

IFUGAO TALES

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INTRODUCTION

Ifugao boys and girls know a multitude of tales, which they narrate in their "aga'mang", sleeping places, to amuse their companions, when sleep is slow in coming. They are essentially children's stories. Their style is therefore very simple and give a perfect idea of the manner in which Ifugao children express the things they wish to tell, again and again joining their ideas with "ands" and "and thens." Moreover, the narrators, as a rule, frequently omit details or circumstances which may make it difficult for anyone, who is not acquainted with Ifugao life and customs, to understand rightly the tale, which difficulty, of course, does not exist for the children who listen. On the other hand, a narrator may be interrupted or contradicted, not because of his or her occasional omissions, but because he or she speaks of such or such a basket, give a person or a village of the tale this or that name, or mentions some other insignificant details.

The following is a collection of tales we overheard in Kiangan. We wrote them down as we heard them, or else made the narrator write them himself. We made no attempt to make them tell their stories methodically and completely, i.e., without omitting details or circumstances.

Our translation is quite literal, but it is made in such a way that it would not be necessary to give a second translation, as would have been the case if our translation had been "word for word." Comparison of the Ifugao text with the English translation is made easy by our oblique lines that separate the various ideas expressed.

The Kiangan people call such tales "aa'po", "bi'da" or "malama'la". The term "aa'po", however, is more correctly used to designate their rhythmic songs, which have no meaning and are but a series of assonant words; the term "bi'da" is commonly used for any kind of children's stories, whether they are sung or narrated. In Kiangan a narrated story almost always begins with "malama'la", which means literally: "Is (are) storied" (for example: "Malama'la da A'mman U'ngnga", "Are storied

Amma and Ungnga", the word "malama'la" functioning in the sentence as the verb with passive meaning, "da A'mman U'ngnga" being the subject); hence the use of the term to designate such stories.

Spelling and Phonetic Key, see Fr. Lambrecht, *The Mayawyaw Ritual*, 1. Rice Culture and Rice Ritual, pp. 22-23, Publ. Cath. Anthr. Conf., Cath. Univ. of America, Washington, D.C., Vol. IV, No. 1.

Details concerning Ifugao geography, house, villages, implements and tools, dress and bodily adornment, beliefs and customs, ritual performances and feasts, etc., inasmuch as these may help in the understanding of the tales, are to be found in our monographs published by the Catholic Anthropological Conference, Catholic University of America, Washington, D.C.: Vol. I, No. 3, *Ifugao Villages and Houses*; Vol. IV, *The Mayawyaw Ritual*, No. 1, *Rice Culture and Rice Ritual*; No. 2, *Marriage and Marriage Ritual*, No. 3, *Death and Death Ritual*; No. 4, *Property and Property Ritual*; No. 5, *Go-Betweens and Priests*; see also Morice Vanoverbergh, *Dress and Adornment in the Mountain Province*, section "The Ifugao", pp. 200-212.

MALAMALA

1. MALAMALA DA AMMAN UNGNGA¹

1. *Oba'n algo' | ya e'da kano' munba'bal. | Ume'da ot kana'n A'mma: |*
"Haba'lak peh tu'we | ta ume'h dih ba'lat | ta ba'latkuy ba'lat." | *Ya kana'n*
bon U'ngnga: | "Haba'lak pebo'h tu'we | ta ume'h litu'ku | ta litu'kuk di litu'ku".
| Hidi'yen timpo'ngda | ot uma'banda. |

2. *Mabilo'ng ot | ya imma'lib Lablabu'ut, | ot kana'na: | "Bobwabobwa'tkan*
inuma'ban da A'mman U'nga".

3. *Mabiga't ot, | ume'da | ya nunnano'ng di bila'u | an nabo'bwat. | Ume'da |*
ot e'da bo uma'ban, | ot botako'ndah Lablabu'ut. |

4. *Ya imme'h Lablabu'ut hi ba'bal, | ot e kumali'h Lablabu'ut | ya dimpa'p*
U'nga. | Ya kana'na: "Makama'ka, A'mma, ma'ka, | te'yan dimpa'pku". |
"Andani'", kana'n A'mma, | "andani', te nag-a'y ba'nggak". | Ya binumti'k
hi Lablabu'ut. | Ot olwa'gan U'nga hi A'mma. |

5. *Ot ipidwa'da bon dopapo'n hi Lablabu'ut, | ot balu'dondah Lablabu'ut ot |*
ie'dah bable'. |

6. *Ya kana'nda: "Kopalo'ndaka". | Kana'na: kimpa'lak ke da a'man*
i'na | mo ugge'ak nate'. |

7. *"Itop-a'ldakab li'ting". | Ya kana'na: "Adi'ak, adi'ak." | Ina'lada |*
ot itop-a'lda ot ya abu'h li'ting. | Ya maan-a'nla | ot kana'na: "Bale'k pey pu'-
hong, | bale'k di pagonga'pong." ²

8. *Kal-i'nan di'ye | ya imme'da ot mitop-a'ldah li'ting | ot lumto'pdan e'da*
tibo'n hi Lablabu'ut; | ya a'llama, oba'n onga'l an a'llama. |

9. *Ot kana'n U'nga: | "Nganne'ke inu'ntaku?" | Kana'n A'mma: "Ie'-*
tab dih ba'balt | ta munbo'od hi manga'n hi gato'k." |

10. *Kal-i'nan di'ye kano' | ya nadandani' ya na'knay oba'n u'lba. | Ume'da*

(1) "Da A'mman U'ngnga": The words "a'ma" and "u'nga", meaning respectively father and boy (son), are transformed into names of persons by the reduplication of the consonant m and ng, by which the meaning is also modified; trying to translate the two names "A'mma" and "U'ngnga", we may say "Oldman" and "Youngman".

(2) The narrator sings this tract; note that "pu'hong" rhimes with "pagonga'pong"; besides, "pagonga'pong" is but an arbitrary of the word "pu'hong" to obtain a double rime.

ot e'da tibo'n | ya de'b diy na'kna. | Ot maan-anla'da kano', | ot ala'nda ot e'da
ihaa'ng ot kano'nda. |

11. Ya kana'n A'mma: "Ia'lim ot pebo' | ta ek ibdi'h ba'balku, | ta wa'day
kano'na ta ihda'ta. |

12. Ida't U'ngngah kano' nan a'llama, | ot ie'na kano', | ya kinna'na kano', |
on u'tut ot. |

13. Ume'h A'mma ot e'na tib'on, | ya u'tut ot; | bumob-o'l ot ala'na nan
a'llana | ot e'na ibo'ngba | ot kano'na. |

14. Ot imme'h U'ngnga ot kana'na: "Ie'm pebo' ta ie'k". | Ya kana'n
A'mma: "Ma'kat em tibo'n dih ba'nga di guk-a'ngna". |

15. Ya kana'n U'nga: "Patuu'gok nan lub'ng | ta magmi'kka". | Ya kana'n
A'mma: "Op-opya'kake | ta mangapya'ak hi palyu'k, | ta pataya'pom | ta uma'lah
dota'g | ta ihda'ta". |

16. Ya mun-an-a'nlah U'ngnga, | ot pataya'pona. | Ya imme'd Bu'mne, | ot
ang-a'ngon di iBu'mne | ot kana'nda: | "Te'yay oha'n palyu'k. | Ot pangihaa'ngon-
dah mapho'd an dota'g. | Ya mungkalu'to kano | ya timma'yap nan palyu'k, | ot
ume'h bale'n U'ngnga, | ya mun-an-a'nla boh U'ngnga. |

17. Ot kana'n bon A'mmay ia'lim pebo' | ta pataya'pok. | Ida't bon U'ng-
nga | ot pataya'pon A'mma, | ot ime'd Mungga'yang. | Ot kana'n di iMungga'yang:
"Te'yay oha'n palyu'k an pangihaa'ngan". | Ya kana'nday takombo'. | Ot ihaa'ng-
day nabulo'g an dota'g. |

18. Ya timma'yap nan palyu'k | ya imme'h bale'n A'mma. | Ya ina'ng-ang
A'mma, | ya nabulo'g, | ot iwi'lina nah palyu'k; | ot imme'd da'ul. |

2. MALAMALA DA TU-TU-YADENG KE BATIKUL

Kana'n kano'n tu-tu-ya'deng ke bati'kul: "E'ta mun-amo'". Ya kana'n
bati'kul: "Takombo'". | Ume'da kano' ot mun-amo'da, | ya nagi'bbub tu-tu-
ya'deng | ot e munwano', | ya tagga'nah hubu't hi wano'na, | ya napu'tting di gi'tangna.
Ya bumano'g-ak hi bati'kul | ot mabo'ktang di lamo'na. |

3. MALAMALA DA BUGAN KE ALIGUYUN . . .

1. Oha'n algo' ya imme'h Bu'gan | ot e'na ula'han | di u'pud Aligu'yum. |
Ya deb dih Binakgi'tan ya kana'na: | "Adi'kake umida't nan u'pud³ | ya kano'nda-

(3) "U'pud" is properly the first and biggest shell of a "ginu'ttu" belt ornament. See
Morice Vanoverbergh, *Dress and Adornment*, pp. 207-208, and fig. 5 on p. 197.

ka". | Ya kana'n Bu'gan | di "Adi'ak | te bumob'ol hi Aligu'yun". | Ya kana'n bon Binakgi'tan :⁴ | "Adi'kake udo't umida't | ya kano'ndaka". | Ala'n Bu'gan ot ida'tna. |

2. Ya imma'lih Aligu'yun ot kana'na : | "Inula'ham nan u'pudku?" | Ya kana'n Bugan | di "Inula'hak | mo ina'lan Binakgi'tan". | Ya bimmob-o'l hi Aligu'yun | ot e'na iba'g-ot hi hbi't; | inggu'yudna yade'n himmibi'ga. |

3. Ya wa'dada nan mangayu'ding | ot tagu'wondah Bu'gan. | Ya nib-u'p an muntu'ngo | ot inga'danah Duldula'wan. |

4. Kal-i'nan di'ye ya mungkaonga'l | ya kana'na : "Da'an moh a'ma?" | Ya kana'n ina'na di "Maid hi ama'm | te e'ak nangu'lah u'pud | ya imma'lih Binakgi'tan | ot ala'na; | te'yan muntano'mak hi u'dyo | ta nate'ke mate'ak". |

5. Ya imme'h Duldula'wan | ot kana'nan Aligu'yun : | "Andani'ket ume'ak ta ek ala'n nan u'pud | hi bale'n Binakgi'tan". |

6. Ume'h Duldula'wan ot dumato'ng, | ya mai'd hidi'h Binakgi'tan, | abu'na nan inaya'nan hi Duli'may, | ya kana'na : "Adi'ka ot uma'libtu | te uma'lih Binakgi'tan | ot kano'ndaka". |

7. Ya kimmali' bob Duli'may | ya kana'na : | "Ma'ka, ya abu', | ta munta'lukab ba'log". | Ot ume'h Duldula'wan | ot munta'lu. |

8. Ya imma'lih Binakgi'tan | ot kana'na nah inaya'na : | "Deh nay oha'n mataguta'gu". | Ya kana'n Duli'may : | "Ya mai'd ot di imma'lih tub ta'gu". |

9. Mo kana'n Binakgi'tan : | "Deh na udo't an abu'". |

10. Inggana nan u'pud ama'na | ot hay ga'nggha ot abi' bumu'duh Duldula'wan. | Ot kana'n Binakgi'tan : "Ido'p-amke, Duldula'wan, hi dola' | ya imbabale'daka". | Ya indo'p-an Duldula'wan | ot kana'n Binakgi'tan : | "Imbabale'k, imbabale'k". |

11. Kal-i'nan di'ye | ya kana'n Duldula'wan ke Binakgi'tan | di "Mungka'i'taku | ta bumalibo'ngak, ena!" | Ot kana'nda : "Takombo". | Ya mungka'i'lda | ot inumo'nda | ot nabu'tongda. |

12. Ya imme'h Duldula'wan | ot balu'dona dida' ot igako'dna dida' | ot ume', | ot e'na ala'n nan ga'nggha ya nan u'pud. | Ot pagpa'ganay ga'nggha, | an mungga'nggha. | Yade'n pumbuga'nay da'lan. |

13. Kal-i'nan di'ye | ya dinggo'l Binakgi'tan | ya kana'nan inaya'nan hi Duli'may : | "De'yan ina'lan Duldula'wan nan ga'nggha". | Ya abu'nadi ya pindu'gday Duldula'wan | ya adi'da pakkaa'kebp. |

14. Ya'den dimmato'ng hi Duldula'wan | ot kana'nan ina'nay : | "Eta ot bina'h bale'n Aligu'yun | te manga'lih Binakgi'tan". |

15. Ya imme'dah bale'n Aligu'yun | ot kana'n Duldula'wan | di "Te'yan ina'lak di u'pudmu, a'ma". | Ot kana'n Aligu'yun di "Hunggo'pkayu". |

16. Hunggo'pda ot kana'nda : | "Up! Hea'ke tun bale'mi". | Ya nunta'g-e. |

(4) "Binakgi'tan": if translated the name means "The Fanged One".

17. *Ot dumato'ngda ot kana'nda* : | "Hum! adi'yuke ite'te ya kano'nda-kayu". | *Ya kana'nday* : | "Mai'd di te'temi, abu'nab tun linu'bit". | *Ot kana'nda* : *Uy-u'yonyut dala'nonmi*". |

18. *Ala'nda ot uy-u'yonda* | *ot e kuma'yat hi Binakegi'tan* | *ot e dumato'ng* | *hi nibo'ngna ya tinogto'gda nan linu'bit*, | *ot mag-a'dab dola'* | *ot makate'da*. |

4. MALAMALA DA BUGAN KE MALINAYU

1. *Oha'n algo' ya kana'n Bu'gan* : | "Aga't e'ak mama'ul". | *Ume' kano'* | *ya inggati'na kano' nab bila'u*, | *ya kana'n di u'lha* : | "Dabdi'ka?" |

2. *Ya kana'n Bu'gan* : | "Hao'y hi Bu'gan". | *Ya kana'n di u'lha* : | "Ma'kat ala'nak". | *Ume' ya kana'n bon di u'lha* : | "Hunggo'pkeat em talwa'n | nan tubo'ng hi da'lak, mo adi'm ot itili'til nan muntata'yyun | te mate'ak man". |

3. *Ot ume'h bable'* | *ya inda'keig kano'y hoo'b* | *ot ume'* | *ot e'na ibaa'ng ot manga'n*. |

4. *Ya kana'n Malina'yu* : "Nganne'h na'e?" | *Hi Bu'gan ya kana'na* : | "Dotdota'g, i'na, i'hdan Bu'gan". |

5. *Ogabo'nay oha'n guni't* | *ya bimba't nan mano'k*, | *ya pumpudu'g Malina'yu* | *ya inba'ad nan mano'k*, | *ot ala'na ot e'na i'hda*. |

6. *Ume' bo kano'* | *ot e mama'ul*, | *ya kimmali' bo nan u'lha* | *ya kana'na* : | "Dabdi'ka?" | *Ya kana'na* : "Hao'y hi Malina'yu". |

7. *Ot ume'* ; | *adi' ipidwa'n nan u'lha* | *te timma'kut*. | *Ot hamahama'kon Malina'yu*, | *ya binama'kna*, | *ot hunggo'p ot kana'na bo* : | "Adi'm ot itili'til nan munta'yyun | te mate'ak man". | *Imme' ot ya abu'*, | *ot itili'tilna*, | *ot ume'h Malina'yu*. |

8. *Ot imme'h Bu'gan* | *ya binama'knay oha'n pa'ng-o*, | *ya binama'knay oha'n u'tut*, *ot itano'mna*, | *ot tummo'l ya bimm'unga*. | *Ot uma'lib Bu'gan* | *ot mat-o'ng*.

