

IFUGAW HU'DHUD

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(*continued*)*

HUDHUD BUGAN AN INIL-ILYAN DI MANGAYUDING AD GONHADAN

1. Hi Bagan an inil-ilyan di mangayuding; *nunggawan natoltolwag din algodna ad Nangimbukihig, eee an kihaw-ayan, kihaldotan Bagan Bagan an hi Buganana eeeeeeya, eee an hi nak Pangaiwan eechem:*

* See Vol. XIX (1960).

1. The title of this *hu'dhud* epic is chanted in the first stanza. In the first verse the precentor announces in her solo the name of the main heroine and the initial circumstance or opening situation of the story. This tract—that *Bu'gan* is ravished by ravens and brought into the wilderness,—keeps the story moving through the various events that belong to this particular *hu'dhud*. The approval and comment of the choristers to whom the solo is addressed end the first verse, and run on through the whole second verse. The third verse of the stanza gives further information about the heroine: that she is the daughter of *Pangai'wan*.

inil-ilya'n (enclitic *n* is with the following *di* the genitive case marker for the noun *mangayu'ding*, which is the agent of the action expressed by *inil-ilya'*; there would be no enclitic *n* if the word would end with a consonant): this word conceals a *hu'dhud* peculiarity, which seldom occurs. At first glance, one might say that the word is composed of time (past) denoting *in*, prefix *i* which is reduplicated together with the stem's first consonant *l*, and the stem *loya'* of which the *pepet o* has been pushed out by prefix *i*. However, the stem of the word is not *loya'* but *dolya'*; the precentor purposely skipped *do* of *dolya'*, joining *ini* directly to *lya*, thus forming *inilya'*, and with proper reduplication *inil-ilya'*, in order to obtain a thrice repeated *i* sound. If she had maintained the *do*, she would have had *indóldolya'*, which lacks the desired assonance. In a case where the sense requires the use of prefix *mang* or its time form *nang* she also skips *do* of *dolya'* and thus forms

HUDHUD OF BUGAN WITH WHOM THE RAVENS FLEW AWAY, AT GONHADAN

1. Bugan, did-and-did-wilderness-with (her) the ravens; /
(as) came-to-stand-in-half-way-position, brightened-
and-brightened the sun at Nangimbukig,
(it is) the pre-chant, the sonorous-chant of Bugan, Bugan
of old eeeeeeya,
daughter of Pangaiwan eeehm.

malmalya' or *nalnalya'* (or with dissyllabic reduplication: *malyámalya'* or *nalyánalya'*) with a sounding assonances, instead of *manóldolya'* or *manolyádolya'*: prefix *mang* plus *d* is pronounced *man* (hence *manolya'*), but if an *l* follows *mang* (as happens when *do* of *dolya'* is skipped) the nasal closer *ng* of *mang* is not maintained, what occurs in *malmalya'* and *malyámalya'* (or time denoting *nalnalya'* or *nalyánalya'*) in which, therefore, *ma* (or *na*) infers the meaning proper to *mang* (or *nang*), not the meaning proper to prefix *ma* (or *na*) without nasal closer.—We have noticed that a similar dropping of a syllable (of the stem) occurs with the stem *ka'pya*. If the sense requires the use of prefix *i*, *hu'dhud* chanters leap over *ka* and sing *ipyá'(da)* instead of *ikapya'(da)*, or *ip-ipyá'(da)* instead of *ikapkapyá'(da)*. *Makakam-i'(da)* (meaning, very sweet of taste) seems to be a very strange syncopation of this kind, consisting of reduplicated complex prefix *makaka* and stem *lumi'i(h)* of which the syllable *lu* is skipped and the first *i* replaced by a short stop in the pronunciation indicated by the hyphen. This is done seemingly for the sake of cadence (see first verse of 62nd stanza). Since *hu'dhud* chanters tend to intercalate syllables by means of reduplications in order to obtain the desired cadence or assonance, such skipplings of syllables occur only exceptionally.—The stem *dolya'* denotes the uncultivated region lying between the cultivated areas, in other words, the wilderness, i.e., the mountain slopes and mountain crests thick with wild vegetation of tall grass, canes, vines and bushes, with here and there an isolated tree. We translate *inil-ilya* by “did-and-did-wilderness-with” (with Bugan) to put in evidence the meaning conveyed by prefix *i*: the doers of the action denoted by *inil-ilya* are

2. Ohaohan wa-wan kubuhan *an bigbigatdad indinan ad dalin ad kamaligda adna ad Gonhadaan,*
ya nakagibbudan nunggamal da Indangunay Indang Indumangunayana eeeeeeya,
eee an hi imPangaiwan eeehem:

3. ta makaimadah Indangunay Indang Indumangunayana, *an hi imPangaiwahan,*
eee an hi pamadingan di timmindung *an baletakuh kagaw--an di gawana eeeeeeya*
eee ad Gonhadaan *nema eeehem:*

4. Umhep an umlahun hi *uminyad an taytayda oydaoyda ulbanutaan,*

the ravens; it is they that fly over the wilderness (*malmalya'da*) with (prefix *i*) *Bugan*, *who*, therefore, also flies though passively inasmuch as she is carried by the ravens.

mangayu'ding (prefix *mang*, stem *ayu'ding*): ravens, plurality being implied by the context. An *ayu'ding* is an Ifugaw music instrument: a bamboo inter-knob (resonator) with 3 or 4 strings (sound producers); the strings are portions of the skin which have been lifted up and kept in this position by means of small pieces of wood. *Mangayu'ding* is the name given to that kind of ravens or crows seen now and then in Ifugawland, often in small flocks. Besides their ordinary "wak wak" they utter a sort of articulate sounds, which the Ifugaw compares to the sounds of *ayu'ding*; hence their name which literally translated means: *ayu'ding*-sounds-producer(s). Ifugaw tales and *hu'dhud* represent them always as speaking among themselves (see for ex.: Francis Lambrecht, *Folklore Studies*, Vol. XIV, 1955, p. 163 & 186, Tale no. 15; see also 'infra'). That *ayu'ding* sounds are said to be, in a manner, articulate, is not merely Ifugaw fancy. Indeed, *hu'dhud* characters are said to make their speech *ayu'ding*-like (*paay-ayuding*: see infra, 2nd verse of the 285th stanza), i.e., to make their speech gentle and convincing (see F.L., *Folklore Studies*, Vol. XIX, 1960, pp. 50-51, footnote 32); or else, shouts of *hu'dhud* heroes are said to produce *ayu'ding*-sounds (*immayu'ding*), i.e., to signify something articulate and thus to call for an answer.

For explanations of the rest of the first stanza, and of all expressions throughout this *hu'dhud* that determine the time of the day, see l.c., pp. 36-39, footnotes to the first stanza.

2. *ad Gonhada'an*: see l.c., last footnote of p. 39: the explanation given for *Aladu'gen* is applicable to *Gonha'dan*, the name of the home village of *Bu'gan*.

2. One becoming-visible house-lot (one morning), /their early-morning at the houseyard at the houseyard, at their lounging-bench at Gonhadan,
and they just-finished eating the Indangunays / Indangunay of old eeeeeeya,
the wife of Pangaiwan eechem,
3. and removes-the-smell (chews) Indangunay / Indangunay of old, the wife of Pangaiwan,
at the door-post of the basket-like / house ours at the center-place of the center eeeeeeya
at Gonhadan nema eechem.
4. She goes-down going-down the / stretched-leg-like ladder
theirs oydaoyda banutan wood,

da Indangu'nay: the collective plural class marker demands the translation of "the Indangunays", i.e., Indangunay's household: she, *Pangaiwan* her husband and *Bu'gan* their only child. It is significant that the chanters mention the name of the mother to designate the household, not that of the father, for this peculiar detail puts in evidence how unimportant the role of the father is in all *hu'dhud* literature, since he is represented as if he were not even the chief in his own house and village, marriage being patrilocal in *hu'dhud* epics.

The prominence of the mother over the father is certainly characteristic to all *hu'dhud*. Moreover, if one or another *hu'dhud* soloist puts into her tale some secondary heroes, or speaks of the birth of a son, one of these secondary heroes is invariably the mother's brother, who bears the same name as the mother's son, or if a son is born he is given the name of the young mother's brother. For example: *Aligu'yun* is always represented as being the son of *Indumu'law* who appears to have a brother whose name is also *Aligu'yun*; *Bu'gan* is always represented as the son of *Indangu'nay*, who has another child, which is either younger or older than *Bu'gan*, and it is this brother's name which is always given to her son, say the name of *Gumini'gin*. At this point the soloist unfolds her story in a peculiar manner which shows that she and her co-chantresses have it most naturally in their mind that the only name with which the newly born baby can be called is that of his maternal uncle, *Gumini'gin*. For example she may sing: ...it was the time that had her pains, was crying Bagan, Bagan the wife of Aliguyun, and lo! she gave birth to Guminigin, Guminigin the son of Aliguyun.—All these, it would make one think of influences, of contacts with former neighbors among whom a sort of matriarchy and avunculate may have existed.

3. *makaïma'da(h)*: she removes the smell, see l.c., p. 61, last footnote.

- lumikod hi kinob-al di baledad indinan ad dalin ad kama-
ligda eeeeeeya
eee ad Gonhadan nema eechem:
5. ta pukhuwonay pummutingan hi kinob-al di timmindung
an baletakuh gawana adna ad Gonhadaan,
ta pakamogmogonay gulukay hi kinob-aldah kagaw-an di
gawana eeeeeeya
eee ad Gonhadan nema eechem:
6. ta panganonay amulidah daulon di timmindung an bale-
takuh gawana adna ad Gonhadan;
Indangunay ya hogponay timmindung an baletakuh kagaw--
an di gawana eeeeeeya
eee ad Gonhadan nema eechem:
7. galaw-iyonah hablayan di ob-oban Bugan Bugan an hi
Buganana, an hi nak Pangaiwahan,
ta ipaw-idnah binleganah Bugan Bugan an hi Buganana
eeeeeya
eee an hi nak Pangaiwan eechem:
8. Adta galaw-iyondah ligauh huguhug di timmindung an
baletakuh gawana adna ad Gonhadaan,
Umhiep an umlahundah ohladandan umaldatandah kagaw--
an di gawana eeeeeeya
eee ad Gonhadan nema eechem:
9. ta ikal-ubday onob di timmindung an baletakuh gawana
adna ad Gonhadaan,
ta dulugonday nadulug an babalen di aamod an bulalakkinih
eeeeeya
eee ad Gonhadan nema eechem:
10. giligonday gilig di nunggilig an bulalakkinih adna ad
Gonhadaan,
hidoldat pah-addah pumbanngan an bananuh agpawanda
eeeeeya
eee ad Gonhadan nema eechem:

8. *galaw-i'yonda*: *da* is the enclitic pronoun for the third person plural. Although it is *Indangu'nay* who reaches out for the sifting basket, the soloist signs not "she" but "they" as soon as she carries her baby on her back, and continues to use the plural until she has put down

- she turns to the side-yard of their house at the houseyard
/ at the houseyard, at their lounging-bench eeeeeeya
at Gonhadan nema eeheh,
5. and she unhooks the chicken-food-jug from the side-wall
of the basket-like / house ours at the center at
Gonhadan,
and she provides-with-scatterings (she strews rice grains
for) the chickens on the / side-yard theirs at the center-
place of the center eeeeeeya
at Gonhadan nema eeheh,
6. and she feeds their pigs on the place-under-the-house of the
basket-like / house ours at the center at Gonhadan;
Indangunay, and she enters the basket-like / house ours at
the center-place of the center eeeeeeya
at Gonhadan nema eeheh,
7. she takes from the peg the baby-blanket of Bugan /
Bugan, Bugan of old, the daughter of Pangaiwan,
and she puts-behind her back Bugan / Bugan, Bugan of
old eeeeeeya,
the daughter of Pangaiwan eeheh,
8. and they reach-for the sifting-basket from the fireplace-
shelf of the basket-like / house ours at the center at
Gonhadan.
Go-down going-down they to their front-yard, / their stone-
walled-yard at the center-place of the center eeeeeeya
at Gonhadan nema eeheh,
9. and they do-covering-with (close) the door of the basket-
like / house ours at the center at Gonhadan,
and walk-along the side-by-side / houses of the mates,
handsome-boys eeeeeeya
at Gonhadan nema eeheh,
10. they border the border of the / border-dwellers, handsome-
boys at Gonhadan,
they reach-the-edge and they descend to the / place-of-the-
embankments, the rice-fields in their region eeeeeeya
at Gonhadan nema eeheh,

her baby (from the 8th stanza until the first verse of the 12th).
hugu'hug: fire-place-shelf, see Francis Lambrecht, *Ifugaw Villages and
Houses*, Publ. Cath. Anthr. Conf., Washington D.C., Vol. I, No. 3, p. 136,
fig. 24.

11. ta mumbanbanongdan hin-inah *pumbanngan an bananuh*
agpawanda adna ad Gonhadaan,
 ilad-angdah dalipen di alangda, *dalipengek di alangdah*
agpawanda eeeeeeya
eee ad Gonhadan nema eeheim:
12. Duldulugonday nadulug an alangda, *dalipengek di alangdah*
agpawanda adna ad Gonhadaan,
 kuphutonay ob-oban Bugaran Bugaran an hi Bugarana, *eeeeeya,*
eee an hi nak Pangaiwan eeheim:
13. Neh Indangunay an ibughulnay kapulun di alangda, *dali-*
pengek di alangdah agpawanda adna ad Gonhadaan,
 ta hogponay alangdah *dalipen di alangtakuh agpawanda*
eeeeeya
eee ad Gonhadan nema eeheim:
14. Kumagamlah nungkal-um an balat hi Indangunay Indang
Indumangunayana, an hi imPangaiwahan,
 anta umhiep an umlahun hi Indangunay Indang Indumangu-
nayana eeeeeeya,
eee an hi imPangaiwan eeheim:
15. "Teyat igamgamalmun Bugaran," an kanan Indangunay
Indang Indumangunayana, an hi imPangaiwahan,

11. *hin-i'na*: prefix *hin*, infers the idea contained in the English suffix '-hold' or '-hood'; stem *i'na*, mother. *Hin-i'na*, literally translated could be rendered by 'motherhood', i.e., mother-and-child. Other much used compounds of the same kind are: *hin-a'ma*, father-and-child; *himbale'* (*n* before labial is pronounced *m*), household, i.e., husband and wife; *hintu'lang*, two brothers, two sisters or brother-and-sister. If more than two persons are implied the first syllable of the stem is reduplicated: *hin-ii'na*: mother-and-children; *hinaa'ma*: father-and-children; *himbabale'*: parents-and-children; *hintutu'lang*: brothers-and-sisters, more than two brothers or sisters, relatives.

dalipe'ngkek: is composed of the stem *dali'pe* (literally, a flat stone, but in *hu'dhud* denotes 'stone pavement', which is called *dakda'k* in ordinary speech) and suffix *ngkek*, which the choristers intercalate to obtain the desired sound effect or to serve as the second term of a

11. and walk-and-walk-on-the-embankments they mother-and-child in the / place-of-the-embankments, the rice-fields in their region at Gonhadan,
they ascend to the stone-pavement of their granaries, / flat-stones of their granaries in their region eeeeeeya
at Gonhadan nema eechem.
12. They walk-and-walk-along the side-by-side granaries theirs, / flat-stones of their granaries in their region at Gonhadan,
she undoes-the-knot-of the baby-blanket of Bugan / Bugan, Bugan of old eeeeeeya
the daughter of Pangaiwan eechem.
13. Lo! Indangunay, she opens the tenth of their granaries, / flat-stones of their granaries in their region at Gonhadan,
and she enters their granary on the / stone-pavement of the granaries ours in their region eeeeeeya
at Gonhadan nema eechem.
14. Grabs ripened bananas Indangunay / Indangunay of old, the wife of Pangaiwan,
and goes-down going-down Indangunay / Indangunay of old eeeeeeya,
the wife of Pangaiwan eechem:
15. "This then and do-eating-and-eating-with-(it) thou Bugan," says Indangunay / Indangunay of old, the wife of Pangaiwan,

pleonasm.

14. *nungkal-u'm*: stem *luu'm*, which conveys the idea of 'ripe' (the first *u* disappears under the influence of *ka*; to show that *l* belongs to the foregoing syllable, we put a hyphen (-) after *l*) and complex prefix *nungka* which is composed of prefix *nun* (*n* before guttural is pronounced *ng*) which is the time form of prefix *mun* conveying the meaning of durative action to the stem, and prefix *ka*. When *ka* is joined to *nun* (or *mun*) it denotes that the action is obtained 'by itself', i.e., without the interference of a visible or easily thinkable agent. Thus *nungkal-u'm* literally means: what acted the ripening by itself, what became ripe; since the ligature *an*, which follows, shows that the word functions as an adjective in the sentence, we translated by 'ripened', not simply by 'ripe' which would be the translation of *nal-u'm*.

- “te makayagud di um-umbunkah dalipen *dalipengek di alangtakuh agpawanda eeeeeeya*
 “eee ad Gonhadan nema eeheh:
16. “ta eak manulat hi kinwan di bukongkong,” an kanan Indangunay *Indang Indumangunayana, an hi imPangaiwahan,*
 “teyaken kanokanonday pagetakuh dalipen *dalipengek di alangtakuh agpawanda eeeeeeya*
 “eee ad Gonhadan nema eeheh.”
17. Bugar ya pakatobalonah inanan hi Indangunay *Indang Indumangunayana, ad hi imPangaiwahan,*
 ta panalpal-iwanan munggamgamal hi balat hi dalipen *di alangdah agpawanda eeeeeeya*
 eee ad Gonhadan nema eeheh:
18. Atbohdi inanan hi Indangunay *Indang Indumangunayana, an hi imPangaiwahan,*
 an humanulat hi kaw-on di bukongkong hi alangda, *dalipen di alangdah agpawanda eeeeeeya*
 eee ad Gonhadan nema eeheh:
19. Diyen kay anhan ya nunggawan *nanoltolwag boy algo algodna ad Nangimbukihig,*
 makaaladay mangayuding *mangayuding mangayuding eeeeeeya*
 eee ad lagulagud nema eeheh:
20. an impakamotwaday humahakin binuhbun Indangunay *Indang Indumangunayana, an hi imPangaiwahan,*
 “Inakayang! di bibbinlan di ohaohan unga,” an kanan di mangayuding *mangayuding mangayuding eeeeeeya*
 eee ad lagulagud nema eeheh:

16. *buko'ngkong*: the Ifugaw know two kinds of rice birds: the *budi'ng* with brown plumage and the *buko'ngkong* with gray plumage. The term *budi'ng* is often, but incorrectly, used to designate the *buko'ngkong* species.

18. *Atbohdi'n ina'na*: does-also-that her mother, i.e., *panalpal-i'wana*, lets-time-and-time-pass-by, to which the 'does-also-that' refers only, not of course to the action of eating bananas, since she is said

- “for will-be-very-good that thou sit-and-sit on the stone-pavement, / flat-stones of the granaries ours in their region eeeeeeya
 “at Gonhadan nema eechem,
16. “while I go to stop up the path of the rice-birds,” says Indangunay / Indangunay of old, the wife of Pangaiwan, “behold indeed they eat and-eat our (incl.) rice at the stone-pavement, / flat-stones of the granaries ours in their region eeeeeeya
 “at Gonhadan nema eechem.”
17. Bugan, and she wholly-assents-answering her mother Indangunay / Indangunay of old, the wife of Pangaiwan, and she lets-time-pass-and-pass-by (while) eating bananas on the stone-pavement / of their granaries in their region eeeeeeya
 at Gonhadan nema eechem.
18. Does-also-that her mother Indangunay / Indangunay of old, the wife of Pangaiwan, as she stops-up the path of the rice-birds in their granary, / stone-pavement of their granaries in their region eeeeeeya
 at Gonhadan nema eechem.
19. When just then and had-come-to-stand-in-half-way-position / had-brightened-and brightened also the sun, sun at Nangimbukig, happen-(to-be-there) they the ravens / ravens ravens eeeeeeya
 from the downstream-downstream-region nema eechem,
20. as they had-very-well-seen the wholly-alone rice-ear-sprout of Indangunay / Indangunay of old, the wife of Pangaiwan:
 “How wonderful! the pretty-prettiness of the all-alone child,” say the ravens / ravens ravens eeeeeeya
 from the downstream-downstream-region nema eechem,

to stop-up the path of the rice birds.

20. *bibbinla'(n)*: stem *bola'(h)* (conveys the idea of whiteness, beauty, wealth, see *Folklore Studies*, Vol. XIX (1960), pp. 64-65, 2nd footnote to the 74th stanza) with infix *in*, which causes the disappearance of the *pepet o* of *bola'(h)*, and reduplication of the first syllable *bin*, but *n* is assimilated by the *b* that follows, what explains the spelling of the double consonant *bb*.

21. "Makayagud di il-ilyatakuh Bugan," an kanan do ohan mangayuding *mangayuding mangayuding adla lagulagud*.
 "Iwiiwik mampe," an kanan di ohan mangayuding *mangayuding mangayuding eeeeeeya*
eee ad lagulagud nema eeheim:
22. "ta nganne pey etaku pangit-ogan hi binuhbun di aamod an *bimmablen bulalakkinih adna ad Gonhadaan?*"
 "Deke pet humighigakan ohan," an kanan nadan mangayuding *mangayuding mangayuding eeeeeeya*
eee ad lagulagud nema eeheim:
23. "ya munyuduyudungkad indinan," an kanan nadan mangayuding *mangayuding mangayuding adla lagulagud*.
 Ya bimmabainan, ot ya abu, tun ohan mangayuding *mangayuding mangayuding eeeeeeya*
eee ad lagulagud nema eeheim:
24. Neday mangayuding ya anhay hil-ohil-okdah binlan Bugan
Bugan an hi Bugan, an hi nak Pangaiwahan,
 ot umagihiddah anibat di alang *dalipen di alangtakuh*
agpawanda eeeeeeya
eee ad Gonhadan nema eeheim:
25. Bugan katog anhan ya palpal-iwanan munggamgamal hi balat hi *dalipen di alangdah agpawanda adna ad Gonhadaan;*
 ya maid an kumanikihilanday mangayuding *mangayuding mangayuding eeeeeeya*
eee ad lagulagud nema eeheim:

23. *ot ya abu'*: and then and enough, i.e., only that: the only thing the raven did, was to be ashamed, it made no further objection.

25. *kumanikihilanda(y)*: the ravens time and again give one another signs of approval; if they were men they would wink or nudge one another gently, but being ravens one must imagine that they do it by flapping their wings and by huddling together. The stem of the

21. "Very-well that we do-and-do-wilderness-with Bugan," says
one raven / raven raven from the downstream-
downstream-region.
"Ugh ugh truly!" says another raven / raven raven eeeeeeya
from the downstream-downstream-region nema eeheh,
22. "for what indeed shall-be-our-purpose-to-catch the rice-ear-
sprout of the mates, / villagers, handsome-boys at
Gonhadan?"
"If indeed art-lazy-and-lazy thou one," say the ravens /
ravens ravens eeeeeeya
from the downstream-downstream-region nema eeheh,
23. "then squat-and-squat-down on the houseyard," say those
ravens / ravens ravens from the downstream-down-
stream-region.
And was ashamed-and-ashamed, and then and enough, this
one raven / raven raven eeeeeeya
from the downstream-downstream-region nema eeheh.
24. Lo! they the ravens, and (is) exceeding the wondering-and-
wondering theirs at the prettiness of Bugan / Bugan,
Bugan of old, the daughter of Pangaiwan,
and then they move-to-the-edge at the fence of the granary
/ stone-pavement of the granaries ours in their region
eeeeeya
at Gonhadan nema eeheh.
25. Bugan indeed truly, and she lets-time-pass-and-pass-by
eating-and-eating bananas on the stone-pavement / of
their granaries in their region at Gonhadan;
and do-nothing than give-and-give-signs-of-approval they
the ravens / ravens ravens eeeeeeya
from the downstream-downstream-region nema eeheh;

word is *ki'hil*; with reduplication: *kiki'hil*; with action denoting infix
um: *kumiki'hil*; with infix *an* and suffix *an*, both adding the meaning
of frequent action: *kumanikihilan* (enclitic *da*: they). The peculiarity
of this word is that frequentative *an* is used twice, what seems to infer
that the soloist insists on the frequency of the action, which she, more-
over, emphasizes by beginning her verse with "*ya mai'd an*", and (they
do) nothing except that....

26. hingkakatangan ot ya kahinkilongday mangayuding *mangayuding adla lagulagud*,
ya kahinhohobatdah ob-oban Bugan *Bugan an hi Baganana eeeeeeya*,
eee an hi nak Pangaiwan eeheim:
27. ya pakaliklikbutandah Bugan *Bugan an hi Baganana, an hi nak Pangaiwahan*,
ya kahintagtag-eday mangayuding *mangayuding mangayuding eeeeeeya*
eee ad lagulagud nema eeheim:
28. ya kahintayapday mangayuding *mangayuding mangayuding adla lagulagud*,
ot il-ilyada katog anhan hi Bugan *Bugan an hi Baganana eeeeeeya*,
eee an hi nak Pangaiwan eeheim:
29. Neh Bugan ya palpal-iwana ot katog hi dalan hi nunhalhal-
on di nunhinal-on kaboboble,
an nakaug-ugip hi Bugan *Bugan an hi Baganana eeeeeeya*,
eee an hi nak Pangaiwan eeheim:
30. pangalina nin katog di igegegegen inanan hi Indangunay
Indang Indumangunayana, an hi imPangaiwahan,
Ta mikuyukuyugdah dubudub *dubudub dupyangek eee-
eeeya*,
eee ad lagulagud nema eeheim:
31. ta liblibhanday dalan di nunhalhal-*on nunhinal-on kaboboble*,
on dehdi iwekwekwek an itagtag-en di mangayuding hi
Bugan *Bugan an hi Baganana eeeeeeya*,
eee an hi nak Pangaiwan eeheim:
32. Ot nangamong ot kay anhan ya himmibatangan di *algo
algodna ad Nangimbukihig*,
deke pet inhawiwin inwingin di mangayuding *mangayuding
mangayuding eeeeeeya*
eee ad lagulagud nema eeheim:

31. *iwekwe'kwek*: stem *we'kwek*, reduplicated with prefix *i*; Ifugaw dancers do "*wekwe'kwek*", when they dance with extended arms, that

26. within-a-single-moment and together-dive-down-headlong
 they the ravens / ravens ravens from the downstream-
 downstream-region,
 and they together-peck-and-peck the baby-blanket of Bugan
 / Bugan, Bugan of old eeeeeeya,
 the daughter of Pangaiwan eeheim,
27. and they very-much-wrap-and-wrap Bugan / Bugan, Bugan
 of old, the daughter of Pangaiwan,
 and together-lift-and-lift-up they the ravens / ravens ravens
 eeeeeeya
 from the downstream-downstream-region nema eeheim,
28. and together-fly-away they the ravens / ravens ravens from
 the downstream-downstream-region,
 and they do-and-do-wilderness-with really (with) Bugan /
 Bugan, Bugan of old eeeeeeya,
 the daughter of Pangaiwan eeheim.
29. Lo! Bugan, and she lets-time-pass-and-pass-by (sleeps),
 indeed truly, on the way over the neighboring / of the
 neighboring villages-all,
 as is very-asleep-and-asleep Bugan / Bugan, Bugan of old
 eeeeeeya,
 the daughter of Pangaiwan eeheim,
30. she says (thinks) maybe verily that rocks-and-rocks-(her)
 her mother Indangunay / Indangunay of old, the wife
 of Pangaiwan.
 And they (the ravens) are-being-driven-and-driven by the
 breeze / breeze blowing-wind eeeeeeya
 from the downstream-downstream-region nema eeheim,
31. and they pass-and-pass the way of the neighboring, /
 neighboring villages-all,
 again-and-again are yonder doing-flapping-with (their
 wings), doing-raising-and-raising-with-(her) the ravens
 (with) Bugan / Bugan, Bugan of old eeeeeeya,
 the daughter of Pangaiwan eeheim.
32. And on-and-on and when then came-to-stand-in-replica-
 position / the sun, sun at Nangimbukig,
 whenever then did-looking-sidewards looking-sidewards the
 ravens / ravens ravens eeeeeeya
 from the downstream-downstream-region nema eeheim,

is, after bending sidewards and turning. See Folklore Studies, Vol. XIX (1960), p. 76, footnote to the 111th stanza.

33. ta kay e nihnih-up ad indinan *ad dalin ad kamaligda adna ad Gonhadaan*,
on intagtagandan il-ilyadah Bugan *Bugan an hi Buganana eeeeeeya*,
eee an hi nak Pangaiwan eechem:
34. "Makayagud di idadawitaku ta madlan," kanan di ohan mangayuding *mangayuding mangayuding adla lagu-lagud*,
"te linibkutantaku damdamah Bugan *Bugan an hi Buganana eeeeeeya*,
"eee an hi nak Pangaiwan eechem:"
35. Kay mo anhan ya hinggawgaw-e *moy algo algodna ad Nangimbukihig*,
ya himmabiday mangayuding hi habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eechem:
36. ot yagyagondahdih Bugan *Bugan an hi Buganana, an hi nak Pangaiwahan*.
Deya mo katog an e nun-imamauh Bugan *Bugan an hi Buganana eeeeeeya*,
eee an hi nak Pangaiwan eechem:
37. on inalabyuna on pulpulnut hi habiyan *habiyan nah duntugna ad Habungaan*,
on imbilaknay nangingah habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eechem:
38. "Tipe! matu-negka, ina Indangunay," an kanan Bugan *Bugan an hi Buganana, an hi nak Pangaiwahan*,
"ya adniman ad wani ya em ibayag hi Bugan *Bugan an hi Buganana eeeeeeya*,
"eee an hi nak Pangaiwan eechem:
39. "mo andaanka mo, ina Indangunay, *Indang Indumangunayana, an hi imPangaiwahan?"*
Mo maid ah e umut-utiyoh habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eechem:

34. *te linikbu'tantakú damdama'(h)*: for we wrapped (Bugan) anyway, i.e., Bugan is well wrapped and she won't fall even if we carry her to a distant place.

33. and seemingly was-still-near the houseyard / at the house-
yard at their lounging-bench at Gonhadan,
again-and-again they went-on-and-on doing-and-doing-
wilderness-with Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim:
34. "Very-well that we (incl.) carry-(her)-farther to-be-sure,"
says one raven / raven raven from the downstream-
downstream-region,
"for we wrapped anyway Bugan / Bugan, Bugan of old
eeeeeya,
"the daughter of Pangaiwan eeheim."
35. When then indeed had-sunk-and-sunk / then the sun, sun at
Nangimbukig,
and had-reached-the-top-place they the ravens at the
top-place / top-place on the mountain-crest eeeeeeya
at Habungan nema eeheim,
36. and they shake-out there Bugan / Bugan, Bugan of old, the
daughter of Pangaiwan.
Behold then indeed came-to-her-senses Bugan / Bugan,
Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim,
37. and-again-and-again she clutched on cogon on the top-place
/ top-place on the mountain-crest at Habungan,
and-again-and-again she did-screaming-with her cries on the
top-place / top-place on the mountain-crest eeeeeeya
at Habungan nema eeheim:
38. "Why! thou art-driven-in (thy love is strong), mother
Indangunay," says Bugan / Bugan, Bugan of old, the
daughter of Pangaiwan,
"and now just now and thou art-rejecting Bugan / Bugan,
Bugan of old eeeeeeya,
"the daughter of Pangaiwan eeheim,
39. "but where-art thou then, mother Indangunay, / Indangunay
of old, the wife of Pangaiwan?"
But (there is) no one who makes-and-makes-noise at the
top-place / top-place on the mountain-crest eeeeeeya
at Habungan nema eeheim,

38. *matu'-ngek(ka)*: for explanation of the figure of speech see Folklore Studies, Vol. XIX (1960), p. 110, footnote to the 219th stanza.

