

# ISNEG TALES

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## PRELIMINARY NOTE

The Isneg inhabit the subprovince of Apayaw, Mountain Province, Luzon. Key to Pronunciation:

*a* as A in bAr, Arm; Spanish pAdre, cAridAd; Dutch kAt, bAn, mAn (not English cat, ban, man).

*ā* (long *a*) as AA in Dutch bAAAn (road), mAAAn (moon).

*ǎ* as A in cAt, bAn, mAn; as E in Dutch En (and), zEnd (send). This sound occurs only in the combination *ǎy*.

*e* as E in bEt, mEt.

*ē* (long *e*) as AI in IAiR; French mAiRe; as E in French fEte (feast).

*i* as I in fIsh. Final *i* is often pronounced indifferently *i* or *e*; for instance: *idí* or *idé*, here; *si* or *se*, and; *ki* or *ke* (oblique of personal article).

*ī* (long *i*) as EA in dEAr; as EE in bEER; as IE in Dutch bIEr (beer).

*o* as O in cOt, Odd, nOt.

*ō* (long *o*) as O in Old, bOne.

*ó* as O in hOrse; as A in dAwn.

*ô* (long *ô*). This sound occurs only in a very few words; it is mostly a contraction of *a* and *u*, as in *nôñawân*, tired, from the prefix *na*, the stem *unáw* and the suffix *ân*.

*u* as U in fUll.

*ū* (long *u*) as OO in gOOd.

*g* as G in Get, Guilty, Great.

*x* as H in Horse; as J in Spanish Jaula.

*ŋ* as NG in briNG.

*b, d, k, l, m, n, p, r, s, t, w,* and *y*, as in other Philippine languages.

- represents the glottal catch.

Two consecutive vowels are always pronounced separately; the glottal catch, which necessarily keeps them separated in pronunciation, has not been marked in writing, in order to simplify the latter.

In cases where the sounds *i*, *o* and *u* are joined to a subsequent vowel with no glottal catch intervening, I have written *iy*, *ow* and *uw*, respectively. For instance, I write the Isneg equivalent of the Iloko *biág* (life) as *biyǎg* (if written *biǎg*, it would be pronounced *bi-ǎg*). The Isneg equivalent of the Iloko *duá* (two), I write *dunǎ* (if written *duǎ*, it would be pronounced *du-ǎ*).

The separate pronunciation of consecutive vowels is in many cases much more accentuated in Isneg than in either Iloko or Kankanay. For instance, the prefix *i* followed by a stem beginning with a vowel:

	Iloko	Kankanay	Isneg
(a man from Apayaw)	<i>yapáyaw</i>	<i>iyapáyaw</i>	<i>iapáyaw</i>
(to soak, to steep)	<i>yúper</i>	<i>iyúpe</i>	<i>iúpar</i>

The same may be said of the insertion of *y* after *i* and of *w* after *o* and *u*. Where the Iloko and Kankanay pronounce *duá* (two) almost as *dwa*, the Isneg clearly pronounce *dunǎ*, and to this I adhere in writing. *Biág* (life) is pronounced by the Iloko almost as *byag*, while the Isneg clearly pronounce *biyǎg*.

In Isneg there are two principal dialects which I call the O and the Bo dialect, respectively, according to the affirmative particle used by the people. The Isneg living in the southernmost part of Apayaw use *bó* (yes) for the affirmative, while the others use *ó*.

The O dialect is further subdivided into four branches: the Main branch (*M*), the K branch (*K*), the Abbil branch (*A*), and the Bayag branch (*B*). The following two schemes showing the sequence of the gutturals within the O dialect, will make the matter clear:

Schema I: Coming down the Apayaw river from Bayag to Tawit:

	(to bear fruit)	(mosquito)	(nail)
(B) Bayag	<i>makbisi-</i>	<i>agoxúp</i>	<i>xoxó</i>
(A) Abbil	<i>magbisi-</i>	<i>agoúp</i>	<i>oó</i>
(K) Musimut	<i>magbisi-</i>	<i>axokúp</i>	<i>kokó</i>
(M) Kabugaw	<i>magbisi-</i>	<i>axoúp</i>	<i>oó</i>
(M) Tawit	<i>magbisi-</i>	<i>axoúp<sup>1)</sup></i>	<i>oó</i>

Schema II: Crossing the mountains from Bayag to Tawit:

(B) Bayag	<i>makbisi-</i>	<i>agoxúp</i>	<i>xoxó</i>
(M) Dangla	<i>magbisi-</i>	<i>ayoúp<sup>2)</sup></i>	<i>oó</i>
(M) Kabugaw	<i>magbisi-</i>	<i>axoúp</i>	<i>oó</i>
(M) Tawit	<i>magbisi-</i>	<i>axoúp<sup>1)</sup></i>	<i>oó</i>

I refer the reader to the following papers on the Isneg:

(1) The Isneg. Publications of the Catholic Anthropological Conference (CAC), Vol. 3, Washington, D. C., pp. 1-80. 1932. On page 14 I wrote:

"In this and subsequent papers, I shall take the pronunciation used in the K branch as the standard pronunciation of Isneg, not because it is the most important...but because it is the most convenient, as a few examples will amply show.

1. In the main branch two successive vowels are pronounced in the same way, whether or not a *k* has been superseded by a glottal catch, which renders it exceedingly difficult to find the complete stem, while in the K branch the *k* retains its legitimate place. Besides, in the main branch, the *k* has a way of popping up unexpectedly in one or more combinations, so that it is much more convenient to follow the pronunciation of the K branch, which solves all difficulties at once, and gives the real complete original stem without having to resort to any manipulations or adjusting of combinations.

2. A glottal catch at the beginning of a word is hardly audible, usually not at all; consequently in the main branch, initial *k* seems to be or is really eliminated, so that all words that begin with *k* in the K branch, would at first sight be classified under *a*, *e*, *i*, *o* or *u* in the main branch, in this way bringing disorder and confusion in a vocabulary or dictionary. On the contrary in giving the *k* its due, there is no difficulty in placing the different Isneg words at once in their proper alphabetical order."

(2) The Isneg Life Cycle. I. Birth, Education and Daily Routine. Publ. CAC, Vol. 3, pp. 81-186. 1936.

(3) The Isneg Life Cycle. II. Marriage, Death and Burial. Publ. CAC, vol. 3, pp. 187-280. 1938. On pp. 263-264 I wrote:

"In this connection I should like to warn the reader that the text of a given informant does not always and in every particular render faithfully his own special dialect or branch of a dialect, and this for the following reasons:

1. On the part of the informant:

Communication between the different parts of the subprovince is increasing at a rapid pace; and so, except for old women (who are rarely available informants for investigators) and a few exceptionally backward persons (from whom no reliable information can be obtained), the Isneg tends to adopt, at least occasionally, a pronunciation which is not strictly his own. At first, marriage and marriage ceremonies were almost the only means of bringing together persons who pronounced their gutturals in a different way. Later on, however, more extensive travelling brought male representatives of every district into contact with one another. This was mostly due to the gradual elimination of head-hunting raids and, although in a less marked degree, to the building of better roads. Now again, with the opening of schools in the larger centers and the introduction of compulsory education, boys and girls flock together from all parts of the subprovince, and differences in pronunciation tend to become obliterated, or rather, the language actually spoken by most of them offers to the ear a confused medley of gutturals.

Besides, an educated Isneg, and, incidentally, a good many others who can lay no claim to education, very often affect the use of Iloko words and sentences;

pronounced as in Iloko ( $\times$  none, glottal catch rare), or at least affect the pronunciation of the gutturals as in Iloko, although using pure Isneg words.

2. On my own part:

In my dealings with the Isneg I use the Main branch of the *O* dialect, while in writing I use the *K* branch for reasons given before. So it may have happened that, in writing down texts, my own ordinary use of *M* has influenced me to write down a given word as I myself would have pronounced it, or my use of *K* in writing has caused me to put down *K*'s where they were absent in the informants pronunciation.

Nevertheless I have always tried to write down texts as faithfully as possible, and now I start publishing them as I have them, without trying to correct anything, even though an occasional guttural that appears in a given term does not belong to the correct language of a given informant.

The above warning is given here once for all, and it refers to all Isneg texts that I shall publish in the future."

(4) The Isneg Farmer. Publ. CAC, Vol. 3, pp. 281-386. 1941.

(5) Isneg Buildings. The Philippine Journal of Science, Vol. 82, No. 1, March, 1953 (Manila).

(6) The Isneg Body and its Ailments. Annali Lateranensi, Città del Vaticano, Vol. 14, pp. 193-293. 1950.

(7) Isneg Domestic Economy. Annali Lateranensi (in print).

(8) Isneg Riddles. Folklore Studies, Vol. XII, 1953 (Tôkyô).

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1) In Tawit the  $\times$  is often scarcely audible, especially at the beginning of a word, and the glottal catch would very often be taken for an  $\times$  by inexperienced ears. Thus *axoiþ* might sound almost as *aoxiþ*.

2) This is the *y* of the Anthropos alphabet. For the sake of uniformity, however, and to avoid confusion (as we use the sign *y* for another consonant), we always write  $\times$  for all texts in *M* of the *O* dialect, even for those that originated in Dangla and the surrounding villages.

## INTRODUCTION

All tales published in this paper were related to me by people who spoke the O dialect of the Isneg language, either the Main branch (M), the K branch (K), the Abbil branch (A) or the Bayag branch (B); none of my informants spoke the Bo dialect.

I have distributed these Isneg stories (*adōdit*) into different sections, but this arrangement is mostly quite arbitrary, as many of them might easily find a place under two or more headings.

I first give the native text of each tale in its entirety and then translate it as literally as possible into readable English, all remarks and notes, whether linguistical or otherwise, being gathered at the end. I keep to this order even in the case of comparatively long stories, which, however, I divide into different paragraphs.

The name and native village of the narrator are mentioned immediately after the title, which is given in both Isneg and English whenever my informant gave one to his story.

## SECTION I.

## ORIGIN OF NATURAL PHENOMENA

1. a. The Sky and its Contents  
(Lampá, from Dangla, M)

*To nōnná nía alxáw atánda nía maxatáwa : | dudduwáda paám ma tóláy kid alawaxán. | To lalái napán nagkuwá, | áy nag-aggiyán to babáy kitó baláy ya magbáyo. | Nam xapó ta ani-gád to lánit kitón, | alallánanna to magbáyo. | Alxáw din linumbét to lalái xáyát nagkuwá nía nagbisín, | nam bakkáan paám nabalín to babáy nagbáyo. | Nalu-sáw to lalái ta nabisinnin. | Nahatúggin to babáy se magbáyo<sup>1</sup> to lalái; | nam áy nagbilag pa-nán, ta maburón nía mañán : | nam áy netu-rúdna to lánit. | To to umalínódo to lánit, | nam áy andató xaranákit umiwidda kitó lánit, | se andató báña, sípa, apúy se saxáysáy. | To ya xapóna nía alinódowin ya lánit; | no ya búlan, to to saxáysáy; | no ya sínāg, to to apúy; | no andató xaranákit, to dáya bittuwán; | no umabáy búlan, to to báña; | no adanní napánnin, to to sípa.*

In former days there were two married people : / they were still the only two men on the earth. / The man went to work, / the woman stayed in the house to pound rice. / But because at the time the sky was on the lower side, / she pounds the rice very slowly. / When it was day the man came from his work hungry, / but the woman had not yet finished pounding rice. / The man was angry because he was hungry. / The woman put the pot on the fire and the man pounds rice;<sup>1</sup> / but he does it very strongly,

as he is in a hurry to eat : / but he touched the sky. / And so the sky goes upwards, / but the beads follow the sky, / and the jar, cover of the jar, fire and comb. / That is the reason why now the sky is above ; / with reference to the moon, that is the comb ; / with reference to the sunlight, that is the fire ; / with reference to the beads, they are the stars ; / when the moon increases, that is the jar ; / when she is nearly gone, that is the cover of the jar.

- (1) Verbs with both the forms of the present and the past are often met with in one and the same sentence ; in this case : *nañ* (past of *mañ*) and *mag* (present).

1. b. The Sky  
(Uwil, from Bolo, M)

*Atān a ba-bakát na nagbāyo itó nōnmá na alxáw kanó.<sup>1</sup> | Itó nōnmá na alxáw kanó ani-gád to láñit. | Kané magbāyo to ba-bakát kanó metu-rúdna kanó ya láñit kitó allóna. | To ya láñit kiddiyn nūd-údi na alxáw alinódowin : | inañuwá nató ba-bakát a nagbāyo.*

There was an old woman who pounded rice in former days, they say.<sup>1</sup> / In former days, they say, the sky was nethermost. / When the old woman pounds rice, they say, she touches the sky, they say, with her pestle. / That is why the sky in these latter days is on top : / the old woman who pounded rice, did it.

- (1) *Kanó* corresponds to the latin *dicitur*, it is said.

2. a. Dāyá búlan se matá  
The Moon and Sun  
(Uwil, from Bolo, M)

*Ya búlan se iyá matá āy magkóponda. | Ya búlan atān na átona : | ya náxanna Labán. | Nam āy sinákaw nāyá matá kanó ya átona : | āy ye Búlan magsáwadda kanó se i Matá. | Ay inikkám ne Búlan na ipapatáyna ya axéd ; | āy alitán ya ipapatáy nató matá. | Ay kané magpatáyda āy nesiñál ne Búlan to axéd : | to ya ummán kiya axéd ya asiñánta ki Matá. | Ay to matá nebatóna to alitán kitó búlan sikaapúy : | to ya atān asiñánta na nahísit ki Búlan, | ta xáyát nató dúpiñ nató alitán.*

The moon and the sun are friends. / The moon has a dog : / it is called Speckled. / But the sun stole, they say, her dog : / Moon quarrels, they say, with Sun. / Moon took hold of a broom for killing ; / a firebrand was the instrument for killing of the sun. / When they are fighting to death, Moon threw the broom : / that is what we see like a broom<sup>1</sup> in Sun. / The sun threw the firebrand at the moon full of fire : / that is what we see of blackness in Moon, / as it comes from the soot of the firebrand.

- (1) Namely : the rays.

## 2. b. Sun and Moon

(Uwíl, from Bolo, M)

*Atānda kanó ma- a Búlan se Matá; | atān kanó áto ne Búlan; | nám áy sináaw kanó ne Matá. | Sinnámmo dída ná nagsáwad: | binató ne Búlan ne Matá kiyá axéd; | binató pē ne Matá ne Búlan kiyá alitán. | To ya atān na nanísit kiyá búlan; | no sinnámmo pē ya matá, | áy atān ummán kiyá axéd kiyá múāt náyá matá.*

There were, they say, Moon and Sun: / Moon, they say, had a dog; / but, they say, Sun stole it. / See if they did not quarrel: / Moon threw a broom at Sun; / Sun threw a firebrand at Moon. / That is why there are black spots on the moon; / if you look at the sun, / there is something like a broom on the face of the sun.

## 3. Itó bumagtál

The Blacksmith

(Magáyam, from Bayag, B)

*Itó nōnná ná aldáw uwád da bumagtál. | Kané no mōlaw itó trabáxona,<sup>1</sup> napánna sinápul ne Sumasalamañká. | Nagásat la únäy<sup>2</sup> to bumagtál ta nesa-bátna ne Sumasalamañká itó aldáw wa ummánna a nagsápul.*

*Bumagtál: Umánā- sapúlan ya sumasalamañká, | ta káyāt-o no magbálinā-a bató.*

*Sumasalamañká: Itká- ya pambármo a magsápul iyá sumasalamañká?*

*B.: Ó a, ta káyāt-o no magbálinā- a bató, | ta nōlawā- to trabáxowin.*

*S.: Iyá- ya sumasalamañká: | no káyātmo ya magbálin a bató, | baütantaxa iyá ta-guúdko, | séno magbálinka a bató.*

*To bumagtál nagbálin ka bató. | Kané no mōlaw man to bumagtál itó batówin, | ta nasiyám to danúm, | káyātna a magbálin ka añáp. | Umán man to sumasalamañká ná tinuñkí- to bató to ta-guúdna, | nám nagbálin to bató ná añáp. | Kané no mōlaw man kitó añáppin, | káyātna a magbálin ka matá, | ta nōlaw itó añáp. | Tinuñkí-na manín itó ta-guúdna: | nagbálin ka matá. | Nōlaw man kitó matánin; | káyātna a magbálin manín ka búlannin, ta napáso anó to matá. | Tinuñkí- nató sumasalamañká itó ta-guúdnanin: | to to nagbálin ka búlannin. | Kané no mōlaw man kitó búlannin, | káyātna a magbálin ka bumagtál manín. | To ya luglúg náyá búlan pandá yámin, | ta bakkáan na nagbálin ka bumagtálin.*

In former days there was a blacksmith. / When he is tired of his work, he went to look for Juggler. / The blacksmith was very lucky as he met Juggler on the day he went to look for him.

Blacksmith: I come to look for a juggler, / as I want to be changed into a stone.

Juggler: What is your reason for looking for a juggler?

B.: Yes, as I want to be changed into a stone, / as I am tired of work.

J.: I am the juggler: / if you want to be changed into a stone, / I shall strike you with my cane, / so that you be changed into a stone.