9. *Ya ume' boh Bu'gan* | *ot polago'na* | *ot tongwa'bana*, | *ya boga'*, | *ot e'na ibaa'ng*. |

10. *Ya imma'li boh Malina'yu* | *ot kana'nan Bu'gan* : | "Nganne'h na'en punga'nmu?" | *Ot kana'n Bu'gan* : "Ya binama'l | an tinongwa'bak di gu'be". |

5. MALAMALAH BUGAN AN MADIKIT

1. *Wa'da da ama'nan ina'na*. | *Ya kal-i'nan di'ye wa'daday mungkala'u*, | *ya kana'n ama'nay* : | "Pobdo'm bidi'ye?" | *Ya kana'n Bu'gan di* | "Adi'ak te adi'ke pobdo'n". |

2. *Kal-i'nan di'ye* | *ya wa'dab Aligi'yun an bulla'ki*, | *mo u'nggan mumba'*

liw hi buwa'ya. | *Ot kana'n ama'na bo* : | "Hidi'ye mu'ppe". | *Ya kana'n Bu'gan* : "Om". | *Ot aya'gandah Aligu'yun*, | *ot kana'n ama'n Bu'gan di* | "Pinbo'dmuh Bu'gan?" | *Ot kana'n Aligu'yun* : | "Ume'tab bale'mi, ena!" | *Ot kana'n Bu'gan di* "Om". |

3. *Ot ume'da*, | *yade'n de'h di nan mano'k Bu'gan* | *an makikie'*, | *te ini'lanan kano'n Aligu'yun hi Bu'gan*. | *Ot dumato'ngda nah ka'iw an onga'l* | *ot kana'n Aligu'yun* : "Mana'angka, ta ume'ak hidi". | "Ot mana'ang hi Bu'gan, | *ya nalu'to nan hina'ang Bu'gan* | *ya inaya'ganah Aligu'yun ya kana'na* : | "Aga'm, manga'nka, ta ume'ta". |

4. *Manga'n hi Aligu'yun*, | *ot mabbu'g*, | *ot ume'da*. |

5. *Ya kimmali' nan mammano'k Bu'gan*, | *ya kana'na* : "Makie'ka, Bu'gan, | *ta e'daka kano'n ke Aligu'yun hi wa'ngwang*." | *Mo adi' kolugo'n Bu'gan*. | *Ume'h ga'wwan di da'lan* | *ya imba'ngad nan mano'k*. | *Ot kana'na bo* : "Ume'ka ya abu', Bu'gan, | *ta iba'ngadkuh bale'taku*". |

6. *Ot ume'da nan himbale'*, | *ya kana'n Bu'gan* : "Anda'an mu'ppey bale-yu?" | *Ya kana'n Aligu'yun* : | "Nanga'mong di datnga'ntah nan wa'ngwang, | *ta dala'nonta*". | *Ya kana'n Aligu'yun* : | "Hea'ke tun da'lan | *ya mati'kkeka*, | *ta magala'*". |

7. *Ot dumato'ngda nah wa'ngwang*, | *ot kana'n Aligu'yun* : | "Agwa'tok tun imbabale'k, | *ta abi'k nan imbabale'm*, | *ta abi'ka*". | *Ya inagwa'tna dida'*, | *ya de'ot an e'na kina'n* | *nan makulu'g an imbabale'n Bu'gan*.. |

8. *Ya deb dih Bu'gan* | *nah pi'ngit di wa'ngwang* | *an hadhad-o'nah Aligu'yun*. |

9. *Kal-i'nan di'ye* | *ya inang-a'ngnay da'lan di imbabale'na*, | *ya inta'ngadna*, | *ya deb diy oba'n bittu'won* | *an inubdu'ngna* | *ya inang-a'ngnay panga't Aligu'yun*, | *ot uy-u'yonay oba'n linu'bit* | *ot kana'na* : | "Te'yay dala'non Bu'gan, | *te uma'lib Aligu'yun* | *ta kano'ndaka*". |

10. *Ot munta'yun hi Bu'gan* | *ot guyu'don nan bittu'won*. | *Ya bimmu'duh Aligu'yun*, | *ya e'na ang-a'ngon hi Bu'gan* | *ya mai'd*. | *Ot bumob-o'l*, | *ot kanut-kuta'na nan nihdya'n Bu'gan*, | *te numba'liw hi buwa'yah Aligu'yun*. | *Ot ibamu'y-nad Kabunya'n*, | *ya deb dih Bu'gan* | *ot kana'na* : | "Andani'ke nia'nhan, | *ta uma'liak ta kano'ndaka*". |

11. *Ya imme'h Aligu'yun hi wa'ngwang* | *ot e mumba'liw hi bulla'kin ta'gu*, | *ot ume'd Kabunya'n*, | *ya de'dab diy immuya'uy⁵*, | *ot e makinuya'uy*. | *Ya inang-a'ngnay oba'n u'nga* | *ot iine'na bo*, *ot kana'na* : "Ume'tab bale'mi, ena!" |

12. *Ya kana'n nan u'ngay* | "Takombo". | *Ume'da* | *ot umaptu' nan u'nga*. |

13. *Ot kal-i'nan di'ye* | *ya dimmato'ngda*, | *ot kana'n Aligu'yun* : | "Ma'kat iagwa'tdaka". | *Ya kana'n nan u'ngay* "Takombo". |

14. *Ala'n Aligu'yun* | *ot iapupu'na* | *ya inilto'pna ya abu'*, | *ot e'na kano'n*

(5) "Uya'uy": see Roy F. Barton, Religion of the Ifugaos, pp. 127-129; American Anthropologist, Vol. 48, No. 4, part 2, Oct. 1946 (Barton's spelling is "Uyauwe").

ad dalo'm. |

15. *Ot bumu'du bob Aligu'yun | ot ume' bob di. | Ya inang-a'ngna boy oba'n nain-ina' | ot iine'na bo, | ya kana'na bo: | "Ume'tah bale'mi". | Ya kana'n nan nain-ina'y: "Om".* |

16. *Ya ume'da | ya kana'n Aligu'yun nah nain-ina': | "Mibtu'ka nia'n ta 'me'ak ad dalo'm". | | Ya imme' | ot hadbad-o'n nan nain-ina', | ya bimmu'du | ot awito'na | ot e'na kano'n.*

6. MALAMALA DA YODYOD KE TITTING⁶⁾

. *an e'da manga'pyah bale'da. | Gibbu'bonda ot idgo'nan uda'n | ta mati'nab Yodyo'd. | Ume'h bale'n Ti'tting | ot kana'nan Ti'tting: | "Ibughu'lanak". | | Ya imbughu'lna | ot e munbi'dum, | ya namagana'n bi Yodyo'd. | Kinali'nay "Uyad-u'yad". | Ya napi'ang nan bale'n Ti'tting. | Ot e bo manga'pyah bale'na nah | kinau'tan di u'tut. | Kinali'na bo: "Idgo'm, | nan uda'n, | ta mati'nab Yodyo'd, | te adi' makika'pyah bele'k bi Yodyo'd". | Ya inidgo'na bo; | e'na tibotibo'n bi Ti'tting | ta e makibi'dum, | ya ugge'na hinama'k. |*

7. MALAMALA NAN HIMBALE

1. . . . *an kana'nda nah imbabale'da: | "E'kayu mumbongho'ngbah kano'n-taku". | Ya imme'da nan hintu'lang | ot ala'nda nan gabbi'lang | ot ume'da on ibingha'da, | ya nalu'ton am-i'n ot ume'da. | Ya mai'd da ina'dan ama'da, | an numba'atda, | an dinaki'ganday pa'nto. |*

2. *Ot manga'nda nan u'u'nga | ya mai'd e'da dala'non. | Ya wa'dada ot mungkala'u | ya kana'nda: | "Maka'n oba't | ibughu'lmun tun ono'b". | Ya kana'nday "andani". |*

3. *Uma'li din oba' ya kimmali' bo | ya kana'na bo: "Adi'ak". | Ot mun-boo'd nan ong-onga'l, | ya nan it-itta'y imme'n e'na ibu'ghul | ya adi'. | Ot dada'gonay di'ngding ya hunggo'p, | ya mai'd di kano'nda ot ume'da. |*

4. *Ot unudo'nda da ama'dan ina'da, | ya dinatnga'nday oba'n bale' | ot kana'nda: | "Wa'daday tata'gun nala'ub tu?" | Ya kimmali'da ya kana'nda: | "Mai'd e'mi tini'bo". | Ya dinatnga'nda boy duwa'n tata'gu | ya kana'nda boy "Mai'd". |*

5. *Ot ume'da bo | ot tagga'nday eee'e, | ya dinatnga'nday oba'n ka'iw an onga-onga'l, | an nibala'bag, | ot mai'd e'da dala'non. | E kumaya't nan ong-onga'l | ya mai'd bo e mana'wat. | Ya iba'ngadna ot e'na awito'n, | ot kuma'yatda | ya bim-mah-e'lda. |*

6. *Ot ume'da | ya dinatnga'nday oba'n wa'ngwang | ya mai'd e mangia'gwat*

(6) "Ti'tting": a kind of wasp that builds its house with mud in houses and other places that are protected against the rain, often in holes.

ke dida'. | Kal-i'nan di'ye, | kimmali' on | oba'n buwa'ya | ot kana'na : | "Mukayu', ia'gwat dakayu', | mo idata'nak bi inhongba'yum gabbi'lang". |

7. Ot kana'n nan uu'nga : | "Takombo' ". | Ot iagwa'tna dida'. |

8. Ot ume'da | ot dinatnga'nda da ama'dan ina'da. | Kana'n da ama'dan ina'da : | "Da'anay aya'nyu?" | Ot kana'n di uu'nga : "E dakayu' unudo'n". |

9. Ot kana'n ina'da : | "Makayu' ot manga'ntaku". | Ya kana'nda : | "Aga'nyu | te imba'yag dakami' damdama' ". | Ot kana'nda : | "E'kayu' ". |

10. Ot iba'ngadda | ya umaptu'da, | yade'n adi'da dumato'ng. | Ya kimmali' on hamu'tti, | ot kana'n nan ong-onga'l : | "Hidi'yey pumbali'wanta". | Ya kana'n nan it-itta'y di | "Adi'ak pe, te mummaa'tadah mano'k". |

11. Kal-i'nan di'ye | ya kimmali' on kalu'lu. | Ya kana'na bo : | "Hidi'yey pumbali'wanta". | Ya kana'na nan u'nga : "Takombo' ". | Ot mumba'liwdah kalu'lu. |

12. Ot mumba'ngad da ama'dan ina'da. | Ya mai'ddah di nan duwa'n hintu'lang. |

13. Ot kal-i'nan di'ye | miba'ngadda nan hintu'lang bi bale'da. | Ya mai'd bob di da ama'dan ina'da, | ot kana'nda : | "A'pu, mangapya'kah pa'ng-o ya bali-to'k | ta bumalibo'ngak ", | an kana'n nan it-itta'y. | Ot kana'n nan apu'da : | "E'kayu uma'lah katlu'bong ya hi'nga". |

14. Ot e'da uma'la, | ya kapya'on apu'da, | ot bumalibo'ng nan u'nga | ot gumanangha'da. | Ya imma'li da ama'dan ina'da. |

15. Ot manglo'ngdah ba'buy. | Ya kana'n nan uu'nga : | "E'yu ala'n di ba'ngoyu | ta talwa'ntakub dota'g". | Ya e'da ina'la. | Ot ala'n nan uu'nga, | ot e'da tagga'n bi ta'luh batu', | ot puntap-a'wunday itta'y an dota'g. |

16. Ot kana'nda : | "Te'yay al-al-a'nyu, a'ma, i'na, | te imba'yag dakami' damdama' ". | Ot ala'nda nan ba'ngo, | ya mun-an-anla'da, | ya uka'tonda | ya nap-mu'y batu', | an abu'nay itta'y an munta'p-ob dota'g. |

17. Ot e'da bo iba'ang | ya mumba'liw hi banbana'ggo nan uu'nga. | Ot e'ke iba'ang ina'da nan dota'g | ya limmuwo'gda, | ot kana'n ina'da : | "Te'yay banbana'ggon e lumuwo'g hi kano'n". | Ot bumoh-o'l | ot e'na patayo'n, | on adi' mate'. |

8. MALAMALAH INGGUGULID

1. . . . an e'da pumbayu'won, | ya adi' te mahaki't di gu'lidna; | e'da bo pabagho'n, | ya adi' te mati'nay gu'lidna; | e'da bo panaa'ngon, | ya adi' bo te ma-da'ngdang di gu'lidna. |

2. Wa'dah ama'nan hi Duluwa'n, | ya hai'tonay wa'bena | ya ume' nab u'dyo | ya longho'na | ot haba'tana | ot kapya'onay tiki'ng? | ta kapya'onay bale'na. |

(7) "Tiki'ng", see fig. 1, on p. 196.

Ginibbu'na ya upla'bona, | tibo'na bin mai'd nauwa'ngan | ot pagbopo'na. |

3. *Ya palti'yona nan ba'buy | an mai'd kaingo'nab udu'm bi ba'buy. | Ibang-la'gda | ya talwa'nay tulu'n bubih' mante'kana. | Palti'yona boy tulu'n ginapu'n | ot ibdi'na bob oba'n bubih'. | Mungka'ilda, | talwa'nay oba'n bubih' bi baya'. | Pum-bayu'wonday lima'n ta'gu, | talwa'nda oba'n kaba'n hi boga'. | Ya e'da bo huma'gob hi li'ting | ot talwa'nday oba'n a'ngang. |*

4. *Ginibbu'na | ot ala'nday oba'n ba'nga | ot ibdi'da nah tiki'ng. | Wa'da on apu'yna | an di'ket inaladdu'na | on hidi'yey panaa'ngana. | Ala'nay pang-o'na | ot bay balito'kna | ot ibdi'nab tiki'ng. | Ala'na boy wano'na | an tino'nwe | ot bay pa'dangna | ot ibdi'na bo nah tiki'ng. |*

5. *Aya'ganab Inggugu'lid, | ya kana'na : | " Hea'ke Inggugu'lid, | ya mih-tu'ka tub bale'n tiki'ng, | te mangidlu'ka damdama' an munggunu' ". |*

6. *Kalubo'n Dulnuwa'n nan tiki'ng; | ala'nay polta'n ot igako'dna | nah hudngu'l di haga'bina.⁸ Aya'ganay uda'n hi Kabunya'n, | ot olto'na | ot dumako'l di li'ting. |*

7. *Kana'n Dulnuwa'n : | " Hea'ke Inggugu'lid, ya anu'don daka, | mo adi'ka munlogo'm an tiki'ng; | kab-i'n ket bay kaingo'm, | diye'ket bay udu'm di manga'la | ya mundam-o'tka ". |*

8. *Ya gabi'don Dulnuwa'n | di tiki'ng ot mun-a'nud. |*

9. *Mipa'ddong ad Abi'n | ya adi'da pakahu'lul. | Ya tagga'nay e'e, | ya dim-mato'ng ad Paka'wol, | ya imba'agdan kana'nda : | " Debna' on tiki'ng | nim-ut nah li'ting, | an debna' on polta'n ". | Adi'da pakaa'lay ta'gu. |*

10. *Nipa'ddong bod Gode' | ya wa'daday i Gode' an mamalba'lda. | Kuukuk-u'tan di kababa'i ya kalalala'ki | mo adi'da pakaa'la | te madam-o't. | Ya ume'd Ampu'pug, | ya wa'dada boy tata'gu ot iba'agda. | Ume'da bo ot e'da pakid-o'n, | mo adi'. |*

11. *Nipa'ddong ad Bokya'wan | ya wa'dada boy tata'gu | ot e'da pakid-o'n | mo adi'. | Ya mun-uba'ul ad Mungga'yang. | Wa'daday baba'i ot kana'nda : | " Aga'n-taku ", | mo adi'da damdama' pakaa'la. | Ya imme' bod Kia'ngan, | ya nadka'dan am-i'n, | mo adi' damdama'. |*

12. *Ya nadngola'n hi Bu'gan, | an hi nak Amta'law, | an nama'big di binla'na. | Ume'h Bu'gan | ot e'na ala'n | ya abi' mu'ppe yimma'p-o nan tiki'ng, | ot ie'dah bale'da, | ot iba'addah dola', | ya kapkapnuwa'n di tagu'. |*

13. *Ya nungkido'ng | ot mikuya'gdan umbu'n hidi'. | Ya imme'h Bu'gan | ot umbu'n | ya ikido'ngna damdama'. |*

14. *Ya kimmali'h Bu'gan ya kana'na : | " Mapho'd nin di ibdi'takub dau'lon. | Ya imma'liday iibba'n Bu'gan | ot padau'londah dau'lon nan tiki'ng. |*

15. *Ya hunggo'pda | ot umbu'nda | ya adi' mu'ppe mungkido'ng. |*

16. *Mabilo'ng | ya nabu'yopday ta'gu | ya kimmali'h inggugu'lid ot kana'na : | " Mabu'yopkayun ta'gu, ta bumu'dalak ". Bimmu'dub Inggugu'lid | ot tibo'nab*

(8) "Haga'bi", see fig. 2, on p. 196.

dinlo'g Bu'gan | ot ihda'na | ot hanta'nab dota'g. |⁹

9. MALAMALAH DUNGYUY

1. . . . *an bable'dad Imbu'ngyaw. | Ume'n e mumba'at ad U'ggo. | Ya dumato'ng | ot umbu'n hi lubo'ng. | Ya kimmali'da nah bobo'ngna. | Ya bumai'n an e hunggo'p. | Mo impaanba'ndan hunggo'p, | ot hunggo'p mo kato'g. |*