40. on inapulug Bugan di luwaluwanah habiyan *habiyan nah duntugna adna ad Habungaan.*
Makaalah inanan hi Indangunay Indang Indumangunayana
eeeeeeeya,
eee an hi imPangaiwan eeehem:
41. an himmibatangan *himbatbatangan moy algo algodna ad Nangimbukihig,*
ya impahdanan manulat hi kaw-on di bukongkong hi alang
dalipen di alangtakuh agpawanda eeeeeeya
eee ad Gonhadan nema eeehem:
42. ta ena impapohdanan hi Bugan *Bugan an hi Buganana, an hi nak Pangaiwahan,*
mo makadaluh Bugan an e matiboh daulon di alang *dalipen di alangtakuh agpawanda eeeeeeya*
eee ad Gonhadan nema eeehem:
43. “Andaanka mohna, Bugan an binuhbuhku?” an kanan Indangunay *Indang Indumangunayana, an hi imPangaiwahan.*
Anhaanhan di e panamahamak Indangunay ke Bugan
Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeehem:
44. On ingkungukunay tukuknah pantal *pantal la kadaklandah agpawanda adna ad Gonhadaan,*
on in-alikbunah tubtubuhan hi pantal *pantal la kadaklandah agpawanda eeeeeeya*
eee ad Gonhadan nema eeehem:
45. mo maid, katog anhan, hi Bugan *Bugan an hi Buganana, an hi nak Pangaiwahan,*
makadangin makadaluh Bugan hi pantal *pantal la kadaklandah agpawanda eeeeeeya*
eee ad Gonhadan nema eeehem:
46. Kay anhan ya nahdom *nakahilong di algo algodna ad Nangimbukihig,*
ya hakyatan mon Indangunay ad indinan ad dalin ad *kamaligda eeeeeeya*
eee ad Gonhadan nema eeehem:

40. and-again-and-again wiped-down-to-the-chin Bugan the
tears-and-tears hers at the top-place / top-place on the
mountain-crest at Habungan.
Is storied her mother Indangunay / Indangunay of old
eeeeeya,
the wife of Pangaiwan eeheim,
41. as came-to-stand-in-replica-position, / replica-and-replica-
position then the sun at Nangimbukig,
and she finished stopping-up the path of the rice-birds in
the granary / stone-pavement of the granaries ours in
their region eeeeeya
at Gonhadan nema eeheim,
42. and she went to (was about to) adjust-properly (put on
her back) Bugan / Bugan, Bugan of old, the daughter
of Pangaiwan,
but is-wholly-vanished Bugan to be-visible on the place-
below the granary / stone-pavement of the granaries
ours eeeeeya
at Gonhadan nema eeheim:
43. "Where-art thou then there, Bugan, my rice-ear-sprout,"
says Indangunay / Indangunay of old, the wife of
Pangaiwan.
Exceedingly the searching-and-searching of Indangunay for
Bugan / Bugan, Bugan of old eeeeeya,
the daughter of Pangaiwan eeheim,
44. and-again-and-again she made-loudly-resound her shout in
the river-bed / river-bed at their river in their region
at Gonhadan,
and-again-and-again she threw-her-arms-around the reeds
in the river-bed / river-bed at their river in their region
eeeeeya
at Gonhadan nema eeheim,
45. but there-is-no, alas truly, Bugan / Bugan, Bugan of old,
the daughter of Pangaiwan,
is-wholly-disappeared wholly-vanished Bugan in the river-
bed / river-bed at their river in their region eeeeeya
at Gonhadan nema eeheim.
46. Just then and was darkened / very-obscured the sun sun
at Nangimbukig,
and goes-home then Indangunay to the houseyard / to the
houseyard to their lounging-bench eeeeeya
at Gonhadan nema eeheim.

47. Anhaanhan, katog, di nanginangin Indangunay Indang Indumangunayana, an hi imPangaiwahan, an mumbanong hi pumbanngan an bananu hi agpawanda eeeeeeya
eee ad Gonhadan nema eeheim:
48. anta ihidolnat ilad-angnah pidipid di bimmablen bulalakkinih adna ad Gonhadaan, iagwatnah dodolan di aamod an bulalakkinih eeeeeeya
eee ad Gonhadan nema eeheim:
49. ta gumawah gawanan kagaw-an di gawana adna ad Gonhadaan, an den himmigup peh Indangunay hi timmindung an baletakuh gawana eeeeeeya
eee ad Gonhadan nema eedem:
50. Ya minotwan di aamod an mungkablan bulalakkinih adna ad Gonhadaan, ya mumbabagaanday aamod an mungkablan bulalakkinih eeeeeeya
eee ad Gonhadan nema eeheim:
51. "Tipe! adniman ad wani ya e himmahakih Indangunay Indang Indumangunayana, an hi imPangaiwahan, "an e kimmay-at ad indinan?" an kanan di aamod an mungkablan bulalakkinih eeeeeeya
eee ad Gonhadan nema eeheim:
52. "Tipe! andaan moh Bugan?" an kanan di aamod an bulalakkinih adna ad Gonhadan; ta nahdom nakahilong di aglo, ug-ugipanday labin labinhabinha eeeeeeya
eee an langlangegan nema eeheim:
53. Nawa-wah kubuhan an bigbigatdah gawana adna ad Gonhadaan,

50. *mungkabla'(n)*: ordinarily means "those who are wealthy", its stem *bola'(h)* having then the meaning of "wealthy". Here the word cannot be said to convey this meaning, inasmuch as it used in association with *aamo'd* (the mates) and *bulalakkinih* (handsome-boys) who are never called rich, since there is only one rich family in every main village. But there is also another derived meaning of *bola'(h)*, namely that of 'beauty': if those mates were girls we should have translated

47. Are exceeding, really, the sobs of Indangunay / Indangunay
of old, the wife of Pangaiwan,
as she-walks-on-the-embankments in the / place-of-the-
embankments, the rice-fields in their region eeeeeeya
at Gonhadan nema eeheim,
48. and she reaches-the-edge and then she ascends the edge-
slope / of the villagers, handsome-boys at Gonhadan,
she walks-across the houseyards / of the mates, handsome-
boys eeeeeeya
at Gonhadan nema eeheim,
49. and she centers the center / center-place of the center at
Gonhadan,
lo! entered then Indangunay the basket-like / house ours
at the center eeeeeeya
at Gonhadan nema eeheim.
50. And (when) saw-(her) the mates, / youthful handsome-
boys at Gonhadan,
and address-and-address-one-another they the mates, /
youthful handsome-boys eeeeeeya
at Gonhadan nema eeheim:
51. "Why! now just now and was-only-one Indangunay /
Indangunay of old, the wife of Pangaiwan,
"as she came-home at the houseyard?" say the mates, /
youthful, handsome-boys eeeeeeya
at Gonhadan nema eeheim,
52. "Why! where-is then Bugan?" say the mates, / handsome-
boys at Gonhadan;
and was-darkened very-obscured the sun, they sleep-and-
sleep-during the night nighted-night eeeeeeya
langlangegan nema eeheim.
53. (When) it was-made-visible at the house-lot, / their
early-morning at the center at Gonhadan.

mungkabla'(h) by 'beautiful' or 'pretty'; they are, however, handsome-boys and, therefore, we prefer the translation "youthful".

52. *ug-ugi'panda(y)*: reduplicated stem *u'gip* and suffix *an*. We translate: they sleep-and-sleep-during; the 'during' of our translation is justified because of suffix *an*; literally we should say: they be-sleep the night, or 'they provide the night with sleep'.

- ta mikuyugday aamod an *mungkablan bulalakkinih eee-
eeeya*
eee ad Gonhadan nema eeheim:
54. ta eda kahinmahamak hi Bugan *Bugan an hi Buganana,
an hi nak Pangaiwahan,*
mo maid eda madimutan ke Bugan *Bugan an hi Buganana
eeeeeya,*
eee an hi nak Pangaiwan eeheim:
55. Loktat ya immingledan manamahamak di aamod an *mung-
kablan bulalakkinih adna ad Gonhadaan,*
ot kumay-atda moy aamod an *mungkablan bulalakkinih
eeeeeya*
eee ad Gonhadan nema eeheim:
56. Neh Indangunay an munggutigut hi daulon di *timmindung
an baletakuh gawana adna ad Gonhadaan,*
anta immaayoday aamod ke Bugan *Bugan an hi Buganana
eeeeeya,*
eee an hi nak Pangaiwan eeheim:
57. te nakalog-adan di binlan Bugan, *nalog-adan, nadag-ahan
di binlahna an ayungaunga,*
mo an eee daana pe nin di e nipluyan Bugan *Bugan an hi
Buganana eeeeeya,*
eee an hi nak Pangaiwan eeheim:
58. Makaalah Bugan *Bugan an hi Buganana, an hi nak Pangai-
wahan,*
nanginanginay adi mihadhadayan hi habiyan *habiyan nah
duntugna eeeeeya*
eee ad Habungan nema eeheim:
59. ya nakaatu, katog anhan, hi Bugan *Bugan an hi Buganana,
an hi nak Pangaiwahan,*
ot ititikodnay nangina, katog anhan, hi habiyan *habiyan
nah duntugna eeeeeya*
eee ad Habungan nema eeheim:
60. ya impakapohdanan mon Bugan *Bugan an hi Buganana,
an hi nak Pangaiwahan:*
"Tipe! nganne datuwen e bimmubungah habiyan *habiyan
nah duntugna eeeeeya*
"eee ad Habungan nema eeheim."

- and (then) are-led-on they the mates, / youthful handsome-boys eeeeeeya
at Gonhadan nema eeheh,
54. and they go to search-and-search-all-together Bugan / Bugan, Bugan of old, the daughter of Pangaiwan,
but in-no-way are they able-to-meet (come upon) Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan.
55. When then they were-wearied searching-and-searching (they) the mates, / youthful handsome-boys at Gonhadan,
then they go-home just-that the mates, / youthful handsome-boys eeeeeeya
at Gonhadan nema eeheh.
56. Lo! Indangunay, she pines-away-of-grief on the place-below the basket-like / house ours at the center at Gonhadan,
and pitied-and-pitied they the mates (pitied) Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheh,
57. for was-very-pretty the beauty of Bugan, / pretty, nice her beauty fresh-and-fresh,
but whither then may-it-be that had-been-stopped Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheh?
58. Is storied Bugan / Bugan, Bugan of old, the daughter of Pangaiwan,
(the) sobs-and-sobs hers which do-not quit-and-quit (her) at the top-place / top-place on the mountain-crest eeeeeeya
at Habungan nema eeheh,
59. and as was-very-tired, indeed verily, Bugan / Bugan, Bugan of old, the daughter of Pangaiwan,
then she does-ceasing-and-ceasing-with her sobs, indeed verily, at the top-place / top-place on the mountain-crest eeeeeeya
at Habungan nema eeheh,
60. and very-much-cheered-up Bugan / Bugan, Bugan of old, the daughter of Pangaiwan:
"Why! what-are these that have-borne-and-borne-fruit at the top-place / top-place on the mountain-crest eeeeeeya
"at Habungan nema eeheh?"

61. Pakaimatmatana ya kon eee butgayyon ya kalawag hi habiyan *habiyan nah duntugna adna ad Habungaan*, huyhuykona on pinlagna ya nungkal-umday butgayyon hi habiyan *habiyan nah duntugna eeeeeeya eee ad Habungan nema eechem:*
62. Tamtamana ya makakam-iday butgayyon ya kalawag hi habiyan *habiyan nah duntugna adna ad Habungaan:* "Inay pe ni-mot igamgamalku," an kanan Bugan *Bugan an hi Buganana eeeeeeya, eee an hi nak Pangaiwan eechem:*
63. "te komman, anhan katog, tehtun nakaupaak," an kanan Bugan *Bugan an hi Buganana, an hi nak Pangaiwahan.* Ta palpal-iwanahdin mammamugah butgayyon hi habiyan *habiyan nah duntugna eeeeeeya eee ad Habungan nema eechem:*
64. Ya den eee himmibatbatangan pey algo *algodna ad Nangimbukihig,* makaala boh on ungaungan nakanodnod *nalog-adan nadagahan di binlahna eeeeeeya eee an ayungaunga eechem:*
65. an maid maptok, imbad-ungna bo damdamahtuh habiyan *habiyan nah duntugna adna ad Habungaan,* ya nakailikilik hi tangilanay nanginangin Bugan *Bugan an hi Buganana eeeeeeya, eee an hi nak Pangaiwan eechem:*
66. "Tipe! adniman ad wani ya eneya on munnangih habiyan *habiyan nah duntugna adna ad Habungaan?*

61. *Kala'wag*: a shrub of which the branches or stalks resemble those of canes, but their leaves are broader. Its fruits (3 or 4) grow on the top of every stalk; they more or less resemble guavas and contain many seeds *butga'yon*: a shrub with many short branches the leaves of which are similar to those of guavas, but are prickly. It bears violet flowers and its fruit also resembles that of the guava; when it is ripe its skin bursts.

61. She intensely-looks-and-looks-(at-them) and they are 'butgayon'-guavas and 'kalawag'-berries at the top-place / top-place on the mountain-crest at Habungan, she pulls-down (a branch) and-again-and-again she plucks and are-very-ripe they the 'butgayon'-guavas at the top-place / top-place on the mountain-crest eeeeeeya at Habungan nema eeheh.
62. She tastes-(them) and are-very-sweet they the 'butgayon'-guavas and 'kalawag'-berries at the top-place / top-place on the mountain-crest at Habungan:
 "Well well forsooth! and I shall-do-eating-and-eating-with-(them)," says Bugan / Bugan, Bugan of old eeeeeeya, the daughter of Pangaiwan eeheh,
63. "for indeed, exceedingly forsooth, it is-in-here that I am-very-hungry (I feel very hungry)," says Bugan / Bugan, Bugan of old, the daughter of Pangaiwan.
 And she lets-time-pass-and-pass-by there picking-and-picking 'butgayon'-guavas at the top-place / top-place on the mountain-crest eeeeeeya at Habungan nema eeheh.
64. And behold (when) had-come-to-stand-deeply-in-replication then the / sun sun at Nangimbukig, is storied also about a little-girl, very jolting / pretty, nice her whiteness eeeeeeya fresh-and-fresh eeheh,
65. one does not know hod, she had-been-tossed (see footnote 96) also just here on the top-place / top-place on the mountain-crest at Habungan, and were-wholly-drilled in her ears the cries of Bugan / Bugan, Bugan of old eeeeeeya, the daughter of Pangaiwan eeheh:
66. "Why! now just now and is-strange a crying at the top-place / top-place on the mountain-crest at Habungan?"

62. *makakam-i'da(y)*: see second footnote to the first stanza, where the reduction of the stem *lumi'i* to *m-i'* is explained.

63. *tehtu'n nakaupa'ak*: it is in here that I am very hungry. This literal translation is the *hu'dhud* manner to say: I feel very hungry.

"An konin katog waday nangibad-ung hi ungaunga hantuh
 habiyan *habiyan nah duntugna eeeeeeya*
"eee ad Habungan nema eeheh."

67. Ya adi mangmanghop hantun ungan hi Indumolnay *Indu-
 molnay Indumolnayatu an hi nak Abugawon,*
 an itatangdna peh habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eeheh:
68. "Konnepet tumuldagak hi tuktuk di habiyan," an kanan
 Indumolnay *Indumolnay Indumolnayana, an hi nak*
Abugawohon.
 Agamidonay on-onob din balbalenan *timmindung an bal-
 balena peh habiyan eeeeeeya*
eee ad Habungan nema eeheh:
69. ta tikidonay tuktuk di habiyan *habiyan nah duntugna, tung-
 tung-ikna adna ad Habungan,*
 ihabuyutnah pulpulnut on ahi malad-ang hi habiyan *habiyan
 nah duntugna eeeeeeya*
eee ad Habungan nema eeheh:
70. Kay anhan ya dingngolnay gumiginwaak hi makalawag peh
 habiyan *habiyan nah duntugna adna ad Habungan,*
 ot ihid-ipnay puun di makalawag peh habiyan *habiyan nah
 duntugna eeeeeeya*
eee ad Habungan nema eeheh:
71. ya nakamotwaona on ungaungan nakanodnod *an nalog-
 adan di binlahna haguymahuyma an ayungaunga,*
 ot pakahumpan datuman tun hi Indumolnay *Indumolnay
 Indumolnayana eeeeeeya,*
eee an hi nak Abugawon eeheh:
72. Ya kon impapuutan tun hi Bugan *Bugan an hi Buganana,
 an hi nak Pangaiwahan,*

69. The second verse of this stanza means that the girl *Indumo'lnay* pulls herself upward by taking hold of the grass; the precentor imagines

- “Is it perhaps indeed that-there-was-someone who flung a little-girl to-this top-place / top-place on the mountain-crest eeeeeeya
 “at Habungan nema eechem?”
67. And is-not at-ease-and-ease (restless) this girl Indumolnay / Indumolnay Indumolnay here, the daughter of Ambugawon,
 as she looks-and-looks-up really to the top-place / top-place on the mountain-crest eeeeeeya
 at Habungan nema eechem:
68. “Good then that I mount to the crest of the top-place,” says Indumolnay / Indumolnay Indumolnay of old, the daughter of Ambugawon.
 She pulls (closes) the little-door of her little-house, basket-like / little-house at the top-place eeeeeeya
 at Habungan nema eechem,
69. and she climbs to the crest of the top-place / top-place on the mountain-crest, its sharp-crest at Habungan,
 she takes-hold-of the cogon and-again-and-again the time that she is-lifted-up to the top-place / top-place on the mountain-crest eeeeeeya
 at Habungan nema eechem.
70. Just then and she heard that rustles-and-rustles at the ‘kalawag’-bushes at the top-place / top-place on the mountain-crest at Habungan,
 and then she-does-peeping-at the foot of the ‘kalawag’-bushes at the top-place / top-place on the mountain crest eeeeeeya
 at Habungan nema eechem,
71. and she very-well-saw a little-girl, very jolting / pretty her whiteness haguymahuyma fresh-and-fresh,
 and then comes-close draws-near this Indumolnay / Indumolnay Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eechem.
72. And indeed lets-herself-be-discovered now Bugan / Bugan, Bugan of old, the daughter of Pangaiwan,

that the slope is very steep.

te mingalngalaan an mamugah butgayyon ya kalawag hi
 habiyan *habiyan nah duntugna an bangkugna eeeeeeya*
eee ad Habungan nema eeehem:

73. ya dehdin anhan di hil-ohil-ok Indumolnay *Indumolnay*
Indumolnayana, an hi nak Ambugawohon;
 "Tipe nin! nganney inat tun ungaungan e himmabih habi-
 yan?" an kanan Indumolnay *Indumolnay Indumol-*
nayana eeeeeeya,
eee an hi nak Ambugawon eeehem:
74. Ot pakadatngana tun ungaungan nakanodnod *an nalog-adan*
di binlahna haguymahuyma an madikiit,
 ot humapit di ungaungan hi Indumolnay *Indumolnay Indu-*
molnayana eeeeeeya,
eee an hi nak Ambugawon eeehem:
75. "Hiday pungngadanmun ungaungan e himmabih habiyan
habiyan nah duntugna adna ad Habungan?"
 Anhan di tinaktan katog tun hi Bugan *Bugan an hi Buga-*
nana eeeeeeya,
eee an hi nak Pangaiwan eeehem:
76. "Idakayayang ot anhan! ya eak indoplat!" an kanan Bugan
Bugan an hi Buganana, an hi nak Pangaiwahan,
 "komman katog! pungngadankuh Bugan," an kanan Bugan
Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeehem:
77. "Daana pey nundalinanyu?" an kanan Indumolnay *Indu-*
molnay Indumolnayana, an hi nak Ambugawohon,
 "Kon e mibagbaga ya ad *indinan ad dalin ad kamaligda*
eeeeeya
 "eee ad Gonhadan nema eeehem."
78. "Tipet eka pe himmabi tuh habiyan?" an kanan Indumolnay
Indumolnay Indumolnayana, an hi nak Ambugawohon,
 "Komman kaya! munggamgamalak hi balat hi dalipen di
 alangmi," an kanan Bugan *Bugan an hi Buganana*
eeeeeya,
eee an hi nak Pangaiwan eeehem:

- because is wholly-absorbed in picking 'butgayyon'-guavas
and 'kalawag'-berries at the top-place / top-place on
the mountain-crest, its topmost eeeeeeya
at Habungan nema eeheh,
73. and there-is-there excessive the wonder-and-wonder of
Indumolnay / Indumolnay Indumolnay of old, the
daughter of Ambugawon:
"Why then! what has-done this little-girl to reach-the-top
the top-place?" says Indumolnay / Indumolnay Indu-
molnay of old eeeeeeya,
the daughter of Ambugawon eeheh.
74. And then she arrived-at this little-girl, very-jolting, / pretty
her whiteness haguymahuyma pretty girl,
and speaks the little-girl Indumolnay / Indumolnay, Indu-
molnay of old eeeeeeya,
daughter of Ambugawon eeheh:
75. "(What) is named the name thine, little-girl who reached-
the-top / the top-place on the mountain crest at
Habungan?"
Exceeding the fear truly of this Bagan / Bagan, Bagan of
old eeeeeeya,
the daughter of Pangaiwan eeheh:
76. "How frightful exceedingly! and I will-be-killed!" says
Bagan / Bagan, Bagan of old, the daughter of Pangai-
wan,
"well then truly! the name mine (is) Bagan," says Bagan
/ Bagan, Bagan of old eeeeeeya,
the daughter of Pangaiwan eeheh.
77. "Where-is the place-of-your-houseyard?" says Indumolnay
/ Indumolnay, Indumolnay of old, the daughter of
Ambugawon.
"What is asked-and-asked and (it is) at the houseyard /
at the houseyard at their lounging-bench eeeeeeya
"at Gonhadan nema eeheh."
78. "Why then didst thou come-to-the-top this top-place?" says
Indumolnay / Indumolnay Indumolnay of old, the
daughter of Ambugawon.
"Well surely! I eat-and-eat bananas on the stone-pavement
of our (excl.) granary," says Bagan / Bagan, Bagan
of old eeeeeeya,
the daughter of Pangaiwan eeheh.

79. "Atkehna," an kanan Indumolnay, "ya makayagud di higu-
pontay balbalek hi habiyan, *timmindung an balbalenah*
habiyan adna ad Habungaan,
"te komman balen di duwog ya aninito hantun habiyan,"
an kanan Indumolnay *Indumolnay Indumolnayana*
eeeeeeya,
eee an hi nak Ambugawon eeheim:
80. Inakayang ot! an e makikiapah Bugan *Bugan an hi Buga-*
nana, an hi nak Pangaiwahan,
ot mundaydayyuda mo da Indumolnay ke Bugan *Bugan an*
hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:
81. Ta kay anhan ya nidadongdah balbalen Indumolnay *Indu-*
molnay Indumolnayana, an hi nak Ambugawohon,
ya mungkahilong mungkakahdom moh habiyan *habiyan*
nah duntugna eeeeeeya
eee ad Habungan nema eeheim:
82. ya hakey amuli ya gulukay ya pungkayabkabanda da Bugan
ke Indumolnay *Indumolnay Indumolnayana, an hi nak*
Ambugawohon,
"Tipe eda mun-athituy amuli ya gulukay?" an kanan Bugan
Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:
83. "Te komman katog nakaupada," an kanan Indumolnay *In-*
dumolnay Indumolnayana, an hi nak Ambugawohon.
"Kon maid e igamal hituh habiyan?" an kanan Bugan *Bugan*
an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:
84. "Komman abunay kalawag ya butgayyon an igamal hantuh
habiyan," an kanan Indumolnay *Indumolnay Indumol-*
nayana, an hi nak Ambugawohon,
"Ta kon adita pe makaupa?" an kanan Bugan *Bugan an hi*
Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:

79. *Atkehna'* . . . , If so . . . : *Indumo'lnay* hearing that *Bu'gan* opens her story with saying that she was eating bananas, at once realizing that the tale may last long, interrupts the little girl and invites her

79. "If so," says Indumolnay, "and (then) will-be-very-well that we (dual) enter the little-house on the top-place, / basket-like little-house hers on the top-place at Habungan,
"for indeed is-the-house (abode) of the wild-buffaloes and spirits this top-place," says Indumolnay / Indumolnay, Indumolnay-of-old eeeeeeya,
the daughter of Ambugawon eechem.
80. Oh my! is-about-to cry-and-cry-for-fear-(of-them) Bugan / Bugan, Bugan of old, the daughter of Pangaiwan,
and then descend-and-descend Indumolnay and Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eechem.
81. And when just then and had-arrived at the little-house of Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon,
and it-becomes-night becomes dark then at the top-place / top-place on the mountain-crest eeeeeeya
at Habungan nema eechem,
82. and with-regards-to the pigs and chickens and they flutter-over Bugan and Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon;
"Why are they doing-this the pigs and chickens?" says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eechem.
83. "Because indeed surely they are-very-hungry," says Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon.
"Is there nothing to eat here on the top-place?" says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eechem.
84. "Well! only 'kalawag'-berries and 'butgayyon'-guavas to eat on this top-place," says Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon.
"And will-we-not then be-very-hungry?" says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeeeeeya.

to accompany her to her little house, where she can go on narrating with all the details.

85. "Mo ne! nangamong katog hina," an kanan Indumolnay
Indumolnay Indumolnayana, an hi nak Ambugawohon,
 "ya agake ot ya hogpontay balbaletah habiyan, timmindung
an balbaledah habiyan eeeeeeya
 "eee ad Habungan nema eeehem:
86. "teyaken nahdom nakahilong di algo algodna ad Nangim-
 bukihig."
 Ta hogponday timmindung an balbaledah habiyan *habiyan*
nah duntugna eeeeeeya
 eee ad Habungan nema eeehem:
87. ta mun-ap-apuyda pe da Indumolnay ke Bugan *Bugan an*
hi Buganana, an hi nak Pangaiwahan.
 Indumolnay an adi mangmanghop an e mumbagbagan
Bugan Bugan an hi Buganana eeeeeeya,
 eee an hi nak Pangaiwan eeehem:
88. "An hidday pungngadan da amam ke inam?" an kanan In-
 dumolnay *Indumolnay Indumolnayana, an hi nak*
Ambugawohon,
 "Kon e mibagbaga da Indangunay ke Pangaiwan ad indinan
ad dalin ad kamaligda eeeeeeya
 "eee ad Gonhadan nema eeehem:
89. "komman diday nun-inggawad indinan ad dalin ad kama-
 ligda adna ad Gonhadaan."
 On anhan di humtiumtik tun hi Indumolnay *Indumolnay*
Indumolnayana eeeeeeya,
 eee an hi nak Ambugawon eeehem:
90. "Om nidngolanak ke da Pangaiwan ke Indangunay *Indang*
Indumangunayadi adna ad Gonhadaan,
 "an kadangyan, mana-lidad indinan ad dalin ad kamaligda
eeeeeya
 "eee ad Gonhadan nema eeehem:
91. "Mo annganney inatmu, Bugan, ta eka himmabih habiyan
habiyan nah duntugna adna Habungaan?"
 "Komman makikieak ke inah alangmi *dalipen di alangtaku*
agpawanda eeeeeeya
 "eee ad Gonhadan nema eeehem:

85. "But as-to-that! until indeed then (don't think of this now)," says Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon,
 "and come just that and let-us-enter our (dual) little-house on the top-place, basket-like / little-house theirs on the top-place eeeeeeya
 "at Habungan nema eeheim,
86. "behold now indeed is darkened / is very obscured the sun sun at Nangimbukig."
 And they enter the basket-like little-house theirs on the top-place / top-place on the mountain-crest eeeeeeya
 at Habungan nema eeheim,
87. and they make-and-make-fire they Indumolnay with Bugan / Bugan, Bugan of old, the daughter of Pangaiwan. Indumolnay, she is-not at-ease-and-ease (is restless) to ask-and-ask Bugan / Bugan, Bugan of old eeeeeeya, the daughter of Pangaiwan eeheim:
88. "What name is the name of thy father and mother?" says Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon.
 "Well what is-asked-and-asked (is) Indangunay and Pangaiwan at the houseyard / at the houseyard at their lounging-bench eeeeeeya
 "at Gonhadan nema eeheim,
89. "truly they-are the center-dwellers at the houseyard / at the houseyard at their lounging-bench at Gonhadan."
 And-again-and-again is-exceeding the smack-and-smack of this Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
 daughter of Ambugawon eeheim:
90. "yes, I was-made-hearing (I heard) about Pangaiwan and Indangunay / Indangunay yonder at Gonhadan,
 "who are-wealthy, prominent (rich) they at the houseyard / at the houseyard at their lounging-bench eeeeeeya
 "at Gonhadan nema eeheim;
91. "but what didst-thou-do, Bugan, that thou didst-come-to-the-top the / top-place on the mountain-crest at Habungan?"
 "Well, I accompany (my) mother to our (excl.) granaries / stone-pavement of the granaries ours in their region eeeeeeya
 "at Gonhadan nema eeheim,

92. "ot e manulat hi inah dalanon di bukongkong hi alangmi
dalipen di alangdah agapawanda adna ad Gonhadaan,
"yaden munggamgamelak hi balat hi daulon di alangmi
dalipen di alangdah appawanda eeeeeeya
"eee ad Gonhadaan nema eeheh:
93. "hingkakatang ya kahinkilongday mangayuding manga-
yuding mangayudingadi adna ad lagulagud,
"ya eak linikbutan hi ob-obanku," an kanan Bugan Bugan
an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheh:
94. "ta kayak e inggegegege ot makaugipak hi binlegan inan
hi Indangunay Indang Indumangunayana, an hi im-
Pangaiwahan,
"kal-ina pe ya eak mun-imamatu ya teyak hituh habiyan
habiyan nah duntugna eeeeeeya
"eee ad Habungan nema eeheh:
95. Ya deya bon munnanginangih Bugan Bugan an hi Buganana,
an hi nak Pangaiwahan.
"Takon takon katog! ya amunay nanginangi, Bugan," an
kanan Indumolnay Indumolnay Indumolnayana eee-
eeya,
eee an hi nak Ambugawon eeheh:
96. "te nganne katog di inun an inamhan dita," an kanan Indu-
molnay Indumolnay Indumolnayana, an hi nak Ambu-
gawohon,
"udum man katog hi hin-umalgo ot mabudhanta," an kanan
Indumolnay Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheh:

96. *inamha'n dita'* (*dita'*: dual, both of us; *inamha'n*: stem *a'mo(h)*, to covet, with prefixed-infix *in* denoting past tense and verbal locative *an*, which causes the disappearance of the pepet *o* and draws the accent): coveted us. *Indumo'lnay* believes that they are both victims of the malicious action of an evil spirit. She thinks that the ravens flew away with *Bu'gan* and brought her to the top of the mountain because they were under the mysterious spell of the evil spirit who made them covetous. How *Indumo'lnay* herself happened to be there is mentioned

92. "and then goes to stop-up (my) mother the path of the rice-birds in our (excl.) granary / stone-pavement of their granaries in their region at Gonhadan,
and lo! I eat-and-eat bananas on the place-below the granary ours (excl.) / stone-pavement of their granaries in their region eeeeeeya
"at Gonhadan nema eeheh;
93. "suddenly and dived-down-all-together they the ravens / ravens, ravens yonder at the downstream-downstream-region,
"and I was wrapped in my baby-blanket," says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheh,
94. "and I was-like rocked-and-rocked and then I fell-asleep on the back of (my) mother Indangunay / Indangunay of old, the wife of Pangaiwan,
"happened then and I come-to-my-senses and behold I am here on the top-place / top-place on the mountain-crest eeeeeeya
"at Habungan nema eeheh."
95. And behold there again cries-and-cries Bugan / Bugan, Bugan of old, the daughter of Pangaiwan,
"Nevermind now! and enough the crying-crying, Bugan," says Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
the daughter of Ambugawon eeheh,
96. "for what indeed the reason that (they) coveted us (dual)," says Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon,
"some surely among the days and then we (dual) shall-be-made-coming-out," says Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
the daughter of Ambugawon eeheh.

by the precentor in the first verse of the 65th stanza: she had been tossed thither, *imbad-u'ngna*, lit., she had been spring-poled—as it were tossed by a pole that was bent and suddenly let loose. In other words, *Indumo'lnay* happened to die prematurely a victim to the malicious action of an evil spirit; some time after she had been buried, she rose again on top of the mountain at *Habu'ngan*, as if she had been tossed thither by the force of a spring-pole. No one who is acquainted with *hu'dhud* literature will call this 'resurrection-event' surprisingly extra-

97. "Mo ambaballuka katog anhandin hi inad indinan *ad dalin ad kamaligda adna ad Gonhadaan.*"
 "Ampodnana, Bugar, ta ugipantay labinhabinha," an kanan Indumolnay *Indumolnay Indumolnayana eeeeeeya, eee an hi nak Ambugawon eeheim:*
98. Ta ugipanday labinhabinha *labinhabinha langlangegaan.*
 Ta kay anhan ya e nawa-wah kubuhan peh habiyan *habiyan nah duntugna eeeeeeya eee ad Habungan nema eeheim:*
99. "Ta nganne pey eta igamal hitu, tulangku Indumolnay?"
 an kanan Bugar *Bugar an hi Bugarana, an hi nak Pangaiwahan.*
 "Amunatu katog tun batun di gulukay ya inggamalta," an kanan Indumolnay *Indumolnay Indumolnayana eee-eeeya, eee an hi nak Ambugawon eeheim:*
100. "ta kay anhan ya e nalat-ey mapapnaad *an potang adna ad Nangimbukihig,*
 "ta eta manmanyuk hi kalawag ya butgayyon hi habiyan *habiyan nah duntugna, apitnahdi eeeeeeya eee ad Habungan nema eeheim:*
101. "ta amunadi ya intintindalta," an kanan Indumolnay *Indumolnay Indumolnayana, an hi nak Ambugawohon.*

ordinary, for many *hu'dhud* describe resurrections of this kind with more details than this one. For example: *Bu'gan*, the wife of *Aligu'yun*, suddenly gets sick and dies; her relatives believe that one of their enemies was the real cause of her death, as he is thought to have induced one or another evil spirit, by means of cursing sacrifices and sorcery rites, to take hold of *Bu'gan's* soul; after the burial of *Bu'gan*, *Aligu'yun*, *Bu'gan's* brother and eventually a couple of other near relatives begin a series of head-hunting raids into the regions of their enemies; they are represented to do so, first to take their revenge and, secondly, to come across *Bu'gan* in the course of their wanderings, for they hope that *Bu'gan* will rise again in some isolated place; the head-hunters bring home many a head but found no *Bu'gan*; then the precentor narrates that meanwhile *Bu'gan* became alive again on top of a mountain; she makes her way through high grass and canes and soon

97. "But pitiable truly exceedingly yonder (my) mother at the houseyard / at the houseyard at their lounging-bench at Gonhadan."
 "Enough-that, Bagan, and we shall-sleep-during the night-and-night," says Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
98. And they sleep-during the night-and-night / night-and-night langlangegan.
 And when just-then was-made-visible the house-lot at the top-place / top-place at the mountain-crest eeeeeeya at Habungan nema eeheh:
99. "And what now shall we (dual) eat here, my sister Indumolnay?" says Bagan / Bagan, Bagan of old, the daughter of Pangaiwan.
 "Only this to-be-sure this stone of the chicken (egg) and we (dual) shall-eat," says Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eeheh,
100. "and when just-then and will-have-risen the pricking-and-pricking / heat at Nangimbukig,
 "and we (dual) shall-go to pull-down the 'kalawag'-berries and 'butgayyon'-guavas on the top-place / top-place on the mountain-crest, in yonder direction eeeeeeya
 "at Habungan nema eeheh,
101. "and only-that and we (dual) shall-grow-and-grow-with (we have only these berries to make us grow-up)," says Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon.

reaches an old lonely house in which she finds the corpse of *Ku'law*, an old woman; she digs a pit under the house, she removes a couple of floor boards and pushes the corpse thru the opening; it falls in the pit which she then fills; she finds some rice in the house and prepares her meal; finally she is discovered in one or another manner and reappears among the living.—We may add to this that the *hu'dhud* narrator always makes her dead heroine (or hero) come to life on a mountain crest in the neighborhood of a lonely house; therefore, no one of the *hu'dhud* chantresses will find it strange that *Indumo'lnay*, in this *hu'dhud*, has her little house and, furthermore, they will understand that she also has pigs and chickens, for their knowledge of *hu'dhud* epics will remind them of the dead woman's episode; they will think that it is normal that *Ku'law* was the owner of a couple of pigs and chickens and that these have multiplied.