The blacksmith was changed into a stone. / When the blacksmith is also tired of the stone, / as the water is cold, / he wants to be changed into mist. / The juggler comes to touch the stone with his cane, / and the stone is changed into mist. / When he again is tired of the mist, / he wants to be changed into the sun, / as he is tired of the mist. / He again touched him with his cane: / he was changed into the sun. / He again is tired of the sun; / he wants again to be changed into the moon, as the sun is hot, they say. / The juggler touched him with his cane: / and so he was changed into the moon. / When he again is tired of the moon, / he wants again to be changed into a blacksmith. / That is the blotch of the moon since then, / as he was not changed into a blacksmith any more.

(1) From the Spanish *trabajo*, work.

(2) An Iloko expression.

#### 4. a. *Sal-it*

##### Lightning

(Uwíl, from Bolo, M)

*Ya sal-it kanó : | äy atán kanó ya tóläy na manikkám kiyá lawaxáni ; | äy no manollá<sup>1</sup> kanó, | äy no mamalsín kiyá palsínna na bató se baläyyán, | äy no mamalsín kanó, äy magindán ya únina se itó silinnáni : | to ya makin-iwarán na asinánta kiyá látit. | Äy no magdittág kanó kiyá tóläy se iyá käyokáyo, | ya otá-na tóläy ya anán näyá sal-it ; | äy no magdittág ki käyo, | äy bu-bú- ya anánna.*

The lightning, they say: / there is, they say, a man who holds the world; / when he rolls a cigar, they say, / when he strikes fire with his flint and steel, a stone and iron, / when he strikes fire, they say, / its voice and its brightness go together: / that is what we see zigzagging in the sky. / When it alights, they say, on men and trees,<sup>2</sup> / the lightning eats the brain of the men; / when it alights on a tree, / it eats weevils.

(1) From the Spanish *doblar*, to fold, universally used in the Philippines for: rolling cigars.

(2) "And trees" is superfluous.

#### 4. b. *Kilát sal-it*

##### Flash of lightning

(Uwíl, from Bolo, M)

*Atán kanó na tóläy na maxik-ikkám ka palsín kanná látit. | No magaxátu kanó dáyá tóläy, | äy pumalsín kanó, panibtánna kiyá appánna. | No masibtánin*



*äy mewárit ya atú-na kiyá banbantáy. | To ya pañáxanmi ki sal-ít.*

There is, they say, a man who holds flint and steel in the sky. / When the men, they say, gather tobacco leaves, / he strikes it, they say, to light the stump of his cigar. / When it is lit its smoke spreads over the mountains. / That is what we call lightning.

### 5. *Addúg*

Thunder

(Uwíl, from Bolo, M)

*Ya addúg kanó äy daranúdor kanó ya danúm kanná láñít. | Ya amnáwān kanná láñít, | äy to kanó ya danúm; | ya ummān ki minminúri a masihánta kanná láñít, | to kanó ya dadakkál nía bató. | No maxudān kanó, äy umabáy ya danúm kanná láñít; | äy mekalikálin dāyá dadakkál a bató, | to ya úni nāyá addúg ka nānda.*

The thunder, they say, is the water, they say, that roars in the sky. / The lowest part is the sky, / that is, they say, the water; / that which we see like knobbed stones in the sky, / those, they say, are big rocks. / When it rains, they say, the water in the sky increases; / when the big rocks are rolling down, / they say that it is the voice of the thunder.

### 6. a. *Adōdit gapó iyá yagyág*

A story about the earthquake

(Magáyam, from Bayag, B)

*Adú wa tólāy ya mañipapáti ya taggád nāyá lusá- bāybāy. | Atān kanó wa adígi nāyá lusá- : | ya adígi pamaligdána anó ya lusá- nía mata-nāg iyá bāybāy. | Atānda anó wa abáy ya íwat se abáy ya agamá. | No magháxal anó ya íwat iyá ogamá, | matiglín kanó ya adígi nāyá lusá- iyá íput nāyá íwat : | to ya mayagyág kanó ya lusá-. To ya památi dāyá nāmin a tólāy pandá yānin.*

Many men believe that the sea is under the earth. / There is, they say, a post of the earth: / the post strengthens, they say, the earth that falls into the sea. / There are, they say, a large eel and a large crab. / When, they say, the eel fights with the crab, / the post of the earth, they say, is struck by the tail of the eel: / that is why the earth trembles, they say. That is the belief of all the men since then.

### 6. b. *Yagyág*

Earthquake

(Uwíl, from Bolo, M)

*Atān kanó nía tólāy nía maxik-ikkám kiddéy lawaxāni. | No maásy kanó äy magtartartár ya ímana. | To ya magkínin nāmin ya lawaxān : | to ya pañáxanmi ki yagyág.*

There is, they say, a man who gets hold of this world / When he is tired, they say, his hand trembles. / That is why the whole world moves : / that is what we call earthquake.

#### 7. Sea Water

(Uwíl, from Bolo, M)

*Atānda na maxatāwa : | nammátda ka asín. | Nawéda kiyá ómānda ; nagkarrípda. | Kané magkarrípda nebu-rá to asín : | nippáy itó la-bá se itó daním. | Āy to ya naasín to báybáyyin, | kané nappáyán ka asín.*

There were a married couple : / they took salt. / They went to their rice field ; they walked along the cliff. / When they walk along the cliff the salt is scattered : / it got into a basket and into the water. / That is why the sea is salty, / when salt was put into it.

#### 8. Venom of Snakes

(Uwíl, from Bolo, M)

*Atán dāyá duwā a magkópon, de maláxa<sup>1</sup> se ulibút. | Ne ulibút to ya napáxcús ya ditana : | úráy no masinánta kanó ya ulibút kitó nōnná na alxáw, | āy matáyta kanó kiyá ditana, no masinánta nialá. | Āy ya inaniuwáda dāyá duwā a magkópon : | magtálida ka dita, ta mammin dāyá tólāy. | Nān nāyá maláxa kitó ulibút : | “ Ta iyā-xakkándā- masinán péyán,” nān nató maláxa, séda magtáli ka dita. | To ya āwán dita nāyá ulibút, | ta nagtálida se maláxa ; | to ya nadíta ya maláxa.*

There were two friends, Malaga<sup>1</sup> and Lizard. / Lizard had terrible venom : / even though we see the lizard, they say, in former days, / we die, they say, through its venom, if we see it only. / What the two friends did : / they exchange the venom, so that the men be exterminated. / The malaga snake said to the lizard : / “ Because I, they never see me,” said the malaga, and they exchange the venom. / That is why the lizard has no venom, / as he and Malaga exchanged it ; / that is why the malaga is venomous.

(1) A kind of snake.

#### 9. Duwā na magkópon

Two friends

(Daxidí, from Baliwanan, M)

*Atán kanó ma- duwā magkópon : ya náxanda di silāy se xāyán. | Āy nān nató silāy iddí : “ Baghānā<sup>1</sup> na magbidu, ta magtamóta itó liyán no laláwa.” | Āy : “ Ó ”, nān pē nató xāyán ; āy namiduda. | Laláwa din nagsabátda itó liyán ; | āy nān nató silāy iddí : | “ Iyā- paám ya mōn-onná na xisiyām, se la yadw.” | Āy : “ Ó ”, nān nató xāyán. | Āy sumiáp to xāyán na mahgísi itó silāy : | apiyā-nanna pa-nán to mahgísi. | Naihāyāt itó boxónna, nedatánna to lputna ; āy mabalín*

*din.* | “*Iyá-pē*”, *nān nató xáyān.* | *Siniapán pē nató silāy to naŋgisi itó xáyān;* | *āy sumadūt to silāy a maŋgisi,* | *ta nasulit to mañburi.* | *Āy nauwá itó siribna:* *āy nānna iddi:* “*Atánda maggiyá-iyá,* *ópon;* | *poonānta iddi séno maaró*”. | *Āy nesibúgna to bidu itó baggi nató xáyān:* *āy itó ya nañisit dāyá xáyān kiyānin;* | *āy naburi-ya silāy,* | *ta inapiyán nató xáyān.*

There were, they say, two friends: their names were Iguana and Crow. / The iguana said this: “Help me in preparing materials for tattooing, so that we meet at the cave to-morrow.” / “Yes”, said the crow; they prepared materials for tattooing. / In the morning they met at the cave; / the iguana said this: / “I shall be the first whom you tattoo, and then you”. / “Yes”, said the crow. / The crow started tattooing the iguana: / it tattoos very carefully. / It began at its mouth, it reached its tail; it was finished. / “Now I”, said the crow. / The iguana started tattooing the crow; / the iguana tattoos lazily, / as it is hard to do the drawing. It used its wisdom: it said this: “Some are barking at me, friend; / let us do it like this so that it be quick”. / It spilled the materials on the body of the crow: that is why the crows are black since then; / the iguana is speckled, / because the crow did it carefully.

- (1) From the stem *bádāñ*, *d* being changed into *g* before *ñ*, and the second *a* of the stem being eliminated by syncope on account of the suffix *ān*.

10. *Nañganāy dató ugtá se áto nagalíña*  
The deer and dogs began to be enemies  
(Magáyam, from Bayag, B)

*Itó nabāyāg ga dagún itó ugtá si itó áto nagkóponda a napiyá.* | *Kané no isá na aldaw to ugtá nagsāy-ám:* | *itó ugtá umáñña na ināyabán to áto.* | *No lumbét dāyá áto:* “*Bakkánkayo wa makésam, ta malu-saw dāyá áto*”, *nān nató ugtá.* | *Ñam bakkán naturāyán dató ugtá to nakésamda kané no nasiñanda to áto, ta nepasurni-ya talíñada.* | *Adató áto nalu-sawda ta nakésam dató ugtá:* | *to ya nañganāy dató áto wa nonkagāt adató ugtá.* | *To ya bakkán mapagsiñán dató áto yānin se ya ugtá.*

In bygone years the deer and the dog were good friends. / Then one day the deer offered a *sāy-ám* sacrifice: / the deer came to call the dog. / When the dogs come: “Do not smile, lest the dogs be angry”, said the deer. / But the deer could not help smiling when they saw the dogs, as their ears were inverted. / The dogs were angry because the deer smiled: / that is why the dogs started biting the deer. / That is why the dogs and the deer do not want to see each other<sup>1</sup> since then.

- (1) Literally: cannot see each other; exactly like in Dutch: *kunnen malkaar niet zien*.

11. *Ya nōnonná nā anú-ki sirāt*

The first fowls in the bush

(Uwíl, from Bolo, M)

*Atán kanó wa tóläy nā adú kanó ya anú-na : | napán kanó we súrab nā maxcadán kitó tóläy, | nam äy maddí kanó wa mañiddé kitó anú-na. | Isá nā pagmaāt ippáyna kanó kiyá isá nā korón. | Kané mabalínmin äy nawé kanó wa namási kiyá tañalxáw. | E súrab äy nawéna kanó wa binogtóni to korón nā anú- nató tóläy, | ta daké- áhat nató súrab kané dída nā iddán : | nawéna nā binogtóni séna nā lu-tán kiyá sirāt ; | äy nagtatálaw dató anú- kiyá sirāt : | nagbálinda ki átap a anú-. | Kané inumbét to min-anú- äy āwánna nā nasinán kitó anú-na, | äy pinagkattábna ya baláyna, | äy séna patáyán ya baggína kitó damdámna kitó anú-na.*

There was, they say, a man who, they say, had many fowls : / Surab, they say, went to ask some from the man, / but he refuses, they say, to give any of his fowls. / One morning he puts them, they say, in one coop. / When it is finished he went, they say, to make *bási*<sup>1</sup> during one day. / Surab went, they say, to carry the coop with the fowls of the man, / as Surab's habits are bad when they do not give him anything : / he went to carry it and opens it in the bush ; / the fowls ran away into the bush : / they became wild fowls. / When the owner of the fowls came, he did not see any of his fowls, / he cut down his house, / and killed himself on account of his thoughts about his fowls.

(1) An alcoholic beverage obtained from the juice of the sugar cane.

## 12. Fire

(Uwíl, from Bolo, M)

*Atán kanó wa duwá nā tóläy itó nōnná nā alxáw, | máy āwánda kanó wa apúy ; | äy no atán kanó wa anánda äy ilawánda nālá ya āwánna na apúy. | Isá nā alxáw nawéda maxar-arét, | äy atán kanó masinánda nā nairuirúd a bató, | äy dadakkál kanó ya siliñ náyá bató ummán kiyá apúy. | Äy nañalá- dotó duwá kitó bató se baláyñán ; | tuládanda to nakawán nató bató a mairuirúd : | äy atán apúy a lumawán no magtammél dáyá duwá a bató. | Naiuwáda ka ammóda ; | mawéda kanná baláyda ; | inalá-da ya baláyñán se iyá bató, | séda nā pagsiliñanda, | äy linummawán ya apúy, | séda nā paxa-pa-nán to apúy a naggáyāt kitó bató : | to ya atán na apúydaniñ. | No āwán to bató nā asinánda, āwán nā ammóda a mañuwá ka apúy, | no dída masinán to siliñ nató bató.*

There were, they say, two men in former days, / but, they say, they had no fire ; / when they had food, they say, they always brought forth what had no fire. / One day they went to take a walk, / they saw, they say, some stones falling down, / the brightness of the stones, they say, was great like fire. / The two took stones and iron ; / they imitate what the stones that

fall down had done: / fire comes out when the two stones strike one another. / They did what they knew; / they go to their house; / they took iron and a stone, / and they make them become bright, / fire came out, / and they blew upon the fire that came from the stone: / that is why they have fire now. / If they had seen no stones, they would not have known how to make fire, / if they had not seen the brightness of the stone.

13. The source of the Apayaw river  
(Uwíl, from Bolo, M)

*Iyá ólo náyá apáyaw äy atán kanó a kumó ná ummán kiyá baláy: | äy no maxudán kanó äy umabáy; | ya pag-aggiyanánna kiyá lolona ya apáyawwi. | To kanó ya loló náyá kumó; to ya no umabáy nali-bág, | ta nali-bág ma- pē to loló nató kumówi.*

At the source of the Apayaw river there is, they say, a big crab like a house: / if it rains, they say, it grows; / the place where it stays in its saliva is the Apayaw. / That is, they say, the saliva of the big crab; that is why when it rises it is turbid, / as the saliva of the big crab is also turbid.

14. *Natáy a bittuwán*  
A dead star  
(Daxidí, from Baliwanan, M)

*Atán kanó ma- a bittuwán: äy atán an-aná-na; | äy atán päy ya baliinina. | Atán isá ná xidam, maxamrá dató maxiná: | to inána mamaliin; ay maxug-ugáyam to an-aná-na. | Kané mabáyáгда din nealumsid nató inána to baliin; | äy binulónda nála to baliin. | Ay kané nagdattáгда, äy natáyda: | äy nagdattaxánda itó túlad nató danúm; | äy ittó päy ya bató iyá ambáw tuyánannin. Awán pulús<sup>1</sup> makaadanniyin, | áta atán maggiyán ná anito anó yánin: äy ittó penáxanda ya natáy a bittuwán, | áta bakkan makauili a lánittin.*

There was, they say, a star: she had a child; / she also had a nose flute. / It happened one evening, that mother and child played: / its mother plays the nose flute; her child sings. / After a long time its mother lost hold of the nose flute; / they accompanied the nose flute all along. / When they alighted, they died: / they alighted in the middle of the water; / that is the stone in the river below Tuyangan. / Nobody at all can come near, / as there is a spirit, they say, who stays there: that is what they call the dead star, / because she cannot go back to the sky.

(1) An Iloko term: *pulós*, entirely, quite.

15. a. *Búlig axokúp*  
The load of the mosquitoes  
(Băyáñaw, from Musimut, K)

*Kitó nōnná ña alxáw inumbét kanó ñammin dató axokúp. | Atán kanó ñammin dató bibitti- a axokúp : | nagdadáxup kanó ñammin dató axokúp kiyá kalawaxán. | Séda kanó wa magbúlig kitó batówin, | séda ña to lánin na bulixānin. | No maximánda kanó bakkán kanó wa méyan ka maribu to matáy kagída. | Kané atán kanó wa maminxatútda ña maximánin, | bakkánda kanó wa magkát to batówin. | Ittó ya nabansida ñalá ka allód da lukáb; | ittó ya atán nalá to bató kiyá tulad niyá danúmin : | bakkánda ya magkátin kané napúputda.*

In former days, they say, all the mosquitoes came. / There were, they say, all the small mosquitoes: / all the mosquitoes in the world, they say, came together. / And, they say, they carry a stone, / and that is the only thing they carry. / When they rest, they say, more, they say, than one thousand<sup>1</sup> die among them. / When, they say, they rest a hundred times, / they cannot, they say, carry the stone any more. / That is why they left it below Lukab; / that is why the stone is still there in the middle of the water: / they cannot carry it when they are decimated.

(1) Literally: one thousand cannot contain.

