i minaolek-ña.</p>	<p>Y <b>Magalahi Zamboanga</b> uma famohi taro ngu Umanatongo y finatinasña adyu y erigñiña Español nga Sumengi gui mafanean <i>Bateria</i> yan y pero nga y nensangan nga finatinasñiña gui intaro y maurig nga tinego ya ngu adyu Umanahi minaurigña.</p>	<p>Al <b>Gobernador de Zamboanga</b> se prevendrá de nuevo informe acerca del Español distinguido en la Bateria, y de los demás que merezcan particular mención, a fin de que, en justa orden al mérito, recaiga la debida compensación.</p>

<p>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 enthusiasm, 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.</p>	<p>Ya gi nai u fanggofingoi' i Lahyan na Taotao i mafana'an <i>Ejército</i> nu ayen u mana'lukao i migai na tinige' kánnai gi nu ayen na Pulan mánot na guái fattat i sinague' ya Zamboanga háf taimanu nina'tungo' i Maga'lahi-ña ya u guaha ya siha i ayen na nima'maneni ya lokkue' nu ayen u nina'fahá'gua' hinalom-ñiha sa' taiguihi ha' Lokkue' i ayu i manmanhago' ya ayen u fangkimilao i kinekkook-ñiha ya u famafákkai háf taimanu u háyi tinanga Má'gas na minagof yan minalago' ya u mali'e' taiguihi siha i ayu i manmanhago'. Aguilar.</p>	<p>Ya gai ngai ufangofingoi' y Rahyan nga Taotao y mafanean Ejército ngu adyin umanarcao y migai nga timigui Canai gui ngu adyin nga Pulan manut nga guai farfar y sinagui ya Zamboanga Hofitaimeno nina ton[go] y Ma[galah]ña ya u guaja ya siha y adyin nga n[ina]máne ya Rogui ngu adyin uníñal[ilegible] hinaromñia saj taiguiji ha Rogui y al[dyu] y manman hago ya ngu adyin ufan [qui]nirao y quinicog ñiha ya ufan mafacay hofitaimeno u jayi tainanga Magas nga menegof yan minerego ya u mariy taiguihi siha y adyu y manman hago. Aguilar.</p>	<p>Y para que se enteren de todo, los individuos de este Ejército a quienes se circularon ejemplares Impresos en 14 del presente de la defensa de Zamboanga según la informó su Gobernador, y tengan en estas aclaraciones un Apéndice o complemento, se les distribuirán del mismo modo, esperándose que llenos de un noble entusiasmo[mo] manifiesten que son de la misma naturaleza que los Victoriosos, y por tanto capaces de obrar en iguales [caso]s con la misma gloria. Aguilar.</p>
<p>It is a copy of the Superior Order that is found in the record of this matter, existing in the Secretariat of my office. Date as above. Juan Nepomuceno Miciano</p>	<p>Ayen machule' gi tákkilo' na tinago', i guaha gi Matuge' Taiguihi ayen i lokkue' gaige gi mafana'an Sekretaría gi Mataguán-hu. <i>Fecha ut supra.</i> Juan Nepomuceno Miciano</p>	<p>Adyin machuri gui Tequiro nga tinego, y guaha gui Matugui Taiguihi adyin y Rogui Guaiqui gui mafanean Secretaria gui Mataganjo. Fecha ut supra. Juan Nepomuceno Miciano</p>	<p>Es copia de la Superior providencia que se halla en el expediente de su asunto, y existe en la Secretaría de mi cargo. Fecha ut supra. Juan Nepomuceno Miciano.</p>
<p>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 Tiburecio Garrido. Because I am the sole of what is called interpreter in this place [of speaking] in</p>	<p>Sen tunas na magâhet i higua' na tinago' na i ilek-ñiha <i>Ejemplares</i> mina' fino' Háya i fino' Lágu, háf taimanu yan taiguihi i tiningo'-mámi. Ya i háyi matungo' humátulo' na ha'áni hu po'lo i na'án-hu si Satgento Manuel Tiburecio Garrido sa' guáhu maisa gi ilek-ñiha</p>	<p>Sin tunas nga magager y higua nga tinego nga y eregña Ejemplares imna fino Jaya y fino Rago, ofstaimeno yan taiguihi y tiningomame. Ya y hoy matongo humad huro nga haami juporo y naanho si Sargento Manuel Tiburecio Garrido saguaho maisa gui y herigña Interpretres gui adyin nga fañanganhan</p>	<p></p>

<p>the City of Agaña, in the 7<sup>th</sup> of the month of September of Seventeen Ninety-Nine. Manuel Tiburcio Garrido</p>	<p><i>Interpretes gi ayen na fañangānan</i><sup>66</sup> gi Siudāt Hagāña siete gi Pulan Septiembre di mit siete sientos nobenta i nuebi. Manuel Tiburcio Garrido.<sup>67</sup></p>	<p>gui Ciudad Agaña siete gui Pulan Septiembre de mil setecientos noventa y nueve. Manuel Tiburcio Garrido.</p>	
---	---	---	--

<sup>66</sup> Meaning “the place of speaking”, from the root word *sāngan*. It means “the place of issuance” of the document.

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