- Ta athiathidi peh kabigabigat hi habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eeheim:
102. Deket nunggawan *nanoltolwag boy algo algodna ad Nangimbukihig,*
 ya nun-uh-uhdungdah ngilig da Indumolnay ke Bugan
Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:
103. ta am-amangonda pey numpunhalhal-o, *nunhalhal-on nunhinal-on kaboboble,*
 on athidin panalpal-iwandah kabigabigat hi habiyan *habiyan nah duntugna peh buludna eeeeeeya*
eee ad Habungan nema eeheim:

-
104. Wada pey ohaohan nunggawan *nanoltolwag boy algo algodna ad Nangimbukihig,*
 an eda nun-uhdung tun hintulang, an da Indumolnay ke
Bugan Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:
105. ya impakamotmotwan Bugan di napaphod an bananu, *pumbanngan an bananuh agapawanda adna ad Hanangaa;*
 Bugan ya nakamodwong ya anhan di bagbaganan tulangnan
 hi Indumolnay *Indumolnay Indumolnayana eeeeeeya,*
eee an hi nak Ambugawon eeheim:
106. "Andaana pe, tulangkuh diyen bable?" an kanan Bugan
Bugan an hi Buganana, an hi nak Pangaiwahan.
 "Panidingmu, katog anhan, tulangku," an kanan Indumolnay
Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheim:

104. *hintu'lang*: see footnote to the 11th stanza.

106. *Anda'ana*: this word is composed of interrogative particle *an*, demonstrative of place *da*, locative suffix *an* and pronoun *na*, it. *Anda'ana* means 'where is it?', or simply 'where?'. When the Ifugaw inquire about the name of a village, they do not say: "What village is that?",

And like-that-and-like-that every-morning at the top-place
 / top-place on the mountain-crest eeeeeeya
 at Habungan nema eechem.

102. When stood-half-way, / had-brightened-brightened again
 the sun sun at Nangimbukig,
 and the looked-and-looked-down at the border they Indu-
 molnay with Bugan / Bugan, Bugan of old eeeeeeya,
 the daughter of Pangaiwan,
103. and they view-and-view the neighboring-ones, / neighboring
 of the neighboring villages-all,
 and-again-and-again like-that, they let-time-pass-and-pass-
 by every day at the top-place / top-place on the
 mountain-crest indeed the mountain-top eeeeeeya
 at Habungan nema eechem.

-
104. There-was then once that stood-half-way, / had-brightened-
 and-brightened again the sun sun at Nangimbukig,
 went to look-down this sister-pair, Indumolnay and Bugan
 / Bugan, Bugan of old eeeeeeya,
 the daughter of Pangaiwan eechem,
105. and very-well-saw-and-saw Bugan the well-arranged rice-
 fields / place-of-the-embankments rice-fields in their
 region at Hananga;
 Bugan, and she wondered-very-much and insistent the
 asking-and-asking hers from her sister Indumolnay /
 Indumolnay, Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eechem:
106. "Where then, my sister, that village?" says Bugan / Bugan,
 Bugan of old, the daughter of pangaiwan.
 "Concept thine (what thou wishest to know) indeed surely,
 my sister," says Indumolnay / Indumolnay, Indumolnay
 of old eeeeeeya,
 the daughter of Ambugawon eechem,

(*annganne' di'yen bable'?*) but "Where is that village?" as in the text.
 The answer is: *ad* (the marker for names of places and for some
 determinations of time, such as *ad wa'ni*, to-day, *ad kuga'ban*, yester-
 day) plus the name of the village, here *Hana'nga*, as seen in the follow-
 ing stanza.

107. “komman ad Hanangah diyen boblen di mungkabla *mungkablan bulalakkinih adna ad Hanangaa.*”
 “Ya tipe adita nape gawaon?” an kanan Bugaran *Bugaran an hi Bugarana eeeeeeya,*
eee an hi nak Pangaiwan eeehem:
108. “ta eta ni-mo makibkibokla, manuya-dek hi bananu, *pumbanngan an bananuh agpawanda adna ad Hanangaa.*”
 “Idakayayang katog an hay dinangdangpan Bugaran!” an kanan Indumolnay *Indumolnay Indumolnayana eee-
 eeeya,*
eee an hi nak Ambugawon eeehem:
109. “nangamong katog hina hin-umalgo, te bumabaintah mungkabla *mungkablan bulalakkinih adna ad Hanangaa,*
 “ahita man katog mabudhanan,” an kanan Indumolnay *Indumolnay Indumolnayana eeeeeeya,*
eee an hi nak Ambugawon eeehem:
110. “mo ta matintindalka ot ya nimpén Bugaran, *Bugaran an hi Bugaranatu, an hi nak Pangaiwahan.*”
 Ta athiathidi pen panalpal-iwandah habiyan *habiyan nah duntugna ot buludna eeeeeeya*
eee ad Habungan nema eeehem:
111. Naguyud pey kaatnay bulan hi habiyan *habiyan an duntugna adna ad Habungan,*
 yaden mungkatintindal, mangalkalmogday hintulang an da Indumolnay ke Bugaran *Bugaran an hi Bugarana eeeeeeya,*
eee an hi nak Pangaiwan eeehem:
112. an itintindalday butgayyon ya kalawag peh habiyan *habiyan nah duntugna adna ad Habungan,*
 umatbohdiy amuli ya gulukaydan mangad-adudah habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eeehem:
113. Wada pey ohan nakagaway algo, *nakagawan nanoltolwag boy algo algodna ad Nangimbukihig,*
 an impahdan di hintulang an nunggamal hi kalawag hi habiyan *habiyan nah duntugna eeeeeeya*

107. "well (is) at Hananga that village of wealthy / wealthy handsome-boys at Hananga."
 "And why will-we-not there then go-to-the-center?" says Bugan / Bugan, Bugan of old eeeeeeya, the daughter of Pangaiwan eechem,
108. "that we may-go as-well (as the others) to partake-in-earning-a-wage, set-rice-plants in the rice-fields, / place-of-the-embankments the rice-fields in their region at Hananga."
 "How-surprising truly the ignorance-and-ignorance of Bugan!" says Indumolnay / Indumolnay, Indumolnay of old eeeeeeya, the daughter of Ambugawon eechem,
109. "until indeed then one-day, for we (dual) should-be-ashamed with the wealthy / wealthy handsome-boys at Hananga,
 "we (dual) shall indeed surely (one day) be-made-coming-out," says Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
110. "but when thou will't-grow-and-grow-up and then yes, Bugan / Bugan, Bugan here, daughter of Pangaiwan."
 And like-that-and-like-that, they let-time-pass-and-pass-by on the top-place / top-place on the mountain crest and mountain-top eeeeeeya at Habungan nema eechem.
111. (When) were-pulled then some months on the top-place / top-place, mountain-crest at Habungan,
 lo! grow-and-grow-up, grow-and-grow-rapidly they the sister-pair Indumolnay and Bugan / Bugan, Bugan of old eeeeeeya, the daughter of Pangaiwan eechem,
112. as they do-growing-and-growing-up-with the 'butgayyon'-guavas and 'kalawag'-berries at the top-place / top-place on the mountain-crest at Habungan,
 do-that-also the pigs and chickens theirs, they increase at the top-place / top-place on the mountain-crest eeeeeeya at Habungan nema eechem.
113. (When) there-was then one standing-halfway the sun / stood-halfway, had-brightened-and-brightened again the sun sun at Nangimbukig,
 as finished the two-sisters eating 'kalawag'-berries on the top-place / top-place on the mountain-crest eeeeeeya

- eee ad Habungan nema eeehem:*
114. ot eda bo mun-uh-uhdung hi makabintal madaldalyan nunhalhal-on di nunhinal-oh kaboboble, ya am-amangonda boy mumpunhalhal-on nunhalhal-on di nunhinal-o eeeeeeya
eee an hi kaboboble nema eeehem:
115. ya nangimotwaan Bugan Bugan an hi Bugganana, an hi nak Pangaiwahan, di nundimpaluy an bananu, pumbanngan an bananudah agpawanda eeeeeeya
eee ad Hananga nema eeehem:
116. an nat-ong, immud-udyawon di pageh pumbanngan an bananuh agpawanda adna ad Hanangaa, "Inakayang udot! an nat-ong, immud-udyawon di pageh pumbannganda," an kanan Bugan Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeehem:
117. "kaatna penin di toon hi maid eta impalbih inda-din!" an kanan Bugan Bugan an hi Buganana, an hi nak Pangaiwahan.
"Ambabaluka katog! tulangkun gah-itkun hi Bugan Bugan an hi Buganatu eeeeeeya,
"eee an hi nak Pangaiwan eeehem:
118. "ohan algo kaya ot munggamaltah inda-din!" an kanan Indumolnay Indumolnay Indumolnayana, an hi nak Ambugawohon.
Nale-bay liman algo, nunggawan nanoltolwag di algo algodna eeeeeeya
eee ad Nangimbukig nema eeehem:
119. ya e bo nun-uh-uhdung di Bugan hi mumpunhalhal-on nunhalhal-on di nunhinal-oh kaboboble, ya nunmotwaanay aamod an umagamid hi pageh pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeehem:
120. Tuwen anhan di butiknan tulangnan hi Indumolnay Indumolnay Indumolnayana, an hi nak Ambugawohon:

117. *tu'langkun ga'h-itku(n)*: my sister, my sister. It is clear that the precentor adds the second term, *ga'h-itku*, to obtain a pleonasm;

- at Habungan nema eeehem,
114. and then they go again to look-and-look-down on the very-wide large-and-large neighboring / of the neighboring villages-all,
and they view-and-view again the neighboring-ones, / neighboring of the neighboring eeeeeeya
villages-all nema eeehem,
115. and was-the-time-that-saw Bugan / Bugan, Bugan of old, the daughter of Pangaiwan,
the wide-extended rice-fields, / place-of-the-embankments their rice fields in their region eeeeeeya
at Hananga nema eeehem,
116. had-ripened, had-become-mahogany-like the rice in the place-of-the-embankments / the rice-fields in their region at Hananga:
“Well well truly! ripened, became-mahogany-like the rice in their place-of-the-embankments,” says Bugan / Bugan, Bugan of old eeeeeeya,
117. “how-many may-be the years that nothing we (dual) tasted of cooked-rice!” says Bugan / Bugan, Bugan of old, the daughter of Pangaiwan.
“How pitiable indeed! my sister my sister Bugan / Bugan, Bugan here eeeeeeya,
118. “one day forsooth and we (dual) we shall-eat cooked-rice!” says Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon.
(When) had-passed five days, stood-in-half-way-position / had-brightened-and-brightened the sun sun eeeeeeya
at Nangimbukig nema eeehem,
119. and went again to look-and-look-down Bugan on the neighboring-ones / neighboring of the neighboring villages-all,
and she saw the mates who do-the-getting-of (harvest) the rice in the place-of-the-embankments / the rice-fields in their region eeeeeeya
at Hananga nema eeehem.
120. Lo now! exceeding the running hers to her sister Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon:

for this reason we translate it also by ‘my sister’, although the stem *ga'h-it* really means, companion.

- “Komman panidingmu, tulangkun Indumolnay,” an kanan
 Bagan *Bagan an hi Baganana eeeeeeya*,
eee an hi nak Pangaiwan eeheim:
121. “makaket eta mun-uh-uhdung hi pumbanngan an bananuh
agpawanda adna ad Hanangaa,
 “ta eta motmotwaon di aamod an umag-agamiddah pageh
pumbanngan an bananuh agpawanda eeeeeeya
“eee ad Hananga nema eeheim:
122. “Adikake, anhan, makabain ta eka bumoklah pagen pum-
banngan an bananuh agpawanda adna ad Hanangaa,
 “te tehtu anhan an nakaupatah tun habiyan *habiyan nah*
duntugna eeeeeeya
“eee ad Habungan nema eeheim.”
123. Indumolnay ya inyungyungna ya muntottod di luwanah
 homohomoknan Bagan *Bagan an hi Baganana, an hi*
nak Pangaiwahan:
 “Takon, takon, Bagan, hin-unu ya mawa-wah *kubuhan an*
bigbigatda peh habiyan eeeeeeya
eee ad Habungan nema eeheim.”
124. Anhaanhan di inaamlongan Bagan *Bagan an hi Baganana,*
an hi nak Pangaiwahan:
 “Hana hana! anhan ta tamtamantay inda-din,” an kanan
 Bagan *Bagan an hi Baganana eeeeeeya*,
eee an hi nak Pangaiwan eeheim:
125. Kay anhan ya nahdom *nakahilong boy algo algodna ad*
Nangimbukihig,
 ta ug-ugipanday *timmungekngkek an labinhabinha eeeeeeya*
eee an langlangegan nema eeheim:
126. Pimminhakiy gulukay hi kinob-al di timmindung *an baleda*
peh habiyan adna ad Habungan:
 “Ay! bumangonka, tulangkun hi Indumolnay,” an kanan
 Bagan *Bagan an hi Baganana eeeeeeya*,
eee an hi nak Pangaiwan eeheim:

- “What then dost-thou-conceive-in-mind (art thou so unconcerned?), my sister Indumolnay,” says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim,
121. “come than that we may look-and-look-down to the place-of-the-embankments, / the rice-fields in their region at Hananga,
“that we may see-and-see the mates who do-and-do-the-getting-of (harvest) the rice in the place-of-the-embankments, / the rice-fields in their region eeeeeeya
“at Hananga nema eeheim.
122. “Do-not, please, be-very-ashamed and go to earn rice in the place-of-the-embankments, / the rice-fields in their region at Hananga,
“for it-is here-in (we feel) exceedingly that we are-very hungry-on this top-place / top-place on the mountain-crest eeeeeeya
at Habungan nema eeheim.”
123. Indumolnay, and she bent-her-head and drop her tears because of her pity-and-pity with Bugan / Bugan, Bugan of old, the daughter of Pangaiwan:
“Nevermind, nevermind, Bugan, patience and (till) it-will-be-made-visible at the / house-lot their morning on the top-place eeeeeeya
“at Habungan nema eeheim.”
124. Exceeding-exceeding that rejoiced Bugan / Bugan, Bugan of old, the daughter of Pangaiwan:
“Good good! exceedingly that we may-taste cooked-rice,” says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim.
125. When just then and was-darkened / was-very-obscured the sun sun at Nangimbukig,
and they sleep-and-sleep-during the having-become-cold / night-and-night eeeeeeya
langlangegan nema eeheim.
126. (When) had-for-the-first-time-(crowed) the cock at the side of the basket-like / house theirs on the top-place at Habungan:
“Oh! arise thou, sister mine, Indumolnay,” says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim,

127. "te nawa-wah kubuhan peh habiyan *habiyan nah duntugna adna ad Habungaan*,
 "ta diyen e mungkadonal hi habiyan *habiyan nah duntugna eeeeeeya*
"eee ad Habungan nema eeheim:"
128. "Mihmihtuka, Bugan, ta mundakidakigka ot," an kanan
Indumolnay Indumolnay Indumolnayana, an hi nak Ambugawohon,
 "te hingkakatang ya waday e humungdun umidoplat hi
habiyan habiyan nah duntugna eeeeeeya
"eee ad Habungan nema eeheim:"
129. Yang-odnan pakaabuluton Bugan *Bugan an hi Buganana, an hi nak Pangaiwahan*,
 ta umgat kumalumhad an mundaydayyuh *Indumolnay Indumolnay Indumolnayana eeeeeeya*,
eee an hi nak Ambugawon eeheim:
130. ta ipah-adnah *pumbanngan an bananuh agpawanda adna ad Hanangaa*,
 ta makabanbanong an mundiwodiwoh kinawad-an di aamod
 an umagamid *hi pageh agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
131. *Indumolnay ya iyungyungnan makiagamid hi pageh pumbanngan an bananuh agpawanda adna ad Hanangaa*,
 ya kumanikihilanday aamod hi nummotwaandan *Indumolnay Indumolnay Indumolnayana eeeeeeya*,
eee an hi nak Ambugawon eeheim:
132. "Tipe! ung-ungakah naen eka makipitoh *pumbanngan an bananuh agpawanda adna ad Hanangaa?*"
 Nakailikilik hi tangilan *Indumolnay Indumolnay Indumolnayana eeeeeeya*,
eee an hi nak Ambugawon eeheim:
133. mo tagtaganan ihahapotna katog an umagamid hi pageh
pumbanngan an bananuh agpawanda adna ad Hanangaa.

127. "for (it) became-visible on the house-lot on the top-place / top-place on the mountain-crest at Habungan,
 "for behold-there it is-dawning on the top-place / top-place on the mountain-crest eeeeeeya
 "at Habungan nema eeheim."
128. "Remain-and-remain-here, Bugan, and bolt-and-bolt-(thyself)-in," says Indumolnay / Indumolnay, Indumolnay of old, the daughter of Ambugawon,
 "for suddenly and there-may-be the (someone) proceeding to kill on the top-place / top-place on the mountain crest eeeeeeya
 "at Habungan nema eeheim."
129. She nods, very-much-agrees Bugan / Bugan, Bugan of old, the daughter of Pangaiwan,
 and starts and then rushes-down descending-and-descending Indumolnay / Indumolnay, Indumolnay of old eeeeeeya, the daughter of Ambugawon,
130. and walks-down to the place-of-the-embankments / the rice-fields in their region at Hananga,
 and she walks-and-walks-on-the-embankments walking-straight-and-straight to the place-where-are the mates who do-the-getting-of (harvest) / the rice in their region eeeeeeya
 at Hananga nema eeheim.
131. Indumolnay, and she bends-and-bends partaking-in-the-getting-of (harvesting) the rice in the place-of-the-embankments, / the rice-fields in their region at Hananga,
 and touch-and-wink-to-one-another they the mates as they were-looking-at Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eeheim:
132. "Why! thou art-a-little-girl yet thou partakest-in-proceeding to the place-of-the-embankments, / the rice-fields in their region at Hananga?"
 Was drilled-and-drilled in the ears of Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eeheim,
133. but she goes-on-and-on, she works-and-works-diligently for-sooth doing-the-getting-of the rice in the place-of-the-embankments, / the rice-fields in their region at Hananga.

- Kay anhan ya e minotwan Malinayu *Malinayu Malinayuna*
eeeeeya,
eee an hi inAliguyun eechem:
134. Haychapihapit Malinayu *Malinayu Malinayuna, an hi in-*
Aliguyun:
 "Ay! an ungaunga, tipe eka pimmitoh pumbanngan an
bananuh agpawanda eeeeeya
"eee ad Hananga nema eechem:"
135. "Takomman, katog anhan!" an kanan di aamod an umagamid
hi pageh agpawanda adna ad Hanangaa,
 "ta adiyu katog unguhan hi Indumolnay *Indumolnay Indu-*
molnayatu eeeeeya,
"eee an hi nak Ambugawon eechem:"
136. Ya impapang-ut ot Malinayu *Malinayu Malinayuna, an hi*
inAliguyun,
 ta anhan di baibain katog Indumolnay *Indumolnay Indu-*
molnayana eeeeeya,
eee an hi nak Ambugawon eechem:
137. ta ihahapotna katog an umagamid hi pageh pumbanngan an
bananuh agpawanda adna ad Hanangaa.
 "Takon kayan unga," an kanan di aamod an umagamid *hi*
pageh agpawanda eeeeeya
eee ad Hananga nema eechem:
138. "te komman tuwali kapyananan makaukuh Malinayu
Malinayu Malinayuna, an hi inAliguyun."
 Ya dehdi katog an kayda pungkiting hi bain hi Indumolnay
Indumolnay Indumolnayana eeeeeya,
eee an hi nak Ambugawon eechem:

135. *adi'yu kato'g ungu'han hi Indumo'lnay:* do ye not forsooth disappoint Indumolnay; more literally: do not instill feelings of envy in her. If she would be sent away, she would be envious of those who are allowed to take part in the harvest. Note that the women say: do ye not, using the plural of the 2nd person (*yu*); they address the other women of the working group, because they do not dare address *Malina'yu*, inasmuch as she is the wife of *Aligu'yun* in whose rice fields they are harvesting. Yet they intend to blame *Malina'yu* for her harshness toward the little girl; the following stanza shows that *Malina'yu* understood that she was aimed at.

- When just-then and saw-(her) Malinayu / Malinayu, Malinayu of old eeeeeeya,
the wife of Aliguyun eechem;
134. Speech-and-speech of Malinayu / Malinayu, Malinayu of old, the wife of Aliguyun:
"Hey! little-girl, why didst thou proceed to the place-of-the-embankments, / the rice-fields in their region eeeeeeya
"at Hananga nema eechem?"
135. "Nevermind forsooth exceedingly," say the mates who do-the-getting-of the rice in their region at Hananga,
"and do-ye-not forsooth disappoint Indumolnay / Indumolnay, Indumolnay here eeeeeeya,
"daughter of Ambugawon eechem."
136. And turned-round-despisingly then Malinayu / Malinayu, Malinayu of old, the wife of Aliguyun,
and exceeding the shame-and-shame truly of Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
the daughter of Ambugawon eechem,
137. and she works-and-works-diligently forsooth doing-the-getting-of the rice in the place-of-the-embankments / the rice fields in their region at Hananga.
"Nevermind verily, girl," say the mates who do-the-getting-of the rice in their region eeeeeeya
at Hananga nema eechem,
138. "for indeed, is-such her character to be very-jealous Malinayu / Malinayu, Malinayu of old, the wife of Aliguyun."
And it-is-there forsooth as if they are pinching with shame Indumolnay / Indumolnay, Indumolnay of old eeeeeeya,
the daughter of Ambugawon eechem,

138. *makau'ku(h)*: very jealous. *Malina'yu* is not born of wealthy parents; not belonging to the *kadangya'n* class she should not be married with *Aligu'yun*. She was accepted merely because a *kadangya'n* girl could not be found. *Malina'yu* knows it and she fears that she will be repudiated in the case that a wealthy girl would attract the attention of *Aligu'yun*, the more so that thus far she has not borne him any children. Seeing *Indumo'lnay*, who is not only *madi'kit*, pretty, but also distinguished, i.e., that she seems to be the child of wealthy parents and has what is called in *hu'dhud* epics "*donodno'ng*", worthiness, distinction, *Malina'yu* at once is aware of the danger; although the girl

139. on iyungyungnan ihahapotnan mun-ag-agamid hi pageh pumbanngan an bananuh agpawanda adna ad Hanangaa; ot pagpagnotday aamod an umagamid hi pageh agpawanda eeeeeeya
eee ad Hananga nema eechem:
140. Loktat ot natoooong nanayongtong di algo algodna ad Nangimbukihig,
neh Aliguyun an ingkungukungnay tukuknah dalipen di alangdah agpawanda eeeeeeya
eee ad Hananga nema eechem:
141. "Dakayuken aamod an umagamid hi pageh pumbanngan an bananuh agpawanda adna ad Hanangaa,
"makayagud di lad-angonyuh dalipen di alangtakuh agpawanda eeeeeeya
"eee ad Hananga nema eechem:
142. "te teyan natoooong nanayongtong di algo algodna ad Nangimbukihig."
"Makayagud di umagtukayuh bintok," an kanan Malinayu Malinayu Malinayuna eeeeeeya,
eee an hi inAliguyun eechem:

is still a child of some 10 years of age, she can be a match for *Aligu'yun*—in *hu'dhud* epics even mere babies can and are.

138. *kayda' pungkiti'ng hi bai'n hi Indumo'lnay*: as if they are pinching with shame *Indumolnay*, i.e., she feels the shame of being despised by *Malina'yu* as if it were as the smart of a pinch. If there were no *kay* (particle of comparison: like, as if) *da* (they, undetermined, the equivalent of 'anybody') would be enclitic to *pungkiti'ng*; the direct object of *pungkiti'ng* is *Indumo'lnay*, since it is preceded by the class marker for names of persons "hi", nominative case of a so-called passive verb; *hi* before names of things (*bai'n*) shows that *bai'n* stands in the oblique case, for the marker would be *di* if *bai'n* were the direct object. They (undetermined) act as if they were pinching *Indumolnay*, however they don't do it with finger and thumb but by means of shame; because of prefix *pun*, *bai'n* (shame) is a sort of instrumental cause of the pinching.

142. *binto'k*: stem *boto'k*, bundle, infix *in*. If infix *in* is a plural

139. and-again-and-again she bends-and-bends as she works-and-works-diligently doing-the-getting-and-getting-of the rice in the place-of-the-embankments, / the rice-fields in their region at Hananga;
and then go-on-attentively they the mates who do-the-getting-of the rice in their region eeeeeeya
at Hananga nema eeheh.
140. When then had moved-moved-to-the-summit / the sun sun at Nangimbukig,
lo! Aliguyun, he made-resound his shout at the stone-pavement of their granary in their region eeeeeeya
at Hananga nema eeheh;
141. "Ye then, mates who do-the-getting-of the rice in the place-of-the-embankments, / the rice-fields in their region at Hananga,
"very-well that you ascend to the stone-pavement / of our (incl.) granaries in their region eeeeeeya
"at Hananga nema eeheh,
142. "for behold has-moved moved-to-the-summit / the sun sun at Nangimbukig."
"Very-well that you carry-on-the-head the bundled-ones (some rice bundles)," says Malinayu / Malinayu, Malinayu of old eeeeeeya,
the wife of Aliguyun eeheh.

marker, then *binto'k* means lit. bundles; but infix *in* seems to be here the ordinary time (past) morpheme of the verbal forms with suffix *on* (*on* falls when *in* is infix), and *binto'k* means lit. the bundle-ones, the plural meaning being required by the context. The harvesters are required to bring along the last bundles they have made, i.e., those that have not yet been brought to the embankment of the terrace by those young men who have to carry the rice to the granary. The preceptor, by making *Malina'yu* require the harvesters to carry along some bundles, wishes to show how exacting the wife of *Aligu'yun* is and to put in evidence her 'parvenu' manners: *Malina'yu*, indeed, does not belong to the wealthy class, she is not a '*kadangya'n*' and she happened merely to have been taken as the wife of *Aligu'yun* because no other girl of his social rank could be found. That she is not a worthy partner (*donodno'ng*) for him, will be mentioned several times in one or another manner by the preceptor; in fact, the story will end with *Malina'yu*'s repudiation, and it is just this which the preceptor prepares by inserting in her narration the circumstance here explained, a circumstance which is apparently but not really insignificant.

143. Neday aamod ya umagtudan ami-in hi bintok an pageh
 pumbanngan an bananuh agpawanda adna ad Hanangaa,
 makabanbanongda, ihidoldat ilad-angdah dalipen di alang-
 takuh agpawanda eeeeeeya
 eee ad Hananga nema eechem:
144. Neh Indumolnay an miudiudidih aamod an mamagmagyan
 mamadikitanih adna ad Hanangaa,
 ta e makigamal hi limmingngaon inda-dinda peh dalipen
 di alangdah agpawanda eeeeeeya
 eee ad Hananga nema eechem:
145. Anta Malinayu ya nuntayan hi bananu pumbanngan an
 bananuh agpawanda adna ad Hanangaa,
 ya anhan pey ngudunguduna, ya deyan ohana pumbanngan
 an bananuh agpawanda eeeeeeya
 eee ad Hananga nema eechem:
146. "Ginnak ot anhan hanan ungaungan e nakiagamid hi page!"
 an kanan Malinayu Malinayu Malinayuna, an hi
 inAliguyun,
 "an e nakilad-ang hi dalipen di alangmi, ta motwaonan hi
 Aliguyun Aligu Aliguyunana eeeeeeya,
 "eee an hi nak Amtalaw eechem:
147. "ta indaike ot ya e mah-iw di bukakelnan hiya," an kanan
 Malinayu Malinayu Malinayuna, an hi inAliguyun.
 Neh Aliguyun ya immohnong hi hoob di alang dalipen di
 alangtakuh agpawanda eeeeeeya
 eee ad Hananga nema eechem:
148. ta hiya pey munwanah dintagen hi aamod an mamagmagyan
 mamadikitanih adna ad Hanangaa.

148. *munwana'* (stem, *wana'*, prefix *mun* denoting durative action): *wana'* conveys the idea of a portion of meat to serve as viand (*ihda'*) to the cooked rice. The word must be distinguished from *bolwa'*, which is a larger share of the meat that is not prepared for the meal, but is given to the relatives who take it to their respective homes.—While the women harvested the rice in the terraces, the shamans continued

143. Lo! they the mates, and they put-on-their-head all bundled rice in the place-of-the-embankments / the rice-fields in their region at Hananga,
they walk-and-walk-on-the-embankments, they reach-the-edge and they ascend to the stone-pavement / of our (incl.) granaries in their region eeeeeeya
at Hananga nema eechem.
144. Lo! Indumolnay, she is-the-last-and-last among the mates, / nice-girls pretty girls at Hananga,
to partake-in-eating the steaming cooked-rice theirs on the stone-pavement / of their granaries in their region eeeeeeya
at Hananga nema eechem.
145. And Malinayu, she remained-behind in the rice-fields place-of-the-embankments / the rice-fields in their region at Hananga,
and exceeding truly the grumbling-and-grumbling hers, and behold she is-alone in the place-of-the-embankments / the rice-fields in their region eeeeeeya
at Hananga nema eechem:
146. "The deuce truly! that little-girl who was-partaking-in-the-getting-of the rice!" says Malinayu / Malinayu Malinayu of old, the wife of Aliguyun,
"who partook-in-ascending to the stone-pavement of our (incl.) granaries, and he will-see-(her), Aliguyun / Aliguyun of old eeeeeeya,
"the son of Amtalaw eechem,
147. "and by-and-by then and will-be-swing the irises his on her," says Malinayu / Malinayu Malinayu of old, the wife of Aliguyun.
Lo! Aliguyun, and he had-stopped at the fence-opening of the granary stone-pavement / of our (incl.) granaries in their region eeeeeeya
at Hananga nema eechem,
148. and he-is-the-one who portions-out the meat to the mates, nice-girls / pretty girls at Hananga.

with the rites of the harvest sacrifice under the granary, killed the victims (wealthy men offer at least one pig) and saw to it that the meat and the rice were cooked for the noon-meal. All those who work have a right to a full meal at noon: as much rice as they wish to eat with a portion of the sacrificed meat. No one receives a *bolwa'* share.