15. b. *Dăyá axokúp*  
The mosquitoes  
(Buláw, from Musimut, K)

*Kitó nōnná ña alxáw nagdadáxup dăyá axokúp, | séda magbúlig ka ta-múg kammalanín ña bató, | séda bulbulixān to bató. | Inalá-da ka lu-bón ka wanáxān; | máy kané nakalánda ka atú- apúy, nituprá-da. | Sinnám ta di mapaptón kiyá battón. | To yānin náxan dăyá tóláy ka búlig axokúp.*

In former days the mosquitoes came together, / and they carry a very big stone, / and they are carrying the stone. / They took it to the stream in the river; / but when they smelled the smoke of the fire, they threw it down. / See if it did not fall down into the pool. / That is why the people call it the load of the mosquitoes.

16. The Flood  
(Uwíl, from Bolo, M)

*Atán kanó ma- pē ya dallís : | nalinap kanó námin ya banbantáy; | nalimát kanó námin to tóláy a nagtaáy ka barañáy. | Ta ammómo áy dató nagtaáy kitó barañáy, áy múnaw to barañáy ña pagpagtánda kadató áyám ña magdápon kitó barañáyda. | Áy dató duwá ña magwaxí a nagtaáy ka xáit paxuwá, | áy naxásatda, ta xakkánda*

*nalimat. | Ta ammómo ya paxuwá nasulít múnaw ná pagpagtánda adató äy-äyám ná magdápon kagida. | Äy kané nasiyánin to dallís, äy natäy námin to tóläy, | dud-duwá dató magwaxí ná xakkán nalimat; | äy naggiyánda kanó kanná bantäy Sólo: to yān nesaraánda. | Äy kané mabáyäg galá ná alxáw se daxún, äy mōlaw dató duwá ná magwaxí: | piyá pē ta babäy to isá, äy laláki to isá. | Kané mōlawda ná āwán abu-bulón, äy naxatáwada: | “ séno umadúta”, nánda. | Ummadúdatin; äy to ya naggäyatántada ná tóläy ná inagkúdi.*

There was, they say, a flood: / all mountains, they say, were submerged; / all the men who rode a boat, they say, were drowned. / Because you know those who rode a boat, the boat sinks they<sup>1</sup> being squeezed on it by the wild animals that come to rest on their boat. / The two brothers who rode a raft of wild bananas, / were lucky, as they were not drowned. / Because you know it is hard for the wild banana to sink, they being squeezed by the wild animals that come to rest with them. / When the flood subsided, all the men were dead, / only the two brothers were not drowned; / they stayed, they say, on Mount Solo:<sup>2</sup> that is where they were stopped. / Then after very many days and years, the two brothers were tired: / it is good that one is a woman, the other one a man. / When they are tired of having no companions, they married: / “ so that we increase”, they said. / They increased; that is from where we later men originated.

- (1) They: those who rode a boat (mentioned at the beginning of this sentence).
- (2) A high peak between Kabugaw and Tawit.

## SECTION II

### ORIGIN OF ISNEG ACTIVITIES

#### 1. Head-hunting

(Bäydán, from Tawit, M)

*Atán kanó taxoó-: ittó taxoó- nagsäy-ám. | Inumbét to tangiyó- se magtuxáw itó unág nató baláyna: | nexúar to siilna. | Äy daddán din inumbét to amma-; | nepáhal nató tangiyó- to biñilna. | Nān nató ammakiddi: “ Min pe biñil kiddi? ” náanna. | “ Biñilko yān, kitúammo man”, nān nató tangiyó- itó amma-. | Kinitu-na to biñil nató tangiyó-; | äy napiläy to isá ná biñil nató tangiyó-. | Nagsasáwadda séda magpassapassäg. | Nagtatálaw dató dadúma, äy narápon dató dadúma. | Diddi naggäyátda naháyaw. | Itó taxoó- isá ná namatäy ka alñia: to to xapó nató nagsäy -ámna.*

There was, they say, a tagokok bird: that tagokok offered a säy-ám sacrifice. / The tangiok bird<sup>1</sup> arrived and sits down inside its house: / its legs reached from one end to the other. / Soon the ammak bird arrived; / the tangiok put its legs across (the ammak's legs). / The ammak said this: “ Whose legs are these? ” it said. / “ Those are my legs, break them if you

dare", said the tangiok to the ammak. / It broke the leg of the tangiok; / one of the tangiok's legs was lame. / They quarrelled and started killing one another. / Some escaped, and some died. / These were those that began head-hunting. / The tagokok only killed an enemy: that is the reason why it offered a *săy-âm* sacrifice.

(1) A wader.

### 2. The *săy-âm* sacrifice

(Uwîl, from Bolo, M)

*Itó nabăyăg nă alxăw äy mawé kanó dăyá lalái nă maňăyaw : | äy mawé dăyá babăy nă magkuwá. | Äy no maxaroróy kanó dăyá lalái no maňalá-da kiyá ólo tólăy, äy umbét dăyá babbăydanin : | äy maxăyăyáda kiyá lēbut năyá ólo. | Ippăyda ya ólo nă inalá-da kiyá piňgán séda manalíp kiyá lēbutna. | Äy ippăyda kiyá amadinān ; | no mabalinda nă maňippăy äy aroroyānda ; | äy maxăyăyá dăyá babbăy, mapooná péyan no maňalá-da kiyá ólo tólăy. | Magsăy-ânda pē no maňalá-da kiyá ólo tólăy. | To ya magdedéwas dăyá babbăyda.*

Long ago the men, they say, go head-hunting: / the women go to work. / When the men, they say, shout when they take a human head, the women come: / they shout around the head. / They put the head they took on a plate and dance around it. / They put it at the amadingan tree; / when they finish putting it there, they shout on its account; / the women shout, whenever they take a human head. / They also offer a *săy-âm* sacrifice when they take a human head. / That is why their women sing.

### 3. Watching the dead

(Uwîl, from Bolo, M)

*No atān kanó wa matăy, äy no mataňaxabí iyá balăyyin kanó, | äy adú ya tólăy a magbantăy kagína ; | nam no matúdog dăyá magbantăy kagína. äy ya innăt kanó äy magsikăd sēna nă bilānan da tólăy kiyá unăg năyá balăy ; | äy no atān a sa-dá äy xiyanānda, matăy ya sa-dá nă nān da tólăy a magba-ba-nān. | Äy ya innăt kanó no magbalín a nagbilān, äy mawé ka ambăw a maxar-arét. | Äy no malawaxán kiyá ambăw mawé manin kitó balăy : | äy akkán am-ammó da tólăy ; | séda la ammówin no nawé naxar-arét kiyá xabí, no atān nasinānda a xinăt kiyá síkilna.*

When somebody dies, they say, if he is already one night in the house, they say, / many men watch him; / but if those who watch him, sleep, the corpse, they say, stands up and counts the men inside the house: / if there is an unpaired one at their place, the unpaired one dies, say the men who relate it. / The corpse, they say, when it finishes counting, goes to the river to take a walk. / When it is lit by daylight at the river, it goes again to the house: / the men do not know it; / they know only that it went to take



a walk at night, if they see some sand on its legs.

4. *To kusá na nana-páw<sup>1</sup> ka iyúg*  
The cat that caught a coconut  
(Yadán, from Nagbabalayan, K)

*Nā nagdallis : māy atān na ba-bakát ta namintá<sup>2</sup> kiyá baláyna ka dekat<sup>3</sup>;  
| māy bakkánda na natáy agída se itó kusá. | Kané din nasiyán to danúm, nakasiñán  
to kusá to iyúg : | māy sinaluxánna to iyúg. | Māy inān to ba-bakát to iyúg, séna  
na itubán. | Kané din nagbisi- to iyúg, middánna pē to kusá; | āy pinaxánabda to  
iyúg : āy tówin to inān námin ditó tóláyyin.*

There was a flood: there was an old woman who painted her house with dekat rice;<sup>3</sup> / they did not die, she and the cat. / When the water subsided, the cat saw a coconut: / it swam after the coconut. / The old woman took the coconut, and planted it. / When the coconut bore fruit, she gave some to the cat; / they caused the coconuts to multiply: that is what all the men took.<sup>4</sup>

(1) Stem: *ta-páw*.

(2) From the Spanish *pintar*, to paint.

(3) A kind of oily rice.

(4) A similar tale has been published in: The Isneg Farmer. Cf. Publications of the Catholic Anthropological Conference, 3, 380-1.

### SECTION III

#### ABOUT FOOLISH ACTIONS

##### 1. The Madatag people (Uwíl, from Bolo, M)

*Atān kanó ma- pē ya inagkóna dáyá imadatág : | ya tóláy ka dēdi āwán lattó!  
kanó úbatda; | no mamótonda kanó āy aláb náyá nabáw ya anánda kanó walá; |  
no mawéda a manábon, āy no atān nasiñánda na kumó, | nawéda nanihá- ka alátagda se  
siñálda ta pamatáyda itó kumó. | Āy atān kanó pē ya paiyánda :<sup>1</sup> | to ya mapiyá  
ya an-ániatna; | sissá kanó wa naltó-úbat kadáyá imadatág kitó nōnná na alxáw. |  
To ya magtu-gúnd kadató xakkán naltó-úbat kanó : | siñalán dató xakkán naltó-  
úbat ta kumó; | āy nān nató paiyán kiddí : “Mimnu walá na siñalán ya kumó?  
xakkán na alíña”. | Āy pinatáy nató paiyánda to kumó. | Kané isá na pagmaát  
āy nawé kanó dáyá magwawáxi kiyá bantáy madatág; | kané atánda kiyá óton na  
pa-nán ya bantáy, āy nata-bánda kanó ka anáp. | Xakkánda kanó masiñán to abulóna  
xapó kitó anáp; | āy nánda kiddí : “Nagdallis, abulón”, nánda séda manlanóy.<sup>2</sup>  
| Kané manlanóy to isá, āy napapprán ka taggád. | Nān nató waxína kiddí :*

“Nakadónkanin?” “Ó”, nān nāyá bal-ó-. | Āy nagsappaw manin to isá. | Āy : “Nakadónkanin?” nān manin nató isá. “Ó”, nān manin nató bal-ó-. | Āy nān nató udiyán kiddi : “Nakadónkanin waxi?”. | Āy nagsappaw wa nānna : xináput nató paiyán; | āy nawédanin ka baláyda dató paiyán se itó waxi dató duwá na natáy. | Kané mólaw din to paiyánda na magtu-gúd kadató imadatág, āy lintóna námin ya úbatda kiyá sáwit aliwá. | To to mañandanin ka nabaw; āy makakawélda péyin.

There were, they say, the ancestors of the Madatag people: / the men among these had no hole, they say, in their breech; / when they cook rice, they say, they only eat, they say, the scum of the rice; / when they go to fish, when they saw a kumo crab, / they went to take their shield and their spear to kill the kumo. / There was also, they say, a relative<sup>1</sup> of theirs: / that one had good customs; / he alone, they say, among all the Madatag people had his breech perforated in former days. / He taught those whose breech was not perforated, they say: / those without perforated breech spear a kumo; / the relative said this: “Why do you always spear the kumo? it is not an enemy”. / Their relative killed the kumo. / Then one morning the brothers, they say, went to the mountain of Madatag; / when they were on top of the highest mountain, they were covered, they say, with mist. / They cannot see their companions, they say, on account of the mist; / they said this: “The river has risen, companions”, they said and they swim. / When one swims, he thumped below. / His brother said this: “Did you reach land?” “Yes”, said the lizard. / Again one jumped. / “Did you reach land?” again said one of them. “Yes”, again said the lizard. / The youngest one said this: “Did you reach land, brother?”. He thought of jumping: the relative held him back; / the relative and the brother of the two dead ones went to their house. / When their relative is tired of teaching the Madatag people, he perforated all their breeches with the point of a headax. / That is why they eat rice now; they also can defecate now<sup>3</sup>.

- (1) *Paiyán*: a man from another village married to a Madatag girl.
- (2) An Iloko term for *manalúg*, to swim.
- (3) Why the Isneg credit the Madatag (upstream from Musimut) people with all these things is a mystery. The same happens in Belgium, where all kinds of foolish actions are attributed to the peasants of Oolen.

2. a. A tale similar to the preceding  
(Báyánaw, from Musimut, K)

*Dató imadatág kitó nōnmá na alxáw ōg-ōgda nammin: | bakkánda na ammó to mañán. | Āwán na lattó- dató úbatda: ittó to bakkánda na ammó to mañán. | No mamótōnda magkaróda nálanin na mañán itó āwán na lattó- dató úbatda: |*

*ittóda nialá na kanán to assúy nató nabáw; | ittó to bakékánda na makakané. | Se kanó kam maltó- to úbatdañin kané lattokán nató pakiyánda to úbatda. | Ittó ya óg-óg kammalá dató imadatágin.*

The people of Madatag in former days were all stupid: / they did not know how to eat. / There was no hole in their breech: that is why they did not know how to eat. / When they cook rice, they eat very quickly, as there is no hole in their breech: / that is why they merely eat the steam of the cooked rice; / that is why they cannot defecate. / And, they say, their breech is perforated when their relative perforates their breech. / That is why the Madatag people are still stupid.

2. b. *Dató imadatág*  
The Madatag people  
(Buláw, from Musimut, K)

*Meka-ló na adódit dáya imadatág<sup>1</sup>: áwán kanó lattó- úbatda. | No manánda kanó maggallálda séda isiduní to boxónida kitó assúy náya nabáw: | sinnám ta dida mabtúg kitó assúy nató nabáw. | To pakiyán ya magbattúg kitó inadáwánda. | Kané móláw to pakiyán, ibaxána na magtukkátda. | Magtukkátda nammin; inalá-na ya orúnán náya sáy-áina séna lattokán nammin to úbat dató imadatág; | to ya ináxan dáya tóláy dáya imadatág ka áwánna to úbat.*

The third story of the Madatag people:<sup>1</sup> they had no hole, they say, in their breech. / When they eat, they say, they open their mouth and they place their mouth above the steam of the cooked rice: / see if they are not satiated with the steam of the rice. / The relative was the one satiated with what they took out of the jar. / When the relative gets tired, he tells them to stoop. / They all stoop; he took the shaft of his spear and perforates all the breeches of the Madatag people; / that is why the men call the Madatag people "he who has no breech".

(1) Cf. 3. b. and 4.

3. a. *Dató imadatág*  
The Madatag people  
(Umilá, from Abbil, A)

*Itó nōn-onná na algáv nagkakaliña dató imadatág se dató ipagsán. | Nawé dató ipagsán a nanáyaw kadató imadatág. | Kané umbét dató ipagsán kitó babaláy dató imadatág, nawé dató imadatág a nagtágu kadató gúsida ka póton dánaw: | ya nagtagu-wánda áy battón na adollám ki óton bantáy. | Netupárda nialá dató gúsida; sissá to paiyánda na akekán nanítupár kitó gúsina a dordorí. | Nawédañin ka Madatág; nam áy áwán mamatáy kagidañin. | Nawéda nammin a inalá-da to gúsida ka póton dánaw; sissá to paiyánda na nakálá- kitó gúsina. | Kané áwán masmádató kurúg*

*a imadatág kadatò gúsida, mangáyátda a nagkúrub ka pañipa-suwégānda kitò daním séno mālā-da datò gúsida. | Kané magába-dató imadatág ná nagkub-úb ka pañipa-suwégānda kitò daním, nagí-bát. | Nagoo-núd datò imadatág kitò puhút natò áyo a rañraháy. | Nañgáyátda lugúd a maglaláñoy, ta papátida a daním to añáp kitò giyānda. | Umunē-ya isá kitò áyo se nagsappáw. | Umunē- manín ya isá : “ O nānmo no dumatánika ka ambáw, nānmo gané? ” nān datò dadúma. | “ Ó ”, nān natò tólāy kitò untó- áyo. | “ Dumatánikanín? ” nān datò dadúma. “ O ”, nān natò bal-ó- ka ambáw. | Papátida ná tólāy to magúmi ka ambáw, áy akkán. | To to nagsappáwda nialá namminín, pandá ka dida nāmmín : | sissá to paiyānda ná bakkán nepagsappáw kagída.*

In former days the Madatag people and the Pagsan people were enemies. / The Pagsan people went head-hunting among the Madatag people. / When the Pagsan people come to the village of the Madatag people, the Madatag people went to hide their jars above the Danaw pond : / they hid them in a deep pool on top of the mountain. / They merely threw down their jars ; only their relative did not throw down his dordori jars. / They went to Madatag ; none of them died. / They all went to take their jars above Danaw ; only their relative could get his jars. / When the true Madatag people find none of their jars, they start digging a ditch for the water so that they can get their jars. / When the Madatag people had finished digging one half of their ditch for the water, it was dark. / The Madatag people gathered at the base of a big tree. / They started swimming, as they believed the mist at their place was water. / One of them climbs the tree and jumps. / Again one climbs : “ Say Ho when you reach the bottom, say so, won't you? ” said the others. / “ Yes ”, said the man on top of the tree. / “ Did you arrive? ” said the others. “ Ho ”, said the lizard below. / They think it is a man who talks below, but it is not. / That is why they all jumped down, until they were all gone : / only their relative did not join them in jumping.