2. *Ya kana'nday mabu'yop, | ta niatu'wan ni'an, | te umaptu'n ume'. | Ya pinbo'dnan iba'ngad hi magala', | mo adi' nan kombale'; | ot makihdi' mo. |*

3. *Ya nabilo'ng an adi' mati'bo mo, | limma'h-un | ot tumakdo'g hi tala'y-tay, | ye e'na ita'ngad | hi bobo'ngna. | Ya inda'kigda. | Ya abu'nadi | ya inumyo'ng hi Du'ngyuy, | ot kumga'. |*

4. *Ya dingngo'lday deb bobo'ngna, | ya kana'nday ibugbu'lda. | Ya inlo'tnay koga'na. |*

5. *Abu'nadi | ya himmo'k nan deb bobo'ngna | ot ibugbu'lda. | Ya mum-baibai'n an e hunggo'p, | mo inippo'lina ot hunggo'p. | Ya dako'lday mabu'yop. |*

6. *Abu'nadi | nida'ngkig hi pamadi'ngan | ot mayo'ng yong. | E'na igi'bok | ya timmala'n-oy mano'k, | ot ul-ulayo'nan kaa'non di da'kig, | ot luma'h-un. |*

7. *Kal-i'nan di'ye | ya inggi'bok hanna'dan uu'nga, | ot e'da ia'ng-ang nah pa'nto, ot huma'ngon nan oba' | ot e'na tibo'n hi Du'ngyuy | nah pamadi'ngan | ya mai'd. |*

8. *Ot kana'na pe on deb dola', | ot adi'na ida'kig | ot nanga'mong di nabiga't. |*

9. *Kal-i'nan di'ye | ya imma'lih Du'ngyuy | ot kalkalyo'nay kinapkapya'na di nabilo'ng, | ot bumanog-a'kda. |*

10. MALAMALAH DULDULNUWAN

1. . . . *an kina'n di i'yub ama'na. | Ot mumbakle', | ume' nah oba'n bale', | ogabo'nay binakle', | ot ibaga'nab ama'na | ya mai'd e tini'bon nan ta'gu. | Ume' bo nah oba'n bale', | ibaga'na mo mai'd. |*

2. *Ume' nah oba' | ya wa'da mu'ppe ama'na. | Ibaga'na nan i'yu | ya intudu'da. | Ya kana'n nan oba'n ta'gu: | "Adi'kab na ot, | te kano'n daka | te mabu'ngot. | Ya kana'n Duldulnuwa'n: "Takombo". |*

3. *Mummoma', | tuppa'ana | ya ugge' natdu'k; | ipidwa'na | ya mungkay-ada'n di lobo'ng, | ya natdu'k mo. |*

4. *Patayo'na nan i'yu, | ya wa'dab ama'na. | Ot tultu'lana nan ata'ke | ya abi' inumbu'n, | tultu'lana boy balito'k | ys tumakdo'g. |*

5. *Ume'dab bale'da; | umuya'uy ot bumali'hong hi ama'na | ot inumo'nday*

(9) Replaces them with meat: by giving meat (termed "Hingngo't") Scurvy wishes to signify that he wants to marry with "Bu'gan".

baya'da. Ot umiyai'yag hi Duldulnuwa'n, | mangobe'h Duldulnuwa'n | te e'na imba'ngad hi ama'na. |

11. MALAMALA NAN HIMBALE . . .

1. . . . an wa'day duwa'n imbabale'dan | lala'lidan duwa'n | hay nga'dan na² ong-onga'l ya hi Dulnuwa'n, | hanna'n it-itta'y ya hi Anana'yu. |

2. Oba'n algo' ya nate'h ama'da. | Mala'uy nilubu'kan ama'da | ya nate'h ina'da. Mala'uy nakapu'lu | ya uma'liday dako'l di ta'gu | an e mumbaga' | bantu'dab duwa'n hintu'lang, | ya tuma'kutda. | Ya kana'nda : | "Konni'n dako'l di gina'wat a'man i'na". |

3. Abu'nadi hi Dulnuwa'n an pangulu'wan | ya mumba'yu, | ya kapya'onay binakle'. | Kana'na hi itta'y an tu'langna : | Te'ya tum binakle' | an abi'm kano'n | te unudo'k hi ama'ta ad Muntu'lpuk". |

4. Unga' | ot tagga'nay eee'e; | dinatnga'nay onga'l an ka'iw | ya ugge' nia'n nabilo'ng. | Inang-a'ngnay dugi'h lu'ta. | Kana'n Dulnuwa'n : | "Konni'n hitu'y kawada'n a'ma". |

5. Kal-i'nandi | ya nabilo'ng | ot mun-i'yan | hi pu'un di ka'iw. | Kal-i'nandi | ya inang-a'ngna on di'lag, | ya timma'kut. |

6. Ya kana'nda : | "Mandi'ng, ma'ka nia'n hitu'. | Ya hi Mandi'ng | ya limma'h-un | ot mundi'lag. | Ya hi Dulnuwa'n hi nangngola'nab nga'dan ama'na | ya immamlo'ng, | ot ume', | awa'lonay buki'n ama'na. |

7. Ya hi ama'nan hi Mandi'ng ya namo'dwong, | kana'nan imbabale'na : | "Anti'pe ne'kah na, | an nun-oga'ka?" | Nan u'nga ya kana'na : | "Ugge'ak". | Kimmali' bob ama'nan hi Mandi'ng : | "Ya anti'pe e'ka imma'lih tu?" | Hi Dulnuwa'n ya kana'na : | "Imma'liak te dako'lday mumbaga'h bale', | te dako'l di gina'watmu". |

8. Hi ama'na ya kana'na : | "Mai'd, tako'n di itta'y | ya mai'd di ek ina'lan dida'. | Mo tako'n, | maka't ume'tab bale'". |

9. Inawi'tnab Dulnuwa'n ot ume'da; | mana'ang hi ama'na ot manga'n hi Mandi'ng. Kana'n Mandi'ng nab imbabale'na : | "Adi'ka ot makika'n, | te adi'ka man mumba'ngad". | Kana'n Dulnuwa'n : "Om". |

10. Kana'n bon ama'na : | "Mabiga't ya mumba'liwak hi ka'iw". | Kana'n Dulnuwa'n di "Om". | Ume'dab di'yen algo' ya dumato'ngdab bale'n nan imbabale'na ya nabilo'ng. | Ala'na nan ka'iw, an hi ama'na, | ot iba'adna nan hu'lok | ot dukli'gana, | ot ume' | ot muntuku'k hanna'dab tata'gu : | "Dakayu'n am-i'n an imma'li an e mumbaga', | ya uma'likayu". |

11. Handi'dan tata'gun imma'li an e mumbaga' | ya mun-an-anla'da, | kana'nda : | "E'taku, e'taku ala'n di inana'mutna. | Mapnu'day ta'gu nab Bale'da | an kittakitta'y.

12. Nan ka'iw, an hi Mandi'ng, | ya numba'liw hi ta'gu. | Am-i'nday tata'gu

ya hinunggo' pda, | ya hi Mandi'ng bimmob-o'l | ot bumu'dal, | ot e umbu'n hi pa'nto. |

13. Ot kana'na nah tata'gu: | "An wa'day gina'watku dakayu?" | Ya hanna'dan tata'gu ya timma'kutda, | kana'nda: | "Ti'pe nin nate' | handi'h oba'n algo' | ya e tehtu' bo. |

14. Ya oba'n ta'gu on | inotwa'lniy | du'long | ot lumab-u'nda. | Lokta't ot map-u'da | Hi ama'da ya kana'na: | "Mibtu'kayu | ta ume'ak mu'ppeh bab-le'mi". |

12. MALAMALA DA ON HIMBALE

1. . . . an mai'd kano'nda, | ha'yke imbabale'da ya opa'tda. | Hi ina'da ya makablu' an munggunu', | mo hi'ke ama'da ya mabu'ngot. |

2. Oba'n algo' ya e mungga'ud, | ot kana'na hanna'dab imbabale'na: | "E'taku mun-amo'". | Nunggina'wwada nah da'lan | ot kana'n ama'da: | "Mapali'pid-kayu". | Mapali'pidda | ot itu'ludna dida' nah bi'tu. | Ume'h bable' ya nabilo'ng. |

3. Kal-i'nandi | ya imma'li nan inaya'na | ya imbaga'na dida' hanna'dan uu'nga, | ya kana'na: | "Ugge'ke ini'la. | Mabiga't ya mai'ddan | immana'mut, | ot adi' mangmanga'n nan baba'i. | Ume' ot e'na tibotibo'n dida' mo mai'dda. | Adi' itudu'n nan lala'ki. |

4. Oba'n algo' | ya wa'da on a'e | an nalpu'h Kabunya'n | ot mitdo'k nah bi'tu. | Inang-a'ng nan ong-onga'l, | ot patna'ana | ya da'mana. | Iba'ngadna | ot awito'na dida' | hanna'dan tut'langna. |

5. Ume'da nah ob-o'b | ya dinamu'da on naam-ama' | an wa'da on ingguku'nan gabbi'lang. | Ot mungkododa, | ot e'da ibongha' | ot kano'nda. | Hanna'n naam-ama' | ya mapho'd di panga'tna | te intudu'nay oba'n bale' | ot ume'dab di hanna'dan uu'nga. |

6. Dumato'ngda | ot kana'na hanna'dab tutu'lang: | "Mibtu'kayu | ta ek tibo'n di ta'gum di bale', | ta mai'dke ya e'taku mibdi'. | Ume' ya mai'd ta'gu, | ot awito'na hanna'dan tutu'lang | ot e'da mibdi'. |

7. Oba'n algo' | ya wa'da on kali' | an nalpu' nah di'ngding, | an kana'na: | "Lukata'nyu nan kaba'n". | Lukata'nda | ya de'dab di | am-i'n di balwa'tida, | ot uka'tonda | ot mumbalwa'tida. |

8. E'da bo ia'ng-ang | ya dako'l di pa'ge ya ama'yyu. |

9. Kal-i'nandi | ya nap-u'y kano'n da ama'dan ina'da. | Wa'dada on ta'gu | an e'da mani'bob kano'nda. | Makikie' da ama'dan ina'da | ot ipangu'lu nan oba'n nain-ina'. | Dumato'ngda ot mungkododa | oba'n boto'k an pa'ge. |

10. Ya hanna'dan uu'nga ya inimatunanda | da ina'dan ama'da, | mo da ama'dan ina'da ya ugge'da inimatun'nan | hin dadi'ye nan imbabale'da dida'. |

11. E mana'ang nan ong-onga'l | ot pangano'nab ama'na | ya nabu'pling, | ot e'da itu'kud, | ya naa'ney huki'na. | Mimibdi' mo | ot mate'. | Ya hi ina'da ya makihdi' hanna'dab imbabale'na dida'. |

13. MALAMALAD KAPPUGAN

1. Diye'ket wa'day manga'n an mun-a'ni | ya imme' ya kana'na : | "Matata'wataku, matata'wataku". | Ya mange'd da'ul di oha'n hu'bilna | ya mange'd ta'p-oy oha'. | Ya timma'kutda nan mun-a'ni, | inba'adday ibda'da | ot bumti'kda. | Agtu'wona nan liga'u | ot ie'nad Kappu'gan, | ot e'na kangkano'n. |

2. Nabiga't bo | ot mun-ang-a'ng-ang hi mun-a'ni. | De'dah di bo | ot ume bo | an e'na had-bado'n di e'da pangana'n. | Maal-algo' e'da manga'n | ot ume' bo ya kana'na : | "Matata'wataku, matata'wataku". | Ya nabog-a'kda bo, | bumti'kda bo nan mun-a'ni. | Ot ume' bo | ot e'na ala'n nan binama'l | ot ie'nad Kappu'gan | ot e'na ib-ib-u'n an kano'n. |

3. Nabiga't bo | ot bumu'du | ot e mun-ang-a'ng-ang, | ya wa'dada bo. | Ya magtu'd an e'da manga'n | ya imme' bo | ot e'na botbotako'n di pangana'nda. | Ya in-a'liday binama'l | ot e'da manga'n | ya bimmu'du bo ya kana'na : | "Matata'wataku, matata'wataku". |

4. Ot e'da ia'ng-ang | ya mange'd da'ul di oha'n hu'bilna | ya mange'd ta'p-oy oha'. | Imma'ladab pu'yok | ot pumpakli'tanda | ya nahudu'wan di toko'na. | E'na imi'don | ya adi' mumba'ngad di hu'bilna, | mapudapu'dap ad Kappu'gan. | Ho'ktang ko'lang. |

14. MALAMALAH DULNUWAN . . .

1. . . . an e mangmanga'iw, | ina'lanay gangha'na | ot ume' nah pu'un di ka'iw | ot gumanangga'ngah di. | Ya manga'liday ui'nga | ot munggangha'da. |

2. Mana'yoda nan duwa' | ya mai'd mapto'k | ya wa'day binama'l nah du'long. | Ot kana'n Dulnuwa'n di | "Ti'pe te'btuy hinama'l". | Kana'n nan duwa'n uu'ngay "To'on ; | makayu' ot ta manga'ntaku". |

3. Mabhu'gda | ot ume'dan manga'iw. | Humakya'tdab bable' | ya kinal-i'wan Dulnuwa'n di gangha'na | ot iba'ngadna nah pu'un di ka'iw. | Ya e'na iba'ngad | ya nabu'na. | Ya nabilo'ng ya mai'd an e uma'li. |

4. Ot ume'da nan tu'langna an e'da tibo'n | ya mai'd hidi', | an nata'lak. | Ot iba'ngadda, ingkalkali'dan ama'da | ot ume'h ama'da an e'na tibo'n | nah pu'un di ka'iw, | ya mai'd, an abu'nay ga'ngba. |

5. Ot ala'na nan ga'ngba | ot pania'ngona, | hana' bon balito'k¹⁰, ot iwi'lina. |

(10) "Balito'k": for shape of gold ornament see "Property and Property Ritual", p. 599, fig. 3; any number between 1 and 7 of such ornaments makes a gold necklace.

15. MALAMALA DA ALIGUYUN KE BUGAN

1. . . . an oba'n imbabale'dan | hi Dulnuwa'n. | Oba'n algo' ya imma'lib Magapi'd | hi bale'n da Bu'gan. | Ya mama'geh Bu'gan | ya kana'n Magapi'd: | "Makie'ak | ta ek ita'g-ey pabi'kingmu". | Ya kana'n Bu'gan di "Takombo". |

2. Ot ume'dan duwa'h a'lang | ot talwa'n Bu'gan di pabi'kingna | ya ida'kignay a'long. | Ot kana'na: | "Aga'm, ita'g-em di pabi'king". | Mo kana'n Magapi'd: | "Andani' ta e'ta ni'an mun-yo'kka". | Ya kana'n Bu'gan: | "Adi'ak pe mun-yo'kka | te nakata'g-e | an adi'ak dumato'ng". | Mo kana'n bon Magapi'd: | "Takombo'y e'daka ipatu'k". |

3. Ya imme'da. Imme'dab di, | ina'ng-ang Bu'gan di yo'kka ya kana'nay | "I'day! | Ya tuma'kutak | te nita'g-e". | Mo kana'n bon Magapi'd: | "Die'ket ta nable'ka | ya itiko'dkut lokabo'ndaka". | Ya inabu'lut Bu'gan. |

4. Hi Magapi'd ya kana'nay | "Mapho'd di kaa'nom ni'an di gamga'mmu, | te diye'ket mumloka'ka | ya abi'm bo ika'pya | te magmag-a'da man". |

5. Kaa'non Bu'gan di gamga'mna | ot ika'pyan Magapi'd, | ot kay hi Bu'gan di ang-a'ngna. | Ipatu'kna | ya inya'yongna. | Ya nable'h Bu'gan | ya kana'n Magapi'd: | "Abu', abu' te nable'ak". | Mo taggatagga'na ot ya abu'. | Ya tu'wen maluphu't di gama't Bu'gan, | yade'n adi'na itiko'd, | ot maluphu't di takle'na | ot malalpa'ak | ad dauda'ul | ot mate'. |

6. Dimma'lay pu'hun Magapi'd | te nate'h Bu'gan, | ot butiko'nay a'lang | vn kawad-a'n di pabi'king | ot iagtu'na | ot igalagala'na. |

7. Ya dehd'i'h Aligu'yun | ot dawa'tonay pabi'king. | Hi Aligu'yun ya inang-a'ngnah Magapi'd | ya kana'nah nonno'mna: | "Anti'pe kay boko'n hi Bu'gan, | wa'da nin an hiya' | te hantu'n gamga'mnan hitu'wey gamga'mna". | Adi'nan abu' imatu'nan | ot kana'na di | "Hi Bu'gan an inaya'na hiya' moy inaya'na". |