Napuhupudakey aamod ya ahi e naakhupan hi Indumolnay
Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Abugawon eeehem:

149. te nakaiktit pe katog hi Indumolnay *Indumolnay Indumol-*
nayana, an hi nak Abugawohon,
 ya impakamotwan tun hi Aliguyun *Aligu Aliguyunana*
eeeeeya,
eee an hi nak Amtalaw eeehem:
150. ya nunhunun di bukakeldan duwah hoob di alang dalipen
di alangdah agpawanda adna ad Hanangaa,
 ya inyungyung ot Indumolnay hi baibainan Aliguyun *Aligu*
Aliguyunana eeeeeeya,
eee an hi nak Amtalaw eeehem:
151. ya dehdin kayda e pungkitikiting hi bain hi Indumolnay
Indumolnay Indumolnayana, an hi nak Abugawohon.
 Neh Aliguyun an nakaimin e nummotwan Indumolnay
Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Abugawon eeehem:
152. "Tipebo eka munhunohunod an unga?" an kanan Aliguyun
Aligu Aliguyunana, an hi nak Amtalahaw,
 "maka ot ya abut teyay wanam, ayung-unga *haguymahuyma*
eeeeeya
"eee an mamadikit eeehem."
153. Ya indongdongnan hiyay duwan gogod an dintagen hi
dalipen di alangdah agpawanda adna ad Hanangaa.
 Ta humigup hi daulon di alang hi Indumolnay *Indumolnay*
Indumolnayana eeeeeeya,
eee an hi nak Abugawon eeehem:
154. ta paanul-ulayona pe katog an munggamal hi daulon di
 alang, *dalipen di alangdah agpawanda adna ad*
Hanangaa,
 te dehdin punnomnomnay udidiyanan hi Bugan *Bugan an*
hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeehem:
155. "Makamanman-un haon te tamtamak di inda-din *lim-*
mingngaon inda-dindah gawana adna ad Hanangaa,

- When were-through (had passed) they the mates and it-
was-the-time that was-approached Indumolnay / Indu-
molnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon eechem,
149. for was-the-very-last-of-the-row indeed Indumolnay / Indu-
molnay Indumolnay of old, the daughter of Ambuga-
won,
and very-much-looked-(at-her) now Aliguyun / Aliguyun
of old eeeeeeya,
the son of Amtalaw eechem,
150. and met the irises theirs both at the fence-opening of the
granary stone-pavement / of their granaries in their
region at Hananga,
and did-bending truly Indumolnay in her-shame-and-shame
for Aliguyun / Aliguyun of old eeeeeeya,
the son of Amtalaw eechem,
151. and behold there as if they are-pinching-and-pinching with
shame Indumolnay / Indumolnay Indumolnay of old,
the daughter of Ambugawon.
Lo! Aliguyun, he very-much-smiled as he looked-at Indu-
molnay / Indumolnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon eechem:
152. "Why also dost thou withdraw-and-withdraw, young-girl?"
says Aliguyun / Aliguyun of old, the son of Amtalaw,
"come and-then and enough (just the same) and behold
here thy portion, little-girl / haguymahuyma eeeeeeya,
"pretty-girl eechem."
153. And he does-reaching-out to her two cuttings of meat on
the sone-pavement / of their granary in their region
at Hananga.
And enters the place-below the granary Indumolnay /
Indumolnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon eechem,
154. and she makes-it-to-be-slow-and-slow truly as she eats on
the place-below the granary stone-pavement / of their
granary in their region at Hananga,
for behold there she is-thinking-of her younger-sister Bugan
/ Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eechem:
155. "It-is-all-very-well for me because I am-tasting the cooked-
rice / steaming cooked-rice theirs at the center at
Hananga,

- “ya dehdi katog an nakaupay udidiyankun hi Bugan *Bugan an hi Buganadi eeeeeeya*,
 “*eee an hi nak Pangaiwan eeheh:*”
156. “an e nundakidakig katog hi habiyan *habiyan nah duntugna apitnahdi adna ad Habungaan*,
 “aga katog! ta pakakitkitayok tun dintagen,” an kanan Indumolnay *Indumolnay Indumolnayana eeeeeeya*,
eee an hi nak Ambugawon eeheh:”
157. Diyen e nabhug di ungaungan hi Indumolnay *Indumolnay Indumolnayana, an hi nak Ambugawohon*,
 ya indaldalununay inggamalnah inda-din *limmingngaon inda-dindah gawana eeeeeeya*
eee ad Hananga nema eeheh:”
158. ya inbagiginah anibat di alang dalipen di alangdah *agpawanda adna ad Hanangaa*,
 ta ena pakaliblibutan hi daun nan dintagen ya inda-din *limmingngaon inda-dindah gawana eeeeeeya*
eee ad Hananga nema eeheh:”
159. ta pakaikabuy katog anhan tun hi Indumolnay *Indumolnay Indumolnayana, an hi nak Ambugawohon*:
 “Ta ahik pe katog anhan idatong ke Bugan *Bugan an hi Buganadi eeeeeeya*,
 “*eee an hi nak Pangaiwan eeheh:*”

155. In the middle of the chorus part of the first verse of this stanza appears the word ‘*gawa’na*’, at the center, by which the sense of the story is disturbed. If the precentor had chanted the whole verse she would have had to sing *dali’pen di a’langda’* instead of *gawa’na*, for the rice was cooked not at the center of the village, but at the granary (which are constructed on a hill that juts out in the midst of the rice field terraces), where it also was fuming and eaten. But it must be remembered that a chorus phrase fits the last word of the solo: it is a stereotyped expression which comments, not on the substance of the solo, but on the word *inda-di’n*. It is as if the chorus chanters address one another, saying: “it is fuming cooked rice that they had at the

- “and (but) is-yonder indeed being-very-hungry my younger sister Bugan / Bugan, Bugan yonder eeeeeeya,
 “the daughter of Pangaiwan eeheh,
 156. “who bolted-and-bolted-(herself)-in truly on the top-place / top-place on the mountain-crest in-yonder-direction at Habungan,
 “well then! and I shall-reduce-and-reduce-(my-eating-from) this meat,” says Indumolnay / Indumolnay Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eeheh.
 157. When then was-satisfied the little-girl Indumolnay / Indumolnay Indumolnay of old, the daughter of Ambugawon,
 and she put-and-put-aside the (rest of) what-she-had-been-eating from the cooked-rice (part of her portion) / steaming cooked-rice theirs at the center eeeeeeya at Hananga nema eeheh,
 158. and she slowly-moved to the fence of the granary stone-pavement / of their granaries in their region at Hananga,
 and she wraps-and-wraps in a banana-leaf the meat and cooked-rice / steaming cooked-rice theirs at the center eeeeeeya at Hananga nema eeheh,
 159. and wholly-tucks (the package in the fold of her skirt) indeed truly this Indumolnay / Indumolnay Indumolnay Indumolnay of old, the daughter of Ambugawon:
 “And I shall indeed truly do-arriving-with-(it) (bring-it) to Bugan / Bugan, Bugan of old eeeeeeya
 “the daughter of Pangaiwan eeheh,

center of Hananga” i.e., at the place where rice is usually cooked and eaten.

159. *pakaika'buy* (stem *ka'buy*, envelop, enclose as if within a fold; (so-called) instrumental prefix *i*, prefix *paka* intensifying the meaning: very much, very well, wholly): The Ifugaw women wear the skirt (*ampu'yo, tolge'*) below the abdomen; However, it is not exactly the skirt but the girdle (*balko'*) which is worn in this manner; the upper part of the skirt forms then a sort of pouch above the girdle, in which they put their handbag or other things, which they can cover with or envelop in the upper part of their skirt.

160. "ta wada pe anhan di panamtaman di udidiyankun hi Bugan
Bugan an hi Buganadi, an hi nak Pangaiwahan."
 Damunahna ya nun-imadaday aamod an mamagmagyan
mamadikitanih eeeeeeya
eee ad Hananga nema eeheim:
161. ta pitawon bon di aamod di pumbanngan an bananuh agpa-
wanda adna ad Hanangaa,
 ta eda bo umagamid hi immud-udyawon an pageh pum-
banngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeheim:
162. Panalpal-iwanday aamod an umoboobob-ak an umagamid hi
 pageh pumbanngan an bananuh agpawanda adna ad
Hanangaa,
 on natuutuug di obob-ak di aamod an mamagmagyan mama-
dikitanih eeeeeeya
eee ad Hananga nema eeheim:
163. anta ohanan hi Indumolnay an umanoopyaan an mun--
 agamid hi pageh pumbanngan an bananuh agpawanda
adna ad Hanangaa,
 an mangemange pey nomnomnan tulangnan hi Bugan
Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:
164. Loktat ot himmibatbatangan di algo algodna ad Nangim-
bukihig,
 an pumbangngadan di aamod an mamagmagyan mama-
dikitanih eeeeeeya
eee ad Hananga nema eeheim:
165. Neh Malinayu ya pikap-ongnay binoklan di aamod an
 mamagmagyan *mamadikitanih adna ad Hanangaa;*
 diyeket naakhupan hi ungaungan Indumolnay *Indumolnay*
Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheim:
166. ya kay e himmihingit hi Malinayu *Malinayu Malinayuna,*
an hi inAliguyun,
 hi ena pangang-ang-angan hi Indumolnay *Indumolnay In-*
dumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheim:
167. "Ginnak an mungkabudhananda udot di mungkabla," an
 kanan Malinayu *Malinayu Malinayuna, an hi inAligu-*
yun;

160. "that may indeed taste-(it) my younger-sister Bugan /
Bugan, Bugan yonder, the daughter of Pangaiwan."
Meanwhile and removed-the-smell (chew) they the mates,
pretty-girls, / nice-girls eeeeeeya
at Hananga nema eeheh,
161. and proceed again the mates to the place-of-the-embank-
ments, / the rice-fields in their region at Hananga,
and they again do-the-getting-of the mahogany-like rice in
the place-of-the-embankments, / the rice-fields in their
region eeeeeeya
at Hananga nema eeheh.
162. Let-time-pass-and-pass-by they the mates as they giggle-
and-giggle doing-the-getting-of the rice in the place-
of-the-embankments, / the rice-fields in their region
at Hananga,
and-again-and-again raised-and-raised-itself the giggling of
the mates, / pretty-girls, nice-girls eeeeeeya
at Hananga nema eeheh,
163. and is-alone she, Indumolnay, being-silent-and-silent as she
does-the-getting-of the rice in the place-of-the-embank-
ments, / the rice-fields in their region at Hananga,
as is-going-and-going indeed her mind to her sister, Bugan
/ Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheh
164. When then was-wholly-standing-in-replica-position / the sun
sun at Nangimbukig,
which is-the-time-that-return-(home) the mates, pretty-
girls / nice-girls eeeeeeya
at Hananga,
165. Lo! Malinayu, and she distributes the wage of the mates,
pretty-girls, nice-girls at Hananga;
when then was-approached the little-girl, Indumolnay /
Indumolnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon eeheh,
166. and as-if was-moving-and-moving-aside Malinayu / Mali-
nayu Malinayu of old, the wife of Aliguyun,
as she is-seeing-and-seeing Indumolnay / Indumolnay Indu-
molnay of old eeeeeeya,
the daughter of Ambugawon eeheh:
167. "The deuce! that they let-(her)-come-out truly the wealthy-
(one)," says Malinayu / Malinayu Malinayu of old,
the wife of Aliguyun;

- te komman peman donodnong bo damdamah Indumolnay
Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eechem:
168. Ya hi binohboh-olna kinagamlanay dudduwan botok an
 pageh pumbanngan an bananuh agpawanda adna ad
Hanangaa:
 "Teyay binoklam," an kanan Malinayu *Malinayu Malinayu-*
na eeeeeeya,
eee an hi inAliguyun eechem:
169. "kon eka impaboklahtu?" an kanan Malinayu *Malinayu*
Malinayuna, an hi inAliguyun.
 Neday aamod ya immungiyoldan am-in ke Malinayu *Mali-*
nayu Malinayuna eeeeeeya,
eee an hi inAliguyun eechem:
170. "Tipe mampe e dudduwan botok di e indat Malinayu ke
Indumolnay Indumolnay Indumolnayana, an hi nak
Ambugawohon?"
 Neh Indumolnay ya dinawatna nan dudduwan botok an
 pageh pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eechem:
171. ya in-ag-agtun katog anhan Indumolnay *Indumolnay Indu-*
molnayana, an hi nak Ambugawohon,
 ta anhaanhan di amloamlongnan e munnomnom ke Bugan
Bugan an hi Buganadi eeeeeeya,
eee an hi nak Pangaiwan eechem:
172. te ianamutna on pagpage peh habiyan *habiyan nah duntugna*
adna ad Habungaan,
 ta e igamgamal katog anhan Bugan *Bugan an hi Buganadi*
eeeeeya,
eee an hi nak Pangaiwan eechem:

167. *donodno'ng*, see footnote to 138th stanza.

168. *dudduwa'n*: stem *duwa'*; reduplication gives *duwduwa'*, but *w* is assimilated by *d*; enclitic *n*, so-called ligature. The reduplication infers here a diminutive meaning: only two. The women, who cut off the rice ears and bundle them, are paid in rice-bundles, enough to yield one *halu'p* (more or less 2½ kgs.) of rice when pounded. In

- for indeed truly (has)-worthiness also even-she Indumolnay
 / Indumolnay Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eechem.
168. And in her-anger-and-anger she grabbed only-two bundles
 rice in the place-of-the-embankments, / the rice-fields
 in their region at Hananga:
 "Lo-here! thy wage," says Malinayu / Malinayu Malinayu
 of old eeeeeeya,
 the wife of Aliguyun eechem,
169. "didst thou (also) make-thyself-be-paid-a-wage?" says
 Malinayu / Malinayu Malinayu of old, the wife of
 Aliguyun.
 Lo! they the mates, and grumbled they all toward Malinayu
 / Malinayu Malinayu of old eeeeeeya,
 the wife of Aliguyun eechem:
170. "Why truly only-two bundles that gave Malinayu to Indu-
 molnay / Indumolnay Indumolnay of old, the daughter
 of Ambugawon?"
 Lo! Indumolnay, and she accepted the only-two bundles
 rice in the place-of-the-embankments, / the rice-fields
 in their region eeeeeeya
 at Hananga nema eechem,
171. And put-(them)-on-the-head indeed truly Indumolnay /
 Indumolnay Indumolnay of old, the daughter of
 Ambugawon,
 and exceeding-exceeding the joy-and-joy hers as she thinks
 of Bagan / Bagan, Bagan yonder eeeeeeya,
 the daughter of Pangaiwan eechem,
172. because she does-going-home-with some little-rice to the
 top-place / top-place on the mountain-crest at
 Habungan,
 that may do-eating-with-(it) indeed truly Bagan / Bagan,
 Bagan yonder eeeeeeya,
 the daughter of Pangaiwan eechem.

Mayawyaw, where the bundles are much bigger, they receive only one bundle; in the *hu'dhud* area, four or five bundles are given.—The little girl receives therefore only one half of the ordinary salary for one day's work. The other women are displeased because *Malina'yu* is so stingy (see 170th stanza); if she were of a wealthy family, she would certainly be more liberal.

173. Indumolnay ya papuutanan muntikid hi habiyan *habiyan nah duntugna adna ad Habungaan*,
te diyen mungkahdom *makahilong di algo algodna eeeeeeya*
eee ad Nangimbukig nema eeheem:
174. Diyeket e manabhabyat hi habiyan *habiyan nah duntugna adna ad Habungaan*,
ya dehdih Bugar hi ngilig an hanadhad-onah tulangnan hi
Indumolnay Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheem:
175. an anhaanhan di anam-amlongnah nidadngan Indumolnay
Indumolnay Indumolnayana, an hi nak Ambugawohon,
“Makayagud anhan, tulangkut immanamutka,” an kanan
Bugar Bugar an hi Bugarana eeeeeeya,
eee an hi nak Pangaiwan eeheem:
176. “te komman anhan di tatakutkuh umidoplat hantuh habiyan
habiyan nah duntugna adna ad Habungaan.”
“Makahanghang-an mandi katog!” an kanan Indumolnay
Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheem:
177. Maaladay amuli ya gulukaydan minotwaday pagpageh
pumbanngan an bananuh appawanda adna ad Hanangaa,
nagyuuban kahinhohobatda anhan nah in-agtun Indumolnay
Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheem:
178. “Itag-em, itag-em anhan, tulangku,” an kanan Bugar *Bugar an hi Bugarana, an hi nak Pangaiwahan*,

173. *pappuutana(n)* (stem *pu'ut*, conveying the idea of ‘discover’, ‘find out’; prefix *pa*, causative, suffix *an* which infers a frequentative or continuative meaning, enclitic pronoun *na*, hers—*an* plus *na* is pronounced *ana*): she causes to be found out, i.e., the path which she has to ascend; in other words, she looks intently down lest she lose her

173. Indumolnay, and she makes-discovered (the path) as she
climbs onto the top-place / top-place on the mountain-
crest at Habungan,
for behold there is darkening / is-very-obscured the sun
sun at eeeeeeya
at Nangimbukig nema eeheim.
174. When then she climbing-arrives at the top-place / top-place
on the mountain-crest at Habungan,
and (then) is-there Bugan at the edge waiting-and-waiting
for her sister Indumolnay / Indumolnay Indumolnay
of old eeeeeeya,
the daughter of Ambugawon eeheim,
175. and is-exceeding-and-exceeding her joy-and-joy at the
arrival of Indumolnay / Indumolnay Indumolnay of
old, the daughter of Ambugawon:
"Very-well truly, my sister, that thou camest-home," says
Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim,
176. "for indeed exceeding my fear-and-fear of the killer on
this top-place / top-place on the mountain-crest at
Habungan."
"Very-moderately-moderately (don't get so excited) there
truly!" says Indumolnay / Indumolnay Indumolnay of
old eeeeeeya,
the daughter of Ambugawon eeheim.
177. Happen they the pigs and their chickens that they saw
the little-rice from the place-of-the-embankments / the
rice-fields in their region at Habungan,
they rush-together as they together-peck-and-peck exceed-
ingly at what-had-put-on-(her)-head Indumolnay / In-
dumolnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon eeheim:
178. "Elevate, elevate please, sister mine," says Bugan / Bugan,
Bugan of old, the daughter of Pangaiwan,

way, she continually seeks the path, which can no longer be seen so clearly because darkness has set in. As the path leading to the top of the mountain is only seldom used by the people, it is here and there overgrown with grass and herbs, so that it cannot always be easily distinguished.

“ta adi e igamal di amuli ya gulukaytah habiyan *habiyan nah duntugna eeeeeeya*
“eee ad Habungan nema eechem.””

179. Pun-itagtag-ena yaden pungkayabkaban di gulukay hi Indumolnay *Indumolnay Indumolnayana, an hi nak Ambugawohon.*

Bugan ya anhan di pangabuabulnah amuli ya gulukaydah *habiyan habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eechem:

180. “Adiyuke anhan, adiyu e punhinhohobatan,” an kanan *Bugan Bugan an hi Bunganana, an hi nak Pangaiwahan,*
 “ta panamtamak ke anhan hi inda-din *limmingngaon inda-din hi gawana eeeeeeya*
“eee ad Hananga nema eechem.””

181. Ta hogponday timmindung an balbaledah habiyan *habiyan nah duntugna adna ad Habungan,*
 ta ikalubday onob di timmindung an balbaledah habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eechem:

182. te diyen nungkahdom *nakahilong boy algo algodna ad Nangimbukihig,*
 ya ukaton Indumolnay di natiplagan an pahengnah alang, *dalipen di alangdah agpawanda eeeeeeya*
eee ad Hananga nema eechem:

183. Inakayang ot di e inamlongan katog anhantun hi Bugan *Bugan an hi Bunganana, an hi nak Pangaiwahan,*
 an mungkammoh hapitnah am-amlongnan mangukah tiptip-lag an in-anamut *Indumolnay Indumolnay Indumolnayana eeeeeeya,*
eee an hi nak Ambugawon eechem:

184. “Apuyam ke anhan, tulangku, apuyam ta pakatibo,” an kanan *Bugan Bugan an hi Bunganana, an hi nak Pangaiwahan.*

184. *apuya'm* (stem *apu'y*, fire, locative suffix *an*, enclitic pronoun *mu*, thine—*an plus mu = am*): put fire over it (the package); lit., be-

- “that would-not eat (the rice) the pigs and our (dual)
chickens on the top-place / top-place on the mountain-
crest eeeeeeya
“at Habungan nema eeheim.”
179. She elevates-and-elevates (the bundles) and still flutter-
and-flutter-overhead the chickens (over) Indumolnay /
Indumolnay Indumolnay of old, the daughter of
Ambugawon.
Bugan, and exceeding her chasing-and-chasing the pigs and
chickens theirs on the top-place / top-place on the
mountain-crest eeeeeeya
at Habungan nema eeheim:
180. “Do-ye-not forsooth, do-ye-not in-turn-peck-and-peck,” says
Bugan / Bugan, Bugan of old the daughter of Pangai-
wan,
“that I may-taste-and-taste truly cooked-rice / fuming
cooked-rice from the center eeeeeeya
“at Hananga nema eeheim.”
181. And they enter the basket-like little-house theirs on the
top-place / top-place on the mountain-crest at Habungan,
and they close the door of the basket-like little-house theirs
on the top-place / top-place on the mountain-crest
eeeeeya
at Habungan nema eeheim,
182. for yonder was-darkening-and-darkening / was very-
obscured again the sun sun at Nangimbukig,
and opens Indumolnay the enwrapped share hers at the
granary, stone-pavement / of their granaries in their
region eeeeeeya
at Hananga nema eeheim.
183. How greatly indeed, that rejoiced truly forsooth this Bugan
/ Bugan, Bugan of old, the daughter of Pangaiwan,
as she embroils her speech in her joy-and-joy to open the
little-package which brought-home Indumolnay / Indu-
molnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon eeheim:
184. “Put-fire-over-it, please, sister mine, put-fire-over-it, that it
(the rice) may-be-visible,” says Bugan / Bugan, Bugan
of old, the daughter of Pangaiwan.

fire it; i.e., take from the fire-place a burning piece of wood and hold
it over the package.

- Ta igamal katog anhantun hi Bugan *Bugan an hi Bunganana eeeeeeya,*
eee an hi nak Pangaiwan eeheim:
185. Nakagibbuken inhiknadnan nunggamal hi Bugan *Bugan an hi Bunganana, an hi nak Pangaiwahan,*
 ya inug-ugipandah labinha *timmungekngkek an labinhabinha eeeeeeya*
eee an langlangegan nema eeheim:
186. Loktat ot nawa-wah kubuhan an bigbigatdah habiyan
habiyan nah duntugna adna ad Habungaan,
 pimminhakiy gulukay hi kinob-al di *timmindung an baledah*
habiyan nah duntugna eeeeeeya
eee ad Habungan nema eeheim:
187. "Ay! bumangonka, tulangkun hi Indumolnay," an kanan
Bugan Bugan an hi Bunganana, an hi nak Pangaiwahan,
 "te komman deyan e nawa-wah kubuhan an bigbigatdah
habiyan habiyan nah duntugna eeeeeeya
 "eee ad Habungan nema eeheim:"
188. "Om, bumangonak, tulangku," an kanan Indumolnay *Indu-*
molnay Indumolnayana, an hi nak Ambugawohon,
 "makayagud di kutkutimom katog tun pagpage, *Bugan*
Bugan an hi Bunganatu eeeeeeya,
 "an hi nak Pangaiwan eeheim:
189. "te kon damdama inhap-eke ya waday pambiyuwantah
habiyan habiyan nah duntugna adna ad Habungaan,
 "ta diyeket waday naamong hi hin-ak-akup ya intan-
tanongmu, Bugan Bugan an hi Bunganatu eeeeeeya,
 "eee an hi nak Pangaiwahan eeheim:

189. The meaning of the first verse is: It is useless anyway to spread the rice in the sun to dry, because we have no mortar here on this mountain of Habungan. New rice can easily be husked with the fingers, before it is dried in the sun. When all the rice bundles are sufficiently dry, they are stored in the granary (*a'lang*) or in the attic (*ba'log, pala'n*) of the house. Stored rice can hardly be husked unless it be pounded in a mortar. The little girls, having no mortar, must husk their rice with their fingers, and that without much delay, while it is

- And does-eating-with-it truly forsooth Bugan / Bugan,
Bugan of old eeeeeeya,
the daughter of Pangaiwan eechem.
185. When she had-finished finishing to eat Bugan / Bugan,
Bugan of old, the daughter of Pangaiwan,
and they slept-and-slept-during the night / chilly-turned
night-and-night eeeeeeya
langlangegan nema eechem.
186. When then (it)-was-made-visible on the house-lot / their
morning on the top-place top-place on the mountain-
crest at Habungan,
had-(crowed)-for-the-first-time the cock at the side of the
basket-like / little-house theirs on the top-place on the
mountain-crest eeeeeeya
at Habungan nema eechem:
187. "Hello! rise, sister-mine Indumolnay," says Bugan / Bugan,
Bugan of old, the daughter of Pangaiwan,
"for indeed behold-there (it)-was-made-visible on the
house-lot, / their morning on the top-place top-place on
the mountain-crest eeeeeeya
"at Habungan nema eechem."
188. "Yes, I rise, sister mine," says Indumolnay / Indumolnay
Indumolnay of old, the daughter of Ambugawon,
"very-well that thou husk-and-husk forsooth this little-rice,
Bugan / Bugan, Bugan here eeeeeeya,
"daughter of Pangaiwan eechem,
189. "for then only could-it-be-put-to-dry-in-the-sun and (when)
there-is a mortar ours (dual) at the top-place / top-
place on the mountain-crest at Habungan,
"and when-then there-will-be gathered one-little-double-
handful and thou willt-do-softly-cooking-with-(it),
Bugan / Bugan, Bugan here eeeeeeya,
"daughter of Pangaiwan eechem,

still easy to remove the husks.

hin-ak-a'kup (stem, *a'kup*, reduplicated, prefix *hin* denoting units):
an *a'kup* is a double handful, i.e., the quantity that can be taken up
with both hands. Nine *a'kup* of husked rice equal one *halu'p* (see foot-
note 168); one bundle of rice yields approximately two *a'kup* of husked
rice. *Bu'gan's* handful is, of course, but small; hence the precentor re-
duplicates the *ak* of *akup*, thus implying a diminutive meaning.

190. "ta umeak bot eak makiagamid hi pageh pumbanngan an bananuh agpawanda adna ad Hanangaa,
"ta deke bo ya indatanak hi himbotbotok an pageh pumbanngan an bananuh agpawanda eeeeeeya
"eee ad Hananga nema eeheh:
191. "ta wada boy ahim igamgamal," an kanan Indumolnay Indumolnay Indumolnayana, an hi nak Ambugawohon.
"Agat mihmihtuka, Bugan, ta nangamong boh mungkahdom makahilong boy algo algodna eeeeeeya
"eee ad Nangimbukig nema eeheh:"
192. "Om, tulangku, mo ahika anhan umalah umok hi pumbanngan ta tamtamak," an kanan Bugan Bugan an hi Buganana, an hi nak Pangaiwahan.
Ta kumalumhad an mundaydayyu tun himpokpokan hi Indumolnay Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheh:
193. ta ianggoanggodnan kay mumpulig hi maundawen madayyu peh habiyen adna ad Habungaan.
Eee malat-ey algod Nangimbukig ta nidatong hi pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeheh:
194. ya maida ni-an di e pimmitoh aamod an mamagmagyan mamadikitanih adna ad Hanangaa,
mo ohana, yaden mangagamid ot ya abuh pageh pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeheh:
195. Tagmodnan umagamid ya ahida e mundaydayyuy aamod an mamagmagyan mamadikitanih adna ad Hanangaa,
an kay mapulipulig di obob-akdah maundawen madayyu peh gawana eeeeeeya
eee ad Hananga nema eeheh:

193. Like rolling down the abrupt descending path: she rushes

190. "and I shall-go again to partake-in-the-getting-of the rice
in the place-of-the-embankments, / the rice-fields in
their region at Hananga,
"and if again I will-be-given one-share-of-bundles rice in
the place-of-the-embankments, / the rice-fields in their
region eeeeeeya
"at Hananga nema eeheh,
191. "then there-will-be again what thou wilt-eat-and-eat," says
Indumolnay / Indumolnay Indumolnay of old, the
daughter of Abugawon.
"Well then remain-and-remain-here thou, Bagan, until
again will-darken / will-be-very-obscured again the sun
sun eeeeeeya
"at Nangimbukig nema eeheh."
192. "Yes, sister mine, but thou wilt especially get soft-ears in
the place-of-the-embankments that I may-taste-(them),"
says Bagan / Bagan, Bagan of old, the daughter of
Pangaiwan.
And she rushes-down descending-and-descending this short-
of-stature-one, Indumolnay / Indumolnay Indumolnay
of old eeeeeeya,
the daughter of Abugawon eeheh,
193. and she hurries-and-hurries like rolling on the / abrupt,
descending-(path) from the top-place at Habungan.
Eee is-(still)-in-horizontal-position the sun at Nangimbukig
and she arrived at the place-of-the-embankments / the
rice-fields in their region eeeeeeya
at Hananga nema eeheh,
194. and no-one-of-them yet who had-proceeded among the
mates, pretty-girls, / nice-girls at Hananga,
but she is-alone, still she does-the-getting just the same of
the rice in the place-of-the embankments / the rice-
fields in their region eeeeeeya
at Hananga nema eeheh.
195. She is-ahead doing-the-getting and they will descend the
mates, pretty-girls, / nice-girls at Hananga,
as is-like rolled-and-rolled the giggling theirs on the abrupt,
descending-(path) from the center eeeeeeya
at Hananga nema eeheh.

down like a stone that rolls down the slope.