3. b. *Datò nōnná ná imadatág*  
The first Madatag people  
(Buláw, from Musimut, K)

*Datò nōnná ná imadatág nawēda a nañyaw ka Abulúg ; | máy naxe-battānda kiyá banbentáy : sinnám ta dida nctúdog kiyá b.untáy. | Kané xabi din naxudán ka bittí. | Kané pagmikát áwānda masinán kiyá kalwaxán kitò añáp : | sinnám ta dida ná manalúg kiyá dollis nánda. | Máy lahñés kammalanín a xaddáyin, xaddáy a pinát. | “ No makadónkayo áy O nānno xané? ” nān datò dadúma, se mangáyát to ménalliv. | “ Dinummónkatin Kétud? ” “ O ”, nān natò bel-ó-. | Nagsappáw manín to isá. | To pakiyán xináputna to katáyúgna : sinnám ta dida duduná a naxullí ka baláydanín. | To yān ya ináxan dáya tólāy ka sappáw imadatág.*

The first Madatag people went head-hunting to Abulug ; / they were

overtaken by darkness in the mountains: see if they did not sleep on the mountain. / At night it rained a little. / Early in the morning they see nothing of the world on account of the mist: / see if they do not swim in what they think is a flood. / It was a steep cliff, a precipice of rocks. / "When you reach the shore say Ho, won't you?" said the others, and the brave start. / "Did you reach the shore, Ketud?" "Ho", said the lizard. / Again one jumped. / A relative held back his brother-in-law: see if not only two return to their house. / That is why the men call it "Jumping of the Madatag people".

3. c. *Dató imadatág*  
The Madatag people  
(Appaló, from Tawit, M)

*Ittö nōnná ña alxáw napán dató imadatág natáyaw. | Uwádda kitó lúbon Táwit; äy naxiddáda kitó óton nató ku-lét. | Pagmaát din äy nanáñáp; nān dató imadatág kiddi: "O nagdallis, o manalúgtada"; äy nanalúgda. | Nān nató isá iddi: "Dum-mónkéáyowin, abulón?" "Ko", nān nató bal-ó-; äy nagsappáw manin to isá. | Atān ya paiyān: xináputna to abulónna; äy dudduwáda ña bakeán natáy.*

In former days the Madatag people went head-hunting. / They were at the pool of Tawit; they slept on top of a cliff. / Early in the morning there was a mist; the Madatag people said this: "Ho the river is high, ho let us swim"; they swam. / One said this: "Did you land, companions?" "Ko", said the lizard; again one jumped. / There was a relative: he held his companion back; only two did not die.

4. *Dató nōnná ña imadatág*  
The first Madatag people  
(Buláw, from Musimut, K)

*Dató nōnná ña imadatág nagpaxiyá-da<sup>1</sup> ka sára; dató nagtaládo pinatáyda to sára. | Mäy dató nōnná ña imadatág sina-dóda to sinrúb nató ugtá; | to pakiyān linañanna to ugtá séna ña sapanán. | Dató imadatág pinōtonda to danúm ña sinrúb nató ugtá séda isidá, mäy nasablé- to danúm. | To to nānda: "Namit di xupakámäy di xupaxiyá-<sup>2</sup>". To pakiyān sinu-gudánna dató imadatág; | to to pandá kiyānin ommóda mañán ka ugtānin.*

The first Madatag people hunted<sup>1</sup> a large deer; those who waited on the bank killed the large deer. / The first Madatag people drew the water in which the deer swam; / the relative singed the deer and he dried the meat over the fire. / The Madatag people cooked the water in which the deer swam and they ate it, but the water was tasteless. / That is why they said: "The sap of the jack fruit is sweeter than that of the deer". The

relative taught the Madatag people: / that is why since then they know how to eat deer.

- (1) Literally: had it barked at.
- (2) *Xupaká-* and *xupaxiyá-*: two unusual terms, the second evidently derived from *xiyá-*, barking (dogs barking at deer.)

5. a. Another story about the Madatag people  
(Umilá, from Abbil, A)

*Itó nōnná ná algáw nawé dǎyá imadatág ka pabég búnot ná simbaánda: | atán nammin a ya gaddiyás náyá inóbonda<sup>1</sup> ná búnot. | Ya simbaánda na pabég búnot se imit nigpátda kiyá tanidmán ná apáyaw, se kiyá kanáyon náyá babaláyda. | Kané mabalinda ná manigpát, nepaarátáyda ya kawitán ná anú-. | Kané magarátáy to awitán kitó simbaánda ná búnot, napagsúd to ába-na. | Kané mapagsúd nippá-nammin kitó adalmán nató battón. | Nanǎyátda lugúd a magkúrub kiyá dǎya náyá babaláyda: | bākkánda ná natuñpál, ta natáyánda kané no makagába-da a magkub-úb kitó pinapinát. | To ya ippáyda ná ōg-ōg kammalanín dató nōn-onná ná tóláy ka madatág. | No umabáy ya danúm, malnáp lugúd to babaláyda gapó kiyá kinubkúbānda kiyá takkál náyá babaláyda.*

In former days the Madatag people went to string beads, bungot all of them: / there were all kinds among the bungot which they strung. / Their string of pure bungot and kimit beads they attached to one side of the Apayaw river, and to the side of their town facing it. / When they finish attaching it, they had a cock walking over it. / When the cock walked over their string of bungot, its middle part snapped. / When it snaps everything was thrown into the deepest part of a pool. / They thus began to dig upstream from their town: / they did not finish it, as one of them died when they had dug the rocks half-way. / That is why they consider the first Madatag people as stupid. / When the water rises, their town is flooded because they dug above their town.

- (1) *Óbon* (past tense of verb: *inóbon*) is an Iloko term for *tabbá-* (past tense of verb: *simbaán*).

5. b. *Dató imadatág ga magkúrub*  
The Madatag people who dig  
(Bǎyáñaw, from Musimut, K)

*Kitón ánda kanó ná kinurúbān to dóxo nató babaláyda, padalénanda kanó kitó danúm. | Kané umabáy kanó to kinurúbānda ná abbúttin, nirbánda kanó ya pabég ga nasirāp, | séda ná igpát ka dammán itó inakúrubda kitó bantáy, séno manalén ya danúm, nánda. | Nippáyda kanó to kawitán kitó dammán, séda ná ippáy to úpa kitó tanigmán.<sup>1</sup> | Kané nagtattaráut kanó to kawitán, maxarétáy kanó to úpa. | Itó*

*to naragsúd kanó to nasírāp; itó ya at-atān na attúg nató úpa nam itó kawitān.*

Then they come, they say, to dig behind their village, they had the water pass there, they say. / When the hole they dug, they say, becomes big, they made a string of pure nasirap beads, they say, / and they tied it at the other side of what they dug in the mountain, so that the water passes, they say. / They placed, they say, a cock at one side, and they place a hen at the other side. / When the cock crowed, they say, the hen walks on the string, they say. / That is, they say, why the beads broke down; that is why the hen has more lust than the cock.

- (1) From the compound prefix *tañi* and the stem *dammāñ*, *g* replacing *d*.

6. a. The Lukab people  
(Bāyāñaw, from Musimut, K)

*Dató ilukāb kitón na maghubúxawda kanó, | nam äy andaké- kanó ta ánda kitó āwán na kumaxāt ta axokúp kagída. | Innámmo ta adída na nawé nammin na xumá-tañ ka axokúp. | Kané adú kanó dató axokúp kitó kāmmyāndañin, | naxaxāt<sup>1</sup> kanó to anadúgdañin; | no matúdogda kanó kitó āwán na axokúp matalá-da kanó. | No matúdogda kanó kitó adú wa axokúp bakkánda kanó wa makatúdog: | ittó to āwán kanó wa nanān kadató ämmáya. | Ittó ya kané yānin adú ya axokúp kanná Lukāb;<sup>2</sup> | bakkánda na matalá- nanadúggin, | áta adú wa axokúp pa kumaxāt kagída péyan ki xabi.*

The Lukab people formerly guard their fields, they say, / but it was bad, they say, because they came at a time there were no mosquitoes to bite them. / See if they did not all go to buy mosquitoes. / When there were many mosquitoes, they say, in their rice fields, / they were diligent, they say, in guarding; / when they sleep, they say, at the time there are no mosquitoes, they sleep soundly, they say. / When they sleep, they say, at the time there are many mosquitoes, they cannot sleep, they say: / that is why nothing, they say, devoured their rice. / That is why since then there are many mosquitoes at Lukab<sup>2</sup>; / they do not sleep soundly guarding their field, / because there are many mosquitoes biting them every night.

- (1) From the Iloko *nagagét*.  
(2) Lukab is situated between Musimut and Kabugaw.

6. b. *Dató nōnmá na ilukāb*  
The first Lukab people  
(Buláw, from Musimut, K)

*Dató nōnmá na ilukāb umōg-ōg-ōgda: | piyānda no adú na axokúp ka Lukāb. | Kané mabāyāg nala na alxaw, xumátañda ka limmá anān na napnó ka axokúp, séda*

*lu-tán ka taggád ka Lukáb. | Mäy nakappólida kané adú wa rasáda ka pagkaxatán dató axokúp. | To ya ináxanda Lukáb ka ili axokúp.*

The first Lukab people are getting stupid : / they like it if many mosquitoes are in Lukab. / After many days, they buy five jars full of mosquitoes, and they open them below Lukab. / They repented when they had much itch at the places bitten by the mosquitoes. / That is why they call Lukab "town of the mosquitoes."

### 7. *Dató ilukáb*

The Lukab people  
(Báyánaw, from Musimut, K)

*Dató ilukáb nawéda kanó wa nanáyaw : | naxiddáda kanó kiyá lébut niyá babaláyda. | Kané pagmakát kanówin nagrubuwátda. | Kané nanlipútda kanó kiyá babbantáy kiyá xáyán niyá babaláyda, | kané dumatánda kanó kitó babaláyda kammin, | imminda kanó wa pinatáyán dató anáná-da se dató atáwada : | imminda nammin dató tóláy kitó babaláyda. | Kané māmmin kanó dató tóláy kitó babaláyyin, nāmmo-wánda kanówin, | nam äy bakkánda ná paannáin : | ittó ya nabáyágdá ná xumánab.*

The Lukab people went, they say, head-hunting : / they lay down, they say, around their village. / Then early in the morning, they say, they started. / When they had gone, they say, around the mountain at the place of their village, / when they reach their village, they say, / they killed, they say, all their children and their wives : / they exterminated, they say, all the men in their village. / When they had exterminated, they say, the men in their village, they became aware of it, they say, / but they could do nothing about it : / that is why it took them long to multiply.

### 8. *Búlig diyá imusimut ta bató*

A load of stone of the Musimut people  
(Báyánaw, from Musimut, K)

*Itó nōnná ná alxáw kadató inagkóna dató imusimut naornónnda kanó : | nagtoltoldóda kanó ta nēlugda kanó wa xumátan ka dordorí ; | nam äy áwánda kanó wa ixátan. | Itó to namildáp kanó to isá kagída ; | ánda kanó inapát nammin dató kabulónnda. | Kané naornónnda kanó nammin, nekaxí kanó nató āpódañin ná : " Nam-máttada ka dordoritada, babbaxó ", náanna, " ántada ná bulíxán to ne bató kitomí ", náanna. | Séda kanó wa malébut kitó batówin na ánda kanó wa iláko kanná Kawañáxán to bató. | Kané nanáyátda kanó wa nagbúlig itó batówin, | nalaké-kanó to labágdá ; máy : " Aránu, " nān nató āpóda. | Kané dumatánda kanó kanná Kawañáxānin, naxannág kanó : | napalútān kanó to udānin. | Ittó to nebansída kanó na bató kitó tanáp ka padné kanná Kawañáxānin. | Nam áwánda kanó wa inalá- a dordorí, | áta nigsánda kanó to bató : | bakkánda ná nedalpút to bató kané mānaggánda.*



In former days among the forefathers of the Musimut people they came together, they say : / they were explaining, they say, that they wanted, they say, to buy a dordori jar ; / but they had nothing to pay for it, they say. / As one of them, they say, offered a pildap sacrifice ; / they came, they say, to invite all their companions. / When they had all come together, they say, their chief, they say, told them : “ Let us get a dordori, young men ”, he said, “ let us come and carry that stone there ”, he said. / And, they say, they surround the stone to come, they say, to sell the stone at Kawangagan. / When they started, they say, to carry the stone, / their omen, they say, was bad ; but : “ Go on ”, said their chief. / When, they say, they reach Kawangagan, there was a storm, they say : / the rain, they say, was terrible. / And so, they say, they left the stone on the plain that extends toward Kawangagan. / But, they say, they got no dordori, / because, they say, they left the stone : / they did not bring the stone to its place when they are overtaken by the storm.

9. *Dató imusimut ta mañáyaw*

The Musimut people who hunt for heads

(Bäyáñaw, from Musimut, K)

*Nawé dató imusimut ta nañáyaw ka Katablanán. | Kané dumatánda ka Katablanán namatáyda ka tóláyyin. | Kané nañalá-dañin nawédañin ; | naxullida, nam áy atán pē dató katablanán na magriwid kagida. | Kané maximán dató imusimut, atánda na rumawranípit ; | nam áy bakkánda na patpatiyán. | Kané daddáñin ittóda nalá pagki-lát ya säy-án na tarúpa<sup>1</sup> na mamatáy kagida ; | nam áy dudduwá ya nasáy-án kagida : nagtatálawdañin. | Kané nasinánda dató kabulónnda a nasáy-án, dató duwá na natalíno, nagsiró-da. | Itó to bakkánda na nasmá-da ; natúdogda kiyá sirát kitó maxudán. | Kané pagmakát an binulixán dató kabulóndañin ; nippánda ka Musimuttin. | “ Nadaké-ya labágtada ”, nānda.*

The Musimut people went head-hunting to Katablangan. / When they reach Katablangan, they kill men. / When they had taken them, they went away ; / they went back, but there are still some Katablangan men who follow them. / When the Musimut people rest, there they are making a rustling noise ; / but they do not believe it. / Then very soon there are all at once many spears killing them ; / but only two of them were speared : now they ran away. / When they saw their companions who were speared, the two who were wounded, they hid. / That is why they did not find them ; they slept in the bush while it rained. / Then early in the morning they came to carry their companions ; they brought them to Musimut. / “ Our omen was bad ”, they said.

(1) From the Spanish *tropa*, troop.

10. *Ba-bakát se dató inakagmán*  
 An old woman and the Nakagman people  
 (Bäyánaw, from Musimut, K)

*Atán kanó ma- pē ya ba-bakát ka Nakagmán; | atán na kadananna; | atán pē ya balbaláyna kitó xáyán nató kadananna. | Kitó kadananna adú to mulmúlana; | kitó xagiyánán nató baláyna atán na bakulét ta nebibisinna. | Kané lumíwán dató inakagmán, inalá-da to bakulétna. | Kané umbét to ba-bakáttin, awán to bakulét-natín. | Nalu-sáv to ba-bakát, séna ná nippakán nammin to kukuwána kitó bal-baláyna. | Nána kiddí: "Inalá- dató inakagmán bakulétko, | baríkayo agpá- a makul-étán nammin tatéli ya inakagmán". | Ittó ya nakul-étán nammin dáyá inakag-mán, | tánab dató nōnná ná inakagmán.*

There was, they say, an old woman at Nakagman; / she had a garden; / she also had a house at the place of her garden. / In her garden she had many plants; / at the door of her house there were beads which she hung up. / When the people of Nakagman passed by, they took her beads. / When the old woman came, the beads were not there any more. / The old woman was angry, and she threw away all her belongings from her house. / She said this: "The Nakagman people took my beads, / be cursed and all inhabitants of Nakagman marked with a scar on the forehead." / That is why all Nakagman people are marked with a scar on the forehead, / the offspring of the first Nakagman people.

11. *Dató nōnná ná ilahnaw*  
 The first Langnaw people  
 (Bulaw, from Musimut, K)

*Dató nōnná ná ilahnaw nawéda nanibanág. | Kané nakadatánda ka Banág, nexátánda dató luxánda; | kitó makaduwádanin, naxudé-da. | Mäy dató ilahnaw dída ammó maxudé- : | no magtakkánda lumgápda pikám magsápul ka napiyá ki pudsarrán; | nakaduwáda búlan kiyá agudékán. | To nakadatánda, nagsáy-ánda; | inapátta pē musimut. | Kitó maginumda am-amómānda no ummán ya maxudé-. | Daddán din mäy nagsasawadda kiyá ibaxá dáyá imusimut ná ilahnaw di makāmmó maxudé-. | To ya náxanda lahnaw ta di ammó dáyá ilahnaw ya maxudé-.*

The first Langnaw people went for trade to Abulug. / When they reached Abulug, they bought their canoes; / after two days they rode them up-stream. / But the Langnaw people do not know how to ride a canoe up-stream: / when they use the poles they first dive to look for a good resting place for the pole; / they were two months riding their canoes upstream. / When they arrived, they offered a *sáy-ám* sacrifice; / they invited Musimut. / When they are drinking they relate how one should ride a canoe upstream. /

Very soon they quarrelled because the Musimut people say that the Langnaw people do not know how to ride a canoe upstream. / That is why their name is Langnaw as the Langnaw people do not know how to ride a canoe upstream.