8. Hi nataya'n Bu'gan | ya imma'liday dako'l hi mangayu'ding | ot tagtagu'wondah Bu'gan. | Ot tuma'gu | ot kana'ndan hiya': | "An nganne'y pohdo'm? | An pohdo'm an miku'yug ke dakami', | ta ditaku'n am-i'n?" | "Om", an kana'n Bu'gan, | "ta ditaku'n am-i'n". |

9. Hay mangayu'ding | ya hipdu'tonday hin-ob-a'y pa'yakda, | ta pamaya'kandan hiya', | | ot ikapya'da | ot mapaya'kan. | Ya kana'ndan hiya': | "An aga'm tuma'yapka". | Timma'yap ya tumu'na, | ot kana'ndan hiya': | "Mungkoho'pka | ta udma'ntakuy pa'yakmu". |

10. Hipdu'tonda boy hin-ob-ah pa'yakda | ot ikapya'da | ya kana'nda: | "E'ka, tuma'yapka". | Ya timma'yap | ot muntagta'g-e. | Ot tuma'yapda nan mangayu'ding | ot dida'n am-i'n mu'ppe. |

11. Mo mahmo'k hi Bu'gan | te adi' malgo'm di kano'na; | nama'hig di homo'k hanna'dan mangayu'ding | te adi' makika'n | hi logo'm an bungabunga'an. |

12. Oba'n algo' | ya imme' nan mangayu'ding, | an hidi'yeh Bu'gan, | imme'

nab ka'iw | ot umpa'h di | ot ub-ubdu'nganah Magapi'd | nah payo'dan Aligu'yun | an mungga'but. |

13. Ya nan mangayu'ding ya kana'na : | "Wak, wak, manu'pet mungga'but-ka, | wak, wak, mo pa'yok di pa'yo, wak". | Ya ita'ngad mon Magapi'd | ya kana'na : "Dede mu'ppe an handi'n mangayu'ding, | ko'nna pakaihda'ak". |

14. Ya inyu'ong bon Magapi'd | ot mungga'but | ya kimmali' bo nan mangayu'ding : | "Wak, wak, manu'pet munggamga'mka, wak, | mo gamga'mkuy ga'mgam, wak". | Ya inta'ngad bon Magapi'd | ya bimmob-o'l ot kana'na : | "I'giw ot | on ga'wang hina', | uma'liak an pumbalnu'daka." |

15. Mo tagga'na ot ya abu'y pihupi'bul ke Magapi'd. | Himmi'ngit di i'ngan Magapi'd | ot imme'n e'na pumbalnu', | mo adi' pakaga'yang, | ot e bo mungngumu' | an lululoka'na. |

16. Oba'n algo' bo | ya imme' nan mangayu'ding hanna'h bu'ngan di litu'kun | pina'nton da Aligu'yun, | ot tagga'na kakaka'kan hi bu'ngan di litu'ku, | ya mung-kag-a'y u'kih pangana'na.

17. Ya inta'ngad Dulnuwa'n an imbabale'n Aligu'yun | te mun-ay-aya'm hi dola' | ya hi nangiang-a'nganay oba'n mangayu'ding | an pungka'nay litu'ku | mungkali'h Dulnuwa'n ke ama'na an kana'na : | "A'ma, a'ma, de'ya on mangayu'ding | an pungka'nay litu'ku". |

18. Limma'h-un hi ama'na | ot punggaya'ngna | ot ume'. |

19. Nabiga't bo | imma'li nan hamu'tti | ot umpa' bo nab litu'ku | ya mun-ay-ayam nan u'nga | ya tina'ngadnay hamu'tti | ot kana'na : | "A'ma, a'ma, ma'ka'em bulu'won". | Ume' ot bulu'wona | ot ala'na | ta pun-aya'mon nan u'nga. |

20. E'na iba'ad | nab kad-a'n di bugu'bug. | Ya oba'n algo' | ya binumti'k nan ama'yum Dulnuwa'n. | Binumti'k | ot munta'lu hannah a'lang. |

21. Hi Dulnuwa'n ya diye'ket manga'n | ya pohdo'nay e'na iay-aya'm di kano'na. | Tinalwa'n ama'nay du'yuna | ot ilab-u'na, | e mangmanga'n. |

22. Ya oba'n algo' | ya deb ama'nab bobo'ngna | ya limmah-u'n nan u'nga | ot umanay-ayun'gebh pu'un di tu'kudda | ya inang-a'ng ina'na an hidi'ye nan mangayu'ding, | ya onga'l di homo'kena nab imbabale'na | ot kana'nab nomno'mna : "Nganne'moy inu'k | ta aya'gak di imbabale'k". |

23. Nan mangayu'ding | ya kinaa'na ni'an | di pa'yakna | ot e munta'lu nab a'langda | ot mumba'liw ni'an | hi kay oba'n baba'i. |

24. Ya mun-ay-aya'm boy u'nga, | ya e'na ia'ng-ang nab a'lang | ya debdi'y oba'n baba'i. | Ume' | ya inimatun'ana an hidi'yeb ina'na, | mo makibintinalu'wan hi ina'nab tu'kud. |

25. Mo nan u'nga ya mungkoga' an kana'na : | "I'na, i'na, bea' ot hi i'na". | Ot awito'na | ot painuma'na | ot kana'na : | "E'ka, mahiko'n, | ta e'ka umidu'yub binama'l | ta kano'k, | tehtu'n nama'hig di inu'latku". |

26. Ya tugu'nona nan imbabale'na an kana'na : | "De'ke tuwa'li ta ume'ka | ta ibaga'n ama'm | di dabdi' e manga'n, | ya kana'm : | man ek kano'n hi dola'". |

27. Imme' nan u'nga | ot talwa'nay du'yub binama'l | ot ilab-u'na | ot ibiti'k-

nab a'lang | ot ida'tnan ina'na. | Kagibbu'banan nanga'n | ya imba'ngadnay du'yu. |

28. Ya namo'dwong hi ama'na, | ot kana'na : | "Anti'pe a'nban | an nga'nney nagidata'm | nan hinama'l | an napnu'y du'yu". |

29. Himmu'mang hi Dulnuwa'n ya kana'na : | "Man kina'nku". | Mo hi ama'na ya adi'na kolugo'n. | Ya hi pidwa'na bo | ya imma'li bo nan u'nga | ot pita'luna nan du'yuh binama'l. |

30. Ya kana'n ama'na : | "Anti'pe a'nban, | nga'nney nangiaya'm mo | nan hinama'l | an napnu'y du'yu". | Himmu'mang ya kana'na : | "A'ma ya kina'nku ot". |

31. Mo kana'n ama'nay | "Langka'kmu, | mo takombo' nanaga'mongka". | Ina'lana nan du'yu | ot talwa'na | ya inlab-u'nab dola'. | Ya kana'n ama'na hi nomno'mna : | "An aga' nu'hpe, | ta ek ibidhi'd-ip | te hin da'anay pangiaya'na kano". |

32. Ibidhi-i'pna : | Inla'b-un nan u'nga | ot iappi'tnab a'lang. | Ya kana'n Aligu'yun : | "An dabdi' kano'y e'na pun-ibi'd-ip". | Ya manato'ng hi kawad-a'nda | ya inang-a'ngna dida', | an hi Bu'gan di manga'n nan hinama'l. |

33. Ot op-o'pyah Aligu'yun | ta kano'na ni'an nan hinama'l | ta adi' mabai'-nan. | Ang-ang-a'ngona dida' | ya mun-in-inu'm hi Dulnuwa'n | ya mangmanga'n hi ina'na, | an nakablada'n. |

34. Hi Aligu'yun ya kana'nab nomno'mna : | "E'kaw ya kon tuwa'li hidiyeb Bu'gan an inaya'k | te de'yan mun-inu'm hi mabiko'n ke hiya'". |

35. Ya onga'l an abu'y bu'ngotna, | an kana'nab nomno'mna : | "Andani'ke nia'ban | ta uma'li nan oha'n inaya'k an hi Magapi'd, | ta abi'k ogabo'n | ta maka-kataya'n nia'ban". |

36. Inang-a'ngna dida'n nabbu'gda | ya imme'n makibaga' | ot dopapo'nab Bu'gan. |

37. Te diye'ket nagibbu'w kaka'nda | ya nakibaga' bon ume'h Bu'gan an tumayap | ya atbobdi'n Dulnuwa'n miba'ngad hi bale'da. | Ya hidiyey gapu'na kana'n Aligu'yun : | "Mapho'd di ek dopapo'n ta adi' ni'an ume'". |

38. Dimpa'p Aligu'yun | ya mai'd | an kay nate'h Bu'gan | hi bai'nab | kai'd di ha'nin di ado'lina. | Mo kana'n Aligu'yun : | "Adi'ka mun-athina', | Bu'gan, adi'ka bumai'n. | Anti'pe tuwa'li e'ka numba'liw | hi athitu' nu'hpe a'nban. |

39. Ya kalkalyo'n Bu'gan di kaakaa'tnab | impanga't Magapi'd ke hiya'. | Kana'n Aligu'yun : | "E'taku ot ya abu'h bale'taku. | Ot awito'na | ot ume'dan ami'n hi bale'da. |

40. Dimmato'ngda | ot mundada'an hi Aligu'yun hi hubi't. | Ya hidiyen dimmato'ng hi Magapi'd | kapy'a'on Aligu'yun di hubi't | an ihaa'dnab dola'h | pa'nto, | ot ala'nab Magapi'd | ot e'na lanupda'kon nab hubi't | ot mihana'b-ut di bola'tna | ot makate'. |

41. Unudo'nab dola' | ot kaa'nonay ga'mgam | ot pigamga'mna ke Bu'gan. | Ala'nab Magapi'd | ot ie'na, | iwi'linad da'ul. |

16. MALAMALA DA NAN DUWAN
HIN-INA

*Kal-i'nandi | ya nate' nan imbabale'na | ot adi'na pinho'd an e pilu'buk |
ta nanga'mong di mate' boh ina'na. | Mala'uy duwa'n algo' ya nate' | ot e'da nu'bpe
ilu'buk dida'n hin-i'na. |*

17. MALAMALAH BUGAN AN INAYANAH
DULNUWAN

1. *E manga'iw hi Dulnuwa'n | ot huma'kyat hi bable'da. | Ya mana'ang hi
Bu'gan | mo gagai'hoy hina'angua. | Adi' manga'n hi Dulnuwa'n ot ume'. |*
2. *Inagtu'nay itungo'da | ot ume'h bale'da. | Ina'lan Bu'gan di oba'n polta'n |
ot ie'nab | bale'n da Dulnuwa'n. | Ot al-alu'konah Dulnuwa'n | ta ihda'da. | Mo
adi' pohdo'n Dulnuwa'n. |*
3. *Mo kimmali'h ama'n Bu'gan ya kana'na : | "Ti'pe bo e'kayu mumbolhe'. |
Kimmali'h Dulnuwa'n : "Te athina'y panga't di imbabale'm".*
4. *Abu'nadi | ya immalmo't hi ama'n Bu'gan | ot ume'dah bale'da. |*

18. MALAMALAH BUGAN AN AM-IN . . .

1. *. . . hi kaal-algo' | ya dako'lday aaya'mna, | ya atbobdi'n nah hilo'ng | ya
uma'lida nan aaya'mnan mun-aga'mang | hi bale'n da Bu'gan.*
2. *Ya oba'n algo' | ya mangno'ng da ama'nan ina'na | ya impie'dan hiya' |
nan dota'g | an impanta'gda | nah tu'lang di amo'dna | an ina'ona | Ya inun-unu'dna
ot ie'na. |*
3. *Ya hi pangaya'na | ya dimmato'ng hi kagina'wwan di da'lan. | Ya wa'day
oba'n ta'gu | an mumpa'hul | ya e'na ala'alawa'hon hi pa'hulnah Bu'gan. | Ini'lan
Bu'gan | te hidi'yen ta'gu ya loma'm | an hidi'yey manga'lan hiya'. |*
4. *Timma'kut hi Bu'gan | te hay e'na nanatnga'n | ke di'yen manata'kaut
an ta'gu. | Diye'ket e ume' | ta ina'kadna | ya inalawa'nah pa'hul. |*
5. *Ya kana'n Bu'gan : | "Ikiwa'nganak | ta ie'k tun dota'g". | Mo tal-
talanta'nona. | Athidi' ot nanga'mong di dumato'ng hi Bu'gan | hi bale'n nan ina'ona. |
Idato'ngnah di | yade'n inda'watna nan dota'g | ot kana'na nah ina'ona : | "De'ya
nan ado'l di moma' | an abi'k kibaluda'gan,¹¹ | ya dieye'ket bigbiga't, i'na, | ya abi'ka
e nana'pid hi dako'l, | ya imma'lika | ta e'ak ib-ib-u'n. |*

(11) See Death and Death Ritual, pp. 339 and 340, fig. 1 and 2.

6. *Ya himmu'mang hi ina'na ya kana'na* : | "Ti'pe wa'day kali'm hi athina', aki'?" | *Himmu'mang bob Bu'gan ya kana'na* : | "Ya bo te de'ya nan ta'gu | an e'ak inalaala'wab da'lan, | ot de'ya bon | umap-aptub kibanga'dak. |

7. *Mabaki't di nomno'n ina'na*. | *Yade'n mumba'ngad hi Bu'gan*. | *Miununu'd bo nan ta'gu | an taltalanta'nona, | an unggana iballa'bag di pa'bul*. |

8. *Ya kimmali'h Bu'gan ya kana'na* : | "Adi'mke bo a'han | iathina'y pa'bulmu | te de'yan mahiklo'p di algo'". | *Ya de ot ya abu'n | inadka'ngken*¹² *Bu'gan an imbala'bagnay pa'bul*. |

9. *Ya kay bimma'nig di ado'lna | an mango'pbat*. | *Ya kana'n ama'na* : | "Anti'pe ka'yka bimma'nig". | *Ya huma'ngon Bu'gan ya kana'na* : | "Ya bo te ne'ya nan ta'gu | an e'ak inalaala'wa | ta te'ya an nakidato'ng". |

10. *Mo adi' pakaa'ng-ang hi ama'na | ot kana'na* : | "Anda'an ot". | *Mo kana'n Bu'gan* : | "Ya te'ya ot". |

11. *Adi'n abu' pakati'bob ama'na | ot palbu'tonay palapala'ng, | mo adi' mapala'ng nan ta'gu*. | *Hunggo'p bob Bu'gan | ot mipa'ding*. | *Ya minunu'd bo nan ta'gu | ot miha'ob hi pamadi'ngan*. |

12. *Ya mun-ayungeh Bu'gan an kana'na* : | "Te'ya ot a'ma | on mipa'ding tun ta'gu". | *Ya hinunggo'p bob ama'na | ot taggatagga'nah pala'ng | nah pamadi'ngan, | mo adi' mapala'ng*. |

13. *Ot hidi'yen nabdo'm | ya e'na impia'yag dida'y aaya'mnan am-i'n*. | *Ot uma'lida*. | *Ya ke di'yen e'da mabu'yop | ya kana'nan dida'* : | "Dakayu'n aaya'mku dida', | diye'ket andani' | ya dinila'ganak ni'an". | *Ya kana'n nan aaya'mna* : | "Ti'pe e'da kato'g bo dila'gan". | *Ya kana'na* : "Takombo". |

14. *Hidi'yen mabu'yopdan am-i'n, | ya hi munggina'wwa | ya mun-apu'yda | ot e'da dila'gan, | ya kon ot ya abu' nate' | an inipho'dnay mata'nan | kini'mit*. |

15. *Abu'nadi ya onga'l an abu'y | baki't di nomno'm | nan aaya'mna | ot kumogakoga'da*. | *Hi biga'tna | ya imma'li nan ina'ona | ya kon ot maku'lu'g | di kinali'nan hiya'b nangiaya'nah dota'gna, | ot pangidatnga'nay kogakoga'*. |

16. *Inhalu'dagda | ya ke di'yen algo' damdama' | ya makibumbuma'ngan hanna'dan aaya'mna | on kimmogakoga'da*. | *Ya kana'nan ina'na* : | "Maha'ng-anke ot a'han | di dotdota'gmu, i'na | ya mai'd ot di athitu". |

17. *Katlu'n di algo' ya kana'na* : | "A'ma, katlu'nad wa'niy algo', | yade'n adi'ak ie' | nan kana'nyud Humi'nag, a'ma. | *Ya kana'nday ti'pe kano' nate' | yade'n e kumalikali'*. |

18. *Ot anuy-uya'ponay algo' | ot nanga'mong di maba'wal hi himpu'lu | ot kana'na* : | "Ti'pe a'nhan di himpu'lu | ot mahawa'lan | yade'n adi'ak ie' | nan kana'nyud Humi'nag, a'ma". |

19. *Ot kana'nday | "Takombo', ie'takud wa'ni | te'ya an umap-aptu"*. |

(12) To step over a spear is taboo. The Ifugao believe that the spear will miss its aim when ever it is thrown.—The fact that Bugan stepped over the spear justifies the Giant-Ghost to take hold of her soul.