196. Kay anhan ya eda pimmah-ad hi pumbanngan an bananuh
 agpawanda adna ad Hanangaa:
 "Ahha bo udot di ungaungan hi Indumolnay!" an kanan di
 aamod an mamagmagya eeeeeeya
 eee an mamadikit eeheh:
197. "ya kon himmahalamanka bo udot hi pumbanngan an
 bananuh agpawanda adna ad Hanangaa."
 Indumolnay an nakatinah dulnun di pageh pumbanngan an
 bananuh agpawanda eeeeeeya
 eee ad Hananga nema eeheh:
198. Ya e impakamotmotwan bontun hi Malinayu *Malinayu*
Malinayuna, an hi *inAliguyun*,
 ya anhan pey ngudungudunan Indumolnay *Indumolnay*
Indumolnayana eeeeeeya,
 eee an hi nak *Ambugawon eeheh*:
199. "Loktat anhan tut-uwa ya akhupan Aliguyun di donod-
 nongnah *mungkablan mamadikit hi nunhalhal-on di*
nunhinal-on kaboboble,
 "ot kiwaklinan katog tun adol," an kanan Malinayu
Malinayu Malinayuna eeeeeeya,
 eee an hi *inAliguyun eeheh*:
200. "te huhumlunanday mamadikit hi e makiboklah pageh pum-
 banngan an bananuh agpawanda adna ad Hanangaa."
 Ngimmiyodday aamod hi nangngolandah ngudungudun tun
 hi Malinayu *Malinayu Malinayuna eeeeeeya*,
 eee an hi *inAliguyun eeheh*:
201. Dehdi pe katog an bayungyungon Indumolnay an mun-aga-
 mid hi pageh pumbanngan an bananuh agpawanda adna
 ad Hanangaa,
 te anhan di baibainah hapihapit tun hi Malinayu *Malinayu*
Malinayuna eeeeeeya,
 eee an hi *inAliguyun eeheh*:

196. When then and they came-down on the place-of-the-embankments, / the rice-fields in their region at Hananga:
 "Oh oh! again truly the little-girl Indumolnay!" say the / mates, pretty-girls eeeeeeya,
 nice-girls eeheh,
197. "verily thou camest-very-early assuredly to the place-of-the-embankments, / the rice-fields in their region at Hananga."
 Indumolnay, she was-very-wet because of the dew of the rice-plants in the place-of-the-embankments, / the rice-fields in their region eeeeeeya
 at Hananga nema eeheh.
198. And very-much-looked-and-looked also now Malinayu / Malinayu Malinayu of old, the wife of Aliguyun,
 and exceeding truly the grumbling-and-grumbling hers at Indumolnay / Indumolnay Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eeheh:
199. "When forsooth truly (it will happen) that overtakes (sees from nearby) Aliguyun the worthiness hers to (of) the / wealthy nice-girl from the neighboring of the neighboring villages-all,
 "and-then will-be-put-aside forsooth this body (my own self)," says Malinayu / Malinayu Malinayu of old eeeeeeya,
 the wife of Aliguyun eeheh,
200. "for arouse-and-arouse-(him) they the nice-girls among those who came to partake-in-earning-a-wage of rice in the place-of-the-embankments, / the rice-fields in their region at Hananga."
 Were-looking-angrily they the mates when they heard the grumbling-and-grumbling of this Malinayu / Malinayu Malinayu of old eeeeeeya,
 the wife of Aliguyun eeheh.
201. Is-yonder indeed forsooth not-taking-heed Indumolnay as she does-the-getting-of the rice in the place-of-the-embankments, / the rice-fields in their region at Hananga,
 for exceeding her shame-and-shame at the speech-and-speech of this Malinayu / Malinayu Malinayu of old eeeeeeya,
 the wife of Aliguyun eeheh.

202. Panalpal-iwandan mun-ag-agamid hi pageh pumbanngan
an payodah agpawanda adna ad Hanangaa,
 ot pagpagnotday aamod an mamadikit an umagamid hi
pageh agpawanda eeeeeeya
eee ad Hananga nema eeheim:
203. Loktat ot natooong nanayongtong di algo algodna ad
Nangimbukihig,
 anta Aliguyun ya inkungukungnay tukuknah pidipid di
dalipen di alangdah agpawanda eeeeeeya
eee ad Hananga nema eeheim:
204. "Dakayuken aamod an umagamid hi pumbanngan an
bananuh agpawanda adna ad Hanangaa,
 "ya makayagud di kay-atonyuy dalipen di alangdah agpa-
wanda eeeeeeya
 "eee ad Hananga nema eeheim:
205. "ta gamalanyuy limmingngaon inda-dindah gawana adna ad
Hanangaa."
 "Makayagud di umagtukayuh bintok," an kanan Malinayu
Malinayu Malinayuna eeeeeeya,
eee an hi inAliguyun eeheim:
206. Neday aamod ya umagtudan am-in hi bintok an pageh
pumbanngan an bananuh agpawanda adna ad Hanangaa,
 ta makabanbanongda, ihidoldat ilad-angdah dalipen di
alangdah agpawanda eeeeeeya
eee ad Hananga nema eeheim:
207. Neh Indumolnay an miudiudidih aamod an mamagmagyan
mamadikitanih adna ad Hanangaa,
 ablatnah hoob di dalipen di alangdah agpawanda eeeeeeya
eee ad Hananga nema eeheim:
208. ya dehdih Aliguyun an munwanah dintagen nah hoob di
 alang dalipen di alangdah agpawanda adna ad Ha-
nanngaa,
 napuhupuday aamod an nawanahan ya naakhupan hi Indu-
molnay Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheim:

202. They let-time-pass-and-pass-by doing-and-doing-the-getting-of the rice in the place-of-embankments, / the rice-fields in their region at Hananga, and diligently-go-on-and-on they the mates nice-girls doing-the-getting-of / the rice in their region eeeeeeya at Hananga nema eeheh.
203. When then had-moved-moved to the summit / the sun sun at Nangimbukig, and (then) Aliguyun, and he made-resound his shout at the border of the stone-pavement / of their granaries in their region eeeeeeya at Hananga nema eeheh:
204. "Ye then, mates who do-the-getting in the place-of-the-embankments, / the rice-fields in their region at Hananga, "and very-well that you reach the stone-pavement / of their granaries in their region eeeeeeya "at Hananga nema eeheh,
205. "that you may-eat the steaming / cooked-rice theirs from the center at Hananga." "Very-well that you put-on-the-head bundled-ones," says Malinayu / Malinayu Malinayu of old eeeeeeya, the wife of Aliguyun eeheh.
206. Lo! they the mates, and put-on-the-head they all bundles rice at the place-of-the-embankments, / the rice-fields in their region at Hananga, and they walk-and-walk-on-the-embankments, they reach-the-edge and they ascend to the stone-pavement / of their granaries in their region eeeeeeya at Hananga nema eeheh.
207. Lo! Indumolnay, she is-the-very-last among the mates, pretty-girls, nice-girls at Hananga, she climbing-arrives at the fence-opening of the stone-pavement / of their granaries in their region eeeeeeya at Hananga nema eeheh,
208. and is-there Aliguyun apportioning the meat at the fence-opening of the granary / stone-pavement of their granaries in their region at Hananga, (when) were-through (had passed) they the mates having-received-(their)-portion and was-approached Indumolnay / Indumolnay Indumolnay of old eeeeeeya, the daughter of Ambugawon eeheh:

209. Intangadnan Aliguyun ya nunhumun di bukakeldan duwah
 hoob di alang dalipen di alangdah agpawanda adna ad
Hanangaa,
 ya inyungyung ot te bimmabainan tun hi Indumolnay
Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Abugawon eechem:
210. ya ena katog ihunod hi hoob di alang dalipen di alangdah
 agpawanda adna ad *Hanangaa,*
 ya dehdin kayda e pungkitikiting hi bain hi Indumolnay
Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Abugawon eechem:
211. "Tipe bo ihunodmu?" an kanan Aliguyun *Aligu Aliguyu-*
nana, an hi nak Amtalahaw,
 "makake ot ya abut teyay wanam an dintagen, ayung-unga
haguymahuyma eeeeeeya,
 "eee an mamadikit eechem:"
212. Ya indongdongnay duwan gogod an dintagen ke Indumolnay
Indumolnay Indumolnayatu, an hi nak Abugawohon.
 "Higupom ot ya abuy daulon di alangmi," an kanan Aliguyun
Aligu Aliguyunana eeeeeeya,
eee an hi nak Amtalaw eechem:
213. "ta gamalanyuy limminggaon inda-dinmih gawanan
kagaw-an di gawana adna ad Hanangaa,
 "te immuupay agamid di pageh pumbanngan an bananuh
agpawanda eeeeeeya
 "eee ad Hananga nema eechem:"
214. Neh Indumolnay ya nakauyah tangilanay maanuyuk an
 hapit Aliguyun *Aligu Aliguyunatu, an hi nak Amtala-*
haw,
 ot pakaul-ulayonan dawaton di wananan dintagen hi hoob
 di alang, *dalipen di alangdah agpawanda eeeeeeya*
eee ad Hananga nema eechem:
215. Ot humayuyung hi limminggaon inda-dindah daulon di
dalipen di alangdah agpawanda adna ad Hanangaa,

209. she looked-up to Aliguyun and met the irises theirs both
at the fence-opening of the granary stone-pavement /
of their granaries in their region at Hananga,
and bent-(her-head) then because was-ashamed-and-
ashamed this Indumolnay / Indumolnay Indumolnay
of old eeeeeeya,
the daughter of Ambugawon eeheh,
210. and she is-about forsooth to recede from the fence-opening
of the granary stone-pavement / of their granaries in
their region at Hananga,
and there-is-there as-if they are-pinching-and-pinching with
shame Indumolnay / Indumolnay Indumolnay of old
eeeeeya,
the daughter of Ambugawon eeheh:
211. "When then dost-thou-recede?" says Aliguyun / Aliguyun
of old, the son of Amtalaw,
"come then and then and enough (without more ado) and
behold here thy portion of meat, little-girl / haguyma-
huyma, eeeeeeya,
"nice-girl eeheh."
212. And hé reached-out two cuttings (pieces) of meat to Indu-
molnay / Indumolnay, Indumolnay here, the daughter
of Ambugawon.
"Enter and then and enough (without more ado) the place-
below our (excl.) granary," says Aliguyun / Aliguyun
of old eeeeeeya,
the son of Amtalaw eeheh,
213. "and eat ye the steaming cooked-rice ours from the center /
center-place of the center at Hananga,
"for brought-about-hunger the getting of the rice in the
place-of-the-embankments, / the rice-fields in their
region eeeeeeya
"at Hananga nema eeheh."
214. Lo! Indumolnay, was-very-pleasing in her ears the gentle
speech of Aliguyun / Aliguyun here, the son of Amtalaw,
and-then she very-slowly-slowly accepts her portion of meat
at the fence-opening of the granary, / stone-pavement
of their granary in their region eeeeeeya
at Hananga nema eeheh.
215. And she drew-nigh to the steaming cooked-rice theirs on the
place-below-(the-granary) of the stone-pavement / of
their granaries in their region at Hananga,

- ta makigamal hi aamod an mamagmagyan *mamadikitanih eeeeeeya*
eee ad Hananga nema eechem:
216. Diyeket nagibbudan nunggamal ya bimminibin peh
Indumolnay Indumolnay Indumolnayana, an hi nak
Ambugawohon,
 ya indaldalununan inggamal di ohan galaygaynah *lim-*
mingngaon inda-dindah gawana eeeeeeya
eee ad Hananga nema eechem:
217. ya inhagiginah anibat di alang dalipen di *alangdah agpa-*
wanda adna ad Hanangaa,
 ta ena pakaliblibutan hi daun nan dintagen ya inda-din
limmingngaon inda-dindah gawana eeeeeeya
eee ad Hananga nema eechem:
218. ta ihamhamadnan pakaikabuy tun dintagen ya inda-din hi
gawanan kagaw-an di gawana adna ad Hanangaa,
 ta ahina hayyupan diday aamod an mamagmagyan *mama-*
dikitanih eeeeeeya
eee ad Hananga nema eechem:
219. Mo makabain katog an e mungkodoh itapinan buwa ya
biyen peh gawanan kagaw-an di gawana adna ad
Hanangaa.
 Neh Aliguyun an ihihilimanay at-aton *Indumolnay Indu-*
molnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eechem:
220. Impahdanken di aamod an nun-imadah *dalipen di alangdah*
agpawanda adna ad Hanangaa,
 ilibwatdan pumitodah *pumbanngan an bananuh agpawanda*
eeeeeya
eee ad Hananga nema eechem:
221. Hayohapihapitnan hi Aliguyun *Aligu Aliguyunana, an hi*
nak Amtalahaw:
 "Andaana pe nin di e nundiyanan tuwen ungaungan *naka-*
nodnod di binlahna ayungaunga haguymahuyma eee-

221. *nakano'dnod di binla'hna:* very jolted her beauty. The girl's beauty may be said to be jolted inasmuch as her rushing down to the

- and she partakes-in-eating with the mates, pretty-girls /
nice-girls eeeeeeya
at Hananga nema eeheh.
216. When then they had-finished eating and (then) looked-
around (to see if no one was looking at her) Indu-
molnay / Indumolnay Indumolnay of old, the daughter
of Ambugawon,
and she put-and-put-aside (a part of her meal) doing-the-
eating-with one hand hers (eating) the steaming cooked-
rice from the center eeeeeeya
at Hananga nema eeheh,
217. and she slowly-moved to the fence of the granary stone-
pavement / of their granaries in their region at Hananga,
and she wraps-and-wraps in a banana-leaf the meat and
cooked-rice, / steaming cooked-rice theirs from the
center eeeeeeya
at Hananga nema eeheh,
218. and she puts-and-puts-away very-much tucking- (in-the-fold-
of-her-skirt) the meat and cooked-rice from the center
/ center-place of the center at Hananga,
and then she draws-nigh-to them the mates, pretty-girls, /
nice-girls eeeeeeya
at Hananga nema eeheh.
219. But she is-very-much-ashamed forsooth to ask-for a chew
hers (for her) betelnut and / chewing-leaf from the
center, center-place of the center at Hananga:
Lo! Aliguyun, he watches-stealthily the doing-and-doing of
Indumolnay / Indumolnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon.
220. When had-finished the mates removing-the-smell (chewing)
on the stone-pavement / of their granaries in their
region at Hananga,
they rise to proceed to the place-of-the-embankments, / the
rice-fields in their region eeeeeeya
at Hananga nema eeheh.
221. Speech-and-speech his, (of) Aliguyun / Aliguyun of old,
the son of Amtalaw:
"Where then maybe the staying-place of this little-girl, /
very-jolted the whiteness (beauty) hers little girl

rice fields is gracious and alert, and thus pleasing *Aligu'yun*.

eeeya

“eee an mamadikit eeehem:”

222. Pah-ad bon di aamod hi pumbanngan an bananuh agpawanda adna ad Hanangaa,
ta umagamiddah immud-udyawon an pageh pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeehem:
223. Loktat ot himmibatbatangan di algo algodna ad Nangimbukihig,
ya mumpumbanggadday aamod an mamagmagyan mamadikitanih eeeeeeya
eee ad Hananga nema eeehem:
224. an mun-ag-agtuday binokladan pageh pumbanngan an bananuh agpawanda adna ad Hanangaa.
Neh Indumolnay an nipotok ke Malinayu Malinayu Malinayuna eeeeeeya,
eee an hi inAliguyun eeehem:
225. kinagamlanay dudduwan botok ya bingkanan Indumolnay Indumolnay Indumolnayana an hi nak Abugawohon:
“Teyan ungaunga, konka e impakaboklahna?” an kanan Malinayu Malinayu Malinayuna eeeeeeya,
eee an hi inAliguyun eeehem:
226. Neh Indumolnay an mungkuhkuhipit katog ya kinagamlanay dudduwan botok an pageh pumbanngan an bananuh agpawanda adna ad Hanangaa,
ya panulpulayanan mangeh dinolyan di pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeehem:
227. ta galgalaanay tikid hi maundawen matikid hi habiyan nah duntugna adna ad Habungaan.
Kay anhan ya e nahabyat hi ngilig din balbaledah habiyan habiyan nah duntugna eeeeeeya
eee ad Habungan nema eeehem:

haguymahuyma eeeeeeya,
 "nice-girl eeheim."

222. Descend again the mates to the place-of-the-embankments,
 / the rice-fields in their region at Hananga,
 and they do-the-getting-of the mahogany-like rice in the
 place-of-the-embankments, / the rice-fields in their
 region eeeeeeya
 at Hananga nema eeheim.
223. When then had-come-to-stand-and-stand-in-replica-position
 / the sun sun at Nangimbukig,
 and are-returning they the mates, pretty-girls, / nice-girls
 eeeeeeya
 at Hananga nema eeheim,
224. they carry-and-carry-on-their-head the wage theirs, rice-
 bundles from the place-of-the-embankments, / the rice-
 fields in their region at Hananga.
 Lo! Indumolnay, (when) she was-right-in-front-of Malinayu
 / Malinayu Malinayu of old eeeeeeya,
 the wife of Aliguyun eeheim,
225. she (Malinayu) seized only-two bundles and jerked-(them)
 to Indumolnay / Indumolnay Indumolnay of old, the
 daughter of Abugawon:
 "Behold here, little-girl, didst thou then make-thyself-be-
 paid-a-wage there?" says Malinayu / Malinayu Malinayu
 of old eeeeeeya,
 the wife of Aliguyun.
226. Lo! Indumolnay, she-is-very-shy-and-shy forsooth and she
 took the only-two bundles rice from the place-of-the-
 embankments, / the rice-fields in their region ad
 Hananga,
 and she acts-slowly-and-slowly going-away to the untilled-
 slope of the place-of-the-embankments, / the rice-fields
 in their region eeeeeeya
 at Hananga nema eeheim,
227. and she hurries the ascent on the steep, ascending-slope /
 to the top-place on the mountain-crest at Habungan.
 When just then and she was-about to reach-and-climb on
 the edge-slope of their little-house on the top-place /
 top-place on the mountain-crest eeeeeeya
 at Habungan nema eeheim,

228. ya dehdih Bugan hi ngilignan bobotakonah Indumolnay
Indumolnay Indumolnayana, an hi nak Ambugawohon:
 “Hanahana anhan! te numbangngadka, tulangku,” an kanan
 Bugan *Bugan an hi Buganana eeeeeeya,*
eee an hi nak Pangaiwan eeheim:
229. “te tehtun tumatatakutak hi e bumuduy duwog hi habiyan
habiyan nah duntugna adna ad Habungaan.”
 “Eta ot,” an kanan Indumolnay, “ta higupontay timmindung
an balbaledah habiyan eeeeeeya
“eee ad Habungan nema eeheim:”
230. Neday amuli ya gulukay an minotwaday pagpagen inagtun
Indumolnay Indumolnay Indumolnayana, an hi nak
Ambugawohon,
 ta kahinhohobatdan munhinkayabkabanda nan pagpagen
Indumolnay Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheim:
231. Bugan ya anhan di pangabuabulnah amuli ya gulukaydah
habiyan habiyan nah duntugna adna ad Habungaan;
 ta hogponday timmindung an balbaledah *habiyan an*
duntugna eeeeeeya
eee ad Habungan nema eeheim:
232. ta tup-agon Indumolnay di natiplagan an pahengnah alang
dalipen di alangdah agpawanda adna ad Hanangaa.
 Anhan di am-amlong tun hi Bugan *Bugan an hi Buganana*
eeeeeya,
eee an hi nak Pangaiwan eeheim:
233. ta munggamal, katog anhan, hi Bugan *Bugan an hi Buga-*
nana, an hi nak Pangaiwahan.
 “Diyeke bot bigbigat ya immeka bo,” an kanan Bugan
Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:
234. “Hituwe nan adikake e makilaliw,” an kanan Indumolnay
Indumolnay Indumolnayana, an hi nak Ambugawohon.

228. and is there Bugan at the edge as she waits-and-waits-for
Indumolnay / Indumolnay Indumolnay of old, the
daughter of Ambugawon:
"Good-good exceedingly! because thou didst-return, sister
mine," says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eechem,
229. "for behold herein I am-fearing-and-fearing-fearing that
would-come-out (from the thicket) a wild-buffalo on
the top-place / top-place on the mountain-crest at
Habungan."
"Let-us-go then," says Indumolnay, "and let-us-enter the
basket-like / little-house theirs on the mountain-crest
eeeeeya
"at Habungan nema eechem."
230. Lo! they the pigs and chickens as they saw the little-rice
which carried-on-the-head Indumolnay / Indumolnay
Indumolnay of old, the daughter of Ambugawon,
and they all-together-peck-and-peck as they flutter-in-turn-
over the little-rice of Indumolnay / Indumolnay Indu-
molnay of old eeeeeeya,
the daughter of Ambugawon eechem.
231. Bugan, and exceeding the chasing-and-chasing hers the pigs
and chickens theirs on the top-place / top-place on the
mountain-crest at Habungan;
and they enter the basket-like little-house theirs on the /
top-place on the mountain-crest eeeeeeya
at Habungan nema eechem,
232. and puts-out Indumolnay the wrapped share hers at the
granary, stone-pavement / of their granaries in their
region at Hananga.
Exceeding the joy-and-joy now of Bugan / Bugan, Bugan
of old eeeeeeya,
the daughter of Pangaiwan eechem,
233. and eats, forsooth truly, Bugan / Bugan, Bugan of old, the
daughter of Pangaiwan.
"When then again it-will-be-morning and thou shalt-go
again," says Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eechem.
234. "This if thou wilt-not attempt-to-accompany," says Indu-
molnay / Indumolnay Indumolnay of old, the daughter
of Ambugawon.

- Ta nakaug-ugipdah labinha *timmungekngkek an labinhabin*ha eeeeeeya
 eee an langlangegan nema eeehem:
235. Loktat ot ya e nawa-wah kubuhan peh habiyan *habiyan nah duntugna adna ad Habungaan*,
 bimmangon Indumolnay anta bangunonah Bugaran Bugaran an
hi Bugarana eeeeeeya,
 eee an hi nak Pangaiwan eeehem:
236. "Agat mundakdakigka bo, Bugaran, ta pitawok di pumbanngan an bananuh agpawanda adna ad Hanangaa,
 "ta eak bo udot bumbumoklah pageh pumbanngan an bananuh agpawanda eeeeeeya
 "eee ad Hananga nema eeehem:"
237. "Daanke ot ya ta munduwatan ume!" an kanan Bugaran Bugaran an hi Bugarana, an hi nak Pangaiwahan.
 "Adiadiak ya abu an ume, Bugaran," an kanan Indumolnay Indumolnay Indumolnayana eeeeeeya,
 eee an hi nak Ambugawon eeehem:
238. "te kon adita bumaibain hi mungkabla mungkablan bula-lakkinih kaboboble?"
 "Takon, adiak makikie tut-uwa," an kanan Bugaran Bugaran an hi Bugarana eeeeeeya,
 eee an hi nak Pangaiwan eeehem:
239. Diyen e mungkadon-al ya inumgah Indumolnay Indumolnay Indumolnayana, an hi nak Ambugawohon,
 kumalumhad an mundaydayyuh maundawen madayyu peh habiyan nah duntugna eeeeeeya
 eee ad Habungan nema eeehem:
240. an dehdi ot hi Bugaran an patpatnodonay bukakelnan Indumolnay Indumolnay Indumolnayana, an hi nak Ambugawohon.
 Pimmah-ad hi Indumolnay hi pumbanngan an bananuh agpawanda eeeeeeya
 eee ad Hananga nema eeehem:

And they very-much-sleep-and-sleep during the night /
 chilly night-and-night eeeeeeya
 langlangegan nema eechem.

235. When then and it-was-made-visible on the house-lot
 on the top-place / top-place on the mountain-crest at
 Habungan,
 arose Indumolnay and she awakens Bugan / Bugan, Bugan
 of old eeeeeeya,
 the daughter of Pangaiwan eechem:
236. "Well then bolt-and-bolt-thyself-in again, Bugan, and I
 proceed-to the place-of-the-embankments, / the rice-
 fields in their region at Hananga,
 "and I go again forsooth earn-and-earn-a-wage-of rice in the
 place-of-the-embankments, / the rice-fields in their
 region eeeeeeya
 "at Hananga nema eechem."
237. "If so indeed that we would-both go!" says Bugan / Bugan,
 Bugan of old, the daughter of Pangaiwan.
 "I will-not-and-will-not at-all go," says Indumolnay / Indu-
 molnay Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eechem,
238. "for would we (dual) not be-ashamed-and-ashamed with
 the wealthy / wealthy handsome-boys in the villages-
 all?"
 "Nevermind, I will-not accompany forsooth," says Bugan /
 Bugan, Bugan of old eeeeeeya,
 the daughter of Pangaiwan eechem.
239. When then it-is-dawning and started Indumolnay / Indu-
 molnay, Indumolnay of old, the daughter of Ambuga-
 won,
 she rushes-down descending-and-descending the abrupt /
 downward-slope from the top-place top-place on the
 mountain-crest eeeeeeya
 at Habungan nema eechem;
240. while was-yonder Bugan making-follow-and-follow the
 irises hers Indumolnay / Indumolnay Indumolnay of
 old, the daughter of Ambugawon.
 (When) had-descended Indumolnay to the place-of-the-
 embankments, / the rice-fields in their region eeeeeeya
 at Hananga nema eechem,

241. makabanbanong ot mun-aniani, katog anhan, an umagamid
hi pageh agpawanda adna ad Hanangaa.
 Loktat ya nungawan *nanoltolwag di algo algodna eeeeeeya*
eee ad Nangimbukig nema eeheim:
242. pimmah-adday aamod an mamagmagyan *mamadikitanih*
adna ad Hanangaa:
 “Kayang hi Indumolnay! an himmahalamanka?” an kanan
 di aamod an mamagmagyan *mamadikit eeeeeeya*
eee ad Hananga nema eeheim:
243. Ta itagtagmod di aamod an umagamid *hi pageh agpawanda*
adna ad Hanangaa,
 an mungkammoy obob-ak ya hapihapitdah linanglang-aydah
pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeheim:
244. Makaalah Bugan hi habiyan *habiyan nah duntugna adna*
ad Habungaan,
 yaden nakagawgawa *nanoltolwag di algo algodna eeeeeeya*
eee ad Nangimbukig nema eeheim:
245. an mun-uh-uhdung hi aamod an umagamid hi *pumbanngan*
an bananuh agpawanda adna ad Hanangaa:
 “Agandi ot kayat mitmitnudak ke tulangku,” an kanan
 Bugan *Bugan an hi Buganana eeeeeeya,*
eee an hi nak Pangaiwan eeheim:
246. Anta kumalumhad an mundaydayyu peh maundawen
madayyuh habiyan adna ad Habungaan,
 pah-adnah *pumbanngan an bananuh agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
247. ta mumbanbanong hi Bugan ya nipupuuh dagamin di pageh
pumbanngan an bananuh agpawanda adna ad Hanangaa;

247. *nipupu'u* (stem, *pu'u*, beginning; the reduplication infers a restrictive meaning which we translate by 'but'; prefixes *na* and *i-na* plus *i = ni*) literally means: she is but made lower part with (with

241. she walks-and-walks-on-the-embankments and-then she
harvests-and-harvests, forsooth truly, doing-the-get-
ting-of / the rice in their region at Hananga.
When then had-come-to-stand-halfway / had brightened-
and-brightened the sun sun eeeeeeya
at Nangimbukig nema eeheim,
242. descended they the mates, pretty-girls, / nice-girls at
Hananga:
"Well well! Indumolnay! didst-thou-make-it-early-and-
early?" say the mates, pretty-girls, / nice-girls eeeeeeya
at Hananga nema eeheim.
243. And start-and-start the mates doing-the-getting-of / the rice
in their region at Hananga,
as is-mixing the giggling and speech-and-speech theirs in
theirs joyous-altercations in the place-of-the-embank-
ments, / the rice-fields in their region eeeeeeya
at Hananga nema eeheim.
244. Is-storied Bugan at the top-place / top-place on the moun-
tain-crest at Habungan,
and lo! had-come-to-stand-stand-and-stand-halfway / had-
brightened-and-brightened the sun sun eeeeeeya
at Nangimbukig nema eeheim,
245. as she looks-and-looks-down on the mates who do-the-get-
ting in the place-of-the-embankments, / the rice-fields
in their region at Hananga:
"Well-then-that! and forsooth I will-follow-and-follow my
sister," says Bugan / Bugan Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim.
246. And she rushed-down descending-and-descending the abrupt
/ downward-slope from the top-place at Habungan,
she comes-down on the place-of-the-embankments, / the
rice-fields in their region eeeeeeya
at Hananga nema eeheim,
247. and walks-and-walks-on-the-embankments Bugan and she
but-reached-the-lower-part-of the stalks of the rice-
plants in the place-of-the-embankments, / the rice-fields
in their region at Hananga;

the stalks), i.e., she is but as tall as the lower part of the stalks; with exaggeration: she reaches but half the height of the stalks.

- adi katog pakaang-ang hi aamod an umagamid hi pageh
 agpawanda eeeeeeya
 eee ad Hananga nema eeheim:
248. mo ip-ipluynah kalpuwan di obob-ak di aamod an mamag-
 magyan mamadikitanih adna ad Hanangaa,
 Ya deyahadiy aamod an umagamid hi pageh agpawanda
 eeeeeeya
 eee ad Hananga nema eeheim:
249. Mumpatuk hi Bugan hi loban di bananuh pumbanngan an
 bananuh agpawanda adna ad Hanangaa,
 ya impakamotmotwanah tulangnan hi Indumolnay Indu-
 molnay Indumolnayana eeeeeeya,
 eee an hi nak Ambugawon eeheim:
250. an makanadol hi loban di pumbanngan an bananuh agpa-
 wanda adna ad Hanangaa,
 mo maid ohan e nummotwan Bugan Bugan an hi Buganana
 eeeeeeya,
 eee an hi nak Pangaiwan eeheim:
251. Neh Bugan ya nakatinah dulnun di pageh pumbanngan an
 bananuh agpawanda adna ad Hanangaa:
 "Ayyoayyokay pagpagen kihwahwahit!" an kanan Bugan
 Bugan an hi Buganana eeeeeeya,
 eee an hi nak Pangaiwan eeheim:
252. hi ena nummotmotwan hi pageh pumbanngan an bananuh
 agpawanda adna ad Hanangaa:
 "Tipe udot pun-iweleyuy page ya nakaupakami?" an kanan
 Bugan Bugan an hi Buganana eeeeeeya,
 eee an hi nak Pangaiwan eeheim:
253. Ta tobladonay niay-ayon an ampuyonat ibitbitnah banong
 di bananuh pumbanngan an bananuh agpawanda adna
 ad Hanangaa,

251. *Ayyóayyo'ka(y)*: enclitic *ka* is not the enclitic pronoun 'thou', but an exclamatory reinforcer of the exclamation *ayyo'* (here re-

- she does-not forsooth make-herself-visible to the mates who
do-the-getting-of / the rice in their region eeeeeeya
at Hananga nema eeheh,
248. but she takes-and-takes-the-direction-of the place-whence-
comes the giggling of the mates, pretty-girls, / nice-girls
at Hananga.
And they-are-there the mates who do-the-getting-of / the
rice in their region eeeeeeya
at Hananga nema eeheh.
249. Takes-her-stand Bugan on the terrace-slope of the rice-
fields in the place-of-the-embankments, / the rice-fields
in their region at Hananga,
and she saw-and-saw-very-well her sister Indumolnay / In-
dumolnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon,
250. who is-at-the-very-border-of the terrace-slope of the place-
of-the-embankments, / the rice-fields in their region
at Hananga,
but there-was-not one who saw Bugan / Bugan, Bugan of
old eeeeeeya,
the daughter of Pangaiwan eeheh.
251. Lo! Bugan, and she was-very-wet by the dew of the rice-
plants in the place-of-the-embankments, / the rice-fields
in their region at Hananga:
"What-a-pity-pity little-rice scattered-and-scattered!" says
Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheh,
252. as she saw-and-saw the fallen-ones of the rice in the place-
of-the-embankments, / the rice-fields in their region at
Hananga:
"Why indeed do-you-dropping-with the rice-(ears) and yet
we (excl.) are-very hungry?" says Bugan / Bugan,
Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheh.
253. And she removes the small skirt hers and then she does-
spreading-out-with-(it) on the embankment of the rice-
field in the place-of-the-embankments, / the rice-fields
in their region at Hananga,

tagtaganay among hi ogan di pageh pumbanngan an bananuh agpawanda eeeeeeya
 eee ad Hananga nema eechem:

254. on inggukugukunah niay-ayon an ampuyona, *ni-ni-ay-ayon an ampuyona an indinwa.*

Hahapotnan mangamong hi oga, on mitbatbatan di hapihapitnah pumbanngan an bananuh agpawanda eeeeeeya
 eee ad Hananga nema eechem:

255. Palpal-iwanahdi ya napah-adday e mumbatawel hi pageh pumbanngan an bananuh agpawanda adna ad Hanangaa, ya makamohgaganday ungaungan nakanodnod di binlahna an ayung-unga haguymahuyma,
 eee an mamadikit eechem:

256. ot iohnong di aamod an e mumbatawel, *an bimmablen bulalakkinih adna ad Hanangaa,*
 te dodonglonday makiabuwabun hapit Bugan Bugan an hi Buganana eeeeeeya,
 eee an hi nak Pangaiwan eechem:

257. on hinil-okan di aamod hi eda pangpangngolan hantun hapihapit Bugan Bugan an hi Buganana, an hi nak Pangaiwahan.

Makadunudnuh Bugan, pangalina pey maid di e mangmangngol hi hapitnah pumbanngan an bananuh agpawanda eeeeeeya
 eee ad Hananga nema eechem:

258. Dehdi ot an it-it-og di aamod an e mumbatawel di tangiladah hapit Bugan Bugan an hi Buganana, an hi nak Pangaiwahan:

254. *indinwa'*: see Folklore Studies, Vol. XVII (1958), pp. 24-25. Ordinary *indinwa'* skirts, made of two pieces, are but a little shorter than *intinlu's*, made of three pieces. Hence the skirt worn by *Bu'gan* is not properly an *indinwa'* but an *intinlu'* which lacks the third piece.