12. *Itó nalbó dató imadalápan*  
The destruction of the Madalalapan people  
(Magáyam, from Bayag, B)

*Itó nabáyág a dagínnin nanóláy dató imadalápan. | Kané no limmá a dagín na nanóláydanin, pabiyáganda to matáy a tóláy : | adató manóláy uwád da isá a bálo ; | itó bálo uwád da isá na átona. | Kané no isá na aldáw napán dató talló wa laláki ya mañaníp ; | nagásatda la pa-nán, ta bakkan na inaxagtó to inalá-da a lamán. | Adató nananíp nirkátda to binláy nató bálo wa lamán kitó addág nató átona. | Nagbabáwi to bálo kané no nirkátda to binláy na kitó addág nató átona : | inenánna to átona, séna la ipattó itó amuwág. | Kané no magtól to áto, | námin nagbálin ka bató dató baláy se adató ábuy ya madamá a sidáda a manóláy : | to to bakkannda a natuñpál.*

In bygone years the Madalalapan people made men. / When they had made men for five years, they make a dead man live : / among those who make men there was a widow ; / the widow had a dog. / Then one day the three men went to hunt ; / they were very lucky, as the wild boars they took could not be carried. / The hunters tied the share of wild boars of the widow to the back of her dog. / The widow was sorry that they tied her share to the back of her dog : / she put her tapis on her dog, and she threw it into the house yard. / When the dog barks, / all the houses and the hogs that the makers of men were using for viands at the time, turned into stone : / and so they could not finish it.

13. A Foolish Boy  
(Uwíl, from Bólo, M)

*Atán kanó pē na an-aná- náyá tóláy. | Ya amána nibbaxána kiyá an-aná-na na mawé na xumátan ka bána kiyá xáyán dáyá ilóko. | Ay nawé totówin kiyá xáyán dáyá ilóko ; | nawé xumátan ka bána. | Āy xakkánna kanó a māgtó to bána ta adú kanó to xinátanna. | Ya inañuwána āy inásipna kanó námin to bána séno māgtóna ; | āy se mawé kanná baláyda. | Kané dinummatán kiyá baláyda, | āy nalu-saw ya amána ta dinadálna ya bána : | lintó-na námin ya bána na xinátanna. | Sinasaplítna ya an-aná-na séno magnáam.*

There was, they say, the child of a man. / His father told his child to go and buy jars in the place of the Iloko. / He went really to the place of the Iloko ; / he went to buy jars. / He cannot carry, they say, the jars, because he bought many, they say. / What he did was to spit, they say, all the

jars so that he can carry them; / and he goes to their house. / When he arrived at their house, / his father was angry because he destroyed the jars : / he had made a hole in all the jars which he bought. / He whipped his child so that he have sense.

14. *Ané Sákul*

Sakul

(Pokól, from Bayag, B)

*Atán kanó ma- ne Sákul; | napán nanábon; | nagisítw a pabég bara-bá- : | nam itó nágan dató bara-bá- bikkatút.<sup>1</sup> | Kané lumbét itó apáyaw, nanábon séna la magtán. | Mabalín din magtán, napán kanó ma- itó tanáp maírabón; | nam kané no magiyán kitó tanhá nató danúm, nesabátna dató lamán. | To to siñkánada, séna la íppáy itó untó- nató bató. | Mabalín din na maíppáy itó untó- nató bató, nagbág, | séna la napán kitó tanáp a maírabón. | Kanén adú to rabónnaín, napánnin; | lumbét din kitó giyán dató lamán : | inusagánada áta papátina la ábuy, | séna la umáñ magakéát to bara-bá-na; | nam áwánna nālā- palilang, | áta pabég bikkatút to bara-bá-na; | pabég agamá to na-ná. | Napán ka baláyda : | inan-antáña to namáludna dató lamán; | nam kané no nagi-náda to istoriyána,<sup>2</sup> nalu-sáw to amána; binabáutda.*

There was, they say, Sakul; / he went to catch fish; / he carried nothing but bow nets on a pole: / but the name of the bow nets were bikkatut baskets<sup>1</sup>. / When he comes to the Apayaw, he dams the water and he sets his traps. / He finished setting his traps, he went, they say, to the plain to gather bamboo shoots; / but when he stays in the middle of the water, he met wild boars. / And so he caught them, and he placed them on top of a stone. / He finished placing them on top of a stone, he put on his G string, / and he went to the plain to gather bamboo shoots. / When he had many bamboo shoots, he went away; / he came to the place of the wild boars: / he loosened them as he believed they were hogs, / and he comes to lift his bow nets; / but he took no palilang fish, / as his bow nets were all bikkatut; / only crabs were caught. / He went to their house: / he related that he imprisoned the wild boars; / but when they heard his story, his father was angry; they whipped him.

(1) A kind of basket, not a bow net.

(2) From the Spanish *historia*, story.15. *Dató duwá makkatáyúg*

The two brothers-in-law

(Pokól, from Bayag, B)

*Atánda kanó ma- duwá makkatáyúg, de Karabí se ne Arañgít : | napánda namtát. | A ne Arañgít nōn-onná ná pummasát a battát. | Kané no mabalínda din*

*a mamtát, magallú-da : | maritorito- to uwá ne Karabí; | akkán la<sup>1</sup> magun-úni ne Arañgit : napánda láini. | Nissán Karabí battátna; | lumbétá din kadató baláwag. | Magáwāg to atáwa ne Karabí ka battát, | nam āwán, áta nissánna. | Kané no magabútdanín, umán magadán ne Karabí itó battát ne Arañgit. | Maddina ná iddán ne Karabí a battát. | Di pē immín lamán to adánanda : to lalakānda nagbisín. | Natáyda pēyin.*

They were, they say, two brothers-in-law, Karabi and Aranggit : / they went to gather rattan. / Aranggit was the first to cut rattan. / When they finished gathering rattan, they bind it : / Karabi's share was all broken ; / Aranggit said nothing : they just went. / Karabi left his rattan ; / they came into the house yards. / Karabi's wife asks for rattan, / but there was nothing, as he left it. / When they make a fence Karabi comes to ask the rattan of Aranggit. / He does not want to give Karabi any rattan. / Did not the wild boars destroy their garden : that is why they had famine. / They also died.

(1) Pronounced *akkálla*.

#### 16. Sleeping with Swine (Pulindáy, from Musimut, K)

*Atā(n)<sup>1</sup> kanó ma- pe Ipnáw wē : | wēna ná siñkáv<sup>2</sup> to bádo ne Énoy. | “Pa-kawānnā- mañ kiyá bádom, Énoy, ta pagbádo- mawé ya máxibabbáy”, nān ne Ipnáw. | “Sinnám luxúid ta pi-siyámmo”, nān ne Énoy. | Pina-kawānna a Ipnáw. | Kané xabi kanówin áy nawé kanó ma- totó ne Ipnáw nakilalláy kadáyá ábuuyin. | “Dikáyo kud kumdút”, nān ne Ipnáw, | no kaxatán dató ábu. | Kané pagmakátir áy nawéyin innán Énoy to bádong, máy nabalbaltóg. | Nalalháanna ne Ipnáw ; | dina pē pina-kawán ne Ipnáwvin : nasílag.*

There was, they say Ipngaw : / he went to borrow the coat of Enoy. / “Lend me your coat, Enoy, so that I use it to go to court the girls,” said Ipngaw. / “See that you tear it”, said Enoy. / He lent it to Ipngaw. / At night, they say, Ipngaw, they say, really went to sleep with the hogs. / “Do not scratch”, said Ipngaw, / when the hogs bite him. / Early in the morning Enoy went to get his coat, but it was in tatters. / He scolded Ipngaw ; / he did not lend Ipngaw anything any more : he was wise.

(1) *Atān, umán*, and so on, are often pronounced : *atā, tān, mañ*, and so on. In such cases I write : *atā(n), (a)tān, (u)māñ*, and so on.

(2) From the stem *takkáv* : borrowing, lending.

## SECTION IV. ABOUT GIANTS

1. a. The Giantess and the three children  
(Uwil, from Bolo, M)

*Atānda talló na ulila : | āwānda na anán no di sittó lamán. | Atān kanó na adánanda : | sinuxānda ka sawit ya dadalénān nāyá lamán kiyá xidam. | Kané pagmaāt āy nawéda sininán to tūxada ; | āy na-ná totó ya lamán kitó tūxada ; | nam āy āwānda na apúy na maglanán kitó lamán. | Āy nawéda na nainmapúy ki Békát, | nam āy maddí to Békát, no dida na aptán na maglanán pē. | Āy maddí dató anánā-na umán to Békát. | Kané magliúd de Békát āy nagtákwaw dató anánā- to apúyna, | se magtatálaw dató anánā- kitó xiyān nató lamánda. | Āy ni Békát xakékanna nasiñán dató anánā- nañalá- ka apúyna : | sañótanna ka náto, āy āwāna masáñot ; | sañótanna ka ambaw, āy atānda totó dató anánā- a maglanán. | Āy sinúrot nató Békát to nasañótanna ; āy nasma-na dāyá anánā- a magtupá- kitó lamánnin. | Āy nān ni Békát kiddí : “ Xémo ta iyá- magtupá- ”, nān ni Békát. | Āy niddé dató anánā- kagína. | Āy no atān sipát, iddēna kadató anánā- ; | no atān nasam-ál na tupá-, to ya uwána.*

*Āy kané mabalínda magtupá-, ubótān dató anánā- ni Békát : | inaptānda ni Békát na maglalaggáp : | “ Inna ya napánus na lumgáp ? ” | No lumgáp to Békát āy mabāy-ág to Békát taggád danúm : inumtuñár dató anánā-, | séda wē pataliyán to lamán ka pusá- bató ; | séda magtatálaw : | inummuné-da ki rairañāy āyo. | Āy inumtuñárin to Békát ; | dalínanna to lamán to bató se mané ka baláyda, | séna ipuntó- ka rusúd patiippáyanna kitó lamán a nána. | Kané ippáyna to lamán a nána kitó rusúd, āy netubút to rusúd to pabég bató. | “ Kinultitdá- dāyá anánā- ”, nána, | séna apúlan dató anánā-. | Sañótanna allód, āwāna masáñot. | Sinnánna to danúm ; | atānda na talló na anánā- na masinánna kitó danúm : iminwín dató anánā- itó untó- nató āyo, | nam āy dalínanna ka atān dató anánā- kitó danúm, | se maglaggáp magsápul kadató anánā-. | Kané mabāyág din na makalaglaggáp, āy xuma-dānin āy nakabanán. | Sinnánna ka láñit kané magbanán, | āy nasiñánna dató anánā- untó- nató āyo sídun nāyá danúm. | Āy nalu-saw to Békát, | séna wē inalá- to parakólna, | séna iptón dató anánā-. | Āy nān dató anánā- kiddí : | “ Paka-siyát mi-siyát utúdna ”,<sup>1</sup> nān dató anánā-. | Āy magtáb āyo.<sup>2</sup> | Āy nān manín dató anánā- kiddí : “ Paka-siyát mi-siyát ka ólona ”. | Āy magtáb manín to ólo to ba-bakát, | āy naté to ba-bakát.*

There were three orphans : / they had no food except wild boars. / They had, they say, a garden : / they stuck sharp shells in the path of the wild boar in the evening. / Early in the morning they went to see their sharp (sticks) ; / really a wild boar was caught on their sharp (sticks) ; / but they had no fire to singe the wild boar. / They went to ask for fire to Bekat, / but Bekat does not want, if they do not invite her also to singe. / The children do not want Bekat to come. / When Bekat turns her back the children stole

her fire, / and the children run away to the place of their wild boar. / Bekat did not see the children take her fire: / she smells above, and smells nothing; / she smells below, and really the children are there singeing. / Bekat followed what she smelled; she found the children already dividing the wild boar. / Bekat said this: "Give it so that I divide it", said Bekat. / The children gave it to her. / If there are lean parts, she gives them to the children; / if there are fat pieces, that is her share.

When they finish dividing, the children deceive Bekat: / they invite Bekat to dive: / "Who is clever in diving?" / When Bekat dives Bekat stays a long time under the water: the children emerged, / and they go to place white stones in the place of the wild boar; / and they run away: / they climbed a big tree. / Bekat emerged; / she thinks the stone is wild boar and she goes to their house, / and she puts the iron pot on the fire wherein she places what she thinks is wild boar. / When she places what she thinks is wild boar, the pot cracked as it was pure stone. / "The children fooled me", she said, / and she looks for the children. / She smells downstream, she smells nothing. / She looks at the water; / the three children are there whom she sees in the water: the shadow of the children on top of the tree, / but she thinks that the children are in the water, / and she dives to look for the children. / When she had dived a long time, she comes out and sneezes. / She looks at the sky when she sneezes, / she saw the children on top of the tree above the water. / Bekat was angry, / and she went to take her ax, / and she cuts down the children. / The children said this: / "Let her knee be cut so it be cut",<sup>1</sup> said the children. / She cuts the tree.<sup>2</sup> / Again the children said this: "Let her head be cut so it be cut". / Again she cuts the head of the old woman, / the old woman died.

(1) A kind of magic formula.

(2) Instead of *áyo* (the tree), this should probably be *utúd* (the knee).

### 1. b. *Súrab si adató duwá na wagwagi*

Surab and the two brothers

(Magáyam, from Bayag, B)

*Itó nōnná na aldāw uwád da duwá na wagwagi; | nam ulilada gapó ta natáy to amáda si itó ináda itó kabittí-da pakám. | Kané no isá na aldāw napánda na naksápul anánda: | nagásatda la pa-nán ta kané no nadatánda ya awwég nasinánda ya lamán. | Kané no nasinánda ya pinatáyda; | libás nató namatáyda itó lamán binuligánda nanunpál itó baláyda. | Itó udiyán kāyátna na ilanán to lamánin: | dákas ta áwán apúy. | Nalagíp nató manáxcam to apúy ne Súrab: | napánda na nagadán kitó apúy ne Súrab. | Kané no datnánda to baláy ne Súrab magadánida apúy, | nam akkán maniddán. | Itó manáxcam nanuwá a síribna: | neppáyna to altón itó giján*

*nató agdán ne Súrab. | Kané no eppáyda to altón, umuné- to manáxam, | séna ná nahalá- itó apíy : | netaráyda to apíy. | Dákas ta inammowán ni Súrab da : | tum-mapúg ne Súrab itó gagáyánán; | nebaló itó altón giyán nató agdán. | Akkán nasinán ne Súrab to dálanna a mapán itó giyán dató maglanán. | Sabáli to udiyán ta negagalána ne Súrab : | to yán nasinán ne Súrab da ná naktupá- itó lamán. | Ané Súrab baggína to nanípat itó lamán, | nam pinabéña to tabā uwána, | nam itó uwá dató duwá ná wagwagi pinabéña to tulán. | Libás to nanípat ne Súrab, napánda nagdigut : | káyátda ná malutowán ne Súrab inapíy a linu'gáp; | malutowán Súrab inapíy linu'gáp. | Adató duwá a wagwagi sinukatánda to uwá ne Súrab a bató; | umuné-da ya áyo giyán náya danúm. | Ané Súrab nalu-saw ta pabég bató to ípatnán; sinapúlán Súrab dató duwá a wagwagi : | to yán nasinánmada ya untó- náya áyo. | Napánna e-lán to áyo, | nam tóna ná intáb to atúdna : | to to neta-nág ne Súrab; natáy. | Naxangám dató duwá ná wagwagi kané no natáy ne Súrab : | nagiyánda itó baláyda pandá dida natáy.*

In former days there were two brothers; / they were orphans because their father and their mother died when they were still small. / Then one day they went to look for their food: / they were very lucky as when they reached the brook they saw a wild boar. / When they saw it they killed it; / after they had killed the wild boar they carried it till their house. / The younger one wants to singe the wild boar: / it was bad as there was no fire. / The older one remembered the fire of Surab: / they went to ask the fire of Surab. / When they reach the house of Surab they ask for fire, / but he does not give any. / The older one used his wisdom: / he put the mortar at the place of the ladder of Surab. / When they place the mortar, the older one climbs up, / and he took the fire: / they ran away with the fire. / It was bad as Surab knew about them: / Surab jumped from the door; / he landed on the mortar at the place of the ladder. / Surab did not see his way to go to the place of those who singe. / It was different with the younger one as he laughed at Surab: / and so Surab saw them cutting up the wild boar. / Surab took on himself the dividing of the wild boar, / but he took all the fat for himself, / he made the share of the two brothers all bones. / After Surab had divided it, they went to bathe: / they want to cook rice for Surab who dived; / Surab for whom rice is cooked dived. / The two brothers changed the share of Surab with stones; / they climb a tree at the place of the water. / Surab was angry as his share was nothing but stones; Surab looked for the two brothers: / and so he saw them on top of the tree. / He went to cut the tree, / but there he cut his knee: / and so Surab fell down; he died. / The two brothers were happy when Surab died: / they stayed in their house until they died.