Ot ie'dan e'da inlu'buk. | Ya katlu'n di algo'b nilubu'kana | ya imma'li | ot e'na punti'bob ama'na, | yade'n timma'kut hi ama'na | ot e mitab-u'n hi pa'ge. | Ya imme' nan ba'nig Bu'gan | ot e'na potko'n hi ama'na | an nitab-u'n, | ot ala'na ama'na ot lokabo'na | ot ogabo'nab dola', | ot unudo'na bo | ot patuu'gonah | bobo'ngna | ot ogabo'na bo. |

20. *Ot bumti'k mo ama'na. | Kana'n di ta'gu : | Anti'pe bandi'h kata'guna | ya makanle' | ya ad wa'ni makabu'ngot di ba'nigna. |*

19. MALAMALA DA ON DUWAN HIMBALE . . .

1. . . . *an wa'day duwa'n imbabale'da, | mo iningla'yanda dida'. | Oba'nu biga'tna ya kana'n da ama'dan ina'da : | "Aga'm ta iaba'm hi tu'langmu | ta ie'yu tun himboto'k an gabhi'lang, | ta e'kayu makihongho'ngbah lu'bud A'bat. |*

2. *Ya imme'da ot e'da makihongho'ngba | ot e'da miba'ngad | ya makada'luy ta'gu | an nakaika'put am-i'n di bale'. | Ye e'da intag-e'y bu'kup | hi bobo'ng, | ot e'da bo ingkapuka'put di a'lang. | Ya mungkoga'dan hintu'lang. |*

3. *Binola'ngnay gola'ng | ot tagga'nay kaaka'an | hi ka'put di ono'b, | ot kay anba'n | ot ibughu'lna | ot hunggo'pdan hintu'lang | mo nitag-e'y bu'kup | an e'da intayu'n hi bobo'ng | ot adi'da da'man pakaa'la. |*

4. *Ya nama'big di inu'latda | an kumogakoga'da kato'g. | Ume'dah a'lang | ya atbohdi'n makapu'tan | ot bolango'nay gola'ng | ot kaya'tonay dingdi'ng | ot uki'ponay himboto'k | ot ume'da. | Binbina'yuda | ot ihaa'ngna | ot ipudipudi'lana kato'g nan gola'ng | te nama'big di inu'latna, | te ugge' impainu'm ina'nah | nanaya'nanan dida'. |*

5. *Hanna'n ong-onga'l an mun-aba' | ya adi' manga'n | hi haki't di nom-no'mna. | Iaba'na boy gola'ng | ot talwa'nay u'ngot | ta hidi'yey unggana pika'n hi gola'ng. |*

6. *Ot ume'dan | un-unudo'nda dida'y amo'dda, | diye'ket dinatnga'nday oba'n bale' | on imbaga'da an kana'na : | "An wa'day impala'uyun da a'man i'na. | Ya hinu'mangda nan deb bale' : | "De'yan mangmange'da". |*

7. *Ya mumbuti'kda bo | ya inakbu'panday oba' bon bale' | ya kana'nda : | "An wa'day impala'uyun da a'man i'na?" | Ya himmu'mangda ya kana'nda : | "De'yan nummoma'kami | ot de'yan mangeda". |*

8. *Ya mun-olo'tda bo nan hintu'lang | ta kana'nda ot | ta maakbu'panda | ya tagtagga'nday eee'e, | ya dinatnga'nday oba'n kadakla'n | ya ugge'da ini'lan mun-a'gwat. |*

9. *Kal-i'nandi | bimmu'dalday buwa'ya | ya imbaga'day pinbo'd din ui'nga | an kana'nday | "Nganne'y pohdo'nyu". | Ya humu'mangda ya kana'nda : | "Ugge'mi ini'la an mun-a'gwat | ya iagwa't dakami' a'nhan". |*

10. *Ya kana'n hanna'dan buwa'ya*: "Takombo | mo e'mi ni'an kalyo'n | hanna'n ap-apu'mi | ten iabu'lutna". | *Ya imme'dan e mangibaga'* | *nab apu'dan buwa'ya*, | *ya inabu'lutna*, | *ot e'da mo iagwa't dida'n hintu'lang*. |

11. *Ot duma'kalda* | *ot mangmange'da*. | *Ya inang-a'ngda da ama'dan ina'da* | *an maakbu'panda*. | *Ya tagtagga'nday eee'e* | *ya dinatnga'nda dida'n* | *mumbaa'ngdah kano'nda*. |

12. *Ya bumob-o'ldan kana'nda*: | "Anda'anay kiunuda'nyu". | *Ya mung-koga' nan gola'ng an imbabale'na* | *ya pumpainuma'na* | *ya nalabla'hak nan gola'ng* | *te kini'bitnab* | *gayotgo'tnab* | *e'da niunuda'n*. |

13. *Ot kana'na hanna'h ong-onga'l*: | "Aga'm ta awito'm | ta mibanga'd-kayu". | *Mo kana'n nan ong-onga'l*: "Tako'n ni'-moy hiya'y | awito'm | ta oha'ak an miba'ngad".

14. *Mo numbu'ngot hi ina'da* | *ot ala'na ot piaba'na* | *ot ya abu'* | *nab ong-onga'l ot mungkoga'da kato'g an duwa'*. | *Kana'na*: "E'kaw te mumba'atkamih nida'wi. | *Ot mungkoga'dan mungkiba'ngad*, | *ya nam'am-ay koga'n di ong-onga'l* | *te bay homo'kna hanna'h gola'ng* | *an kumogakoga'*. |

15. *Dinatnga'nda hanna'n kadakla'n*, | *nun-agwa'tanda* | *ot mun-a'yagdab buwa'ya* | *hi mangia'gwat ke dida'* | *ot uma'liday buwa'ya* | *ot ia'gwatda bo dida'*.

16. *Hidi'yen mangmange'dah da'lan* | *ya munnomnomno'mda*. | *Ya kimmali'on ga'wang* | *an munwa'kwak* | *ya kana'nda*: | "An nganne'kayu nan mungkali'?" | *Ya himmu'mang nan ga'wang an kana'na*: | "Ya ga'wangkami kato'g".

17. *Ya kimmali' bo nan u'nga* | *an kana'na*: | "An nga'nnemoy kano'nyu?" | *Ya himmu'mang nan ga'wang*: | "Ya kato'g impa'. | *Ya kana'nday adi'da* | "te de'ya an manga'ndab mano'k". |

18. *Ya mangmange'da* | *ya kimmali'day maka'wa*. | *Ya dingngo'lina ya kana'na*: | "Nganne'kayu tun mungkali", | *an nganne'y kano'nyu*". | *Ya himu'mang-day maka'wa ot kana'nda*: | "Ya kato'g maka'wakami | *an manga'nkamih t'ingting*".

19. *Ya kana'n nan ong-onga'l hanna'h itta'y*: | "An pinbo'dmu ta hidi'yey pumbali'wanta?" | *Ya kana'n nan itta'y*: | "E'kaw, adi'ak pe | *te manga'n hi ti'ngting*". |

20. *Ya mangmange'da bo* | *ya dinatnga'nda on a'bong* | *an debdi' on nain-i'na*. | *Ot kana'nan dida'*: | "An da'anay nalpuwa'nyu?" | *ya himmu'mangdan kana'nda*: | "Man kato'g impa'yadakami da a'man i'na". |

21. *Ot kana'na*: | "Tako'n mihmihtu'taku kato'g ya abu'. | *Ot mihmih-di'da* | *ot maong-onga'lda* | *an pun-imbabale'na mo dida'*. | *Oha'n algo' ya imme' nan nain-i'na* | *an nangdu't hi gi'nga* | *ot ihda'da* | *ot kana'nab uu'nga*: | "Adi'yu itop-a'l di gu'k-ang". |

22. *Ya kana'nda*: | "Anti'pe nganne' inu'm hitu'". | *Mo kana'na*: | "Takombo". | *Ot hidi'yen nabilo'ng* | *ya nabu'yopdan hintu'lang* | *ot buma'ngon nan nain-i'na* | *ot kapkapya'ona nan gu'k-ang di gi'nga* | *ot mumba'liw hi balito'k*. |

23. *Ya hidi'yen nabiga't* | *ya bimma'ngonda* | *ya inang-a'ngdah apu'da* | *an mumbango'l hi balito'k*. | *Ot ala'na* | *ot pibanggo'lina hanna'h pangulu'wan*. | *Ya*

imme' bo hi apu'da | ot e uma'la nan taba'b-an | ot ibakya'tna ad bable' | ya kana'nda : | "An nganne'h na'e, a'pu".

24. *Ya kana'na : "Wa'day pangiat'a'k an op-opya'kayu". | Mahilo'ng ot mayong yo'ngda nan inap-apu'na | ot kapkapy'ona bob nan ado'l | di taba'b-an | ot pumbali'wonah pa'ng-o. |*

25. *Ya mabiga't | ot ang-a'ngonda bo ot kana'nda : | "Nganne' nan imbanggo'lmu | an makakapho'd". | Ala'na ot ikadwa'na hanna'h balito'k | an impibanggo'lna nah pangulu'wan. |*

26. *Ot kana'na : "Mapho'd di pabalibo'ngon daka¹³ ta madngola'nday amo'd-mu | ta abi'da ang-a'ngon". |*

27. *Ot bumali'hong nan pangulu'wan | ot madngola'n da ama'n nan ina'na | ot uma'lidan e makia'ng-ang, | mo ugge'da ini'la | ten imbabale'da o boko'n, | te pangali'day wa'dan | nate'day imbabale'mi, | ot ugge'da ini'lay nangimbabalaya'nda, | an abu'nay e'da makia'ng-ang | ya makiba'mul. |*

28. *Mo hanna'dan imbabale'da ya imatu'nanda dida'. | Hidi'yen magi'bbuy la'hun¹⁴ | ot e'da ume' da ama'dan ina'da | ya kana'nan dida' : | "Diye'ket ume'kayu ya inda'lanyuh tu | ta ala'nyu nan dota'g. | Ot kana'nda : "Om". |*

29. *Hunggo'p nan u'nga | ot ala'nay pabi'king | ot e'na punwo'n hi batu', | ot hi ubu'nana e'na punwo'n hi dota'g, | ta pangali'day data'g am-i'n nan deh pabi'king. |*

30. *Hidi'yen himbata'ngan di algo' | ya imma'lidan e manga'la | ot kana'nda : | "Kaya'ng di dota'g!" | an niun-an-a'nlay nomno'mda an kana'nda : | "Ya nakaulé' tun u'nga | te umida't hi dako'l hi dota'g". |*

31. *Ipa'h-on ama'na di pabi'king, | ot ume'da | ot dumato'ngdah bale'da, | ot mun-an-anla'dan himbale' | an manga'tkat hi dota'g. |*

32. *Ya kon ot itta'y nan dota'g | an timma'n-il an batun am-i'n di nihu'du, | ot makamolngo'da an himbale' | ot kana'nda : | "Ti'pe nin e'na iathbitu', | ko'nmin wa'day gapu'na". |*

33. *Ya oba'n algo' | ya dingngo'lda | an bidi'yey imbabale'da dida' | an impa'yada, | ot onga'l moy bai'nda. | Ho'ktang pu'tut. |*

(13) See note (5) and explanation given in the text.

(14) See Roy F. Barton, Religion of the Ifugaos, p. 124 (Barton's spelling of "la'hun" is "lahon").

1. TALE OF AMMA AND UNGNGA¹

1. One day / the said (Amma and Ungnga) went to make a sweet potato field. / They go and then (when they arrive at the right place) Amma says: / "I shall make this into sweet potato field / and it will go to yonder banana plant / and will be my banana plant the banana plant". / And says also Ungnga: / "I shall make this also into sweet potato field / and it will go to (reach) the lituku-liana / and will be my liana the liana." / That was their way of subdividing (the slope) / and then they make the clearing (cut off canes and grass). /

2. When it becomes dark / Lablabuut came, / and he says: / "Arise, arise thou the clearing (the canes they had cut and would burn a few days later when dry) of Amma and Ungnga." /

3. When it becomes morning, / they go (to their sweet potato field) / and (they saw that) were remaining (growing) the canes / which were erected. / They go / and then begin anew to make the clearing, / and then (when darkness came) they lie in wait for Lablabuut. /

4. And Lablabuut went into the sweet potato field, / and as Lablabuut is about to speak / Ungnga caught (him). / And he says: "Come come, Amma, come, / behold here I caught (him)". / "A little while", says Amma "a little while, for my pipe fell down (I lost my pipe)". / And Lablabuut ran away. / And then Ungnga utters loud cries against Amma. /

5. And again they catch Lablabuut a second time, / and then they tie Lablabuut up / and bring him to the village. /

6. And they say: "We shall smash thee with the pole (kopal) of the sugarcane press". / He says: "I have been smashed with the pole of the sugarcane press by my father and my mother, / but I did not die". /

7. "We shall throw thee into the water". / And he says: "Do not (throw) me, do not (throw) me". / They took hold of him and then they throw (him) simply (lit.: and then and enough) into the water. / And he is delighted / and then he says: "Quite sure the water pit is my house, / the pond is my house".² /

8. When that had happened / they went (approached) and then they throw themselves into the water / and then they dive as they go to see (look for) Lablabuut: / and it is a crab (they found a crab: Lablabuut had changed into a crab), one big crab. /

9. And Ungnga says: / "What then our manner" (what shall we do)? / Amma says: "Let us bring it (the crab) there in our sweet potato

field, / that it may wait for the one who eats sweet potatoes (i.e. the wild pig) ”.

10. When the said had happened (had been done) / then a little later one wild pig was caught (pinched by the crab). / They go then to see / and there is there one that is caught. / And then they are delighted the said, / and then they take it and cook and eat (it). /

11. And Amma says: “Give it also (to me) / that I may put it in my sweet potato field, / and if it will eat (catch a wild pig) we shall eat it ”. /

12. Ungnga gives the crab to the said (Amma), / and then the said brings it (to the field), / and the said (the crab) caught (something), / and it happened to be a rat. /

13. Amma goes then to see, / and it is a rat; / he is angry and then takes the crab / and goes to roast it / and then he eats it. /

14. And then Ungnga went (to Amma’s house) and then he says: / “Let it go (give it) again that I may bring it ”. / And Amma says: “Come to look at its carapace in yonder earthen jar ”. /

15. And Ungnga says: “I shall lift up the trough (a heavy log with cavity, to pound rice in) / and you will be smashed ”. / And Amma says: “Be silent now / and I shall make an iron marmit, / and you will make it fly / that it may get meat / that we may eat it (the meat) ”. /

16. And Ungnga rejoices, / and then makes it (the marmit) fly. / And it went to Bunne, / and then the people of Bunne see it / and then they say: / “Behold here one iron marmit ”. / And they make it boil good meat. / And the said (the meat) is boiling / then the iron marmit flies, / and goes to the house of Ungnga, / and Ungnga rejoices again. /

17. And then Amma says again: let it come also / that I may make it fly. / Ungnga gives it again / and then Amma makes it fly, / and it goes to Munggayang. / And the people of Munggayang say: “Behold here one iron marmit to do cooking in ”. / And they say: “Nevermind ”. / And then they do the cooking with rotten meat. /

18. And the iron marmit flew / and it went to the house of Amma. / And Amma looked, and it (the meat) is rotten, / and then he threw the iron marmit away / and it went down. /

2. TALE OF THE FROG AND THE SNAIL

The said frog says to the snail: “Let us go to take a bath ”. / And the snail says: “Nevermind ”. / They, the said, go and then they take a bath, / and when the frog finished, / then he goes to put on his geestring, / and he goes on tightening his geestring, / and his waist is straightened. / And the snail shouts with laughter / and then his flesh bulges. /

3. TALE OF BUGAN AND ALIGUYUN . . .

1. One day Bagan / went to wash / the belt ornament of Aliguyun. / And Binakgitan (the Fanged One) is there and he says: / "If thou dost not give (me) the belt ornament³ / then I shall eat thee". / And says Bagan: / "I will not / because Aliguyun will be angry". / And says again Binakgitan:⁴ / "If thou dost not for sure give (it) / then I shall eat thee". / Bagan takes (it) and she gives (it). /

2. And came Aliguyun and then he says: / "Didst thou wash my belt ornament?" / And Bagan says: / "I washed it / but Binakgitan took it". / And Aliguyun was angry / and then he went to hang her up with thorns; / he dragged her and behold she was pregnant. /

3. And there are doves / and then they made Bagan alive. / And she is about to give birth, / and then he calls it (the child) Duldulawan. /

4. When that had happened he grows up / and he says: "Where then is my father?" / And his mother says: / "Your father is not here (lit., none your father), / for I went to wash the belt ornament / and Binakgitan came / and then he gets it; / behold here I plant a narra (mahogany) tree / and if it will have died I shall die". /

5. And Duldulawan went (to the house of his father) / and then he says to Aliguyun: / "A little while only (wait a little) / and then I shall go to get the belt ornament / from the house of Binakgitan". /

6. Duldulawan goes and then arrives, / and Binakgitan is not there, / only Dulimay his wife (is there), / and she says: "Do not come here, / for Binakgitan will come / and then he eats you". /

7. And Dulimay spoke again / and she says: / "Come, and enough (just come) / and hide in the attic". / And then Duldulawan goes / and then he hides (there). /

8. And Binakgitan came / and then he says to his wife: / "There is a living man there". / And Dulimay says: / "But surely no man came here". /

9. But Binakgitan says: / "He is there very surely". /

10. He (Binakgitan) dropped the belt ornament of his (Duldulawan's) father / and then the gong / and then the time that Duldulawan comes out. / And then Binakgitan says: "If thou, Duldulawan, jumpest down on the houseyard / then I shall take thee as my son". / And Duldulawan jumped down / and then Binakgitan says: / "My child, my child". /

11. When that had happened / Duldulawan says to Binakgitan: / "Let us cause the fermentation (let us make rice wine) / that I may celebrate a balihong feast, eh!" / And then they say: "Nevermind". / And they cause the fermentation / and then they drink (rice wine) / and then they are drunk. /

12. And Duldulawan went / and then he ties them up / and then he ties them (to one of the house posts) / and then he goes (away), / and then he takes the gong and the belt ornament. / And then he beats the gong, / as he carries the gong. / And behold he plants pointed canes on the path. /

13. When that had happened / Binakgitan heard (the sound of the gong) / and he says to Dulimay his wife: / "Behold there Duldulawan took the gong". / And after that they pursued Duldulawan / and they can not overtake (him).