- she goes-and-goes-on-with the gathering of the fallen-ones
of the rice-(ears) in the place-of-the-embankments, /
the rice-fields in their region eeeeeeya
at Hananga nema eeheh,
254. and-again-and-again she orderly-piled-and-piled-(them) on
the small skirt hers, / very-small skirt hers, one-of-
two-pieces.
she diligently gathers the fallen-ones, and-again-and-again
is-made-to-go-a-little-farther her speech-and-speech in
the place-of-the-embankments, / the rice-fields in their
region eeeeeeya
at Hananga nema eeheh.
255. She lets-time-pass-and-pass-by there and came-down they
the pole-carriers-of the rice in the place-of-the-embank-
ments, / the rice-fields in their region at Hananga,
and they very-well-notice the little-girl of whom is very-
jolting / her whiteness (beauty), little-girl haguyma-
huyma,
nice-girl eeheh,
256. and stop the mates, the pole-carriers, / villagers, handsome-
boys at Hananga,
for they hear-and-hear the sympathetic speech of Bugan /
Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheh,
257. and-again-and-again made-inhalation-for-her the mates as
they hear-and-hear this speech-and-speech hers in the
place-of-the-embankments, / the rice-fields in their
region at Hananga,
Is-very-unaware Bugan, she says (thinks) indeed that no-
body hears-and-hears her speech in the place-of-the-
embankments, / the rice-fields in their region eeeeeeya
at Hananga nema eeheh.
258. But lo there! catch-very-well the mates going to carry-
(rice)-with-(their)-pole in their ears the speech of
Bugan / Bugan, Bugan of old, the daughter of Pangai-
wan:

257. *hinil-o'kan* (stem, *hi'l-ok*, infix *in*, suffix *an*): *hil-ok* conveys the idea of an emotional sound of surprise made by inhalation; the word is onomatopoeic.

- “Ay! an ungaungan e pimmitoh pumbanngan an bananuh
agpawanda eeeeeeya
“eee ad Hananga nema eeheim:
 259. “hiddan di pungngadanmun ungaungan madikiit?” an kanan
 di aamod an *bulalakkinih adna ad Hanangaa.*
 “Kon mibagbagah Bugan an hi nak Pangaiwan,” an kanan
 Bugan *Bugan an hi Buganana eeeeeeya,*
eee an hi nak Pangaiwan eeheim:
 260. Ta lauhandah Bugan an mangmangamong hi ogan di pageh
pumbanngan an bananuh agpawanda adna ad Hanangaa;
 Ya tuweda boy udum hi aamod an e mumbatawel hi pageh
pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeheim:
261. ot motwaonday pagpagen in-inamong Bugan *Bugan an hi*
Buganana, an hi nak Pangaiwahan,
 ya makangiyodda pe anhan di udum hi *aamod an bulalakki-*
nih eeeeeeya
eee ad Hananga nema eeheim:
262. on hinikdudda nan ogan an e inamong katog Bugan *Bugan*
an hi Buganana, an hi nak Pangaiwahan,
 “Ayyoayyoka anhan di pangapangatyun aamod!” an kanan
 Bugan *Bugan an hi Buganana eeeeeeya,*
eee an hi nak Pangaiwan eeheim:
263. “Takon ot anhan di kaatnay kakinadangyanyuhtuh gawanan
kagaw-an di gawana adna ad Hanangaa,
 “mo adiyuke anhan e hanikhikdudon tun pagpagen inggah
 di mamagmagyan *mamadikitanih eeeeeeya*
“eee ad Hananga nema eeheim:
264. “ta ahimi igamgamal ke tulangkun hi Indumolnay *Indu-*
molnay Indumolnayana, an hi nak Ambugawohon.”

262. *hinikdu'dda*: they kicked the little rice ears, which *Bu'gan* had piled on her skirt, off the embankment. Those pole-carriers are going to the terraces where the harvest is in progress in order to fill their poles, i.e., to put on each side of their pole 20 bundles. They kick

- “Oh! little-girl who didst proceeding to the place-of-the-embankments, / the rice-fields in their region eeeeeeya
 “at Hananga nema eeheh,
259. “what-name-is the name thine, little-girl, pretty-girl?” say
 the mates, / handsome-boys at Hananga.
 “What is-asked-and-asked (is) Bugar, the daughter of
 Pangaiwan,” says Bugar / Bugar, Bugar of old eeeeeeya,
 the daughter of Pangaiwan eeheh.
260. And they pass-by Bugar who gathers-and-gathers the
 fallen-ones of the rice in the place-of-the-embankments,
 / the rice-fields in their region at Hananga;
 And here-are again some mates who carry-on-a-pole the rice
 in the place-of-the-embankments, / the rice-fields in
 their region eeeeeeya
 at Hananga nema eeheh,
261. and they see the little-rice which gathered-and-gathered
 Bugar / Bugar, Bugar of old, the daughter of Pangai-
 wan,
 and are-looking-very-angrily they indeed truly some among
 the mates, / handsome-boys eeeeeeya
 at Hananga nema eeheh,
262. and-again-and-again they kicked-away the fallen-ones which
 gathered forsooth Bugar / Bugar, Bugar of old, the
 daughter of Pangaiwan:
 “How-wretched-wretched truly the action-action yours,
 mates!” says Bugar / Bugar, Bugar of old eeeeeeya,
 the daughter of Pangaiwan eeheh.
263. “Although indeed truly how-much (how great may be)
 your wealth here at the center / center-place of the
 center at Hananga,
 “still you should-not forsooth kick-and-kick-away this little-
 rice which dropped the pretty-girls, / nice-girls eeeeeeya
 “at Hananga nema eeheh,
264. “that we may-eat-and-eat-(it) with (I and) my sister Indu-
 molnay / Indumolnay Indumolnay of old, the daughter
 of Ambugawon.”

Bu'gan's pile off the embankment, because they don't want to be forced to make a big step when they will come back with their heavy load (see also, 1st verse of 267th stanza).

On tinalagang di aamod ot ya abuy obob-akdah pumbanngan
an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeheim:

265. Dehdi ot hi tulangnan hi Indumolnay hi loban di pumbanngan *an bananuh agpawanda adna ad Hanangaa*,
 an itagtagmodnan mun-agamid hi pageh pumbanngan *an bananuh agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
266. an nakadunudnun pinitawan Bugan *Bugan an hi Bugananan udidiyana*,
 pangalina pey waday mun-uh-uhdung hi ngilig nah habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eeheim:
267. Neday aamod an e mumbatawel ya tinalwanday bataweldah pageh pumbanngan *an bananuh agpawanda adna ad Hanangaa*,
 ya makabanbanongdat ihidolda ya ilad-angdah dalipen di *alangdah agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
268. ot pakahudhudondan Aliguyun *Aligu Aliguyunana, an hi nak Amtalahaw:*
 on ungaungan anhan di nanodnodan di binlahna *an ayung-unga haguymahuyma eeeeeeya*
eee an mamadikit eeheim:
269. Aliguyun an nidngolan hi hapihapit di *aamod an bulalakkinih adna ad Hanangaa*,
 ya mangemangey nomnomnah daulon di alang dalipen di *alangdah agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
270. "Maidkehtuwe te nabudhananda nin di donodnong *an mungkabla, mamagmagyan mamadikiit,*
 "agandi ot ta pitawok di pumbanngan *an bananuh agpawanda eeeeeeya*
 "eee ad Hananga nema eeheim:

- And-again-and-again laughed-spurningly the mates and then
and enough their giggling in the place-of-the-embank-
ments, / the rice-fields in their region eeeeeeya
at Hananga nema eechem.
265. Yonder-is indeed her sister Indumolnay at the terrace-slope
of the place-of-the-embankments, / the rice-fields in
their region at Hananga,
as she is working-diligently doing-the-getting-of the rice in
the place of the embankments, / the rice-fields in their
region eeeeeeya
at Hananga nema eechem,
266. who is wholly-ignorant that had-proceeded Bugan / Bugan,
Bugan of old, her younger-sister,
she says (thinks) indeed that she is there looking-and-
looking down at the border on the top-place / top-place
on the mountain-crest eeeeeeya
at Habungan nema eechem.
267. Lo! they the mates, the pole-carriers, and they had-filled
their poles with rice in the place-of-the-embankments,
/ the rice-fields in their region at Hananga,
and they walk-and-walk-on-the-embankments and they
reach-the-edge and they ascend to the stone-pavement
/ of their granaries in their region eeeeeeya
at Hananga nema eechem,
268. and they very-much-report-(it) to Aliguyun, / Aliguyun of
old, the son of Amtalaw:
a little-girl (to whom) is-exceeding the jolting of the white-
ness hers / little-girl haguymahuyma eeeeeeya,
nice-girl eechem.
269. Aliguyun, (when) he had-been-informed by the speech-and-
speech of the / mates, handsome-boys at Hananga,
and goes-and-goes (reflects) his mind on the place-below
the granary stone-pavement / of their granaries in their
region eeeeeeya
at Hananga nema eechem:
270. "Nothing-else-than-this that they did-allow-to-come-out
maybe the worthy, / wealthy-one, pretty-girl, nice-girl,
"well then and I shall-proceed to the place-of-the-embank-
ments, / the rice-fields in their region eeeeeeya
"at Hananga nema eechem,

271. "ta e pakamotmotwaon di bukakelkuy inlumting di *aamod an bulalakkinih adna ad Hanangaa.*"
 Neh Aliguyun ya pukhuwonay bayaong an pongotnah hubing di alang, *dalipen di alangdah agpawanda eee-eeeya*
eee ad Hananga nema eeheim:
272. anta iwangalnay kay himmabung an *nahogyat an pongotnah gawana adna ad Hanangaa,*
 ya kay mumpulig an kumalumhad an mundaydayyuh *maundawen madayyuh agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
273. Maid e hingkimat ya napah-ad hi *pumbanngan an bananuh agpawanda adna ad Hanangaa:*
 anhan di punwigid ya punwak-angnah *pumbanngan an bananuh agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
274. kay e hingkodom ya nidatong nidulyag-ah *pumbanngan an bananuh agpawanda adna ad Hanangaa.*
 Diyen e manatdatong hi Aliguyun *Aligu Aliguyunana eeeeeeya,*
eee an hi nak Amtalaw eeheim:
275. ya nakailikilik hi tangilanay hapihapit on ungaungan *ayung-ungan haguymahuyman madikiit,*
 an munwagwagot hi puun di pageh *pumbanngan an bananuh agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
276. ya itatangilignay tangilanan mangmangngol hi hapihapit di ungaungan hi *Bugan Bugan an hi Buganana, an hi nak Pangaiwahan:*
 "Hay! an ungaungan makanangpah *pumbanngan an bananuh agpawanda eeeeeeya*
 "eee ad Hananga nema eeheim:

276. *makana'ngpa*: stem *da'ngpa* denoting ignorance, and prefix *mang* with infix *ka*—*makang* plus *d* becomes *makan*: see Folklore

271. "that may-see-and-see my irises what disclosed the / mates,
handsome-boys at Hananga."
Lo! Aliguyun and he hooks-off the 'bayaong' turban his
from the peg of the granary, / stone-pavement of their
granaries in their region eeeeeeya
at Hananga nema eeheim,
272. and he does-winding-with the flower-like, / blooming
turban at the center at Hananga,
and he is like rolling as he rushes-down descending-and-
descending the / abrupt downward-slope in their region
eeeeeya
at Hananga nema eeheim.
273. There-is-not a twinkling and he was-down on the / place-
of-the-embankments, the rice-fields in their region at
Hananga:
is-exceeding his hurried-walking and wide-paces in the
place-of-the-embankments, / the rice-fields in their
region eeeeeeya
at Hananga nema eeheim,
274. is-like a wink and he arrived he reached the place-of-the-
embankments, / the rice-fields in their region at
Hananga.
When then is-arriving-and-arriving Aliguyun / Aliguyun of
old eeeeeeya,
the son of Amtalaw eeheim,
275. and was-very-much-drilled-and-drilled in his ear the speech-
and-speech of a little girl, / little-girl haguymahuyma
nice girl,
who shakes-and-shakes the lower-part of the rice-plants in
the place-of-the-embankments, / the rice-fields in their
region eeeeeeya
at Hananga nema eeheim,
276. and he does-bending-and-bending-with his ear listening-
and-listening to the speech-and-speech of the little-girl,
/ Bagan Bagan, Bagan of old, the daughter of Pangai-
wan:
"Hello! little-girl who art-very-ignorant in the place-of-the-
embankments, / the rice-fields in their region eeeeeeya
"at Hananga nema eeheim,

277. "An hiddan di pungngadanmu?" an kanan Aliguyun *Aligu Aliguyunana, an hi nak Amtalahaw.*
 "Inakayang ot anhan katog! ya eak indoplat," an kanan
Bugan Bugan an hi Bugan eeeeeeya
eee an hi nak Pangaiwan eechem:
278. "Makalam-ak bo," an kanan Aliguyun *Aligu Aliguyunana,*
an hi nak Amtalahaw.
 "Kon ibagbagam katog ya Bugan *Bugan an hi Buganana*
eeeeeya,
eee an hi nak Pangaiwan eechem:
279. "an udidiyan katog anhan Indumolnay *Indumolnay Indu-*
molnayadi, an hi nak Ambugawohon,
 "an komman katog mangamongak hi ogan di pageyuh
pumbanngan an bananu agpawanda eeeeeeya
eee ad Hananga nema eechem:
280. "ta emi igamgamal an hintulang hi habiyan *habiyan nah*
duntugna adna ad Habungaan."
 "Andaan hi tulangmun hi Indumolnay?" an kanan Aliguyun
Aligu Aliguyunana eeeeeeya,
eee an hi nak Amtalaw eechem:
281. "Dehna bananun mun-agamid hi page," an kanan Bugan
Bugan an hi Buganana, an hi nak Pangaiwahan.
 "Ampodnana ot ya abu, Bugan," an kanan Aliguyun *Aligu*
Aliguyunana eeeeeeya,
eee an hi nak Amtalaw eechem:
282. "makat ilad-angtan kay-atontay dalipen di *alangdah agpa-*
wanda adna ad Hanangaa."
 "Iday! adik mampe e tayanan hi tulangkun hi Indumolnay
Indumolnay Indumolnayadi eeeeeeya,
eee an hi nak Ambugawon eechem:
283. "ta bumbumoklah dudduwan botok an paget ahimi ikay-at
 hi habiyan *habiyan nah duntugna adna ad Habungaan."*
 Aliguyun ya makaimi: "Man kay-atondah tulangmun hi
Indumolnay Indumolnay Indumolnayadi eeeeeeya,
eee an hi nak Ambugawon eechem:
284. "inda-it natoong *nanayongtong di algo algodna ad Nangim-*
bukihig,

277. "what name is the name thine?" says Aliguyun / Aliguyun
of old, the son of Amtalaw.
"Oh my! indeed forsooth truly! and I shall be killed," says
Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eechem.
278. "Very-much-it-will-be-otherwise truly," says Aliguyun /
Aliguyun of old, the son of Amtalaw.
"What thou dost-ask-and-ask forsooth is Bugan / Bugan,
Bugan here eeeeeeya,
"daughter of Pangaiwan eechem,
279. "the younger-sister forsooth indeed of Indumolnay / Indu-
molnay Indumolnay yonder, the daughter of Ambuga-
won,
"and as-to-that forsooth I am-gathering the fallen-ones of
your rice in the place-of-the embankments, / the rice-
fields in their region eeeeeeya
280. "and we shall eat-and-eat (we) sister-pair from the top-
place / top-place on the mountain-crest at Habungan."
"Where is thy sister Indumolnay," says Aliguyun / Aligu-
yun of old eeeeeeya,
the son of Amtalaw eechem.
281. "she is-there in the rice-field doing-the-getting-of the rice,"
says Bugan / Bugan, Bugan of old, the daughter of
Pangaiwan.
"Enough-with-that and then and enough," says Aliguyun /
Aliguyun of old eeeeeeya,
the son of Amtalaw eechem,
282. "come and let-us-ascend, let-us-reach the stone-pavement /
of their granaries in their region at Hananga."
"Oh my! I do-not forsooth leave my sister Indumolnay /
Indumolnay Indumolnay yonder eeeeeeya,
"the daughter of Ambugawon eechem,
283. "and she will-earn-and-earn two-only bundles rice and then
we (excl.) shall do-reaching-with-(them) the top-place
/ top-place on the mountain-crest at Habungan."
Aliguyun and he very-much smiles: "But they will-make-
reach thy sister Indumolnay / Indumolnay Indumolnay
yonder eeeeeeya,
"the daughter of Ambugawon eechem,
284. "by-and-by when will-have-gone / will-have-gone-to-the
summit the sun sun at Nangimbukig,

“makake ot ta abbatat kay-atontah dalipen di alangdah
 agpawanda eeeeeeya
 “eee ad Hananga nema eeehem:”

285. Mo adiadih Bugan Bugan an hi Buganana, an hi nak
 Pangaiwahan.

Paay-ayudingon Aliguyun di makadummen hapitnan Bugan
 Bugan an hi Buganana eeeeeeya,
 eee an hi nak Pangaiwan eeehem:

286. “Adim ot paniding ta kay-atonta, ot kaaduwan di pageh
 dalipen di alangdah agpawanda adna ad Hanangaa,”
 an mungkamoh imiiminah hapitnah pangal-aluknan Bugan
 Bugan an hi Buganana eeeeeeya,
 eee an hi nak Pangaiwan eeehem:

287. Loktat ya nakaahuyan ot pakaabuluton Bugan Bugan an
 hi Buganana, an hi nak Pangaiwahan.

Aliguyun ya pakaob-obananah Bugan ot kumay-atahdah
 dalipen di alangdah agpawanda eeeeeeya
 eee ad Hananga nema eeehem:

288. Neh Bugan an pakadaldalanonay ab-abignah kaat di habiyan
 habiyan nah duntugna adna ad Habungaan:

“Kayang! kadangyankayun mana-likayuhtud indinan ad
 dalin ad kamaligda eeeeeeya
 “eee ad Hananga nema eeehem:

289. “dakamike katog an hintulang ya upaupamiy makapa-
 habiyan habiyan nah duntugna adna ad Habungaan,

“ab-abunay butgayyon ya kalawag an e igamal hi kawa--
 wa-wah kabigabigat peh habiyan eeeeeeya
 “eee ad Habungan nema eeehem:

290. “deyadahdi boy amuli ya gulukaymih habiyan habiyan nah
 duntugna adna ad Habungaan,

- “come then that we (dual) may-do-carrying-on-the-back
that we (dual) may-reach the stone-pavement / of
their granaries in their region eeeeeeya
“at Hananga nema eeheim.”
285. But refuses-and-refuses Bugan / Bugan, Bugan of old, the
daughter of Pangaiwan.
Makes-and-makes-melodious Aliguyun the very-convincing
speech his with Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim:
286. “Do-not forsooth conceive-in-mind and let-us-reach, and-
then is-the-place-of-plenty of rice at the stone-pave-
ment / of their granaries in their region at Hananga,”
as he mixes his smile-and-smile in his speech in his com-
forting-of Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheim.
287. It happens that was-very-much-trickled-in and wholly-
agrees Bugan / Bugan, Bugan of old, the daughter of
Pangaiwan.
Aliguyun, and he very-much-puts-and-puts-in-the-baby-
blanket Bugan and they do-reaching the stone-pave-
ment / of their granaries in their region eeeeeeya
at Hananga nema eeheim.
288. Lo! Bugan, she very-much-makes-walk-and-walk her chat-
ter concerning the top-place / top-place on the moun-
tain-crest at Habungan:
“Wonderful! you are-rich, you are-skilled (wealthy) here
at the houseyard / at the houseyard at their lounging-
bench eeeeeeya
“at Hananga nema eeheim,
289. “but we (excl.) truly sister-pair and is-hunger-and-hunger
ours that is-always-caused-on-the-top-place / top-place
on the mountain-crest at Habungan,
“only-only butgayyon'-guavas and 'kalawag'-berries to eat
every-being-visible / every-morning on the top-place
eeeeeya
“at Habungan nema eeheim,
290. “there-are there also pigs and chickens ours on the top-
place / top-place on the mountain-crest at Habungan,

285. *paay-ayudi'ngon*: see third footnote to the first stanza.

- “mo kon oh e pinway on ena ingkawawadah pangogod,” an kanan Bugan *Bugan an hi Buganana eeeeeeya*,
eee an hi nak Pangaiwan eeehem:
291. “Hinae nimpe nan adikake mun-athinat kay-atonta,” an kanan Aliguyun *Aligu Aliguyunana, an hi nak Amtalahaw*.
 Hidiyen naablatdah pidipid di alangda dalipen di alangdah *agpawanda eeeeeeya*
eee ad Hananga nema eeehem:
292. ya minotwan di aamod an bumagbagol da Aliguyun *Aligu Aliguyunana, an hi nak Amtalahaw:*
 “Tipe adniman ad wani ya e nakaabbah Aliguyun?” an kanan di aamod an *bulallakinih eeeeeeya*
eee ad Hananga nema eeehem:
293. Neh Aliguyun ya ihigupdah nunlugtuwan di alangda dalipen di alangda adna ad *Hanangaa*,
 ya hi e nummotwan di aamod hi in-abban Aliguyun *Aligu Aliguyunana eeeeeeya*,
eee an hi nak Amtalaw eeehem:
294. ginoh-oman pinemanan di aamod an *bulalakinih adna ad Hanangaa:*
 “Aham aham! nabudhan moy mungkablan donodnong Aliguyun *Aligu Aliguyunatu eeeeeeya*,
 “*eee an hi nak Amtalaw eeehem:*
295. “maidkehtuwe te kiwaklinan mon Malinayu *Malinayu Malinayuna, an hi inAliguyun.*”

290. *ingkawawa'dah pango'god*: it (the knife) would be there for the cutting, i.e., we would have something with which to cut the meat into pieces.

291. *adi'kake mun-athina'*: thou shouldst not act like that, i.e., thou shouldst not refuse to be carried to the granary, where meat is already cut into pieces.

293. *nunlugtu'wan*: the *nunlugtu'wan* is properly the mid-rib-place

- “but if only there were a knife and-again-and-again it would-and-would-be-there for the cutting,” says Bagan / Bagan, Bagan of old eeeeeeya, the daughter of Pangaiwan eeheh.
291. “Is-that indeed that thou shouldst-not act-like-that that we (dual) may-reach (that thou shouldst not refuse to come with me),” says Aliguyun / Aliguyun of old, the son of Amtalaw.
When then they had-come-at the edge-slope of their granaries in their region eeeeeeya at Hananga nema eeheh,
292. and (then) saw the mates who invoke-the-deities the Aliguyuns (he and Bagan) / Aliguyun of old, the son of Amtalaw:
“Why now, now and very-much-took-on-his-back Aliguyun?” say the mates, / handsome-boys eeeeeeya at Hananga nema eeheh.
293. Lo! Aliguyun, and he enters the mid-rib-place of their granaries stone-pavement / of their granaries at Hananga,
and when looked the mates at the one-carried-on-the-back of Aliguyun / Aliguyun of old eeeeeeya, the son of Amtalaw eeheh,
294. hummed-for-her uttered-‘peman’-for-her the / mates, handsome-boys at Hananga:
“Well well! has-come-out at-last the wealthy-one, worthiness of Aliguyun / Aliguyun here eeeeeeya,
“the son of Amtalaw eeheh,
295. “nothing-else-than this that it-will-be-the-putting-aside now of Malinayu / Malinayu Malinayu of old, the wife of Aliguyun.”

(*lu'gtu*, mid-rib), say, the lounge of a *haga'bi* bench, called *kama'lig* in all *hu'dhud* literature (see Folklore Studies, Vol. XIV (1955), p. 196, fig. 2). The term is applied here to the granary hill. It is surrounded on all sides by rice field terraces; it, as it were, juts out in the midst of the rice fields; it is a low, narrow but comparatively long hill. In *hu'dhud* literature the narrow leveled area provides space enough for the construction of 10 granaries, standing in a row. It is the long narrow granary terrace with sloping sides, that can be said to be the 'mid-rib-place of the granaries'...with a little Ifugaw imagination.

Neday aamod an bumagbagol ya anhan di inap-apngadan
 Bugan Bugan an hi Buganana eeeeeeya,
 eee an hi nak Pangaiwan eechem:

296. mo anhaanhan di takutakut katog Bugan hi aamod an bula-
 lakkinih adna ad Hanangaa,
 te kon e wawaday e minotwan Bugan hi tataguh habiyan
 habiyan nah duntugna tuktuknahdi eeeeeeya
 eee ad Habungan nema eechem:

297. Aliguyun ya munggag-ah aamod an e mumbatawel hi pum-
 bannan an bananuh agpawanda adna ad Hanangaa:
 "Makayagud di umikay-atkayuh ballun di pageh dalipen di
 alangdah agpawanda eeeeeeya
 "eee ad Hananga nema eechem:

298. "ta mun-inglokamih tinukpi ta kangkanon Bugan Bugan
 an hi Buganana, an hi nak Pangaiwahan.
 Neday aamod ya umikay-atdah ballun di pageh pum-
 bannan an bananuh agpawanda eeeeeeya
 eee ad Hananga nema eechem:

299. Maid hingkimat ya linop-aday miinglon ballun di pageh
 dalipen di alangdah agpawanda adna ad Hanangaa,
 ta iungoungot pen Bugan Bugan an hi Buganana eeeeeeya,
 eee an hi nak Pangaiwan eechem:

296. The second verse of this stanza explains why little *Bu'gan* is afraid: it is an interrogative clause with negative meaning. A less literal translation is: "for were there any men *Bugan* had seen on the top-place?" She had never seen an assembly of men, and now on the granary terrace she sees a group of men, and quite a number of them, namely some of the pole-carriers, the shamans who performed the sacrificial rites and all the other men of the village who dispense themselves from working but not from drinking the rice wine, which is freely given to all during and after the harvest sacrifice of wealthy people.

297. One might ask why *Aligu'yun* wants the pole-carriers to bring new rice, since some of them have just brought their loads. The answer is that it is taboo to take rice bundles from the pile under the granary

- Lo! they the mates who invoke-the-deities and exceeding
that they were-pleased-and-pleased with Bugar / Bugar,
Bugar of old eeeeeeya,
the daughter of Pangaiwan eechem;
296. but exceeding-and-exceeding the fear-and-fear forsooth of
Bugar for the mates, / handsome-boys at Hananga,
for were-there which Bugar had-seen among the men on
the top-place / top-place on the mountain-crest its-top
yonder eeeeeeya
at Habungan nema eechem.
297. Aliguyun, and he shouts to the mates, the pole-carriers in
the place-of-the-embankments / the rice-fields in their
region at Hananga:
"Very-well that you do-reaching-with new rice to the stone-
pavement / of their granaries in their region eeeeeeya
"at Hananga nema eechem,
298. "that we (excl.) may-roast pounded-young-rice that may-
eat-and-eat-it Bugar / Bugar, Bugar of old, the
daughter of Pangaiwan."
Lo! they the mates and they do-reaching-with new rice on
the stone-pavement / of their granaries in their region
eeeeeya
at Hananga nema eechem.
299. Not a twinkling and they had-sifted the to-be-roasted new
rice on the stone-pavement / of their granaries in their
region at Hananga,
and does-coconut-cup-and-coconut-cup-with-(it) Bugar /
Bugar, Bugar of old eeeeeeya,
the daughter of Pangaiwan eechem.

for immediate use; those that were carried to the granary site were piled under one of *Aliguyun's* granaries while he went to get *Bu'gan*.

299. *iúngou'ngot* (stem *u'ngot*, coconut cup, reduplicated, with so-called instrumental prefix *i*): literally translated, means, she does-and-does-coconut-cup-with (with the roasted new rice, object of the verb, mentioned in the foregoing verse), i.e., she holds the coconut cup with the roasted rice, or 'she does-coconut-cup-holding with the roasted rice': she does not hold the roasted rice in her bare hand, she has in her coconut cup a greater quantity of roasted rice than she could hold in her hand and, therefore, the precentor is justified in using a reduplication (*iúngou'ngot*) implying that action of holding to be lasting for some time. Neither could the little girl be said to have scooped roasted rice

300. Mo kon e pablang hi Bugar hi binlegan Aliguyun *Aligu Aliguyunana, an hi nak Amtalahaw.*
 Kay anhan ya e natoong nanayongtong di algo algodna
eeeeeya
eee ad Nangimbukig nema eeheim:
301. Aliguyun ya ingkungukungnay tukuknah ngilig di alang
dalipen di alangdah agpawanda adna ad Hanangaa:
 “Dakayuken aamod an umagamid hi pumbanngan an
bananuh agpawanda eeeeeya
 “*eee ad Hananga nema eeheim:*
302. “makayagud di lad-angonyuy dalipen di alangdah agpa-
wanda adna ad Hanangaa,
 “ta gamalanyuy limmingngaon inda-dindah kagaw-an di
gawana eeeeeya
 “*eee ad Hananga nema eeheim:*
303. “te teyan natoong nanayongtong di algo algodna ad
Nangimbukihig.”
 “Makayagud di umagtukayuh bintok,” an kanan Malinayu
Malinayu Malinayuna eeeeeya,
eee an hi inAliguyun eeheim:
304. Neday aamod an umagamid ya umagtudah bintok an pageh
pumbanngan an bananuh agpawanda adna ad Hanangaa,
 ta mumbanbanongda, ihidoldat ilad-angdah dalipen di
alangdah agpawanda eeeeeya
eee ad Hananga nema eeheim:
305. Hayohapihapit Aliguyun *Aligu Aliguyunana, an hi nak*
Amtalaw:
 “Bugar, ildongmun itudum hi tulangmun gah-itmun hi
Indumolnay Indumolnay Indumolnayana eeeeeya,
 “*eee an hi nak Ambugawon eeheim:*”

from the pan with the coconut cup, for this would imply a scooping action which requires the use of another word and, moreover, this would insinuate that she is no longer carried on the back of *Aligu'yun*, which would contradict the following stanza.

300. When little *Bu'gan* had eaten all the roasted rice contained in the coconut cup somebody had filled for her and put in her hand, she lets herself be put down, as implied by *pabla'ng* (stem *bola'ng* with prefix *pa* causing the disappearance of the *pepet o* of the stem, *pa*

300. But of course lets-herself-be-put-down Bugan from the back of Aliguyun / Aliguyun of old, the son of Amtalaw.
When just-then and had-moved / had-moved-and-moved-to-the-summit the sun sun eeeeeeya
at Nangimbukig nema eeheim.
301. Aliguyun, and he made-resound-and-resound his shout at the border of the granary stone-pavement / of their granaries in their region at Hananga:
“Ye then, mates who do-the-getting in the place-of-the-embankments, / the rice-fields in their region eeeeeeya
“at Hananga nema eeheim,
302. “very-well that you ascend-to the stone-pavement / of their granaries in their region at Hananga,
“that you may-eat the steaming / cooked-rice theirs from the center-place of the center eeeeeeya
“at Hananga nema eeheim,
303. “for behold now has-moved / has-moved-to-the-summit the sun sun at Nangimbukig.”
“Very-well that you carry-on-your-head bundled-ones,”
says Malinayu / Malinayu Malinayu of old eeeeeeya,
the wife of Aliguyun eeheim.
304. Lo! they the mates who do-the-getting and they carry-on-their-head bundles rice in the place-of-the-embankments / the rice-fields in their region at Hananga,
and they walk-and-walk-on-the-embankments, they reach-the-edge and they ascend to the stone-pavement / of their granaries in their region eeeeeeya
at Hananga nema eeheim.
305. Speech-and-speech of Aliguyun / Aliguyun of old, the son of Amtalaw:
“Bugan, point-with-thy-index showing thy sister, thy sister Indumolnay / Indumolnay Indumolnay of old eeeeeeya,
“the daughter of Ambugawon eeheim.”

infers a causative meaning). That *Bu'gan* wants to be put down and thus be able to get some more of that roasted rice without having to ask for it, is the precentor's manner to show that the little girl is very fond of that delicacy; and indeed she opens her stanza by “*mo kon*” which means “but of course”.

305. *ga'h-itmu*: thy comparison, and by extension: thy sister. The word often follows *tu'langmu* in *hu'dhud* literature, thus making a typical pleonasm.