1. c. *Dató duwá anánā-*  
The two children  
(Appaló, from Tawit, M)

*Atānda kanó duwá anánā- : | napānda ka ambāw. | Nawēda naggalā- ka sawit : | adú to inalā-da a sawit. | Napānda nagtúxa kitó tabbān dató lamán : nabalindañin. | Isá din ná alxáw napānda sino-bāñān. | Naka-ná to túxada ka sōñān; | āy āwānda paglaññān, ta āwānda apíy. | Nagpilpillamátda; napānda ka xiýān ni xisúrab. | Ni xisúrab āy nānna iddí : “Ítna yān?” | “Daami, āpó, umáñkami maxadán ka apíy”, nān dató anánā-. | “Kannānu ya apíy?” nān ni xisúrab. | “Panunowānmi ka sisiyat, āpó”, nān dató anánā-. “Anánko pē siyát-na”,<sup>1</sup> nān ni xisúrab. | “Bakkán totó, āpó, siyáb”, nān dató anánā-. | “Anánko pē siyábna”,<sup>1</sup> nān ni xisúrab. | “Bakkán totó, āpó, pilpiláxáy”, nān dató anánā-. | “Anánko pē piláxáyna”,<sup>1</sup> nān ni xisúrab. | “Bakkán totó, āpó, lamán”, nān dató anánā-. | “Dādnu ta umántada lāññān”, nān ni xisúrab. | Napānda linañān ka ambāw; nabalindañin naglaññān : sinupá-da to lamán. | Ittó niddé n; xisúrab dató sipasipāt adató anánā-, | ay pabég tabá to uwá ni xisúrab. | Napnó to pasiiñ ni xisúrab.*

*Āy nān dató anánā- iddí : “Arānu, āpó, ta maglalaggáptada”, séda linumgáp. | Umtuñár ni xisúrab : | āwán pikám dató anánā-. | Linumgáp manin ni xisúrab ka nabāyōg; | nabāyōg galá ni xisúrab ka taggád nató danúm. | Inumtuñár dató anánā- | séda alaán to sinupá- kitó pasiiñ ni xisúrab. | Pinataliyānda ka ximpusá- ná bató. | Umán dató anánā- umuné itó āyo ná nesisidun kitó danúm. | Umtuñár ni xisúrab : āwán dató anánā-. | Sapúlan ni xisúrab dató anánā- kitó taggád nató danúm. | Nasinānna to aniniwiñ dató anánā-, | séna turpanān laglagpānda. | Daddān din nakabanán; | nasinānna dató anánā-. | Napán ka baláyna, umáñna iddí i sibbarāyúñan to lamán. | Nepōtonda to lamán kitó rusúd : | ippáyda to sinupá- ná nánda, | nam āy netubút to rusúd. | Inalā- ni xisúrab to parakól, | séna maniptón to āyo; | nidtāg ka utúdna, āy natáy ni xisúrab.*

There were, they say, two children : / they went to the river. / They went to catch sawit shells : / they took many shells. / They went to put pointed (sticks) in the path of the wild boars : they finished this. / One day they went to visit them. / Their pointed (stick) had caught a tusked wild boar ; / they had nothing to singe it, as they had no fire. / They thought it over ; they went to the place of Gisurab. / Gisurab said this : “Who is there?” / “We, sir, we come to ask for fire”, said the children. / “What will you do with fire?” said Gisurab. / “To roast a sisiat insect, sir”, said the children. / “I shall also eat its siat<sup>1</sup>”, said Gisurab. / “It is not true, sir, it is a siab insect”, said the children. / “I shall also eat its siab<sup>1</sup>”, said Gisurab. / “It is not true, sir, it is a pilpilagay insect”, said the children. / “I shall also eat its pilagay<sup>1</sup>”, said Gisurab. / “It is not true, sir, it is a wild boar”, said the children. / “Let us go and come to singe

it”, said Gisurab. / They went to singe it near the river; they finished singeing it: they cut the wild boar into pieces. / While Gisurab gave the lean parts to the children, / Gisurab’s share was all fat. / The basket of Gisurab was full.

The children said this: “Go on, sir, let us dive”, and they dived. / Gisurab emerges: / the children were not yet there. / Gisurab dived again a long time; / Gisurab was a long time under water. / The children emerged / and they took the pieces of meat from Gisurab’s basket. / They put white pebbles instead. / The children come to climb a tree above the water. / Gisurab emerges: the children are not there. / Gisurab looks for the children under the water. / He saw the shadow of the children, / and he explores the place where they dive. / Soon he sneezed; / he saw the children. / He went to his house, he comes to give Sibbarayungan<sup>2</sup> the wild boar. / They cooked the wild boar in an iron pot: / they put inside what they thought were pieces of meat, / but the pot burst. / Gisurab took an ax, / and he cuts down the tree; / he cut his knee, Gisurab died.

(1) This term cannot be translated, as it simply refers to the name of the insect.

(2) His wife.

1. b. *Gisúrab si dató limmá na magwawági*  
Gisurab and the five brothers  
(Umilá, from Abbil, A)

*Itó nōn-onná na algáw atán da limmá na magwawági. | Isá na algáw áwánda kinnán; | nawéda na nagápul ka apáw. | Kané dumatánda kitó giyán da apáw, | umuné- dató appát na laláki; | itó udiyán bakkána na maalá- to umuné- kitó áyo. | Adú to búna nató apáw. | “Iddándā- kiyá apáw”, nān nató udiyán, “ta bakkáńko maalá- to umuné-”. | Ya udiyán sina-nagánda ki búna náya apáw. | Kané mabáygda nálanin maggán kitó búna náya apáw, | inumbét ya abáy a lamán. | Nita-nagán dató appát a magwawági to bitti- a wagída pultán nató lamán. | Kané mólaw dató appát a magwawági kitó lamán na magpúlat itó bitti- a wagída, umúlugda. | Nawéda nag-galá- ka sawit: | to sawit pagtúgada kitó punút nató apáw. | Dató limmá a magwawági umad-adáyyóda. | Nawé lugúd to lamán nanán kitó apáwwin. | Kané masi-nánda to lamán, nawéda inalá-*

*Nam nadaké- ta áwánda na apúy; sissá ni Gisúrab na atán apúy kitó ili a pag-agiyanánda. | Nawé lugúd dató limmá na magwawági kitó giyán ni Gisúrab. | “(Id) dándaami ka apúy, ápó”, nān dató limmá a magwawági. | “Kannāun, abē-?” nān ni Gisúrab. | “Paglaímānmi ka sisibaw”, nān dató limmá a magwawági. | “Umánā- pē aná- anán sibáwma”,<sup>1</sup> nān ni Gisúrab. | “Bakkáń totó, ápó, a pi-pi-lát”, nān dató limmá a magwawági. | “(U)mánā- pē aná- anán kilátma”,<sup>1</sup> nān ni Gisúrab. | “Kibkibbaló totó, ápó, a”, nān dató limmá a magwawági. |*

“(U)mánā- pē aná- anán balóna”,<sup>1</sup> nān ni Gisúrab. | “Sisíyat totó, āpó, a”, nān dató limmá a magwawági. | Kitónin natúdog lugúd ni Gisúrab.

Sinákaw dató anánā- to suwákona; | to to nanagtāgdānin. | Kané magi-ná ni Gisúrab to anagtāgda, nalukāg. | Nagsansáriot ni Gisúrab: | to ya nasáhotnada kitó dáya. | Nanagtāg iyá sirát; | kané umadanni kagída: “Ye to to datóni”, nān ni Gisúrab. | “Ititti”, nān dató limmá a magwawági. | “Ye to to datóni”, nānna manín. | Kané umad-adanni: “Ititti”, nān manín dató anánā-. | Āy itón āwán kammalá masihán ni Gisúrab kagidānin. | “Ye to to datóni”, nānna manín. | “Ititti”, nān manín nató bitti- a babbín. | “Nāwaka ta magi-nánata ni āpó”, nān dató appát a magwawági. | “Ye to to datóni”, nān manín ni Gisúrab. | “Ititti” nānda nāmmín. | To to nasmá- ni Gisúrab da; | nasihán ni Gisúrab to lamán. | “To to addeaddé sisíyat nānu, kánā-, nám āy abāy a bolala-lát”. | To to nelatānda séda sinupá-. | To sipát ni Gisúrab ná magtupá- iddánna kadató limmá a magwawági; | dató napiyá, itó to alā-na ka sidaánda se Gibbarāyónān.

In former days there were five brothers. | One day they had no food; | they went to look for apaw fruits. | When they reach the place of the apaw, | the four men climb; | the youngest one was not able to climb the tree. | There were many fruits on the apaw. | “Give me apaw”, said the youngest, “as I am not able to climb”. | They dropped some fruits of the apaw for the youngest. | When they had been a long time gathering fruits of the apaw, | a big wild boar came. | What the four brothers dropped for their small brother the wild boar snatches away. | When the four brothers are tired with the wild boar that robs their small brother, they come down. | They went to get sawit shells: | they used the sawit for pointed sticks at the base of the apaw. | The five brothers go to a distant place. | Thus the wild boar went to eat the apaw. | When they see the wild boar, they went to take it.

But it was bad as they had no fire; only Gisurab had fire in the town where they stay. | Thus the five brothers went to the place of Gisurab. | “Give us fire, sir”, said the five brothers. | “What will you do with it, boys”, said Gisurab. | “To singe a sisibaw insect”, said the five brothers. | “I also shall come to eat its snout”, said Gisurab. | “It is not true, sir, it is a pikpiklat insect”, said the five brothers. | “I also shall come to eat its mouth”, said Gisurab. | “It really is a kibkibbaló insect, sir”, said the five brothers. | “I also shall go to eat its head”, said Gisurab. | “It really is a siasiat insect, sir”, said the five brothers. | Then Gisurab went asleep.

The children stole his pipe; | and so they ran. | When Gisurab hears them running, he awoke. | Gisurab smelled: | and so he smelled them upstream. | He ran into the bush; | when he approaches them: “There they are”, said Gisurab. | “Ititti”, said the five brothers. | “There they are”, he said again. | When he comes near: “Ititti”, again said the children. | Then finally Gisurab does not see them any more. | “There they are”,

he said again. / "Ititti", again said the small child. / "Be quiet lest our master hear you", said the four brothers. / "There they are", Gisurab said again. / "Ititti", they all said. / That is how Gisurab found them; / Gisurab saw the wild boar. / "That is why you said a sisia, children, but it is a big rock".<sup>2</sup> / That is how they singed it and they divided it. / What Gisurab cuts of lean pieces he gives to the five brothers; / the good parts, that is what he takes for his and Gibbarayonan's<sup>3</sup> viands.

- (1) An unusual term that refers to the name of the insect.
- (2) For: boar.
- (3) His wife.

## 2. Kalapaw

### Kalapaw

(Bulaw, from Musimut, K)

*Kalapaw na abay ya tolay nan dayá nonná na toláy : | nánda tañdúlanna ya láyug na iyúg se tañapaiyatánna ya apáyaw. | Mây kané masmá-na dayá kabusiñgánán nagbabákaldá. | Tañdúlanna dayá láyug séna ibasbás kadáyá kabusiñgánán. | Adí matáy kadáyá kabusiñgánán, | mây adú pikám ya nabiýág. | Mây kané nõnawán ne Kalapaw, | pinalpaltó-da to bunáwna. | Suró- na talló ribú to paltó- dató kabusiñgánán. | To to narisrísáy bunáwn ne Kalapaw. | Kané makalimmáñin natáy, | kané narupsá- to úsinna.*

Kalapaw who was a tall man said the first men: / they say that he breaks a tall coconut tree and that he passes the Apayaw with one stride. / When he finds the dwarfs they fought. / He breaks the tall trees and he throws them at the dwarfs. / Many among the dwarfs died, / but still many were the living. / When Kalapaw was tired, / they shot arrows at his testicles. / More than three thousand were the arrows of the dwarfs. / That is why the testicles of Kalapaw were torn to shreds. / On the fifth day he died, / when his penis was rotten.

## 3. Adató duwá makkópon

### The two friends

(Pokól, from Bayag, B)

*Atánda anó ma- a duwá makkópon a de agamá se gaggág. | Itó gaggág inonána ané agamá : | "Umáñta na mañáyaw; maksabátta itó bantáy", nan ne gaggág kané agamá; | nam ané agamá naxiô; | nakpakkal a díxat. | Kané no lumawágin, inumbét ni gaggág itó untó- nató bantáy. | Anén lumbét itó bantáy, naktugaw itó tágo-. | To to nagiyánán ni agamá; | dató dadúma nagiyánda itó sirsirát, | ta itanábda ne gaggág. | Kané no uwá lumawán to is-isá agamá a nagiyán itó unág nató tágo-, | séna la sipítan bunáwna; nam isipládna to isá. | Inumbét dató dadúma, séda la sipi-*

*sípít matána; | akkánna inasiñán to dálanna. | Atán pē ya ári da agamá: | sinípítna man to buñáwnañin; to to natáy: | to to naisidá dató agamá to gaggággin. | Kané no matáy, to to maxába- to gaggág.*

There were, they say, two friends, Crab and Giant. / The giant said to Crab: / "Let us go head-hunting; let us meet at the mountain", said Giant to Crab; / Crab said Yes; / it took dikat rice for provisions. / When it was daylight, Giant came to the top of the mountain. / When he arrives at the mountain, he sat down on a coconut shell. / That is where Crab was staying; / the other (crabs) stayed in the bush, / as they lay in wait for Giant. / Then later on the one crab that stayed inside the coconut shell comes out, / and pinches his testicles; / he threw the one away. / The others came, and pinched his eyes; / he could not see his way. / There was also the king of the crabs: / he again pinched his testicles; and so he died: / and so the crabs ate the giant. / When he dies, that is how the giant is vanquished.

#### 4. a. E Ríxi

##### Rigi

(Appaló, from Tawit, M)

*Atán kanó we Ríxi: | mag-agiyán ka xiyán ni Xisúrab. | Nān ni Xisúrab ddi: "Mapánka mamitúyon, Ríxi, ta umánta maniwát no laláwa." | Napán ni Ríxi namitúyon; | adú to inalá-na na bitúyon. | Nasinán din ni Xisúrab dató bitúyon ay nebutowánnada. | Dató bitúyon na nān ni Xisúrab ay dató úbi se dató siwáy. | Napán ni Ríxi naggalá- ka siwáy se úbi. | Pagmáat din ay napánda naniuwát; | xidam din napánda ináat to siuwátta. | Naka-ná ni Xisúrab ka sōñān; | naka-ná ni Ríxi a bagbaggá-; | talló to na-ná ni Xisúrab, | ay appát to na-ná ni Ríxi. | Immín sina-gúd dató ugtá se dató lamán to apél ni Xisúrab; | nilbét ni Xisúrab itó baláyna, ay naahgám ni Sibbaráyúñan. | Naglanán ni Ríxi; | nabalín ni Ríxiyin na naglanán; | sinupá-na dató lamán, | se dató ugtá sinapánnada.*

*Isá din abxáw napán ni Ríxi ka baláynañin. | Inuwár ni Xisúrab to sinapán, | niddán ni Xisúrab ni Ríxi kitó tóláy; | maddi ni Ríxi kitó tóláy, | ay nalu-sáw ni Xisúrab. | Inalá- ni Ríxi, ay naggiyán din kitó adáyyó; | nippá-na to tóláy. | Atán pē ya an-anú-; | nān nató an-anú- iddi: "Pagpaxiáy, nigsán ni Ríxi tóláy." | "Busíd náyá an-anú- yān, āpó", nān ni Ríxi. | Napán ni Ríxi manín naggiyán din kitó adáyyó; | nippá-na to sinapán na tóláy. | Nān nató an-anú- iddi: "Pagpaxiáy, nigsán ni Ríxi tóláy", nān nató an-anú-. | Nalu-sáw ni Xisúrab; | nalu-sáw pē e Ríxi. | Nippá- ni Ríxi to sinapán na tóláy. | Si-mátan ni Xisúrab; | nesiblónna to bolsána.<sup>1</sup> | Nibñát ni Ríxi to bolsána ka liúdna: | nagbálin ka pínát. | Maxibbát ni Xisúrab kitó sinálna, | nam ay napikékút; | ibadítta to aliwána ay nap-ín.*

There was, they say, Rigi: / he stays at the place of Gisurab. / Gisurab said this: "Go to gather bituyong insects, Rigi, so that we come to set

snare to-morrow.” / Rigi went to gather bituyong; / he caught many bituyong. / Gisurab saw the bituyong and he threw them away. / The bituyong meant by Gisurab are yams and taro. / Rigi went to get taro and yams. / Early in the morning they went to set snares; / in the evening they went to gather their snares. / Gisurab had caught tusked wild boars; / Rigi had caught young pigs; / Gisurab caught three, / and Rigi caught four. / The deer and the wild boars completely butted the thigh of Gisurab; / Gisurab brought them into his house, and Sibbarayungan<sup>2</sup> was happy. / Rigi singed them; / Rigi finished singeing them; / he cut the wild boar into pieces, / and the deer he dried over the fire.

One day Rigi went to his house. / Gisurab divided the dried meat, / Gisurab gave Rigi human flesh; / Rigi does not like human flesh, / Gisurab was angry. / Rigi took it, he stayed far away; / he threw away the human flesh. / There was also a bird;<sup>3</sup> / the bird said this: “Pagpagikay,<sup>4</sup> Rigi left the human flesh.” / “That bird is lying, sir”, said Rigi. / Rigi again went to stay far away; / he threw the dried human flesh away. / The bird said this: “Pagpagikay, Rigi left human flesh”, said the bird. / Gisurab was angry; / Rigi also was angry. / Rigi threw the dried human flesh away. / Gisurab overtakes him; / he threw his pouch at him. / Rigi dropped his pouch behind him: / it became a rock. / Gisurab threw his spear, / but it was curved; / he cut (the rock) with his headax and it was nicked.