14. And behold there Duldulawan arrived / and then he says to his mother: / "Let us go to that house of Aliguyun / for Binakgitan is coming". /

15. And they went to the house of Aliguyun / and then Duldulawan says: / "Behold here I got your belt ornament, father". / And then Aliguyun says: "Come in". /

16. And they enter and then they say: / "Up! Thou this our house". / And it goes up. /

17. And then they arrive and then they say: / "Hum! if you don't put the ladder I shall eat you". / And they say: / "We have no ladder (which is long enough), only this rope". / And they say: "Let it (the rope) come down so that it be our way". /

18. And they take it (the rope) and let it come down, / and then Binakgitan is climbing / and then he is about to arrive / at the inside of the house / and they cut the rope, / and then they fall on the houseyard / and then they instantly die. /

4. TALE OF BUGAN AND MALINAYU

1. One day Bugan says: / "Hello! I am going to get dry canes (for fuel)". / The said goes / and the said steps on the canes, / and the wild pig says: / "Who art thou?" /

2. And Bugan says: / "I am Bugan". / And the wild pig says: / "Come and take me". / She goes (towards the place whence came the voice) and the wild pig says again: / "Enter (i.e. my hole) so that thou mayest fill / the bamboo jug with my blood (i.e. the blood I have here), / but do not wring out that which is hanging (i.e. a piece of meat from which blood falls in drops) / for I shall die forsooth".

3. And then (after having filled her jug with blood) she (Bugan) goes to the village / and the said (Bugan) bolted the door (of her house) / and then she goes (to the fireplace) / to cook and then she eats. /

4. And says Malinayu: "What is that?" / Bugan says: / "Meat, mother, viand of Bugan". / (Presumably Bugan unbolted the door when she had finished cooking the blood which changed into meat, and she was

taking her meal near the door opening when her mother arrived and saw her daughter eating from the houseyard).

5. She (Bugan) drops down a bone (a piece of meat with a bone) / and a chicken picked it up, / and Malinayu pursues it (the chicken) / and the chicken puts it (the bone with meat) down, / and then she (Malinayu) gets it and then she goes to eat it. /

6. Goes also the said (Malinayu) / and then she goes to get dry canes, / and spoke again the wild pig / and it says: / "Who art thou?" / And she says: "I am Malinayu". /

7. And she goes (towards the place whence came the voice); / the wild pig does not (speak) a second time / for it was afraid. / And then Malinayu searches and searches, / and she found (the hole), / and then she enters and then it (the wild pig) says again: / "Do not wring out what is hanging / for I shall die forsooth". / And she simply went, / and then she wrings out (the piece of meat in order to fill her jug with blood), / and then Malinayu goes.

8. And then Bugan went (to the place of the wild pig) / and she found an amber necklace, / and she found a rat, / and then she plants (buries) it (the rat), / and then it rises (grows) and bore fruit. / And then (later) comes Bugan / and then it (the fruit) is mature. /

9. And goes again (to her house) Bugan / and then she beats (the fruit) / and then she makes a hole (in the skin of the fruit), / and it is husked rice, / and then she goes to cook it (the rice). /

10. And came again Malinayu / and then says to Bugan: / "What is that thou art eating?" / And then Bugan says: "It is cooked rice / as I provided the calabash with an opening (and poured out the grains which were inside and cooked them)". /

5. TALE OF HANDSOME BUGAN

1. There are her father and her mother. / And after that (later) there are passers-by, / and her father says: / "Dost thou like that one (to be thy husband)?" / And Bugan says: / "I do not because I do not like (him)". /

2. When that had happened / there is (comes) Aliguyun a handsome boy, / but he sometimes changes into a crocodile. / And then her father says again: / "That one then". / And Bugan says: "Yes". / And then they call Aliguyun, / and then says the father of Bugan: / "Dost thou like Bugan?" / And then says Aliguyun: / "Let us go to our house, eh!" / And then Bugan says: "Yes". /

3. And they go away, / and behold there is there the chicken of Bugan / which accompanies, / because it (the chicken) knows that Aliguyun (will)

eat Bugan. / And then they arrive at a big tree / and then Aliguyun says: / "Cook, and (while) I go yonder". / And Bugan cooks, / and when is boiled that which Bugan cooked / she called Aliguyun and she says: / "Hello thou, eat, so that we may go". /

4. Aliguyun eats, / and then he is filled, / and then they go. /

5. And the little chicken of Bugan spoke, / and it says: Dost thou accompany, Bugan, / that thou art going to be eaten by Aliguyun at the river?" / But Bugan does not believe. / It (the chicken) goes to the middle of the path / and the chicken returned. / And then it says also: "Simply go, Bugan, / and I return to our house". /

6. And the household (husband and wife) go, / and Bugan says: "Where is then your house?" / And Aliguyun say: / "After our arrival at the river, / then we will walk (to our house)". / And Aliguyun says: / "Thou then this path become short, / so that it be quick". /

7. And then they arrive at the river, / and then Aliguyun says: / "I bring across (first) this my child, / and I shall (bring across) thy child, / and thou shalt (cross)". / And he brought them across, / and behold then he goes to eat / the true child of Bugan. /

8. And yonder is Bugan / at the bank of the river / waiting for Aliguyun. /

9. When that had happened / she saw the blood of her child (driving in the river) / and she looks up, / and yonder there is a star / which had looked down / and had seen the action of Aliguyun, / and then it (the star) lets down a twisted one (a rope) / and then it says: / "Behold here the path of Bugan, / for Aliguyun will come / and eat thee". /

10. And then Bugan hangs (on the rope) / and then the star pulls her (up). / And Aliguyun came out (of the water), / and he goes to look for Bugan / and none (she is not there). / And then he is angry, / and then he scratches the place of Bugan (where Bugan stood), / because Aliguyun changed into a crocodile. / And then he sniffs toward the Skyworld, / and Bugan is there, / and then he says: / "Wait a little in all truth, / and I shall come eat thee". /

11. And Aliguyun went to the river / and then he changes into a handsome man, / and then he goes to the Skyworld, / and there there are who celebrated an uyauyu marriage-feast,⁵ / and then he goes to take part in the uyauyu-marriage feast. / And he saw a girl / and then he marries it also, / and then he says: "Let us go to our house, eh!" /

12. And the girls says: / "Nevermind". / They go / and then the girl longs (to arrive). /

13. And then when that happened / they arrived, / and then says Aliguyun: / "Come and I shall bring thee across". / And the girl says: "Nevermind". /

14. Aliguyun takes her / and then carries her in his arms / and simply dived with her, / and then he goes to eat her at the bottom. /

15. And then Aliguyun comes out again / and then he goes again there. / And he saw again an old woman / and then he marries her also, / and he says again : / " Let us go to our house ". / And the old woman says : " Yes ". /

16. And they go / and Aliguyun says to the old woman : / " Stay here still and I shall go to the bottom ". / And he went / and then the old woman waits, / and he came out / and then he calls her / and then he goes to eat her. /

6. TALE OF (THE) CRICKET AND (THE) WASP⁶

. . . who go to make their house. / They finish and then rain pours / and Cricket is wet. / He goes to the house of Wasp / and then he says to Amophile : / " Open for me ". / And he (Wasp) opened / and then he (Cricket) goes to shelter, / and Cricket is dry. / He said : " Uyad-uyad ". / And is broken into pieces the house of Wasp. / And then he (Wasp) goes again to make his house / in the hole of a rat. / He said again : / " Pour, the rain, / so that Cricket be wet, / because Cricket does not make together with me my house ". / And it poured again ; / he (Cricket) goes to look and look for Wasp / to go to shelter together with him, / and he did not find it (the house of Wasp). /

7. TALE OF A HOUSEHOLD (Husband and Wife)

1. . . . who say to their children : / " Go ye to roast our food ". / And they went the brotherhood (two brothers) / and then they get the corn / and then they go and then they roast it, / and when all is ready (prepared, lit. boiled) then they go. / And their father and mother are not there, / who went traveling, / who bolted for them the door opening (the door is bolted inside). /

2. And then the boys eat / and there is no way (to enter). / And every time there are passers-by / and they say : / " Come one that / thou mayest open this door ". / And they say : " By and by ". /

3. Comes another (passing by) and he (one of the two brothers) spoke again / and he (who passed) says again : / " I do not (open) ". / And then watches the older, / and the younger went to open / and it does not (the door does not open). / And then he destroys the bamboo wall (of the house)

and enters, / and none their food (they find no food) and then they go away. /

4. And then they follow their father and mother, / and they arrived at a house / and then they say: / "Are there men who passed here?" / And they spoke and they say: / "None did we see". / And they arrived again at (they met) two men / and they say also: "None". /

5. And then they go again / and then they continue they going and going, / and they arrived at a very big tree, / which lay across, / and then there is no way for them (to pass). / Goes to climb the older one / and there is no one again to receive (to pull up the younger boy). / And he (the older one) returns and then he goes to call him (the younger), / and then they climb / and they reached the back side (of the tree). /

6. And then they go / and they arrive at a river / and there is no one to bring them across. / When that had happened, / spoke every time (repeatedly, every time they tried to cross, trying to find out if the river was not too deep) / a crocodile / and then it says: / "Come ye, I shall bring you across, / but give me the corn you roasted". /

7. And then the boys say: / "Nevermind". / And it brought them across. /

8. And then they go / and then they arrived at their father and mother. / Their father and their mother say: / "Whither do you go?" / And then the boys say: "We follow you". /

9. And then says their mother: / "Come ye and then let us eat". / And they say: "Go on ye (we don't like to eat with you) / because you abandoned us anyway." / And then they (their father and mother) say: / "Go ye away". /

10. And then they return and they long (to arrive) / and yet they do not arrive. / And a certain bird spoke / and then the older one says: / "Let us be changed into that one (into a bird)". / And the younger one says: / "I do not forsooth, for they are chickens (birds) that eat green things (fruit)". /

11. And when that had happened / a certain chameleon spoke. / And he (the older one) says again: / "Let us be changed into that one (into a chameleon)". / And the boy says: "Nevermind". / And they change into a chameleon. /

12. And then their father and their mother return (home). / And the two brothers are not there. /

13. And then when that happened / the two brothers are back in their house. / And their father and their mother are not there again, / and then they say: / "Grandmother, make an amber necklace and a gold ornament / so that I may celebrate the balihong feast", / which says the younger one. / And then their grandmother says: / "Go ye to get hollow canes and shells". /

15. And then they go to get, / and their grandmother makes (an amber necklace and gold ornament with hollow canes and shells) / and the boy celebrates the balihong feast / and then they beat and beat the gongs (for the dance). / And their father and their mother came. /

15. And then they kill pigs. / And the boys say: / "Go ye to get your knapsack / so that we may fill it with meat". / And they went to get. / And then the boys take it, / and then they go on filling (it) with stones, / and then they put on top a little meat. /

16. And they say: / "Behold here get ye it, father, mother, / because you abandoned us anyway". / And then they take the knapsack, / and they rejoice, / and they empty it / and it is filled with stones, / only a little meat on top. /

17. And then they also go to cook (the meat) / and the boys change into lizards, / and then when their mother is cooking the meat / they make bubbling (make the water bubble), / and then their mother says: / "Behold here lizards who make bubbling in the food". / And then she is angry / and then she is about to kill them / and every time it does not die. /

8. TALE OF SCURVY

1. . . . whom they order to pound (rice), / and he does not (refuses) because his itches will be painful; / they order him again to fetch water, / and he does not because his itches will be wet; / and they order him again to cook, / and he does not because his itches will be tanned. /

2. And there is Dulnuan his father, / and he sharpens his axe / and he goes to the mahogany tree / and he fells it / and then he chops it, / and then he makes a coffin⁷ / in order to make an abode for him (his son). / He finished and rubs (the surfaces with rugose leaves), / he looks (to see) if there is no hole / and then he makes him (his son) go in. /

3. And he kills a pig / which has not its equal among the other pigs. / They roasted (the pigs fat) / and he fills three jars with its grease. / He kills also three castrated ones (i.e., cocks, big cocks) / and then he puts them all in one (another) jar. / They cause the fermentation (i.e., they make rice wine), / he fills one jar with rice wine. / They make five men pound (rice), / they fill one case with pounded rice. / And they go also to fetch water / and then they fill one angang-jar (with drinking water). /

4. He finished / and then they get one earthen jar (to cook with) / and then they put it in the coffin. / There is eventually his fire (fire for him) which if he will have locked him in / every time that his means of cooking. / He gets his amber necklace / and then his gold ornament / and then he puts them in the coffin. / He takes also his geestring / a tinonwe (geestring) /

and then his copper leglets / and then he puts them also in the coffin. /

5. He calls Scurvy, and he says: / "Thou then, Scurvy, / and be put in this abode a coffin, / because thou art lazy anyway to work". /

6. Dulnuan covers the coffin; / he takes a cock and then he ties it / on the hudngul (wing-shaped protuberances on both sides of the upper surface) of its hagabi⁸ (bench shaped upper surface of the coffin). / He calls the rain from the Skyworld, / and then it (the rain) becomes stronger / and then increases the water (i.e., the river swells). /

7. Dulnuan says: / "Thou Scurvy, and I shall make thee float, / but do not act aimlessly (thou) coffin; / unless she (i.e., the girl who may order to stop and open the coffin and then may like to marry with the boy) be thy (the boy's) likeness (as well-to-do as the boy), / but if another the one who takes (the coffin, i.e., wants it to be opened) / then become thou heavy". /

8. And Dulnuan pushes with his foot / the coffin / and then it floats. /

9. It is driven to Asin / and they not convert it (in its course, trying to draw it to the bank). / And it continues the going (driving), / and it arrived at Pakawol, / and they exclaim as they say: / "Yonder is a certain coffin / driving on the water, / on which there is a certain cock." / The men cannot take hold of it. /

10. It was driven also to Gode / and there are those of Gode who wash (clothes). / The women and the men shout and shout, / but they cannot take / because it is heavy. / And it goes to Ampupug, / and there are also men and they exclaim. / They go also / and then they go to hold it (lift it up) together, / but it does not (it is not lifted). /

11. It was driven to Bokyawan / and there are again men / and then they go together to hold it, / but it does not. / And it reaches Munggayang. There are women and then they say: / "Let us act", / but they cannot get it just the same. / And it went also to Kiangan, / and they all come, / but it does not just the same. /

12. And Bugan was informed, / the daughter of Amtalaw, / whose whiteness (prettyness) is excessive. / Bugan goes / and goes to get / and now indeed became light the coffin, / and then they bring it to their house, / and then they put it on the houseyard, / and it is filled with men (i.e. the upper surface of the coffin, which has the shape of a hagabi-bench, is filled with men sitting on it). /