306. Neh Aliguyun an mun-inabba ya hiyay munwanah dintagen nah hoob di alang *dalipen di alangdah agpawanda adna ad Hanangaa*.
Kumanikihilan, kanokodyatanday aamod an *mamagmagyan mamadikitanih eeeeeeya*
eee ad Hananga nema eeheim:
307. an inang-angdan nummotawaandan Aliguyun *Aligu Aliguyunana, an hi nak Amtalaw*,
an nun-inabbah ungaungan *ayung-ungan haguymahuyma eeeeeeya*
eee an mamadikit eeheim:
308. "Hiddan di pungngadan penin di donodonodnong an ungaungan *ayung-ungan haguymahuyman madikiit*,
"an inabban Aliguyun?" an kanan di aamod an *mamagmagyan mamadikitanih eeeeeeya*
eee ad Hananga nema eeheim:
309. Loktat ya napuhupuday aamod ya naakhupan Indumolnay *Indumolnay Indumolnayana, an hi nak Ambugawohon*;
ena dongdongon di dintagen an wanana nah hoob di *dalipen di alangdah agpawanda eeeeeeya*
eee ad Hananga nema eeheim:
310. "Neya ot hi tulangkun panguluwankun hi Indumolnay!" an kanan *Bugan Bugan an hi Buganana, an hi nak Pangaiwahan*.
Anta nakaomgag di galaygay Indumolnay hi nummotwaanah *Bugan Bugan an hi Buganana eeeeeeya*,
eee an hi nak Pangaiwan eeheim:
311. Anhaanhan di baibain Indumolnay ya nakailukuy hi hoob di alang *dalipen di alangdah agpawanda adna ad Hanangaa*.
"Ay ay! tipebo eka mun-athitu?" an kanan Aliguyun *Aligu Aliguyunana eeeeeeya*,
eee an hi nak Amtalaw eeheim:
312. "Adim ot ya abu e pakadangpahon, Indumolnay *Indumolnay Indumolnayatu, an hi nak Ambugawohon*,
"te bokon damdama inag-agul hituwe," an kanan Aliguyun *Aligu Aliguyunana eeeeeeya*,

306. Lo! Aliguyun, he is-carrying-on-his-back, and he-is-the-one who apportions the meat at the fence-opening of the granary stone-pavement / of their granaries in their region at Hananga.
Touch-and-wink-to-one-another, wink-and-wink they the mates, / pretty-girls, nice-girls eeeeeeya
at Hananga nema eeheh,
307. as they looked-at, as they were-seeing Aliguyun / Aliguyun of old, the son of Amtalaw,
who carries-on-his-back the little-girl / little-girl haguymahuyma eeeeeeya,
nice-girl eeheh:
308. "What-name is-the-name maybe of the worthy-worthy little-girl / little-girl haguymahuyma, nice-girl,
"whom put-on-his-back Aliguyun?" say the mates, / pretty-girls, nice-girls eeeeeeya
at Hananga nema eeheh.
309. When then were-through (when had passed) they the mates and (then) approached Indumolnay / Indumolnay of old, the daughter of Ambugawon;
she is-stretching-her-arm-for the meat, her portion, at the fence-opening of the stone-pavement / of their granaries in their region eeeeeeya
at Hananga nema eeheh:
310. "Lo-there forsooth! my sister, my elder-sister Indumolnay!" says Bagan / Bagan, Bagan of old, the daughter of Pangaiwan.
And very-much-lets-sink-down the hand Indumolnay as she saw Bagan / Bagan, Bagan of old eeeeeeya,
the daughter of Pangaiwan eeheh.
311. Exceeding-and-exceeding the shame-and-shame of Indumolnay and she very-much-swooned at the fence-opening of the granary stone-pavement / of their granaries in their region at Hananga.
"Ay ay! why then dost thou act-like-this?" says Aliguyun / Aliguyun of old eeeeeeya,
the son of Amtalaw eeheh.
312. "Do-not and then and enough very-much-ignore (faint), Indumolnay / Indumolnay Indumolnay of old, daughter of Ambugawon,
"for is not just a joke this," says Aliguyun / Aliguyun of old eeeeeeya,

eee an hi nak Amtalaw eeheim:

313. Indumolnay ya impapuutana ya immaldongday aamod an
bulalakkinih adna ad Hanangaa,
 anta impapohdanan, katog anhan, hi Indumolnay *Indu-*
molnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheim:
314. Nagibbudakey aamod an nunggamal ya pinitodah pum-
banngan an bananuh agpawanda adna ad Hanangaa:
 hanuhublak di tumtumbuk di aamod an umagamid hi pageh
pumbanngan an bananuh agpawanda eeeeeeya
eee ad Hananga nema eeheim:
315. Kay anhan ya himmibatbatangan di algo algodna ad
Nangimbukihig,
 ya mumpumbangngadday aamod an mamagmagyan mama-
dikitanih eeeeeeya
eee ad Hananga nema eeheim:
316. an mun-ag-agtuday binokladan pageh pumbanngan an
bananuh agpawanda adna ad Hanangaa.
 Malinayu ya ilad-ngnah pidipid di *bimmablen bulalakkinih*
eeeeeya
eee ad Hananga nema eeheim:
317. duldulugonay nadulug an babalen di aamod an *bulalakkinih*
adna ad Hanangaa,
 ta nakaidatong nidulyag-ah *kagaw-an di gawana eeeeeeya*
eee ad Hananga nema eeheim:
318. anta impakamotmotwanay hintulang an da Indumolnay ke
Bugan Bugan an hi Buganana, an hi nak Pangaiwahan.
 Neh Aliguyun an impakailmunah Malinayu *Malinayu*
Malinayuna, eeeeeeya
eee an hi inAliguyun eeheim:
319. anta umhiep an umlahun hi *ohladandan umaldatandah*
gawana adna ad Hanangaa:
 “Heake Malinayu ya pakaalam di bukbukutmu ya
 nangnangeka,” an kanan Aliguyun *Aligu Aliguyunana*
eeeeeya,
eee an hi nak Amtalaw eeheim:

- the son of Amtalaw eechem.
313. Indumolnay, and she became-conscious and stood-around
 they the mates, / handsome-boys at Hananga,
 and she became-well, indeed forsooth, Indumolnay / Indu-
 molnay Indumolnay of old eeeeeeya,
 the daughter of Abugawon eechem.
314. When finished they the mates eating and they proceed to
 the place-of-the-embankments, / the rice-fields in their
 region at Hananga:
 is-stitched-to-and-fro the talking-talking of the mates who
 do-the-getting-of the rice in the place-of-the-embank-
 ments, / the rice-fields in their region eeeeeeya
 at Hananga nema eechem.
315. When just then and had-come-to-stand-and-stand-in-replica-
 position / the sun sun at Nangimbukig,
 and return they the mates, pretty-girls, / nice-girls eeeeeeya
 at Hananga nema eechem,
316. carrying-and-carrying-on-their-head their wage, rice-
 bundles from the place-of-the-embankments, / the rice-
 fields in their region at Hananga.
 Malinayu, and she ascends the edge-slope / of the villagers,
 handsome-boys eeeeeeya
 at Hananga nema eechem,
317. she walks-and-walks-along the lined houses of the / mates,
 handsome-boys at Hananga,
 and when she had-just-arrived had-reached the / center-
 place of the center eeeeeeya
 at Hananga nema eechem,
318. and (then) she very-much-saw-and-saw the sister-pair,
 Indumolnay and Bagan / Bagan, Bagan of old, the
 daughter of Pangaiwan.
 Lo! Aligyun, he looked-stealthily at Malinayu / Malinayu
 Malinayu of old eeeeeeya,
 the wife of Aligyun eechem,
319. and he goes-down going-down to / their front-yard their
 stone-walled-yard at the center at Hananga:
 "Thou then Malinayu, and quickly-take thy belongings and
 go-and-go-thou-away," says Aligyun / Aligyun of old
 eeeeeeya,
 the son of Amtalaw eechem

320. Anhaanhan di ngudungudun pen tun hi Malinayu *Malinayu Malinayuna, an hi in Aliguyun,*
pakaalanay bukbukutnat iagwatnah dodolan di aamod an
bulalakkinih eeeeeeya
eee ad Hananga nema eeheim:
321. hidolnat pah-adnah pumbanngan an bananuh agpawanda
adna ad Hanangaa,
ikhopnah pantal ot makanaladalan hi dalan di nunhalhal-on
nunhinal-on eeeeeeya
eee an hi kaboboble nema eeheim:
322. Makaalada da Indumolnay ke Bugan ya adi pumbanngan-
don Aliguyun didah habiyan *habiyan nah duntugna*
adna ad Habungaan,
ta mihmihtuda katog anhan ad indinan ad dalin ad
kamaligda eeeeeeya
eee ad Hananga nema eeheim:
323. Diyemon e dimmakal di pageh pumbanngan an bananuh
agpawanda adna ad Hanangaa
ta nanuldagdah pageh dalipen di alangdah agpawanda
eeeeeya
eee ad Hananga nema eeheim:
324. ohan wa-wan kubuhan ya umhep an umlahun hi Aliguyun
Aligu Aliguyunana, an hi nak Amtalahaw,
ot ingkungukungnay tukuknah kagaw-an di gawana *eee-*
eeeya
eee ad Hananga nema eeheim:
325. "Dakayuken aamod an bulalakki, makayagud di gawaonyuy
gawanan kagaw-an di gawana adna ad Hanangaa,
"ta mumbayukayuh dayakkot an pagetakud indinan ad dalin
ad kamaligda eeeeeeya
"eee ad Hananga nema eeheim."

323. *nanu'ldag* (stem, *tu'ldag*, prefix *nang*, time form of *mang*—*nang* plus *d* = *nan*): they have done *tu'ldag*, i.e., raising with the rice. *Tu'ldag* is the name of the storing sacrifice which is performed a few days after the harvest. when the rice bundles, which had been piled under the granary, are raised or lifted into the granary.

320. Exceeding-and-exceeding the grumbling-and-grumbling indeed of this Malinayu / Malinayu Malinayu of old, the wife of Aliguyun,
she quickly-takes her belongings and she walks-across the houseyards / of the mates, handsome-boys eeeeeeya
at Hananga nema eeheim,
321. she reaches-the-edge and goes-down to the place-of-the-embankments, / the rice-fields in their region at Hananga,
she alights in the river-bed and walks-and-walks / the path of the neighboring neighboring eeeeeeya
villages-all nema eeheim.
322. Are-storied Indumolnay and Bugan and does-not let-(them)-return Aliguyun them to the top-place / top-place on the mountain-crest at Habungan,
and they stay-and-stay-here indeed forsooth at the houseyard / at the houseyard at their lounging-bench eeeeeeya
at Hananga nema eeheim.
323. When then had-come-out-of-the-water the rice from the place-of-the-embankments, / the rice-fields in their region at Hananga,
and they had-raised the rice at the stone-pavement / of their granaries in their region eeeeeeya
at Hananga nema eeheim
324. one made-visible house-lot (one morning) and goes-down going-down Aliguyun / Aliguyun of old, the son of Amtalaw,
and he made-resound-and-resound his shout at the / center-place of the center eeeeeeya
at Hananga nema eeheim:
325. "Ye, mates, handsome-boys, very-well that you center the center, / center-place of the center at Hananga,
"that you may-pound the 'dayakkot'-rice, rice ours at the houseyard / at the houseyard at their lounging-bench eeeeeeya
"at Hananga nema eeheim."

dimma'kal: to come out of the water. The rice is said to have come out of water, i.e., out of the rice paddies, when the harvest cycle of sacrifices is finished.

326. Ya ginoh-oman pinemanan di *aamod an bulalakkinih adna ad Hanangaa*,
 ya naduhudhuda, naginyubday aamod hi *kagaw-an di gawana eeeeeeya*
eee ad Hananga nema eeheim:
327. ya dumaldalyong di pambiyuwandad *indinan ad dalin ad kamaligda adna ad Hanangaa*,
 paniktik-uhanday al-uh pambiyuwandad *indinan ad dalin ad kamaligda eeeeeeya*
eee ad Hananga nema eeheim:
328. Diket impahiknad di *aamod an bulalakkinih adna ad Hanangaa*,
 ya nun-apindah kinailan peh *kagaw-an di gawana eeeeeeya*
eee ad Hananga nema eeheim:
329. Hake ta-wan di in-ungan di *aamod an bulalakkinih adna ad Hanangaa*,
 ya nabigat on nakaamoamongdah daulon Aliguyun *Aligu Aliguyunana eeeeeeya*,
eee an hi nak Amtalaw eeheim:
330. ta ay-ayamondah Bugan *Bugan an hi Buganana, an hi nak Pangaiwahan*,
 ta maid di in-inglen mon da Bugan ke Indumolnay *Indumolnay Indumolnayana eeeeeeya*,
eee an hi nak Ambugawon eeheim:
331. Panalpal-iwandad *indinan ad dalin ad kamaligda adna ad Hanangaa*,
 ya napgot di kinailandad *indinan ad dalin ad kamaligda eeeeeeya*
eee ad Hananga nema eeheim:
332. Aliguyun ya anhan di gag-agag-anah *aamod an bulalakkinih adna ad Hanangaa*:

328. *nun-a'pin(da)* (stem *a'pin* with prefix *nun*, time form of *mun*, denoting action): *a'pin* are the leaves (usually banana leaves) adjusted at the mouth of a jar containing the fermenting rice and placed hori-

326. And hummed-for-it, uttered 'peman' for-it the / mates,
handsome-boys at Hananga,
and were-assembled, were-crowded they the mates on the
/ center-place of the center eeeeeeya
at Hananga nema eeheh,
327. and emits-bumping-and-bumping-sounds the mortar theirs
at the houseyard / at the houseyard at their lounging-
bench at Hananga,
they cause-to-be-crooked-and-crooked the pestles at the
mortar on the houseyard / at the houseyard at their
lounging-bench eeeeeeya
at Hananga nema eeheh.
328. When then had finished the / mates, handsome-boys at
Hananga,
and they did-the-putting-of-leaves for what-they-had-put-to-
ferment at the / center-place of the center eeeeeeya
at Hananga nema eeheh.
329. Concerning, it-be-mentioned, the children of the / mates,
handsome-boys at Hananga,
and when-morning again-and-again (every morning) they
assembled-and-assembled on the place-below-(the-
house) of Aliguyun / Aliguyun of old eeeeeeya,
the son of Amtalaw eeheh,
330. that they may-play-and-play-with Bugan / Bugan, Bugan
of old, the daughter of Pangaiwan,
that be-none the weariness truly of Bugan and Indumolnay
/ Indumolnay Indumolnay of old eeeeeeya,
the daughter of Ambugawon.
331. They let-time-pass-and-pass-by at the houseyard / at the
houseyard at their lounging-bench at Hananga,
and had-become-strong what-they-had-put-to-ferment at the
houseyard / at the houseyard at their lounging-bench
eeeeeya
at Hananga nema eeheh.
332. Aliguyun, and exceeding his shout-and-shout for the /
mates, handsome-boys at Hananga:

zontally near another jar (or other recipient) so that the leaves canalize
the wine into the other jar.

- “Dakayuken aamodkun bulalakki, makayagud di hungu-
 hungduwontakuh habiyan *habiyan nah duntugnan*
buludna eeeeeeya
 “*eee ad Habungan nema eeheim:*”
333. Neday aamod an bulalakki ya kahinlak-eda ot mitnuddan
Aliguyun Aligu Aliguyunana, an hi nak Amtalaw,
 anta muntikiddah maundawen matikid hi habiyan *habiyan*
nah duntugna eeeeeeya
eee ad Habungan nema eeheim:
334. Loktat ot nahabhabyatday aamod an bulalakkinih adna ad
Hanangaa,
 ya alidmognay pangat di aamod an mangammog hi amuli
 ya gulukay hi habiyan *habiyan nah duntugna eeeeeeya*
eee ad Habungan nema eeheim:
335. palinnab-ongon, pahinnikmaton di aamod an bulalakkinih
adna ad Hanangaa.
 Anta natoong *nayayongtong di algo algodna eeeeeeya*
eee ad Nangimbukig nema eeheim:
336. ya impahiknadday dopap hi amuli ya gulukay hi habiyan
habiyan nah duntugna adna ad Habungaan,
 ta kahinkakap-ong di aamod ab bulalakkinih *eeeeeya,*
eee ad Hananga nema eeheim:
337. ya mumbangngadday aamod, kumalumhaddah maundawen
 madayyuh habiyan *habiyan nah duntugna adna ad*
Habungaan,
 ya igawaday amuli ya gulukay hi *kagaw-an di gawana*
eeeeeya
eee ad Hananga nema eeheim:
338. Ohanan himbatbatangan di algo algodna ad Nangimbukihig,
 Aliguyun ya ingkungukungnah tukuknah *kagaw-an di*
gawana eeeeeeya
eee ad Hananga nema eeheim:
339. “Dakayuken aamod an bulalakki, makayagud di gawaonyuy
 gawanan *kagaw-an di gawana adna ad Hanangaa,*

- “ye then, mates, handsome-boys, very-well that we proceed-
and-proceed to the top-place / top-place on the moun-
tain-crest, mountain eeeeeeya
“at Habungan nema eeheim.”
333. Lo! they the mates, handsome-boys and they all-together-
lift-themselves-up and they follow Aliguyun / Aliguyun
of old, the son of Amtalaw,
and they climb on the straight steep-path to the top-place
/ top-place on the mountain-crest eeeeeeya
at Habungan nema eeheim.
334. When then had-come-and-come-on-the-level they the /
mates, handsome-boys at Hananga,
and is-turbulent the acting of the mates catching the pigs
and chickens on the top-place / top-place on the moun-
tain-crest eeeeeeya
at Habungan nema eeheim,
335. make-(them)-run-and-jump, make-them-struggle-and-strug-
gle the / mates, handsome-boys at Hananga.
And (when) had-moved / had-moved-to-the-summit the
sun sun eeeeeeya
at Nangimbukig nema eeheim,
336. and they finished the catching of the pigs and chickens on
the top-place / top-place on the mountain-crest at
Habungan,
and all-together-distribute (the pigs and chickens) the /
mates, handsome-boys eeeeeeya
at Hananga nema eeheim,
337. and return they the mates, they rush-down the abrupt
downward-slope from the top-place / top-place on the
mountain-crest at Habungan,
and they bring-to-the-center the pigs and chickens / the
center-place of the center eeeeeeya
at Hananga nema eeheim.
338. One of those standings-in-replica-position / of the sun sun
at Nangimbukig,
Aliguyun, and he made-resound-and-resound his shout at
the / center-place of the center eeeeeeya
at Hananga nema eeheim:
339. “Ye then, mates, handsome-boys, very-well that you center
the / center, center-place of the center at Hananga,

"ta otgalontakuy hinanglitan binahin inuyauy da Aliguyun
ke Bagan *Bagan an hi Baganana eeeeeeya*,
"eee an hi inAliguyun eeehem:

340. "te tuwen napgot di kanailantakuh gawanan *kagaw-an di
gawana adna ad Hanangaa*,
"ta waday pangngolan di aamod hi nunhalhal-on di
nunhinal-o eeeeeeya
"eee an hi kaboboble nema eeehem:"

341. Neday aamod an bumabagol ya gawaanday gawanan
kagaw-an di gawana adna ad Hanangaa,
ta mangig-igupdah humanil-on binahidah *kagaw-an di
gawana eeeeeeya*
eee ad Hananga nema eeehem:

342. Diyeket nata-nganday *aamod an bumabagolanih adna ad
Hanangaa*,
hayohapihapi Aliguyun *Aligu Aliguyunana eeeeeeya*,
eee an hi nak Amtalaw eeehem:

343. "Agake ot ya abut manobotbaltakuh *aamod an nung-
kabanagananih adna ad Hanangaa*."
Impahiknadaken nanobotbal ta pinyuhday gulukaydah
kagaw-an di gawana eeeeeeya
eee ad Hananga nema eeehem:

344. Makayagud di pinyuhdan gulukaydah *gawanan kagaw-an
di gawana adna ad Hanangaa*,
ta impah-epday balangbangdah *ohladandan umaldatandah
gawana eeeeeeya*
eee ad Hananga nema eeehem:

345. ta munnabanabada, timmanagamday *aamod an bulalakkinih
adna ad Hanangaa*;
ma-yehtuy panagtagaman di *aamod an bulalakkinih eee-
eeeya*
eee ad Hananga nema eeehem:

339. *otga'lon(taku)* (stem, *o'tgal*, with suffix *on* denoting action):
o'tgal conveys the idea of arousing, calling attention to. Ricewine is
said to be made arousing, when the shamans recite their invocations
over it and announce the deities that a great feast to which they will
be invited is ahead; the fact that rice wine is already available is an
announcement in itself and a most patent proof that a grand feast will be

- “that we may-make-arousing the strong rice-wine with-
which-will-celebrate-the-‘uya’ of Aliguyun and Bugan
/ Bugan, Bugan of old eeeeeeya,
“the wife of Aliguyun eechem,
340. “for behold-now got-strong what we made-ferment at the
center / center-place of the center at Hananga,
“that there-be the hearing (that may hear about the feast)
of the mates in the neighboring / of the neighboring
eeeeeya
“villages-all nema eechem.”
341. Lo! they the mates, spirit-invokers and they center the
center, / center-place of the center at Hananga,
and they drink-and-drink the yellowish rice-wine theirs at
the / center-place of the center eeeeeeya
at Hananga nema eechem.
342. When then were-intoxicated they the / mates, handsome-
boys at Hananga,
speech-and-speech of Aliguyun / Aliguyun of old eeeeeeya,
the son of Amtalaw eechem:
343. “Well then and then and enough and let-us-recite the /
ancestors-who-are-dead from Hananga.”
When they had-finished reciting and they performed-the-
‘puyu’-sacrifice-of their chicken at the / center-place
of the center eeeeeeya
at Hananga nema eechem.
344. Is-very-good (the bile-sac omen of) their ‘puyu’-victim,
their chicken at the / center center-place of the center
at Hananga,
and they made-go-down their gongs to / their front-yard
their stone-walled-yard at the center eeeeeeya
at Hananga nema eechem,
345. and they beat-and-beat-the-gongs, dance-and-dance they the
/ mates, handsome-boys at Hananga;
is-excellent now the manner-of-dancing-and-dancing of the
/ mates, handsome-boys eeeeeeya
at Hananga nema eechem:

celebrated. If the deities will come to see the jars that are lined up inside the house and to taste the rice wine, as they are invited to, they are certainly believed to be aroused, in the same manner as the neighbors of those who celebrate the feast, when they are informed that their help is needed for the preparation of the feast.

346. diket intigingdan italdongda, kay nungkilban *di buliklik bulikyayuh kaboboble*.
Athiathidih kahkahdom ad indinan ad dalin ad kamaligda
eeeeeya
eee ad Hananga nema eeheim:
347. Yaden mangal-algon manintindal peh Bugan Bugan an hi
Buganana, an hi inAliguyun,
an panalpal-iwanah kawa-wa-wah kubuhan *an bigbigatdah*
kagaw-an di gawana eeeeeya
eee ad Hananga nema eeheim:
348. an e makidana-da-lup hi in-ungah *pantal la kadaklan hi*
agpawanda adna ad Hanangaa,
on ay-ayamonday in-ungan di aamod *hi kagaw-an di gawana*
eeeeeya
eee ad Hananga nema eeheim:
349. Diyen e maguyud di himbulan ot nabongwah *gawanan*
kagaw-an di gawana adna ad Hanangaa,
ya nadngolanday aamod hi *nunhalhal-on di nunhinal-o*
eeeeeya
eee an hi kaboboble nema eeheim:
350. ta eda makiholyat hi inuyauy, inulutan da Bugan ke
Aliguyun Aligu Aliguyunana, an hi nak Amtalaw,
ta eda mangig-igup, makinkin-um hi humanil-on an *bina-*
hidah kagaw-an di gawana eeeeeya
eee ad Hananga nema eeheim:
351. Loktat ot himmibatbatangan *di algo algodna ad Nangim-*
bukihig,
ya nakluday aamod an bulalakki ya *mamagmagyan mama-*
dikitanih eeeeeya
eee an hi kaboboble nema eeheim:
352. mangig-igupda, managtagamday mundinatong an bibiyaw
an nalpuh *nunhalhal-on di nunhinal-on kaboboble;*

350. *inuya'uy, inulu'tan*: pleonastic expression since *inulu'tan* is a figurative word for *uya'uy* or *inuya'uy*. An *u'lut* is the straw of one rice bundle tied together so as to make of it a broom to sweep the floor; when an *uya'uy* feast is celebrated, so many bundles must be pounded

346. when they did-sidewards-bending as they turned, it-is-like
the turning-over / of the 'buliklik'-hawk 'bulikyayu'-
hawk over the villages-all.
Is-done-and-done-that every-evening at the houseyard / at
the houseyard at their lounging-bench eeeeeeya
at Hananga nema eeheh.
347. And-behold as-the-days-go-on grows-and-grows Bugan /
Bugan, Bugan of old, the wife of Aliguyun,
as she lets-time-pass-and-pass-by every-becoming-visible on
the house-lot, / their early-morning at the center-place
of the center eeeeeeya
at Hananga nema eeheh,
348. going to swim-and-bathe-together-with the children at the
/ river-bed in the river in their region at Hananga,
and-again-and-again make-(her)-play they the children of
the mates / at the center-place of the center eeeeeeya
at Hananga nema eeheh.
349. When then is-pulled one-month and a part at the / center
center-place of the center at Hananga,
and heard-it they the mates from the neighboring / of the
neighboring eeeeeeya
villages-all nema eeheh,
350. and they go to partake-in-the-'holyat' of the 'uya'uy'-feast
rice-bundle-straw-ed of Bugan and Aliguyun / Aliguyun
of old, the son of Amtalaw,
and they go to partake-in-the-sipping-and-sipping, partake-
in-the-drinking-and-drinking of the yellowish / rice-
wine theirs at the center-place of the center eeeeeeya
at Hananga nema eeheh.
351. When then had-come-to-stand-and-stand-in-replica-position
/ the sun sun at Nangimbukig,
and (then) all-moved-on they the mates, handsome-boys
and pretty-girls, nice-girls eeeeeeya
of the villages all nema eeheh:
352. they sip-and-sip, dance-and-dance they the arriving-ones,
friends from the / neighboring of the neighboring
villages-all;

that there are such brooms in abundance, hence an *uya'uy* can be said to be the thing (the feast) abounding in rice bundle straw or *inulu'tan*, lit., that which is provided with rice bundle straw.

atbohadin kakat-agun bulalakki ya *mamagmagyan mamadikitanih eeeeeeya*
eee ad Gonhadan nema eeheim:

353. Makaalah Indangunay *Indang Indumangunayadi, an hi imPangaiwahan,*
 an umat-atip an munggutigut hi kamalig hi daulon di *tim-mindung an baledah gawana eeeeeeya*
eee ad Gonhadan nema eeheim:
354. te maid di lingliling din humahakin binuhbunan hi Bugan
Bugan an hi Buganadi, an hi nak Pangaiwahan.
 Neday kakat-agun bulalakki ya *mamagmagyan mamadikitanih eeeeeeya*
eee ad Gonhadan nema eeheim:
355. munlaudah kinob-al di balen da Indangunay *Indang Indumangunayana, an hi imPangaiwahan,*
 ya idag-uhandah itapin mom-on hi *kagaw-an di gawana eeeeeeya*
eee ad Gonhadan nema eeheim:
356. "Teyay itapim an amod Indangunay, te mangekami pen
 e makinabah nunhalhal-on di *nunhinal-o adna ad Hanangaa.*"
 "Andahdi pe e mundingngol hi kon-uyauy?" an kanan Indangunay *Indang Indumangunayana eeeeeeya,*
eee an hi imPangaiwan eeheim:
357. "Kon e mibagbaga da Aliguyun ke Bugan," an kanan di
mamagmagyan mamadikitanih adna ad Gonhadan.
 Nakabogyay tangilan Indangunay hi nangngolanah ngadan
Bugan Bugan an hi Buganana eeeeeeya,
eee an hi nak Pangaiwan eeheim:
358. Hidiye mo ya mangemangey nomnom Indangunay *Indang Indumangunayana, an hi imPangaiwahan:*
 "Kal-ina pet hituwe din binuhbuhkun hi Bugan *Bugan an hi Buganadi eeeeeeya,*
"eee an hi nak Pangaiwan eeheim:"

do-also-that the young-people, handsome-boys and / pretty-
girls, nice-girls eeeeeeya
at Gonhadan nema eeheh.

353. Is-storied Indangunay / Indangunay yonder, the wife of
Pangaiwan,
who becomes-like-an-'atip'-beetle growing thin on the loung-
ing-bench on the place-below / the basket-like house
theirs at the center eeeeeeya
at Gonhadan nema eeheh,
354. for is-none the oblivion of that only-one rice-ear-sprout hers,
Bugan / Bugan, Bugan yonder, the daughter of Pangai-
wan.
Lo! they the young-people, handsome-boys and / pretty-
girls, nice-girls eeeeeeya
at Gonhadan nema eeheh,
355. pass-by the sideyard of the house of the Indangunays /
Indangunay of old, the wife of Pangaiwan,
and they do-visiting-with-(her) for a chewing-leaf to chew
at the / center-place of the center eeeeeeya
at Gonhadan nema eeheh:
356. "Lo here! a chewing-leaf for thee, grandmother Indangunay,
because we (excl.) go-on to take-part-in-the-beating-
of-the-gongs in the neighboring / of the neighboring
(village) at Hananga."
"Who then is-being-heard to give-an-'uyauy'-feast?" says In-
dangunay / Indangunay of old eeeeeeya,
the wife of Pangaiwan eeheh.
357. "What is asked-and-asked (they are) Aliguyun and Bugan,"
say the pretty-girls, / nice-girls at Gonhadan.
Was-very-pleased the ear of Indangunay as she heard the
name of Bugan / Bugan, Bugan of old eeeeeeya,
the daughter of Pangaiwan eeheh.
358. Because-of-that then and goes-and-goes-on the thought of
Indangunay / Indangunay of old, the wife of Pangai-
wan:
"Maybe truly and this-is that rice-ear-sprout mine, Bugan
/ Bugan, Bugan yonder eeeeeeya,
"the daughter of Pangaiwan eeheh."

359. Ya immaaliday pinpinukan tun hi Indangunay Indang
Indumangunayana, an hi imPangaiwahan:
 "An konna pet makikieak hi bigbigat," an kanan Indangunay
Indang Indumangunayana eeeeeeya,
eee an hi imPangaiwan eeehem:
360. "ta ek pakamotwaon nan hi Bugar an mit-ok di binlahnan
ayung-unga haguymahuyman madikiit."
 Loktat ot pimminhakiy gulukay hi kinob-al di *timmindung*
an baletakuh gawana eeeeeeya
eee ad Gonhadan nema eeehem:
361. ya kimmakalamgah Indangunay Indang Indumangunayana,
an hi imPangaiwahan,
 ya mun-allaalla moh *timmindung an baletakuh gawana*
eeeeeya
eee ad Gonhadan nema eeehem:
362. ta ihamadnan munggamal hi limmingngaon *inda-dindah*
gawana adna ad Gonhadaan,
 ta iwaklinay hinhinangngal an ginhenganan ampuyonah
hablayan di timmindung an baletakuh gawana eeeeeeya
eee ad Gonhadan nema eeehem:
363. pukhuwonay kak-ugut an tolge ya balkonat ionon-og In-
 dangunay Indang Indumangunayana, *an hi imPangaiwa-*
han,
 lokahonay tupil hi ladakan di *timmindung an baletakuh*
gawana eeeeeeya
eee ad Gonhadan nema eeehem:
364. ta pamilpiliyanah nakodokdong an hubongdan gamgamdah
gawanan an kagaw-an di gawana adna ad Gonhadaan,

360. The cock crows at the side wall of the house, because the baskets in which the chickens are kept during the night hang down from pegs driven into the *hu'klub* (upper beam of the wall) of the side walls.