- (1) From the Spanish *bolsa*, pouch.
- (2) His wife.
- (3) Gisurab's bird.
- (4) For: Gisurab. Cf. also the next tale.

#### 4. b. *De Pagpagikáy se Ríxi*

Pagpagikay and Rigi

(Yadán, from Nagbabalayan, K)

*Nané de Pagpagikáy se Ríxi ná nananíp; | máy pabég ga xaggág to inánda. | Máy sissá nála Ríxi ná nanagtó; | máy ituprá-na. | Máy atán na an-anú- ná naka-sinán, | séna nán kiddí: “Pagpagikóy tuprá- Ríxi ya tóláy”. | “Nalbag pē an-anú- kiddí, maniñsiñbaw kijá- i.” | Kané din na māmowān Pagpagikáy, nalu-saw: | mélugna ná patáyán ne Ríxi. | Kané din umbétá kitó baláyda, | namótóna kitó tóláy inánda. | Kané din mabalínda mañán, | natúdog ne Pagpagikáy.*

Pagpagikay and Rigi went to hunt; / all they took were giants. / Only Rigi carried them; / he drops them. / There was a bird that saw it, / and it said this: “Pagpagikoy, Rigi drops men.” / “This bird is very angry, it is fooling me.” / When Pagpagikay comes to know it, he is angry: / he liked to kill Rigi. / When they come to their house, / they cooked the human flesh they took. / When they finished eating, / Pagpagikay slept.

5. a. The Giant and the Girl  
(Salinen, from Bayag, B)

*Itó nōnná ná aldáw atán lalái itata-bit awítān : | napán kitó ásāgna. | Kanén dumatán kitó ásāgna, naxa-ná to ásāgna malóbag : | to malóbag na-síb : | kikíte-to gáyāt nató nípan. | Inalá-na to malóbag se to anú-na ta manúluñ to awwég : | umánna sapúlan to inassíb itó malóbag; | naxatulutúluñ pandá di dumatán kiyá babaláy. | Kanén no dumatán, atánda magbáyo : | nagaggalá- dató babbáy a nagbáyo : | nasinán to lalái dató nípanda, dakkal; | to to napán manin ka dáya. | Kanén danánna man to baláyyin, | to to giyán nató babáy a inassíb itó malóbag. | To to nār nató babáy nagaggalá- : | “Ka-pé anú- yāni, | sissá matá, sissá táxa, sissá pāyá-?” | Itó anú- immínna ne-kuréd to bináyo nató babáy. | Kanén nasinán nató anú- to nípan nató babáy kikíte-, | umánna inalá- to lalái itó awwég. | Tuma-dán to lalái : | itó pasit-án nató lalái to babáy, | nám akkán magun-úni to babáy. | Umuné-da ná duwá itó baláy : | mamóton to babáy, séda manán duwá.*

*Kanén gabí, kanén matúdog to lalái, lumawán to babáy; | sapúlan nató lalái : akkánna nasmá-. | Kanén papagmaát sinipútānna to babáy : | naggáyāt to babáy natúdog kitó unág nató gúsi. | Kanén isá ná aldáwin naxúlaw to lalái to baláy nató babáy : | napán ka baláydatin. | Umánna inalá- dató manáxamna : | umánna anó ma- manátáwa. | Kanén lumbét itó baláyda, | inapurána<sup>1</sup> to inána a manlúto a binadábada. Kanén nabalín a naglúto napándañin manúluñ itó awwég manin. | Kanén dumatánnda to umánna panatawān, awánda nadatán kitó babáy : | napán nagsa-dó. | Kanén lumbét kinúnē-na dató tóláy : pinánānada, séna la pēnumánda to bási. Kanén gabí magsasáy-ánda : | itó amá nató lalái se to ba-bakát baggida to nanlúddāg si naggansa. | Neamúgda to baláy : | nagin-inut to baláy nanaglód pandá di dumatán kitó ili nató ba-bakát. | Kanén laláwa naluxág dató tóláy; | sinnánda to taggád : adú ēliyándañin. | Nagbaláw to babáy kanén no adú ēliyánda : | to to nagsanasáñit; | nesáy-ánda panliwliwáda itó úlawna. | To lalái (u)mánna pinaggalá- adú abalbaláy nató babáy | séno akkán maxúlaw to babáy pē to baláyda : | to to nagatáwa to babáy se to lalái.*

In former days there was a man carrying a cock : / he went to his fish trap. / When he reaches his fish trap, his fish trap had caught a malobag fruit : / the malobag was bitten : / the marks of the teeth were small. / He took the malobag and his fowl and walks upstream in the brook : / he comes to look for the one who bit the malobag ; / he was walking upstream until he reaches a village. / When he reaches it, they are pounding rice : / the women who pounded rice were laughing : / the man saw their teeth, they were big ; / and so he again went upstream. / When he again reaches a house, / there is the place of the woman who bit the malobag. / And so the woman said laughing : / “ Whose is that fowl, / only one eye, only one leg, only one wing ? ” / The fowl scratched scattering all the rice pounded by the woman. / When the fowl saw that the teeth of the woman were small, / it

came to take the man in the brook. / The man left the water : / then the man converses with the woman, / the woman does not talk. / Both climb into the house : / the woman cooks rice, and both eat.

At night, when the man sleeps, the woman goes out ; / the man looks for her : he did not find her. / Early in the morning he espied the woman : the woman started sleeping inside the jar. / Then one day the man was tired of the house of the woman : / he went to their house. / He came to take his parents : / they come, they say, to marry.<sup>2</sup> / When he comes to their house, / he ordered his mother to cook sweets. / When she finished cooking they again went walking upstream in the brook. / When they reach the place where they will marry, they did not reach the woman : / she went to fetch water. / When she arrives she invites the men into the house : she fed them, and she gives them basi to drink. / At night they offer a *sáy-ám* sacrifice : / the father of the man and the old woman took it upon themselves to beat the drum and the timbrel. / They used magic with the house : / the house went little by little downstream until it reaches the town of the old woman. / In the morning the men awoke ; / they looked below : there were many of their countrymen. / The woman was astonished when there are many of their countrymen : / and so she was weeping ; / they offered a *sáy-ám* to console her tiredness. / The man came to get many toys for the woman / so that the woman does not get tired of their house : / and so the woman and the man married.

(1) From the Spanish *apurar*, to urge.

(2) He wants them to come with him to marry his girl.

5. b. *Xisúrab si Axippaxippaw*  
Gisurab and Agippagippaw  
(Appaló, from Tawit, M)

*Atán kanó wi Xisúrab : | napán nahuwá ka ásāgna kitó tagpatánna ; | nabalín to ásāgnanin. | Atán kanó wi Axippaxippaw : | nagkassib a bunánag. | Itó bunánag nesapád kitó ásāg ni Xisúrab. | Xisúrab sinumpád ka ambán ; | nasiñanna to bunánag a nesapád kitó ásāgna. | Napánna sinápul to min-assib ; | inalá-na pē to anú-na se nanúluñ kitó danúm. | Tuma-dán to anú-na kitó tagpatán dató tóláy : | atán a babbáy magbabáyo. | Masiñanda to anú-, áy nānda iddí : “ O nim pe anú- iddí ? | sissá du-dút, sissá pǎyǎ-, tañtāñapíñit simtó-, | sissá matá, sissá biñil ”, nānda, | séda umráan ka xalá-. | Nasiñán nató anú- to nípanda ; | áy napán to anú-in. | “ Bakkán, āpó, ta natungiláb nípanda ”, nān nató anú-. | Nanúluñda manín ; tuma-dán manín ya anú- kiyá tagpatán. | Nasiñán manín dǎyá babbáy a magbabáyo. | “ O nim pē anú- iddí, abulón, sissá simtó-, sissá matá, | sissá du-dút, sissá síkil, sissá pǎyǎ- ”, nānda, | séda umráan ka xalá-. | Nasiñán nató anú- to nípanda ; | áy napánda. “ Bakkán, āpó, ta natungiláb nípanda ”, nān nató anú-. | Áy nanúluñda*



*manín; tuma-dán ya anú- kiya tagpatán ni Axippaxippaw. | Nakésam mi Axippaxippaw; | ay napán inaxi nató anú- ki Xisúrab.*

*Tuma-dán pē e Xisúrab: | alá-da pē e Axippaxippaw, alá-da ka baláyda, se námin abubayna, áto, anú-; | ay nagbalsá<sup>1</sup> ni Xisúrab ka pagtaiyánda maxutóg. | Nabalindanin na nagluxán; séda maxutóg. | Daddán din dummonda kitó battón na baláy dató buwáya. | Neta-dañanda dató áto, ábuy se anú-. | Ingáp ni Xisúrab dató ábuy; ay innánda se dató buwáya. | Umtunár manín: ingápna manín dató áto; | innánda manín se dató buwáya. | Nān ne Axippaxippaw iddí: “Nānna yo baláy ni āpó wi, nasinsindíg do lali.”<sup>2</sup> Ay: “Nā ton”, nān ni Xisúrab. | “Yo baláy ni āpó wi, nasinsindíg do lidi, nānko”, nān ni Axippaxippaw. | Niingáp manín ni Xisúrab dató anú-; | ay nabáyag ka taggád. | Awád to waxí ni Axippaxippaw ka nódo itó óton nató pínāt. | Nān ni Axippaxippaw iddí: “Iursádmó, Dalawiggán, ya agdánmo ná baláyyán.” | Iursád ni Dalawiggán; | ay ummuré- ni Axippaxippaw; | ay napánda itó óton nató pínāt. | Umtunár ni Xisúrab, ay āwán ni Axippaxippaw. | Nasinánna ni Axippaxippaw kitó óton nató pínāt. | Asikannánnda se Dalawiggán; | arrawánna dató buwáya, sénada paglaglagnóan. | Pagbatáyánna ná manawád kadató magwaxí; | no magbatáy, ay mairúd dató buwáya. | Ussánda manín: mairúdda nála.*

There was, they say, Gisurab: / he went to make his fishing platform at his side of the river; / his fishing platform was finished. / There was, they say, Agippagippaw: / she bit in a bunanag fruit. / The bunanag was caught on the platform of Gisurab. / Gisurab went to see his trap at the river; / he saw the bunanag that was caught on his platform. / He went to look for the owner of the bite; / he also took his fowl and he walked upstream in the water. / His fowl lands at the river side of the men: / there are women pounding rice. / They see the fowl, and they say this: “Ho whose fowl is this? / only one feather, only one wing, only one part of a bill, / only one eye, only one leg”, they said, / and they burst out laughing. / The fowl saw their teeth; / the fowl now went away. / “No, sir, their teeth are big”, said the fowl. / They again walked upstream; the fowl again lands on the side of the river. / Again the women who are pounding rice saw it. / “Ho whose fowl is this, companions, only one bill, only one eye, / only one feather, only one leg, only one wing”, they said, / and they burst out laughing. / The fowl saw their teeth; / they went away. “No, sir, their teeth are big”, said the fowl. / They again walked upstream; the fowl lands on the river side of Agippagippaw. / Agippagippaw smiled; / the fowl went to tell Gisurab.

Gisurab also lands: / they take Agippagippaw, they take her at her house, and all her hogs, dogs, fowls; / Gisurab made a raft at the place for riding downstream. / They finished boarding it; and they rode downstream. / Very soon they brought it on land at the pool, the den of the crocodiles. / They brought on land the dogs, hogs and fowls. / Gisurab took the

hogs into the water, he and the crocodiles ate them. / He again emerges : again he took the dogs into the water ; / again he and the crocodiles ate them. / Agippagippaw said this : “ What is the matter with the house of my lord, at the base of a precipice.” “ What is that? ” said Gisurab. / “ The house of my lord, at the base of a precipice, I said ”, said Agippagippaw. / Again Gisurab took the fowls into the water ; / he stayed below a long time. / There was the brother of Agippagippaw above on top of a rock. / Agippagippaw said this : “ Put down, Dalawiggan,<sup>3</sup> your iron ladder.” / Dalawiggan puts it down ; / Agippagippaw climbed up ; / they went to the top of the rock. / Gisurab emerges, Agippagippaw is not there. / He saw Agippagippaw on top of the rock. / He wants to eat her and Dalawiggan ; / he calls the crocodiles, and he puts them one above the other. / He steps upon them to reach the brothers ; / when he steps upon them, the crocodiles break down. / They do it all over again : but they always break down.

- (1) From the Spanish *balsa*, raft.
- (2) Recited singing.
- (3) Her brother.

### 5. c. The Giant and the Girl (Uwíl, from Bolo, M)

*Atán kanó ma- anú- ne Xisúrab : | sissá pâyá-na, sissá matána, sissá síkilna, sissá lawína. | Mawé pagsapulán ne Xisúrab to anú-na ná bitti nípanna ná babáy. | To to nawéyin ; dinatánna dáyá magbáy. | “ Sinnánnu kiddí, sissá pâyá-na, sissá matána, sissá síkilna, sissá lawína.” | Nasinánna dáyá nípan dáyá babáy, nam áy dadakkálda. | Nawé manín kiyá sabáli : | dinatánna manín dáyá magbáy. | “ Sinnánnu kiddí, sissá pâyá-na, sissá matána, sissá síkilna, sissá lawína.” | Nasinánna manín ya nípanda, nam áy abáy manín. | Nawé manín kiyá sabáli : áy dinatánna ya sissá babáy ná magsáp. | Naggaxalá- to babáy, kané asinánna to anú-. | Asinán nató anú- to nípan nató babáy. | “ To idíyin to bitti- nípanna ”, námma, | séna aptán kiyá baláy ne Xisúrab. | “ Maddíyā- ta áwán manínán kadáyá kukuwáko ”, námma. | “ Alá-tada námín kanná baláy ”, nán nató anú-, se mawé arrawán ne Xisúrab. | Séda ná maxúlug kitó kukuwá nató babáy, | séda ippáyán kiyá baraníy. | Kané nabalindaniin, áy naxutógda ; | dinummónnda kiyá battón : | to ya baláy ne Xisúrab. | Séna ilgappán to kuwá nató babáy ; | manísín to babáy kitó battón : | “ Ta adallám ”, nán nató babáy. | Nagluwálo to babáy ; | nagtánad ka nódo : | inumbét ya agdán. | Inummuné- kiyá agdán : | áy mawé kanná lánit ; | áy xakkán maalá- ne Xisúrab be Mariya.*

There was, they say, a fowl of Gisurab : / it had only one wing, it had only one eye, it had only one leg, it had only one sickle feather. / Gisurab goes to order his fowl to find a woman with small teeth. / And so it went ;

it reached those who pound rice. / "Look here, it has only one wing, it has only one eye, it has only one leg, it has only one sickle feather." / It saw the teeth of the women, but they were big. / Again it went to others : / again it reached those who pound rice. / "Look here, it has only one wing, it has only one eye, it has only one leg, it has only one sickle feather." / Again it saw their teeth, but again they were big. / Again it went to others : it reached a single woman who winnows rice. / The woman was laughing, when she sees the fowl. / The fowl sees the teeth of the woman. / "This is the one with small teeth", it said, / and it invites her to the house of Gisurab. / "I do not like because there is nobody to look after my belongings", she said. / "Let us take it all to our house", said the fowl, and it goes to call Gisurab. / And they brought out the belongings of the woman, and placed them in the boat. / When they had finished, they rode downstream ; / they landed near a pool : / that is the house of Gisurab. / And he dives with the property of the woman ; / the woman is afraid of the pool : / "Because it is deep", said the woman. / The woman prayed ; / she looked up : / a ladder came. / She climbed the ladder ; / she goes to the sky ; / Gisurab cannot take Maria.