13. And it (the coffin) shakes / and then are overthrown those who sit there. / And Bugan went / and then she sits / and it shakes just the same. /

14. And Bugan spoke and she says: / "It is good perhaps that we place it under the house. / And the companions of Bugan came / and then they make the coffin go under the house. /

15. And they enter (i.e., the place under the house) / and then they

sit down (on the coffin) / and it does not shake anymore. /

16. When it is night / and the people slept / and Scurvy spoke and then says: / "Sleep ye men, / and I will come out". / Scurvy came out / and then he sees that which Bugan fished / and then he eats them / and then he replaces them with meat. /

9. TALE OF DUNGYUY . . .

1. . . . of whom their village is at Imbungyaw. / He goes going to travel to Uggo. / And he arrives / and then he takes a seat on the mortar. / And they spoke from its (the house's) inside (inviting him to come in). / And he is ashamed to enter. / But they insisted to (make him) enter, / and then he enters for sure. /

2. And they tell him to sleep, / that he be reposed, / because he longs to go. / And he wanted to return quickly, / but those of the house do not (permit); / and then he stays together (with them) just that. /

3. And when it was dark / not visible any more, / he went down / and then he stands on the ladder, / and he goes to look up / to the inside. / And they had bolted (the door). / And after that / and Dungyuy was frightened, / and then he cries. /

4. And those inside heard, / and they say that they will open. / And he makes louder his crying. /

5. After that / and those who are inside have pity / and then they open. / And he is ashamed to go to enter, / but bears (the shame) and then he enters. / And those who sleep are many. /

6. After that / he leans against the board besides the door-opening / and then he nods (falls asleep). / When he realizes (awakes) / and (then) the cock crew, / and then he softly removes the bolt, / and then he goes down. /

7. After that / then were awake the children, / and then they go to look to the door-opening, / and then one rises / and then he goes to look for Dungyuy / at the board besides the door-opening, / and he is not there. /

8. And then he thinks that eventually he is on the houseyard, / and then he does bolt / until it is morning. /

9. After that Dungyuy came / and then he tells what he did during the night, / and they laugh loudly. /

10. TALE OF DULDULNUWAN . . .

1. . . . whose father the python ate. / And then he makes rice cakes, / he goes to one house, / he drops a rice cake (giving it to those who are

living there) / and then he inquires for his father / and the people did not see. / He goes also to another house, / he inquires / but none (they didn't see his father). /

2. He goes to another (house) / and indeed his father was there (i.e. he had passed there). / He inquires for the python / and they taught him (the dwelling place of the python). / And says a man: / Forsooth do not (go) there, / for it will eat thee / because it is terrible". / And Duldulnuwan says: "Nevermind". /

3. He chews a betelnut chew, / he spits on it (on the water of the lake) / and it was not dry; / he does (he spits) a second time / and the lake drains / and it was dry then. /

4. He kills the python, / and his father is there (swallowed by the python). / And then he repeatedly knocks (smashes) the pearl necklace / and he (his father) sat upright, / he repeatedly knocks (smashes) also the gold necklace / and he stands up. /

5. They go to their house; / his father celebrates an uyaay feast and he celebrates a balihong feast (i.e. the uyaay feast, see footnote 5, is a balihong feast, when it is celebrated in honor of an unmarried person) / and then they drank their rice wine. / And then Duldulnuwan shouts and shouts, Duldulnuwan is proud / because he brought his father back. /

11. TALE OF A HOUSEHOLD . . .

1. . . . of whom there were two their children / males the two / the name of the bigger is Dulnuan, / the smaller is Ananayu. /

2. One day their father died. / When is over the burial of their father, / their mother died. / When is over the tenth (day) / many men came /to demand (payment of debts) / from these two brothers, / and they are afraid. / And they say: / " Are they then many the debts of father and mother?" /

3. After that ~~Dulnuan~~ the older one / pounds rice, / and he makes rice cakes. / He says to his little brother: / " Behold here these rice cakes / which you will eat for I am following our father at Muntulpuk ". /

4. He starts / and then he continues the walking and walking; / he arrived at a big tree / and it was not yet dark. / He saw rice-chaff on the ground. / Dulnuan says: / " May be is here the abode of father ". /

5. When that had happened / and it was dark / and then he stays for the night rest / at the foot of the tree. / When that had happened and he saw a certain light, / and he was afraid. /

6. And they say: / " Manding, come first here". / And Manding / came down / and then he holds a light. / And Dulnuan when he heard

the name of his father / rejoiced, / and then he goes, / he embraces the legs of his father. /

7. And his father Manding was surprised, / he says to his child: / "Why art thou there, / didst thou fall?" / And the boy says: / "I did not". / Spoke again his father Manding: / "And why didst thou come here?" / Dulnuan said: / "I came because there are many who demand (payment of debts) in the house, / because your debts are many". /

8. And his father says: / "None, even a little / and none what I got from them. / But nevermind, / come that we go to the house". /

9. He called Dulnuan and then they go; / his father cooks and then Manding eats. / Manding says to his child: / "Do not partake in eating, / because thou wouldst not return". / Dulnuan says: "Yes". /

10. His father says also: / "When it is morning I shall change into wood". / Dulnuan says: "Yes". / They walk that day / and they arrive at the house of his children / and it is dark. / He (Dulnuan) takes the wood, which is his father, / and then he puts it in the corner / and then he covers it, / and then he goes / and then he shouts for the people: / "All ye who came to demand, / come ye". /

11. Those people who had come to demand / rejoice, / they say: / "Let us go, let us go to get what he could gather". / They the people are full at their house / which very small. /

12. The wood, who is Manding, / changes in a man. / All the people entered, / and Manding got angry / and then comes out (from his hiding place) / and he goes to sit at the door-opening. /

13. And then he says to the people: / "Did I contract debts from you?" / And the people were afraid, / they say: / "How then he died / yonder one day (i.e., some time ago) / and he is here again". /

14. And one man every time (i.e. every man) / he lifts up / the floor board (on which he squatted; boards are not nailed) / and then they go down. / So it happened that they disappeared (lit.: emptied the house by leaving). / Their father said: / "Stay ye here / and I go now to our village". /

12. TALE OF A CERTAIN HOUSEHOLD

1. . . . which have no food theirs, / with regards to their children they are four. / Their mother is very diligent to work, / but with regards to their father he is terrible. /

2. One day and he goes to do spade work, / and then he says to his children: / "Let us go to take a bath". / They are half way the path / and then their father says: / "Be ye lined up". / They are lined up / and then he pushes them into the pitfall. / He goes to the village and it was dark. /

3. When that had happened / his wife came / and she inquires about the boys, / and he says : / " I don't know ". / When it is morning no one of them / had joined (had returned), / and then the woman does not eat. / She goes to look for them but they are not there (she can't find them). / The man does not teach (the place where they are). /

4. One day / there is a certain root-tendrill / which came from the Skyworld / and then it is touching the pitfall. / The bigger one saw it / and then he tries (to lift himself up by means of the tendrill) / and it can be. / He returns / and then he calls them / his brothers. /

5. They go to the spring / and they met a certain old man / who happened to have corn which he carried under his arm. / And then they ask (corn), / and then they go to roast it / and then they eat it. / The old man / and is good his acting / because he showed a house / and then they go there the boys. /

6. They arrive / and then he says to the brothers : / " Stay ye here / and I go to look for the people of the house, / and if no one then we shall stay there." / He goes and no man, / and then he calls the brothers / and they go to stay there.

7. One day / and there is a certain voice / which came from the bamboo walls, / which says : / " Open ye the box ". / They open it / and there are there all their clothes (all kinds of garments for them), / and then they take them out / and then they wear clothes. /

8. They go also to see / and there is much rice and (many) animals (i.e. pigs and chickens). /

9. When that had happened / the food of their father and their mother is consumed. / There are some men / who go to look for their food (food for them). / Their father and their mother accompany / and then takes the lead one old woman. / They arrive / and then they ask / one bundle of rice./

10. And the boys recognized / their mother and their father, / but their father and their mother did not recognize / if those were their children. /

11. The big one goes to cook / and then he gives to eat to his father / and he became stiff, / and then they use him as housepost, / and his legs got full of termites. / He remains there then / and then he dies. / And their mother staid together with her children. /

13. TALE AT KAPPUGAN

1. When there are reapers who eat / then he went and says : / " Let us laugh, let us laugh ". / And his one lip goes down / and the other goes up. / And the reapers were afraid, / they put down their viand / and then they run. / He puts the sifting basket (containing rice and meat) on his head

and then he goes with is to Kappugan (a well known mountain near the rice fields of Kangan), / and then he goes to eat and eat (what the reapers had left). /

2. When it was morning again / he looks and looks for the reapers. / They are there again / and then he goes again / to wait till the time that they will eat. / At noon they are going to eat / and then he goes again and he says: / "Let us laugh, let us laugh". / And they laugh loudly again, / the reapers run away again. / And then he goes again / and then he gets the cooked rice / and then he goes with it to Kappugan / and then he goes to sit down eating. /

3. When it was morning again / he comes out / and then he goes to look and look, / and there are again. / And the time is near that they are going to eat / then he went again / and goes to lay in wait for the time they will eat. / And they brought rice / and then they go to eat / and he came out again and says: / "Let us laugh, let us laugh". /

4. And then they go to look (at him) / and his one lip goes down / and the other goes up. / They took mud / and then they splash it toward him / and his mouth inside got it. / He is about to close / and his lips do not return, / he rolls and rolls to Kappugan. / Hoktang kolang. /

14. TALE OF DULNUWAN . . .

1. . . . who went to get firewood, / he took his gong / and then goes to the foot of the tree / and then he beats and beats the gong there. / And the boys come and then they beat the gong. / •

2. Two (boys) dance / and not known how / there is cooked rice on the floor. / And then Dulnuwan says: / "Why (how did it happen) is there cooked rice here?" / The two boys say: / "Unknown; / Come ye and then we eat". /

3. When they are satisfied / they go to get firewood. / They go home to the village / and Dulnuwan forgot his gong / and then he returns to the foot of the tree. / And he is going back / and he is lost (lost his way). / And when it was dark no one who is coming. /

4. And then his relatives go to look for him / and he is not there, / he is lost. / And then they return, / they tell it to their father / and then their father goes to look for him / at the foot of the tree, / and no one, / only the gong (is there). /

5. And then he takes the gong / and then he struck it to pieces, / also the gold ornament¹⁰, / and then he throws (the pieces) away. /

15. TALE OF ALIGUYUN AND BUGAN . . .

1. . . . which have one child, / Dulnuwan. / One day Magapid came / to the house of the Bugans. / And Bugan gets rice (goes to the granary to take some rice bundles) / and Magapid says: / "I accompany that I may lift up your pahiking-basket" (i.e., help her putting on her head the basket filled with rice bundles). / And Bugan says: "Nevermind". /

2. And then they both go to the granary / and then Bugan fills her pahiking-basket / and she bolts the granary. / And then she says: / "Well thou! lift up the pahiking-basket." / But Magapid says: / "By and by and let us first go to sway in the swing". / And Bugan says: / "I do not forsooth sway in the swing / because it is too high, / as I can't reach it". / But Magapid says again: / "Nevermind I shall let you stand on me". /

3. And they went. / When they went (came) there, / Bugan saw the swing and she says: / "Oh! / And (but) I am afraid / because it is high". / But Magapid says again: / "If thou art tired / and (then) I stop and then I take thee down". / And Bugan consented. /

4. Magapid says: / Good that thou puts off first thy jewels, / for if thou comest down / and (then) thou shalt again put them / for they may fall and fall forsooth". /

5. Bugan puts off her jewels / and then Magapid puts them on, / and then her appearance is like (that of) Bugan. / She lets her (Bugan) step on her (Magapid) / and she makes her sway. / And Bugan is tired / and she says to Magapid: / "Enough, enough, for I am tired". / But she (Magapid) goes on and goes on (making Bugan sway) and then it is enough (i.e., just that, without taking heed at Bugan's wish to come down from the swing). / And now the fingers of Bugan will fail to grip, / yet behold she does not stop, / and then her hands fail to grip / and then she tumbles headlong / downwards / and then she dies. /

6. The heart of Magapid was bleeding / because Bugan had died, / then she runs to the granary / the place of the pahiking-basket / and then she puts it on her head / and she hurries with it (to the house of Bugan). /

7. And Aliguyun is there / and then he receives (takes) the pahiking-basket. / Aliguyun looked at Magapid / and he says in his mind: / "Why is she not like Bugan, maybe she is / for these jewels these are her (Bugan's) jewels". / He does not at all recognize her / and then he says: / "It is Bugan his wife, she is indeed his wife".

8. At the place where Bugan died / many black doves came / and then they make Bugan live. / And then Bugan becomes alive / and then they say to her: / "What dost thou wish? / Wishest thou to be led on by us, / so that we be all together?" / "Yes", says Bugan, / "that we be all together". /

9. The black doves / snatch each one of their wing-feathers, / to provide her with wings, / and then they put them / and then she is winged. / And they say to her: / "Well then fly". / She flew and she skims, / and they say to her: / "Alight thou / that we may increase your wing-feathers".

10. They snatch again each one of their wing-feathers / and then they put them on (her: Bugan) / and they say: / "Go thou, fly". / And she flew and then she mounts and mounts. / And then the black doves fly / and then they are all together henceforth. /

11. But Bugan is to be pitied / because what she eats is not anything; / exceedingly is the pity of the black doves / because she does not eat with them / fruits whatever they may be. /

12. One day / the black dove went, / which is Bugar, / she went to a tree / and then she hops there / and then she looks down on Magapid / in her and Aliguyun's field / cleaning the weeds. /

13. And the black dove says: / "Wak, wak, indeed thou cleanest the weeds, / wak, wak, but my field is the field, wak". / And Magapid looks up / and she says: / "Look there then! that black dove, / good if I could eat it". /

14. And Magapid stoops again / and then she cleans the weeds / and the black dove spoke again: / "Wak, wak, indeed thou wearest jewels, / wak, wak, but my jewels are the jewels, wak". / And Magapid looked up again / and she got angry and then she says: / "Oh! forsooth! / a certain crow there, / I come to throw a stone at thee". /

15. But she (Bugan) just goes on despising and despising Magapid. / The ears of Magapid got tired / and then she went to throw a stone at her, / but she cannot hit, / and then she goes to work again / making herself deaf for it (she does as if she didn't hear). /

16. One day again / and the black dove went to the fruit of the lituku-liana / at (in front of) the door-opening of the Aliguyuns, / and then she goes on eating and eating the fruits of the lituku-liana, / and the husks keep falling down while she eats. /

17. And Dulnuwan Aliguyun's child looked up / since he played on the houseyard / and when he saw one (a) black dove / busy eating lituku fruits, / Dulnuwan spoke to his father saying: / "Father, father, yonder is a black dove / which is busy eating lituku fruits". /

18. His father came down / and then he throws a stone to it / and then she (the dove) goes. /

19. When it was morning again / the bird came / and then it hops on the lituku-liana / and the boy plays / and he looked up at the bird / and then he says: / "Father, father, come that thou go to ensnare it (the bird)". / He goes and then he ensnares it / and then he takes it / and he lets the boy play with it. /

20. He (the boy) goes to put (the bird) / at the place (on) of the fire-place-shelf. / And one day / the animal of Dulnuwan ran (flew) away. / It ran away / and then it hides in the granary. /

21. Dulnuwan whenever he eats / he likes to go playing with his food (he likes to run around playing, eating now and then a little). / His father filled his wooden plate / and then he goes down with it, / he goes to eat and eat. /

22. And one day / his father is inside the house / and the boy went down / and then he squats down leaning against their post (one of the house posts of their house) / and his mother who is the wild dove saw him, / and her emotion is great for her child / and then she says in her mind: / "What then will be my manner / to call my child".