362. *ihama'dnan munggama'l*: she definitely seats herself as she eats, i.e., she takes a full meal, what she had not done ever since she

359. And came-and-came (returned) they the happy-feelings of
this Indangunay / Indangunay of old, the wife of
Pangaiwan:
"If so indeed and I shall accompany to-morrow," says In-
dangunay / Indangunay of old eeeeeeya,
the wife of Pangaiwan eeheh,
360. "that I may really-see if it is Bugan of whom is-aimed-at
the prettiness hers, / little-girl haguymahuyma, nice-
girl."
When then had-(crowed)-for-the-first-time the cock at the
side-wall of the / basket-like house ours at the center
eeeeeya
at Gonhadan nema eeheh,
361. and rose-and-rose-early Indangunay / Indangunay of old,
the wife of Pangaiwan,
and she moves-and-moves-about-cheerfully indeed in the
basket-like / house ours at the center eeeeeeya
at Gonhadan nema eeheh,
362. and she-definitely-seats-(herself) as she eats the steaming /
cooked-rice theirs at the center at Gonhadan,
and she puts-aside the patched-and-patched tissue hers,
skirt hers on the peg / of the basket-like house ours at
the center eeeeeeya
at Gonhadan nema eeheh;
363. she unhooks a newly-stitched skirt and belt hers and fits-it
Indangunay / Indangunay of old, the wife of Pangaiwan,
she takes-down the 'tupil'-basket from the wall-shelf of the
/ basket-like house ours at the center eeeeeeya
at Gonhadan nema eeheh,
364. and she selects-and-selects the precious necklaces theirs,
jewels theirs at the / center center-place of the center
at Gonhadan,

had lost her child: the precentor merely wishes to show how *Indangu'-
nay's* present cheerfulness contrasts with her former grief.

363. *tu'pil*: large square shaped basket with cover in which the
Ifugaw keep their valuable things: elaborately woven hip and hand
bags containing their jewels and other ornaments (gold necklaces, ear-
rings, pearl strings, bracelets, leglets, etc.).

atbohadin nuntunglub an inipulda an ikotoktom Indangunay
Indang Indumangunayana eeeeeeya,
eee an hi imPangaiwan eeheim:

365. Kay anhan ya himmibatangan di algo algodna ad Nangim-
 bukihig,
 ya tuweda boy kakat-agun bulalakki ya mamagmagyan
mamadikitanih eeeeeeya
eee ad Gonhadan nema eeheim:
366. "Ay! pakahadhad-onak anhan an uunga," an kanan In-
 dangunay *Indang Indumangunayana, an hi imPanga-*
iwahan,
 "ta makikieakadi ni-boh *nunhalhal-on di nunhinal-o eee-*
eeeya
 "eee an hi kaboboble nema eeheim:"
367. Inyang-od abuluton di kakat-agun bulalakki ya mamag-
 magyan *mamadikitanih adna ad Gonhadaan,*
 ta duldulugonday nadulug an babalen di aamod an bula-
lakkinih eeeeeeya
eee ad Gonhadan nema eeheim:
368. gilgiligonday gilig di nunggilig ta impah-addah pumbanngan
an bananuh agpawanda adna ad Gonhadaan,
 makabanbanongdat ikhopdah pantal la kadaklandah *agpa-*
wanda eeeeeeya
eee ad Gonhadan nema eeheim:
369. liblibhanday dinanum ot makanaladalandah *dalan hi nun-*
halhal-on di nunhinal-oh kaboboble.
 Diyen e himmibatbatangan di algo ya bimmududah pantal
la kadaklandah agpawanda eeeeeeya
eee ad Hananga nema eeheim:
370. Indangunay an paluyluyawonay bukakelnah pumbanngan
an bananuh agpawanda adna ad Hananga:
 makabintal makadaldalyay pumbanngan *an bananuh agpa-*
wanda eeeeeeya
eee ad Hananga nema eeheim:
371. Hinumtikan pinemanan Indangunay *Indang Indumangu-*
nayana, an hi imPangaiwahan.

- likewise a pair of hairstring-beads theirs with which
tightens-and-tightens (her hairlocks) Indangunay / In-
dangunay of old eeeeeeya,
the wife of Pangaiwan eechem.
365. When just then and had-come-to-stand-in-replica-position /
the sun sun at Nangimbukig,
and here-they-are again the young-people, handsome-boys
and / pretty-girls, nice-girls eeeeeeya
at Gonhadan nema eechem:
366. "Ay! very-much-wait-and-wait for me please, boys-and-
girls," says Indangunay / Indangunay of old, the wife
of Pangaiwan,
"that I may-accompany-and-accompany thither forsooth to
the / neighboring of the neighboring eeeeeeya
"villages-all nema eechem."
367. Nodded, agree the young-people, handsome-boys and /
pretty-girls, nice-girls at Gonhadan,
and they-walk-and-walk-along the lined houses of the /
mates, handsome-boys eeeeeeya
at Gonhadan nema eechem,
368. they border-and-border the border of the border-dwellers
and they descended to the place-of-the-embankments, /
the rice-fields in their region at Gonhadan,
they walk-and-walk-on-the-embankments and they alight in
the / river-bed at their river in their region eeeeeeya
at Gonhadan nema eechem,
369. they pass-and-pass the water and they walk-and-walk on
the / path among the neighboring of the neighboring
villages-all.
When then had-come-to-stand-and-stand-in-replica-position
the sun and they came-out at the / river-bed at
their river in their region eeeeeeya
at Hananga nema eechem.
370. Indangunay, and she makes-oversee-and-oversee the irises
hers the place-of-the-embankments, / the rice-fields in
their region at Hananga:
very-wide very-large the place-of-the-embankments, / the
rice-fields in their region eeeeeeya
at Hananga nema eechem.
371. Smacked-for-them uttered-'peman'-for-them Indangunay /
Indangunay of old, the wife of Pangaiwan,

Liblibhanday pantal ta ilad-angdah pumbanngan an bananuh agpawanda eeeeeeya
 eee ad Hananga nema eechem:

372. makabanbanongda, ihidoldat ilad-angdah pidipid di bimablen bulalakkinih adna ad Hanangaa:
 Neh himmaldot di balangbangdah kagaw-an di gawana eeeeeeya
 eee ad Hananga nema eechem:
373. an midatong midulyag-adah gawanan kagaw-an di gawana adna ad Hanangaa.
 Neh Indangunay minotmotwaana da Bugan ke Aliguyun Aligu Aliguyunana eeeeeeya
 eee an hi nak Amtalaw eechem:
374. an managtagamdah gawan di panagaman hi kinob-al di timmindung an baletakuh gawana adna ad Hanangaa,
 ya nakapaphok di bukakel Indangunay hi binuhbunan hi Bugan Bugan an hi Buganana eeeeeeya,
 an hi inAliguyun eechem:
375. ta mungkakael Indangunay hi aamod an nundinatong hi nunhalhal-on di nunhinal-oh kaboboble, ya mundiwodiwoh gawan di panagaman hi kinob-al di timmindung an baletakuh gawana eeeeeeya
 eee ad Hananga nema eechem:
376. anta pakahalibadanay in-ungan managtagam hi kinob-al di timmindung an baleda adna ad Hanangaa.
 Makamodwongday aamod an e nummotwan da Indangunay Indang Indumangunayana eeeeeeya,
 eee an hi imPangaiwan eechem:
377. Ni-niyantu nilawwantuy numpadongan di panagtagamdan hin-inan Bugan Bugan an hi Buganana, an hi inAliguyun;
 immat hi hamahamang di adoldan makaham-ut tuwalih pangang-ang-ang di aamod an bulalakkinih eeeeeeya
 eee ad Hananga nema eechem:

- They pass-and-pass the river-bed and they ascend to the
 place-of-the-embankments / the rice-fields in their
 region eeeeeeya
 at Hananga nema eechem,
372. they walk-and-walk-on-the-embankments, they reach-the-
 edge and they ascend the edge-slope / of the villagers,
 handsome-boys at Hananga.
 Lo! sonorously-resounded their gongs at the / center-place
 of the center eeeeeeya
 at Hananga nema eechem,
373. as are-arriving are-reaching they the center / center-place
 of the center at Hananga.
 Lo! Indangunay, she saw-and-saw Bugan and Aliguyun /
 Aliguyun of old eeeeeeya,
 the son of Amtalaw eechem,
374. as they dance-and-dance in the middle of the dance-yard
 on the side-yard of the / basket-like house ours at the
 center at Hananga,
 and very-much-recognized the irises of Indangunay her rice-
 ear-sprout, Bugan / Bugan, Bugan of old eeeeeeya,
 the wife of Aliguyun eechem,
375. and pushes-her-way-through Indangunay (through) the
 mates who had-arrived from the / neighboring of the
 neighboring villages-all,
 and she goes-straight-and-straight to the middle of the
 dance-yard on the side-yard of the / basket-like house
 ours at the center eeeeeeya
 at Hananga nema eechem,
376. and she immediately-turns-in-joining the young-ones who
 dance-and-dance on the side-yard of the / basket-like
 house ours at Hananga.
 Are-very-surprised they the mates as they looked-at In-
 dangunay / Indangunay of old eeeeeeya,
 the wife of Pangaiwan eechem:
377. Was-fitting-well this was-suiting-well this the resembling-
 manner of the dance-and-dance theirs, mother-and-
 daughter, Bugan / Bugan, Bugan of old, the wife of
 Aliguyun;
 was-alike the shape-and-shape of their body which is-very-
 similar indeed as look-and-look / the mates, handsome-
 boys eeeeeeya
 at Hananga nema eechem;

378. atbohadin pangag-agamid di makodokdong an gamgamdah gawanan *kagaw-an di gawana adna ad Hanangaa*.
Ta ihalilitdah bongbong di panagamandah kinob-al di *timmindung an baletakuh gawana eeeeeeya*
eee ad Hananga nema eeheim:
379. Indangunay ya anhan di nanginah dolan di *timmindung an baletakuh gawana adna ad Hanangaa*;
atbohadin Bugar an munnanginangih dolan di *timmindung an baletakuh gawana eeeeeeya*
eee ad Hananga nema eeheim:
380. Da Aliguyun ke Indumolnay ya hayuyungonday hin-inan da Bugar ke Indangunay *Indang Indumangunayana, an hi imPangaiwahan*:
“Ampodnanay nangiyu ta humapitkan apu,” an kanan Aliguyun *Aligu Aliguyunana eeeeeeya*,
eee an hi nak Amtalaw eeheim:
381. “te komman dinangdangpan katog di binuhbuhmun hi Bugar *Bugar an hi Bugaratu, an hi inAliguyun*.”
“Nimpe,” an kanan Indangunay, “te komman uggedaka imbayag, Bugar *Bugar an hi Bugaratu eeeeeeya*,
“*eee an binuhbuhku eeheim.*”
382. “Mo ta ahika munhapihapit, apu, ta ibuwam di ngadanmut panginil-anmi,” an kanan Aliguyun *Aligu Aliguyunana, an hi nak Amtalaw*.
“Kon mibagbaga ya hi inayun hi Indangunay *Indang Indumangunayatu eeeeeeya*,
“*eee an hi imPangaiwan eeheim.*”
383. “Hanahana anhan! ta adniman ad wani ya hinadakmuy binuhbuhmu,” an kanan Bugar *Bugar an hi Bugarana, an hi nak Pangaiwahan*.
Hayohapihapit Indangunay *Indang Indumangunayana eee-eeeya*,
eee an hi imPangaiwan eeheim:
384. “Athitu katog di eena ot ahika mablang hi binleganku, Bugar *Bugar an hi Bugaratu, an binuhbuhku*:
“ohan wa-wan kubuhan ad indinan ad dalin ad kamaligda *eeeeeya*

378. likewise the wearing-wearing of the precious jewels theirs
at the center / center-place of the center at Hananga.
And they slide-and-slide to the edge of the dance-yard theirs
on the side-yard of the / basket-like house ours at the
center eeeeeeya
at Hananga nema eechem.
379. Indangunay, and exceeding her cries on the houseyard of
the / basket-like house ours at the center at Hananga;
does-also that Bagan who cries-and-cries on the houseyard
of the / basket-like house ours at the center eeeeeeya
at Hananga nema eechem.
380. Aliguyun and Indumolnay, and they approach the mother-
and-daughter, Bagan and Indangunay / Indangunay of
old, the wife of Pangaiwan:
"Enough there your cries and speak, grandmother," says
Aliguyun / Aliguyun of old eeeeeeya,
the son of Amtalaw eechem,
381. "for indeed has-been-ignorant-and-ignorant forsooth thy
rice-ear-sprout, Bagan / Bagan, Bagan here, the wife
of Aliguyun."
"That's it," says Indangunay, "for truly I did-not forsake
thee, Bagan / Bagan, Bagan here eeeeeeya,
"my rice-ear-sprout eechem."
382. "But thou shouldst speak-and-speak, grandmother, and do-
putting-out-with (tell) thy name that we (excl.) may-
know," says Aliguyun / Aliguyun of old, the son of
Amtalaw.
"Well what is-asked-and-asked and (she is) your mother
Indangunay / Indangunay here eeeeeeya,
"the wife of Pangaiwan eechem."
383. "Good-good exceedingly! and now today and thou didst-
find thy rice-ear-sprout," says Bagan / Bagan, Bagan
of old, the daughter of Pangaiwan.
Speech-and-speech of Indangunay / Indangunay of old
eeeeeya,
the wife of Pangaiwan eechem:
384. "Like this forsooth its going-going (how it all happened)
and-then thou wilt be-put-down (when thou were't put
down) from my back, Bagan / Bagan, Bagan here, my
rice-ear-sprout:
"One made-visible house-lot at the houseyard / at the house-
yard at their lounging-bench eeeeeeya

- “*eee ad Gonhadan nema eeheim:*
 385. “*ya pinitotay dalipen di alangdah agpawanda adna ad Gonhadaan,*
 “*pakabolangondakah daulon di alang dalipen di alangdah agpawanda eeeeeeya*
 “*eee ad Gonhadan nema eeheim:*
386. “*ta munggamalkah balat yaden nanulatak hi kinwan di bukongkong hi alangtaku, dalipen di alangdah agpawanda adna ad Gonhadaan,*
 “*impahiknadku ya himbatbatangan di algo algodna eeeeeeya*
 “*eee ad Nangimbukig nema eeheim:*
387. “*ta edaka pun-alikbu, mo mamaidka, Bagan Bagan an hi Baganatu eeeeeeya, an binuhbuhku.”*
 Hayohapihapit Indumolnay Indumolnay Indumolnayana eeeeeeya,
eee an hi nak Ambugawon eeheim:
388. “*Ohanan himbatangan di algo algodna ad Nangimbukihig,*
 “*ya nakadonglok di nangin di ohan unghah habiyan habiyan nah duntugna eeeeeeya*
 “*eee ad Habungan nema eeheim:*
389. “*ta tikidok di habiyan ya wahdih Bagan an yinagyag di mangayuding mangayuding mangayuding adla lagu-lagud,*
 “*ta humigupkami moh balbalek hi habiyan habiyan nah duntugna eeeeeeya*
 “*eee ad Habungan nema eeheim:*
390. “*Panalpal-iwanmih kabigabigat peh habiyan habiyan nah duntugna adna ad Habungaan;*
 “*ohanan algo ya inuhdunganmin immud-udyawon di pageh pumbanngan an bananuh agpawanda eeeeeeya*
 “*eee ad Hananga nema eeheim:*
391. “*ta pitawok di pumbanngan ta eak makiagamid hi pageh pumbanngan an bananuh agpawanda adna ad Hananga;*
 “*katlun di algo ya piniton Bagan di pumbanngan an bananuh agpawanda eeeeeeya*

- “at Gonhadan nema eechem,
 385. “and we (dual) proceeded-to the stone-pavement / of their granaries in their region at Gonhadan,
 “I immediately-put-thee-down on the place-below the granary / stone-pavement of their granaries in their region eeeeeeya
 “at Gonhadan nema eechem,
 386. “and thou art-eating bananas while I stopped-up the path of the rice-birds on our granary, / stone-pavement of their granaries in their region at Gonhadan,
 “(when) I finished and (then) stands-in-replica-position / the sun sun eeeeeeya
 “at Nangimbukig nema eechem,
 387. “and I go to-take-thee-in-my-arms, but thou art-no-more-there, Bagan / Bagan, Bagan here, my rice-ear-sprout.”
 Speech-and-speech of Indumolnay / Indumolnay Indumolnay of old eeeeeeya,
 the daughter of Ambugawon eechem:
 388. “One-of-those in-replica-standings / of the sun sun at Nangimbukig,
 “and I very-much heard the cries of one (a) child on the top-place / top-place on the mountain-crest eeeeeeya
 “at Habungan nema eechem,
 389. “and I ascend-to the top-place and is-there Bagan whom shook-out the ravens / ravens ravens at the downstream-downstream-region,
 “and we enter then my little-house on the top-place / top-place on the mountain-crest eeeeeeya
 “at Habungan nema eechem.
 390. “We let-time-pass-and-pass-by every-morning (day) on the top-place / top-place on the mountain-crest at Habungan;
 “one-of-those days and we looked-down as had-become-mahogany-like the rice in the place-of-the embankments / the rice-fields in their region eeeeeeya
 “at Hananga nema eechem,
 391. “and I proceed-to the place-of-the-embankments that I may partake-in-the-getting-of the rice in the place-of-the-embankments, / the rice-fields in their region at Hananga;
 “the third day and proceeded Bagan to the place-of-the-embankments, / the rice-fields in their region eeeeeeya

- “*eee ad Hananga nema eeehem:*”
392. “*hidi moy nummotwaan Aliguyun ke Bugan Bugan an hi Buganatu, an hi nak Pangaiwahan.*”
 “*Immat man anhan hina!*” an kanan Aliguyun Aligu Aliguyunana eeeeeeya,
eee an hi nak Amtalaw eeehem:
393. *Damunahna ya e naguyud di tumtumbuk da Indangunay Indang Indumangunayana, an hi imPangaiwahan,*
ya nabukalday munnaban managtagam hi aamod an bula-lakkinih eeeeeeya
eee an hi kaboboble nema eeehem:
394. “*Agake ot ya abut hogpontakuy timmindung,*” an kanan Aliguyun Aligu Aliguyunana, an hi nak Amtalahaw;
 ta ugipanday labinha *timmungekngék an labinhabinha eeeeeeya*
eee an langlangegan nema eeehem:
395. *Nawa-wakey kubuhan ta munggamaldah limmingngaon inda-din ya dintagen peh gawana adna ad Hanangaa,*
ya mun-imadadah itapin mom-on hi pamadingan di tim-mindung an baledah gawana eeeeeeya
eee ad Hananga nema eeehem:
396. *Hayohapihapit Indangunay Indang Indumangunayana, an hi imPangaiwahan:*
 “*Agat mihmihtukayut mumbangngadak ad indinan ad dalin ad kamaligda eeeeeeya*”
 “*eee ad Gonhadan nema eeehem:*”
397. “*te wahdi katog hi amayun hi Iken an hi Iken an hi Umikenana, an hi Pangaiwahan,*”
 “*an umat-atip an munggutigut hi punnomnomnan Bugan Bugan an hi Buganana eeeeeeya,*”
 “*eee an hi nak Pangaiwan eeehem.*”
398. “*Dike ot ya abuh nale-bay tulun algo ya hin-odak,*” an kanan Aliguyun Aligu Aliguyunana, an hi nak Amtalahaw,
 “*te manuludak tut-uwa hi halaungyud indinan ad dalin ad kamaligda eeeeeeya*”
 “*eee ad Gonhadan nema eeehem:*”

- “at Hananga nema eeehem:
 392. “there then that saw Aliguyun Bugan / Bugan, Bugan here,
 the daughter of Pangaiwan.”
 “Did indeed forsooth that,” says Aliguyun / Aliguyun of
 old eeeeeeya,
 the son of Amtalaw eeehem.
393. While was-pulled the talking-and-talking of the Indangu-
 nays (hers and her daughter’s) / Indangunay of old, the
 wife of Pangaiwan,
 had-dispersed the gong-beaters, dancers among the / mates,
 handsome-boys eeeeeeya
 from the villages-all nema eeehem:
394. “Come then, and-then and enough, let-us-enter the basket-
 like-(house),” says Aliguyun, / Aliguyun of old, the
 son of Amtalaw;
 and they sleep-during the night / chilly-chilly night-and-
 night eeeeeeya
 langlangegan nema eeehem.
395. When had-become-visible the house-lot and they eat the
 fuming / cooked-rice and meat at the center at Hananga,
 and they remove-the-smell with a chew, betelnut-chew at
 the door-posts of the / basket-like house theirs at the
 center eeeeeeya
 at Hananga nema eeehem.
396. Speech-and-speech of Indangunay / Indangunay of old, the
 wife of Pangaiwan:
 “Hello and stay-and-stay-ye-here and I return to the house-
 yard / to the houseyard to their lounging-bench
 eeeeeeya
 “at Gonhadan nema eeehem,
397. “for is-there forsooth your father, Old-man, / Old-man,
 Old-man of old, Pangaiwan,
 “who becomes-like-an-‘atip’-beetle growing thin by his
 thinking of Bugan / Bugan, Bugan of old eeeeeeya,
 “the daughter of Pangaiwan eeehem.”
398. “When then, just that, will-be-passed three days and wait-
 for me,” says Aliguyun / Aliguyun of old, the son of
 Amtalaw,
 “for I shall-do-the-pushing truly at your roof-slope (house)
 at the houseyard / at the houseyard at their lounging-
 bench eeeeeeya
 “at Gonhadan nema eeehem.”

399. Indangunay ya bangngadonad indinan ad dalin ad kamaligda adna ad Gonhadaan.
Diyen e nale-bay tulun algod indinan ad dalin ad kamaligda eeeeeeya
eee ad Hananga nema eechem:
400. Aliguyun an umhep an umlahun hi ohladandan umal-datandah gawana adna ad Hanangaa,
anta ingkungukungnay tukuknah ohladandan umal-datandah gawana eeeeeeya
eee ad Hananga nema eechem:
401. "Dakayuken aamod an bulalakki, makayagud di gawaonyuy gawana kagaw-an di gawana adna ad Hanangaa."
Naginyubda hingkatangan di aamod an bulalakkinih eeeeeeya
eee ad Hananga nema eechem:
402. "Pakadonglonyuken aamod," an kanan Aliguyun Aligu Aliguyunana, an hi nak Amtalahaw,
"adniman ad wani ya hunguduhungduwontakud indinan ad dalin ad kamaligda eeeeeeya
"eee ad Gonhadan nema eechem:
403. "te manuludak tut-uwah halaungdad indinan ad dalin ad kamaligda adna ad Gonhadaan."
Ginoh-oman kinayngotan di aamod an bulalakkinih gawana eeeeeeya
eee ad Hananga nema eechem:
404. Neday aamod an bulalakki ya ibulbugday amulih gawanan kagaw-an di gawana adna ad Hanangaa,
anta giligonday gilig di nunggilig an aamod an bulalakkinih eeeeeeya

399. *Aligu'yun* says that he will do the pushing at the roof-slope, i.e., at the house of *Indangu'nay*, *Bu'gan's* mother, after three days, to make it clear that he will go through with his celebration in *Gonha'dan*. The *uya'uy* at *Hana'nga* is still in its first stage, the period of evening dances which usually last some 20 to 30 days. After these come the great evening drinkfest called *ho'lyat*, the daytime drinkfest called *gota'd* with the coming-down rite (*makila'hun*), and the great sacrifice performed during the night and early morning followed by the banquet (*punhida'an*). All these will take place at *Gonha'dan*. After three days, during which they make rice wine at *Gonha'dan*, the transfer activities begin: *Aligu'yun* brings all his pigs to *Gonha'dan* (see 404th stanza)

399. Indangunay, and she returns to the houseyard / to the houseyard, to their lounging-bench at Gonhadan.
When then had-passed three days at the houseyard / at the houseyard at their lounging-bench eeeeeeya
at Hananga nema eeheim,
400. Aliguyun, he goes-down going-down on their front-yard, stone-walled-yard at the center at Hananga,
and he made-resound his shout on their front-yard / stone-walled-yard at the center eeeeeeya
at Hananga nema eeheim:
401. "Ye then, mates, handsome-boys, very-well that you center the / center, center-place of the center at Hananga."
They assembled in-a-moment the / mates, handsome-boys eeeeeeya
at Hananga nema eeheim:
402. "Very-well-listen-ye, mates," says Aliguyun / Aliguyun of old, the son of Amtalaw,
"now today and we proceed-and-proceed to the houseyard / to the houseyard to their lounging-bench eeeeeeya
"at Gonhadan nema eeheim,
403. "for I shall-do-the-pushing truly at their roof-slope at the houseyard / at the houseyard at their lounging-bench at Gonhadan."
Uttered-'hum's-for-it as approved-it the / mates, handsome-boys at the center eeeeeeya
at Hananga nema eeheim.
404. Lo! they the mates, handsome-boys, and they do-herding-and-driving-with the pigs at the center / center-place of the center at Hananga,
and they border the border of the / border-dwellers, mates, handsome-boys eeeeeeya

returns with his people to *Hana'nga*, but goes back to *Gonha'dan* when is it time to mix sugar in the ricewine (see 415th stanza) and henceforth stays there for the *ho'lyat*, *gota'd* and *punhida'an* celebrations. Our informant omitted the description of these feast days (for a full description of a marriage feast see Francis Lambrecht, *Hu'dhud of Aliguyun at Hananga*, from the 631st stanza to the end, pp. 180 to 203, *The University of Manila Journal of East Asiatic Studies*, Vol. VI, Nos. 3 & 4) and simply concluded the *hu'dhud* by mentioning that *Indumo'lnay* married *Daula'yan* (seemingly the brother of *Aligu'yun*), and stayed at *Hana'nga*, while *Aligu'yun* definitively moved to *Gonha'dan* (see 2 last stanzas).

- eee ad Hananga nema eeheim:*
405. pah-addat makabanbanongda ta ikhopdah *pantal la kadaklandah agpawanda adna ad Hanangaa,*
agwatonday kadaklan ta makanaladalanda dalam hi
nunhalhal-on di nunhinal-o eeeeeeya
eee an hi kaboboble nema eeheim:
406. Ne an muntinalkong di balangbangdah *nunhalhal-on di nunhinal-on hi kaboboble:*
pakahumtikanday bibiyawdah *nunhalhal-on di nunhinal-o eeeeeeya*
eee an hi kaboboble nema eeheim:
407. "mabladan kadangyandah *kagaw-an di gawana adna ad Hanangaa.*"
Loktat ot natoong *nanayongtong di algo algodna eeeeeeya*
eee ad Nangimbukig nema eeheim:
408. immagpawandah *pantal la kadaklandah agpawanda adna ad Gonhadaan.*
Aliguyun an paluyलयawonay bukakelnah *pumbanngan an bananuh agpawanda eeeeeeya*
eee ad Gonhadaan nema eeheim:
409. makabintal makadaldalyay *pumbanngan an bananuh agpawanda adna ad Gonhadaan,*
ta pakahumtikan pakahomtakan *Aliguyun Aligu Aliguyunana eeeeeeya,*
eee an hi nak Amtalaw eeheim:
410. Liblibhanday dinanum ta ilad-angdah *pumbanngan an bananuh agpawanda adna ad Gonhadaan,*
makabanbanongdan muntinalkong di balangbangdah *pumbanngan an bananuh agpawanda eeeeeeya*
eee ad Gonhadaan nema eeheim:
411. nihidol ta ilad-angdah pidipid di *bimmablen bulalakkinih adna ad Gonhadaan,*
ot nidatong nidulyag-adah *kagaw-an di gawana eeeeeeya*
eee ad Gonhadaan nema eeheim:

- at Hananga nema eechem,
405. they descend and walk-and-walk-on-the-embankments and
they alight in the / river-bed at their river in their
region at Hananga,
they cross the river and they walk-and-walk on the path
among the / neighboring of the neighboring eeeeeeya
villages-all nema eechem.
406. Lo! are-sounding-the-march their gongs among the neighbor-
ing / of the neighboring villages-all:
very-much-smack-for-them they their friends among the /
neighboring of the neighboring eeeeeeya
villages-all nema eechem:
407. "They are-wealthy, they are-rich at the / center-place of
the center at Hananga."
When then had-moved / had-moved-to-the-summit the sun
sun eeeeeeya
at Nangimbukig nema eechem,
408. they came-in-the-region-of the river-bed at / their river in
their region at Gonhadan.
Aliguyun, he makes-oversee-and-oversee his irises the place-
of-the-embankments, / the rice-fields in their region
eeeeeya
at Gonhadan nema eechem:
409. very-wide very-large the place-of-the-embankments, / the
rice-fields in their region at Gonhadan,
and smacked-for-them bussed-for-them Aliguyun / Aliguyun
of old eeeeeeya
the son of Amtalaw eechem.
410. They pass-and-pass the water and they ascend to the place-
of-the-embankments, / the rice-fields in their region at
Gonhadan,
they walk-and-walk-on-the-embankments, are sonorously-
resounding their gongs in the place-of-the embankments,
/ the rice-fields in their region eeeeeeya
at Gonhadan nema eechem,
411. (when) had-reached-the-edge and they ascend the edge-
slope of the / villagers, handsome-boys at Gonhadan,
and-then were-arriving were-reaching they the / center-
place of the center eeeeeeya
at Gonhadan nema eechem.

412. Neday aamod an bulalakkin iGonhadan ya naginyubdah
gawanan *kagaw-an di gawana adna ad Gonhadaan*,
ta ap-apngaon, ay-ayamanda da Aliguyun *Aligu Aliguyunana eeeeeeya*
eee an hi nak Amtalaw eeheim:
413. "Inakayang! ya nakalogadan peman di binlan Aliguyun,"
an kanan di *aamod an bulalakkinih adna ad Gonhadaan*.
Ta mangig-igupdah humanil-on binhaidah *kagaw-an gawana eeeeeeya*
eee ad Gonhadan nema eeheim:
414. Loktat ot himmibatbatangan di algo algodna ad Nangimbukihig
ya mumbanggad da Aliguyun ad *indinan ad dalin ad kamaligda eeeeeeya*
eee ad Hananga nema eeheim:
415. Diyeket nagtud di algeh kidul-uhan di inulutan inuyauyдах
gawanan *kagaw-an di gawana adna ad Hanangaa*,
ya ginawada bod *indinan ad dalin ad kamaligda eeeeeeya*
eee ad Gonhadan nema eeheim:
416. ta eda idul-uy inulutan inuyauy hi balen da Indangunay ke
Iken *an hi Iken an hi Umikenana, an hi Pangaiwahan*,
te makadadawo tuwalid *indinan ad dalin ad kamaligda eeeeeeya*
eee ad Gonhadan nema eeheim:
417. Makaala peh Indumolnay *Indumolnay Indumolnayadi, an hi nak Ambugawohon*,
ta mun-inDaulayan ad *indinan ad dalin ad kamaligda eeeeeeya*
eee ad Gonhadan nema eeheim:
418. Makaala mo da Bugan ke Aliguyun *Aligu Aliguyunana, an hi nak Amtalahaw*,
ya panalpal-iwanda moh kabigabigat ad *indinan ad dalin ad kamaligna eeeeeeya*
eee ad Gonhadan nema eeheim:

412. Lo! they the mates, handsome-boys from Gonhadan, and they assembled at the center / center-place of the center at Gonhadan,
and amuse-and-amuse, they play-and-play-with (entertain, welcome) the Aliguyuns (i.e., Aliguyun and his suite) / Aliguyun of old eeeeeeya,
the son of Amtalaw eeheh:
413. "How wonderful! and very-outstanding forsooth the whiteness (wealth) of Aliguyun," say the mates. handsome-boys at Gonhadan.
And they sip-and-sip the yellowish rice-wine theirs at the / center-place of the center eeeeeeya
at Gonhadan nema eeheh.
414. When then had-come-to-stand-and-stand-in-replica-position / the sun sun at Nangimbukig
and (then) return the Aliguyuns to the houseyard / to the houseyard to their lounging-bench eeeeeeya
at Hananga nema eeheh.
415. When then was-timed the day (when the day was come) for the mixing-of-sugar-activity of the rice-bundle-straw-feast, their 'uyayuy'-feast at the center / center-place of the center at Hananga,
and (then) they centered again at the houseyard / at the houseyard at their lounging-bench eeeeeeya
at Gonhadan nema eeheh,
416. and they do-sugar-mixing-with the rice-bundle straw-feast, the 'uyayuy'-feast at the house of Indangunay and Old-man, / Old-man, Old-man of old, Pangaiwan,
for is-very-fitting indeed at the houseyard / at the houseyard at their lounging-bench eeeeeeya
at Gonhadan nema eeheh.
417. Is-storied Indumolnay / Indumolnay Indumolnay yonder, the daughter of Ambugawon,
and she marries-Daulayan at the houseyard / at the houseyard at their lounging-bench eeeeeeya
at Hananga nema eeheh.
418. Are-storied still Bagan and Aliguyun / Aliguyun of old, the son of Amtalaw,
and they go-on-letting-time-pass-and-pass-by every-morning (day) at the houseyard / at the houseyard at their lounging-bench eeeeeeya
at Gonhadan nema eeheh.