23. The wild dove /removed first / her feathers / and then she goes to hide at the granary / and then she changes still / like a woman. /

24. And the boy plays again, / and he goes to look at the granary / and there is there a woman. / He goes (nearer) / and he recognizes her which is his mother, / but her mother hides herself for him at (behind) the post. /

25. But the boy cries saying: / "Mother, mother, thou indeed mother (my mother)". / And she calls him / and then she makes him drink (at her breasts) and then she says: / "Go, little boy, / and go to put cooked rice in a wooden plate / that I may eat it, / is here exceedingly my hunger (I am awfully hungry)." /

26. And she gives order to her child saying: / "If it happens as thou goest / that thy father asks / who will eat it, / then say: / but I go to eat it on the houseyard". /

27. The boy went / and then he fills the wooden plate with cooked rice / and then he goes down with it / and then he runs with it to the granary / and then he gives it to his mother. / When she finished eating / he brings back the wooden plate. /

28. And his father was surprised, / and then he says: / "Why especially, / to whom didst thou give / the cooked rice / as the wooden plate was filled". /

29. Dulnuwan answered and he says: / "But I ate it". / But his father does not believe. / And a second time again / the boy again came / and then he has the wooden plate filled with cooked rice. /

30. And his father says: / "Why especially, / to whom didst thou bring then / the cooked rice / as the wooden plate was filled". / He answered and says: / "Father I ate it forsooth". /

31. But his father says: / "It is thy lie, / but nevermind it is up to thee". / He took the wooden plate / and then he fills it / and brought it down to the houseyard. / And his father says in his mind: / "Well then indeed, / and I shall go to peep (to see) / whither the said (Dulnuwan) brings

it". /

32. He peeps : / The boy brought it (the rice) down and takes the direction of the granary. / And Aliguyun says : / "Who is the said on whom he is peeping". / And he arrives at their place / and he saw them, / that it is Bugar who eats the cooked rice. /

33. And then Aliguyun is silent / that she first may eat the cooked rice / that she may not be ashamed. / He looked and looked at them / and Dulnuwan drinks (sucks) and his mother eats and eats, / who is entirely naked.

34. Aliguyun says in his mind : / "Oh! Is that indeed Bugar my wife, / for behold the little boy drinks from her". /

35. And his anger is very great, / as he says in his mind : / "A little while for sure / when comes my other wife Magapid, / and I shall throw her down (make her fall, lit.) / so that she may be very dead for sure". /

36. He looked at them who are satisfied / and he would go immediately (i.e., as soon as he saw that they were satisfied he would go towards them) and then catch Bugar.

37. For whenever they finished eating / Bugar also flies immediately / and Dulnuwan likewise returns to their house. / And therefore Aliguyun says : / "It is good that I go to catch her / that she may not escape first". /

38. Aliguyun caught her / and there is no one / as Bugar was like dead /on account of her shame / for the nothingness of the covering of her body. / But Aliguyun says : / "Do not act so, Bugar, / be not ashamed. / Why indeed didst thou change / like this indeed especially?" /

39. And Bugar tells the things with regards / to the action of Magapid with her. / Aliguyun says : / "Let us then just go to our house". / And then he calls her / and they go all to their house. /

40. They arrived / and then Aliguyun prepares thorns. / And when then Magapid arrived Aliguyun makes the thorns (i.e., spreads the thorn branches) which he puts on the houseyard / at (in front of) the door opening, / and then he takes Magapid / and then he goes to roll her in the thorns / and then her skin is encroached and encroached / and then she wholly dies.

41. He follows her on the houseyard / and then he takes off the jewels and puts the jewels on Bugar. / He takes Magapid / and then brings her away, / and throws her away downward. /

16. TALE OF THE TWO MOTHER AND DAUGHTER

It happened that her child (daughter) died / and then she does not like that she be buried / until her mother died also. / Two days passed and she

died / and then they go then to bury them mother and daughter (lit.: motherhood) /

17. TALE OF BUGAN WHOSE HUSBAND IS DULNUWAN

1. Dulnuwan goes to get firewood / and then he comes home at their village. / And Bugan cooks / but what she cooked is bad. / And Dulnuwan does not eat and then he goes. /

2. He puts their firewood on his head / and then he goes to their house (i.e., the house of his parents). / Bugan took one cock / and then she brings it / to the house of the Dulnuwans. / And then she soothes (tries to convince) Dulnuwan / that they should eat. / But Dulnuwan does not like. /

3. But the father of Bugan spoke and he says: / "Why then are you going to divorce." / Dulnuwan spoke: / "Because the manner of acting of thy child is so". /

4. And after that / the father of Bugan got mad / and then they go to their house. /

18. TALE OF BUGAN WHO ALL . . .

1. . . . every day / has many playmates, / and likewise at night her playmates come to take as sleeping place / the house of Bugan. /

2. And one day / her father and mother butchered (killed a pig) and they made her bring / the meat, / for which they were beating the gong, / to the sister of her grandfather the grand-aunt. / And she obeyed and then she brings it (the meat). /

3. And as she is going / she arrived at the middle of the way. / And there is a man / who carries a spear / and he goes to thwart and thwart Bugan with his spear. / Bugan knows / that that man is a giant (a giant ghost) who is that one to take her. /

4. Bugan was afraid / because she was going to arrive / at that very fearful man. / Whenever she goes / then he stepped across / and he thwarted her with the spear. /

5. And Bugan says: / "Step aside for me / that I may bring this meat". / But he thwarted and thwarted her. / And so it is until Bugan arrives / at the house of her grand-aunt. / She arrives there / and behold she gave the meat / and then she says to her grand-aunt: / "Behold there the body of the betelnut three (the stem of the tree) / which will be my death chair¹¹, / and when it will be morning, mother (aunt), / thou wilt go to get many chewing-

leaves, / and willst come / and they will act the sitting with me (they will sit around me when I am sitting on the death chair)". /

6. And her mother (aunt) answered and she says: / "Why dost thou speak like that, little girl?" / Bugar also answered and she said: / "And also (it is) because behold there a man / who thwarted and thwarted me on the way, / and then behold there also / he is longing and longing for my going back". /

7. Her mother's (aunt's) mind is pained. / And behold then Bugar returns. / The man again follows / thwarting her, / now and then putting across the spear. /

8. And Bugar spoke and she says: / "But do not, please, / do that again with thy spear, / for behold there the sun is setting". / And behold just that / Bugar stepped over the spear which he had put across.¹² /

9. And her body was like turning into a ghost / which grew pale. And her father says: / "Why art thou like turned into a ghost?" / And Bugar answers and she says: / "Well (lit.: and also), because behold there that man / who thwarted me / and behold here arriving together (with me)". /

10. But her father can not see (him) / and then he says: / "Where then?" / But Bugar says: / "But behold here indeed (look! he is right here)". /

11. In no way her father can see him / and then he swings and swings his knife stabbing, / but the man was not stabbed. / Bugar entered also / and then she leans against the board of the wall near the door-opening. / And the man also follows / and then leans against the other board of the wall near the door-opening. /

12. And Bugar is frightened saying: / "Behold here then, father, / this man happens to lean against the board of the wall near the door-opening. / And her father entered also and then he goes on and goes on with the stabbing / at the board of the wall near the door-opening, / but he is not being stabbed. /

13. And then that night / she went to have all her playmates called. / And then they come. / And when then they are going to sleep / and she says to them: / "You my playmates, / when it will be a little later / then you will still make light on me". / And her playmates say: / "Why indeed they would make light on her". / And she says: "Nevermind". /

14. At that they all sleep, / and at the middle (of the night) / then they make fire / and then they make light on her, / and indeed forsooth she was dead / having made good her eyes / which she had closed (having nicely closed her eyes). /

15. After that is very great / the pain of the mind / of her playmates / and then they cry and cry. / In the morning / her aunt came / and indeed forsooth it is true / what she had said to her / when she had brought her meat,

/ and then she starts crying. /

16. They put her on the death chair / and on that very day / and her playmates converse with her / and every time they cried and cried (whenever they bewail her, they address her). / And she (Dugan) says to her mother (aunt): / "If it had not been forsooth / for your meat, mother (aunt), / there would have been nothing like that". /

17. On the third day she says: / "Father, it is the third day to-day, / and yet do not bring me / to what they call Huminag, father". / And they say that why the said is dead / and behold she speaks. /

18. And then she counts and counts the days / until ten (days) are more / and then she says: / "Why forsooth are there ten / and then they are more / and behold you do not bring me / to what you call Huminag, father". /

19. And then they say: / "Nevermind, let us bring her to-day, / behold now she is longing (to be buried)". / And then they brought her as they went to bury her. / And the third after her being buried / she came / and then she goes to look for her father, / and behold her father was afraid / and then he goes to be covered by the rice bundles (he hides himself among the rice bundles stored in the attic under the pyramidal roof). / And the ghost of Bagan went / and then she goes straight to her father / who is covered, / and then she takes hold of her father and then she pulls him downward / and makes him fall on the houseyard, / and then she follows him also / and then she makes him go up (throws him upwards) / to the interior (of the house) / and then she makes him fall again. /

20. And then just runs away her father. / The people say: / "Why, when she lived she was very gentle / and now her ghost is very ferocious". /

19. TALE OF CERTAIN HOUSEHOLD OF TWO . . .

1. . . whose children are two, / but they neglected them. / One morning their father and mother say: / "Well then thou, carry on thy back thy brother / and bring this bundle of corn, / and go to roast it with the rice chaff at the outskirts (of the village)". /

2. And they went and then they roast and roast / and then they go returning / and the people have very much disappeared / as all the houses were very much lashed (i.e., the doors were lashed by means of strips). / And they had gone to put up the basket (hukup is a kind of square shaped basket in which the Ifugaos often keep rice already cooked) / on the top of the roof, / and then they had gone also to lash and lash (the door of) the granary. / And the brothers cry. /

3. He (the elder brother) put the baby down (which he carried on the back by means of a blanket) / and then he goes on removing / the lashes of the door, / and it is like something special (i.e., he could remove the lashes although it was difficult) / and then he opens (the door) / and then the brothers enter / but the basket was very high / as they had hung it on (just beneath) the top / of the roof, / and then they are not able to get it. /

4. And their hunger is exceedingly great / as they cry and cry for sure. / They go to the granary / and there also it (the door) is very much lashed / and then he puts the baby down / and then he climbs toward the bamboo wall / and he stealthily takes a bundle (he makes a hole in the bamboo wall and gets a bundle of rice) / and then they go. / They pound and pound (the elder one pounds the rice but he does so while he carried the baby on his back; hence the plural) and then he cooks / and then he does the little by little action for the baby (i.e., he gives a little rice to the baby again and again), / because his (the baby's) hunger was very great, / because his mother had not let him drink (had not given her breasts) / when she had left them. /

5. The elder one who carries (the baby) on his back / does not eat / because of the pain of his mind. / He carries the baby again on the back / and then he fills a coconut cup / and with that the baby now and then makes himself eat. /

6. And then they go / as they follow their parents, / whenever they arrived at a house / every time they asked saying: / "Did you let father and mother pass?". / And those who are there in the house answered: / "Behold there they are going". /

7. And they run again / and they came near another house and they say: / "Did you let father and mother pass?" / And they answered as they say: / "Behold there we were chewing betelnut / and then behold there they are going". /

8. And the brothers hurry again / for they indeed say / that they may come near (overtake) them / and they continue and continue the going and going, / and they arrived at a wide river / and they do not know to cross (they can not cross the river). /

9. And it happened then / that the crocodiles came out / and they asked what the boys wished / as they say: / "What do you want?". / And they answer and they say: / "We do not know how to cross, / and please bring us across". /

10. And the crocodiles say: / "Nevermind / but we go first to tell / to our grandfather if he allow it". / And they went going to ask / their grandfather crocodile, / and he allowed it, / and then they go to bring the brothers across. /

11. And then they step on the shore / and then they go and go. / And they saw their father and their mother / as they are coming near them. /

And they continue and continue the going and going / and arrived at them / who cook their food. /

12. And they (the parents) are angry as they say: / "Where the place (way) of your following us (how could you find your way to overtake us)?" / And the baby her child cries / and she lets him drink (gives her breasts) / and the baby was hurt / because she pinched him / in her biting her teeth (in her anger) / because they had gone to follow (them). /

13. And then she says to the elder one: / "Well then call (the baby) / and return ye". / But the elder one says: / "Even though indeed she / call thou him and I alone will return". /

14. But their mother got angry / and then she takes (the baby) / and then she makes him carried on the back, / just that, / by the elder one / and then they both indeed cry. / He says: " Oh! because we (exclusive) are to travel to a far away place". / And then they cry while they return, / and the crying of the elder one is very great / because of his pity for the baby / who cries and cries. /

15. They arrived at the wide river, / when they are to cross it / then they call the crocodiles / to bring them across / and then the crocodiles come and then they bring them across again. /

16. When they are going and going on the path / they think and think. / And some prey birds spoke who call wak wak and they say: / "Who are you who speak?" / And the prey birds answered saying: / "Well we are prey birds for sure". /

17. And the boy spoke again / saying: / "What then do you eat?" / And the prey birds answered: / "Well small chickens of course". / And they (the boys) say that they don't (like to be changed into prey birds) / "for behold they eat chickens". /

18. And they go and go / and deers spoke. / And he heard it and he says: / "Who are you who speak, / what do you eat?" / And the deers answered and then they say: / "Well indeed we are deers / who eat sweet potato leaves". /

19. And the elder one says to the small one: / "Dost thou like that we change into that (into deers)?" / And the small one says: / "Oh! I do not surely / because it eats sweet potato leaves". /

20. And they go and go again / and they arrived at a certain hut / in which there is a certain old woman. / And then she says to them: / "Whence do you come?" / And they answered saying: / "But indeed father and mother abandoned us". /

21. And then she says: / "Nevermind we (inclusive) stay here forsooth". / And they stay there / and then they become taller / as she has them as her children. / One day and the old woman went / to catch shellfish / and then they eat / and then she says to the boys: / "Do not throw away the

shells". /

22. And they say: / "Why, what is thy reason here?" / But she says: / "Nevermind". / And then that night / the brothers sleep / and then the old woman rises / and then she makes and makes (makes a necklace with) the shells of the shellfish / and then it changes into a gold necklace. /

23. And that morning / they rise / and they saw their grandmother / who wears a gold ornament around her neck. / And then she takes it / and then she makes it be worn around the neck of the elder one. / And their grandmother went again / and then she goes to get hollow canes / and then she goes home with them to the village / and they say: / "What is that, grandmother?" /

24. And she says: / "There is something I shall make with them, be silent". / It becomes dark and then her grandchildren lied down / and then she makes and makes also the body / of the hollow canes / and then she makes them change into an amber necklace. /

25. And in the morning / then they see it again and then they ask: / "What is that thou wearest around the neck, / which is very nice?" / She takes it and then she makes it a pair with the gold necklace / as she made it be worn around the neck of the elder one. /

26. And then she says: / "It will be good that I make thee celebrate the balihong feast¹³ / so that thy parents may hear about it / so that they will see. /

27. And the elder one celebrates the balihong feast / and then his father and mother hear it / and then they come to take part in the looking, / but they do not know / whether they are their children or not, / because they say that perhaps / our children died, / and then they do not know that they were taken as children (adopted), / only they go to partake in the looking / and to partake in the eating. /

28. But their children recognized them. / When the lahun-rite¹⁴ finishes / and then their father and mother are about to leave / and they say to them: / "In case you leave walk ye this way / so that you may take meat". / And then they say: "Yes". /

29. The boy enters (the house) / and then he takes the pahiking basket / and then he goes to fill it with stones, / and then on its top he goes to fill it with meat, / so that they would say (think) that all that is in the pahiking-basket is meat. /

30. When the day is in the afternoon (lit.: when the sun is in replica position, i.e. in opposite position of the half-way sun in the forenoon) they came to take / and then they say: / "How much the meat!" / as their mind rejoices as they say: / "And this boy is gentle / because he gives much meat". /

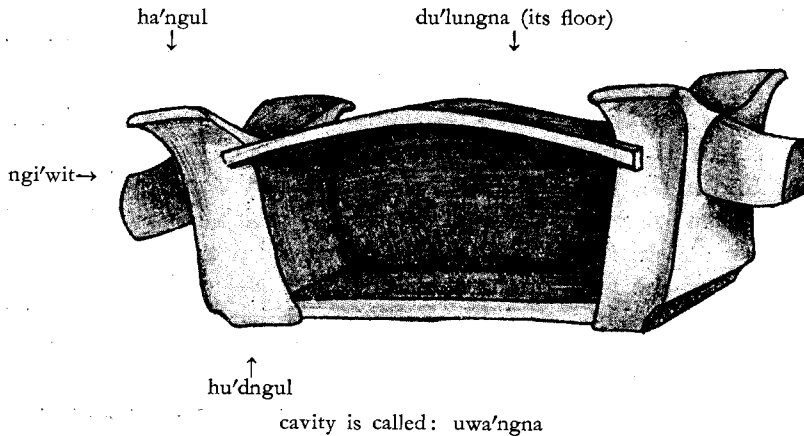
31. His father puts the pahiking basket on the shoulder, / and then

they go / and then they arrive at their house, / and then they the household rejoice / taking out the meat. /

32. And it is but a little meat / as all that was put in are wholly stones, / and then the household they are very disappointed / and then they say: / "Why then does he do so, / maybe there is his reason". /

33. And one day / they heard / that those are their children / whom they abandoned, / and then their shame is great. / Hoktang putut (the end). /

Fig. 1. Tiki'ng



A cover (kalu'bna) tightly fitting closes to coffin. The whole is chopped from a single trunk; one piece, no joints.

Fig. 2. Hagabi