6. a. The Wonderful Boy  
(Uwíl, from Bolo, M)

*Atán kanó a duwá maxatáwa, nam áy áwánda ná an-aná-. | Atán ná tóláy ná mañiddé kiyá an-aná-da ; | binilinnia dáyá duwá maxatáwa : | "No babáy ya an-aná-nu, kuwánu ; | no laláki to an-aná-nu, kuwáko." | Kané atán duwá búlan naxan-aná-da : laláki to an-aná-da. | Nanuwáda ka baláyna ná baláyyán ; | neunánda ya ababbín, | séda ná taliyán ka an-aná- puxút ta babáy, | séno xakkán na ammó to tóláy. | Kané pagmakátin inumbéttin to súrab : | napasinhánda to an-aná- puxút. | "Xakkán to yán ya an-aná-nu, | atán an-aná-nu, nam áy nasiró-nu ta laláki." | Ne Súrab nawéna ná sinápul ; | nasmá-na totó ya ababbín kiyá baláy a baláyyán séna alá-. | Nippánna kiyá baláyna séna pasosowán ka xattá-.*

*Péyan kiyá alxáw inummabáy to ababbín. | Kané pagmakát nawé to súrab ná maxáyáb ná abulónna ná mamartí<sup>1</sup> kitó ababbín ná an-aná-da. | Kané nawé to súrabbín, áy atán pé ná tóláy ná mamuniyág : | inumbét ; nán nató mamuniyág kiddi : | "Ammómo to napanán nató apóm ? | mawé ton ná maxáyáb ka tóláy ná anándaka kanó ; | no piyámmo ya maggiyán kiyá- séno xakkánna anán ne Súrab ?" | "Piyán-ko", nán nató ababbín. | Kané pagmakát totó inumbét to súrab magráman kadató abulónna. | Kané linumná- kitó baláy, áwánna masínán kitó ababbín, | ta inalá-nató maragbuniyág. | Ka xidamin totó napán ka taggád ; | nagtánad ka náto ; | nasi-nánada ka náto. | To to nawé nagtakkáw ka páyá- rabóhan ;<sup>2</sup> | umáyáb ka náto : dinatánada.*

*Atán ag-agtó nató ababbín ná talló aridúma, daggán, pusá-, se mannán. |*

*Kané dumatán to súrab kitó xáyán dató mañabáyo,<sup>3</sup> | to to pinataráyda to kabáyo : ummán kiyá báli to annálenda. | Kané dumatán to súrab kagída, alá- nató súrab to ababbín nána; | nam áy neta-náña to daggán na aridúma : | nagbálin ka apúy. | To to nasi-dúg to páyá-na : atán apúy kitó píniit lawaxán; | itó kapíniit áwán apúy : | to to xáyán dató mañabáyo. | Nabáyág to súrab na patpatúbo kitó páyá-na na nasi-dúg. | Kané uwáin tumúbowin; áy umáyáb manín : | nadatánnada manín; | alá-na manín to ababbín nána. | Námín neta-náña manín to aridúma na pusá- : | nagbálin ka pinát to xadduwá kitó lawaxán, | áy nalípanánnin to súrab. | Áy atán dató duwá kitó tapíniit na mañabáyo. | Kané mippá- din to pinát; | nam áy umáyáb manín kitó xáyán dató duwá; | áy alá-na manín to ababbín nána. | Nam áy neta-náñ nató ababbín manín to mannaw na aridúma : | áy naghabálin ka daním, áy nali-mát to súrab. | Atán dató duwá na magkáy-áyáb na mañabáyo*

*Kané ammóda na natáyyin to súrab, | nagdittágdanín kitó ili náya ménal : | to tóláy na abulón nató ababbín; | niddéna to kabáyona kitó ababbín se mawé. | “ Mawé-ya-in ta áwánnin to súrab na mañán kikáw ”, nána, se mawé. | Atán nasiñán nató ababbín na puxút : | pinatáyna to puxút, | séna alá- to lublúbna, séna na pagbádo. | Ay inalá- nató ménal; | kané xabí nippá- nató ababbín to bádo na lublúb na puxút. | Nepasimmó pē na naglam-aw to an-aná- nató ménal; | áy nasiñanna to babáy na nappusá-. | “ Attó to puxút ”, nánda. | Áy napaatáwa nató ménal to an-aná-na kitó puxút; | piyán nató babáy, áta ammóna na xakkán na puxút. | To to piyánna; áy naxatáwada.*

There were, they say, two married people, but they had no children. / There was a man who gives them a child; / he ordered the two married people: / “ If your child is a girl, it is yours; / if your child is a boy, it is mine.” / After two months they brought forth a child: their child was a boy. / They made him an iron house; / they put the child inside, / and they took in its stead the child of a Negrito, a girl, / so that the man do not know it. / Then in the morning Surab came: / they showed the child of the Negrito. / “ That is not your child, / you have a child, but you hid it because it is a boy.” / Surab went to look for it: / he really found the child in the iron house and he takes it. / He brought it to his house and let it suck milk.

Day after day the child grew. / Then in the morning Surab went to call his companions to slaughter the child, their son. / When Surab had gone, there was a man who baptizes: / he came; the man who baptizes said this: / Do you know where your master went? / he has gone to call men who will eat you, they say; / if you like to stay with me so that Surab do not eat you? ” / “ I like ”, said the child. / Then in the morning Surab really came with his companions. / When he entered the house, he did not see the child, / as the baptizer took it. / In the evening he really went below; / he looked up: / he saw them above. / And so he went to borrow the wing of Rabongan;<sup>2</sup> / he flew up: he reached them.

The child carried three bottles, red, white, and blue. / Then Surab reaches

the place of the horsemen, / and so they made the horse run: they walked like the wind. / When Surab reaches them, Surab thought to take the child; / but it dropped the red bottle: / it changed into fire. / And so his wing was burned: there was fire at the side of the world; / at the other side there was no fire: / that was the place of the horsemen. / It took Surab long to let his burnt wing sprout. / Later on it sprouts; again he flies: / he again reached them; / he again thought to take the child. / But again it dropped the white bottle: / one half of the world became a rock, / Surab was unable to proceed. / The two are on top riding a horse. / Then the rock is removed; / but again he flies to the place of the two; / he again thinks of taking the child. / But again the child dropped the blue bottle: / it changed into water, Surab was drowned. / The two are flying on the horse.

When they knew that Surab died, / they alighted in the town of the brave one: / the man who was a companion of the child; / he gave his horse to the child and went away. / “I go now as Surab who would eat you, is no more”, he said, and he goes away. / The child saw a Negrito: / it killed the Negrito, / and it takes his skin, and it uses it as a coat. / The brave one took it in; / at night the child threw away the coat made of the skin of the Negrito. / It happened also that the daughter of the brave one looked out of the window; / it saw the light-colored woman. / “There is the Negrito”, they said. / The brave one gave his daughter in marriage to the Negrito; / the woman consents, as she knew that it was not a Negrito. / That is why she consents; they married.

- (1) From the Spanish *partir*, to divide.
- (2) The buzzard.
- (3) From the Spanish *caballo*, horse.

6. b. *Don Príncipe*<sup>1</sup>  
Mr. Prince  
(Umilá, from Abbil, A)

*Itó nōn-onná ná algáw atán isá ná ári ná āwán an-aná-na. | Awánna ná di nagsuratán kadató nammin ná naturáyán kitó ilida ná magsaludsúd<sup>2</sup> ka ágas nató atáwana, | ta bakkán magan-aná-. | Atán pē isá ná ári ná adú anáná-na: | inagína kitó ári ná āwán an-aná-na ná itó apáw ná banbantáyán nató árān to ágas nató atáwana. | Ittó pinapánna lugúd dató annám a gatút a soldádoná<sup>3</sup> ná mañalá- kitó apáw: | to pālá-na äy úráy atán appát sáko.<sup>4</sup> | Nawéyin lugúd dató soldádo se itó máyórda<sup>5</sup>; | kané dumatánda kitó giyán nató apáw atán nasinánda ná tóláy āwán ólona. | “Ittó iddt díyin ya ipatáytada”, nánda, | ta nakagi-náda to úni a bakkánda ná um-umán kitó giyán nató árān: | nagullidaniin äy āwánda a nála- kitó bilin nató āpóda.<sup>6</sup> | Kané umbétáda kitó giyán nató ári, | nagsalúdo<sup>7</sup> to āpóda: | sinaludsúd nató ári no uwád nálá-da. | Nān dató soldádo ná āwánda nálá-: | inal-alián nató ári dató soldádo*

se itó āpóda; | pinagpatigānnada pañikároda kitó akkanda nakālā- kitó búña nató apáw. | Inalā- lugúd nató ári to limmá a paltóg<sup>8</sup> se agina to manwé. | Kané dumatán kitó giyán nató apáw a banbantáyān ni āpó árān, | nasiñanna manin to tólāy ná āwán ólona. | Nakagi-ná ka úni; | āy to agiyán nató úni āy : “Uwá- pannānmo, āpó ári”, náanna. | To suñbát nató ári āy : (“Mapának komá mañála úray maysá láen ná búña ti apáw a banbantáyān ni apó árān, | ta pañágasko komá iti asáwak ná xaán<sup>9</sup> magubín.”<sup>10</sup>) | Binilbilin lugúd nató úni ná āwán baggina ni āpó ári : | “No atān agiyán ni āpó árān kiáw, | (Wen konám láen)”, nān nató úni. | Nawé lugúddin kitó giyán nató apáw a banbantáyān ni āpó árān. | Kané umadanni kitó giyán nató apáw : | (“Sino ti addá itá?”) nān nató árān. | (“Siák, apó”), nān ni āpó ári. | (“Papanám?”) koná daydiáy áran. | “Pañásim komá ta ikkánmak úray maysá láen ná búña daytóy apáw a banbantáyān, | ta pañágasko iti asáwak ná xaán agubín”, koná ni apó ári. | “Wen”, koná ni áran; | inikkán ni áran ni ári) ka sañasáko kitó búña nató apáw : | ittó inagi nató árān āy no laláki to an-aná-da kuwána, | āy no babáy kuwá (daydiáy ári. | Ni ári : “Wen”, konána. | Innálana ti apáw) a niddán ni āpó árān kagína, | se nawé ka baláydatiñ. | Umbét din ka baláyda; | pinauñátmaniñ dató soldádona ná magtrabáxo.

(Kalpasán ti talló a búlan) a nakak-akkán to atáwa ni ári kitó apáw, nagan-aná- : | nadaké- pē ta nepa-mó a laláki to an-aná-da. | Dinamdamdám ni ári to inagi nató árān kagína (a no laláki ti anakda kuá komá daydiáy áran). | Nañgáyāt kitó algaw a neaná- nató an-aná-da nakaladladitiñ nála ni apó ári. | “Turánka naladladitiñ (itattá ná aldaw nēm idi awán pay láen ti ubiñta?)” nān nató babáy. (Ni apó ári suñbátanna met : | “Wen ta ti imbagá ni apó áran kaniák ket no laláki komá ti ubiñta kukuána, | nēm no babái kukuána; | nēm itattán ta nepadisgrásia<sup>11</sup> ná laláki ti anakta, | awán mettén gánasko a magkikita kenkuána.”) | To atáwa ni ári sinuñbátanna manin : (“Awán láen sistémata<sup>12</sup> ayá?”) konána, “magpabaláyta ti dakkél ná baláy ná sañapúlo arnáp ti atépna, didiñna ken dásarna;) | ippáyta ya an-aná-ta kiyá unágna pa-nán, | ta mapánta mañalá- kiyá pugút ná ittó ya ab-abbáyanta”, nān nató babáy. | (Addá met dakkél a baláy iti likmút ti baláy) nató an-aná-da.

Ané mabalín to uppát búlan ka pandá kitó nagan-aná-da, | inumbét lugúddin ni āpó árān. | Kané umbét ni āpó árān kitó baláy ni āpó ári : | “Nagan nató an-aná-nu?” nān ne árān. | “Babáy”, nān nató ári. | “Wá-na giyānna?” nān nató árān. | “Atān kiyán unág baláy nidóyānmi”, nān nató ári. | Nawé inalā- nató babáy to an-aná-da, | nam āy bakkán na itó kurúg an-aná-na to inalā- nató babáy, | ta itó pugút ná inalā-da kadamó tólāy. | Sañótan ni árān to an-aná- ná ab-abbáyanda, | nam inagina ná tagampugút. | “Bakkán ma- agina iddi,” nān nató árān, | “awá-giyānna? āy akkán agina iddi.” | Nagsañsánot lugúd to árān; | āy nasánotna ki unág náyá baláy ná naganrannáp ya atápna didiñna se datágna. | Ginubsiyán lugúd nató árān to baláy ná nanippáyanda kitó an-aná- : | nagta-ta-nág galá to didiñni nató baláy se itó atápna kitó nanuwá nató árān. | Inalā-na lugúddin to an-aná- se nawé kitó baláyna ná nagbantáy kitó apáw.

Kané dumatánda niddán ni ápó árān to an-anā- ka náganna : | itó iniddánna äy Don Prinsipe. | Itó dagún nató an-anā- kitó nagpālānató árān kaígina äy limmá. | (“ No bigát, prinsipe, ur-uráyannak itóy baláyta, | ta mapának magála ti sidáta ”), nān nató árān. | (“ Wen ”), nān ni prinsipe. | “ No gidam äy no umbéttā-, Ápók, āpók, nānko, äy Ápó, nānmo ”, nān nató árān ke prinsipe. | (“ Wen ”), nān ni prinsipe. | Nawé lugúd to árān nagalā- ka sidáda. | Kané pagmaāt pinalútona ka napiyā to an-anā- ka anánna ka liggéna. | Kané gidam : “ Ápók, āpók ”, nān nató árān. | Ay : “ Ápó ”, nān nató an-anā-. | Itó dagún nató an-anā-in pittó.

Isá ná algáw niddán nató árān ka talló a botíliya :<sup>13</sup> | to sinán dató talló a botíliya äy daggán to isá, | pusá- to isá, mannáw to isá. | (“ No bigát, prinsipe, mapának manén magála ti sidáta, | ket agúrayka láen itóy baláyta ; | naimbág ta addá ay-áyammo ná talló a botília ”), nān ni árān. | (“ Wen, apó ”), nān ni prinsipe. | Kané pagmaāt nawé lugúddin to árān. | Kané malábas to isá ná óras,<sup>14</sup> | atān kabaliyó ná unsita to siliyána,<sup>15</sup> to bokádona<sup>16</sup> se itó abó- nató iputna. | Gapó ná inumbét to kabaliyó umánna prakpraktísan<sup>17</sup> ni don prinsipe, | ta inagí nató árān ná no mabalín to talló ná algáw | umán sabtán ni prinsipe to árān kitó bantáy kañisítan. | Ay : “ Prinsipe ”, nān nató kabaliyó, | “ magprakpraktíska ná magpatpataráy,<sup>18</sup> | (ta no malpás ti talló ná aldáw manipud itattá, | isúnto panánikkát ni apó áran ti biágmo ”). | Magprakpraktís lugúddin ni don prinsipe ná magpatpataráy kitó kabaliyó ná inumbét ka giyánna. | Itón ná algáw a nagprakpraktísna, | ummán kiyá anagtág nató tomóbil<sup>19</sup> to anagtág nató kabaliyó. | Kané gidam nān nató kabaliyó kiddí : | (“ No sumánpét ni apó áran, | no saludsúdanna no sínót nakaay-ayáman, | daytóy talló a botília konám a ”), nān nató kabaliyó. | Ay : (“ Wen ”), nān ni don prinsipe. | Inumbét lugúd to árānnin ; | äy nawé to kabaliyó péyin. | “ Ápók, āpók ”, nān nató árān. | “ Ápó ”, nān ni don prinsipe. | (“ Síno ti nakaay-ayámam, prinsipe ? ”) nān nató árān. | (“ Daytóy talló a botília, apó ”), nān nató prinsipe. | (“ No bigát, prinsipe, agúrayka itóy baláyta, | ta mapának manén sumápul ti sidáta ”), nān ni árān. | (“ Wen ”), nān ni don prinsipe. | Kitó túlad nató gabí naglúto to árān ka adú a kakkanán, | ta anán nató an-anā- ka iggéna ná maggalā- ka sidáda. | Kané pagmaāt mawé lugúddin to árān. | Kané mabalín to isá ná óras ka pandá ipappán nató árān, | inumbét manín to kabaliyó a mamaraktís ken ni don prinsipe. | Kané umbét to kabaliyó : | (“ Prinsipe, umáyka ”), náanna, (“ ket praktísam a nalain ti mañabáyo, | ta no intóno bigát isúnto ti pannaián ni apóm ná áran kenká ”). | Nagprakpraktís ni prinsipe ; | äy ummán lugúd kiyá anälén sal-íttin to anagtág nató kabaliyó. | Kané gidam nawé to kabaliyówin, inumbét to árān ; | äy : “ Ápók, āpók ”, náanna. | “ Ápó ”, nān ni don prinsipe. | Kitó gabí nahappiyá ni árān se itó an-anā- a nanán, | ta no pagmaātin äy ittó to anán nató árān ni don prinsipe. | (“ No bigát, prinsipe, no malémna mapánnak sabtán idiáy bantáy kañisitan, | ta kaaduwék ti magála ti isú ámin a sidá, | tapnó adú ti sidáta ”), nān ni árān ; | nám itó agkonána iddí séno umbét to an-anā- no gidam, | ta ittówin to anánna kaígina. | Kané pagmaāt nawé to árānnin.

Kané masir-út to árān, ittó lugúddin to kabaliyó a nagprakpraktísan ni prinsipe. !

(“Umáykan, don prinsipe”), nān nató kabaliyó, | (“ta ínta idiáy lugár<sup>20</sup> ná ínta papanán, | tapnó saánmaka a makán ni apóm ná arán; | nem aláem pay ti talló a botíliya a pagay-ayámam ití) dálēnta.” | Nagtaáy lugúddin ni prinsipe kitó kabaliyó; | áy nagpataráy lugúddin. | Mariñrínkúid námin dató ta-múg ná áyo ná itagádd nató kabaliyó ná managtāg. | Kané gidam inumbét lugúddin to árān kitó bantáy kañisítān : | “Apók, apók”, náma; áy awán nalá sumunbát kagína, | ta nawé lugúddin ni prinsipe. | Nawé lugúddin kitó baláyna : | “Apók, apók”, náma kané umbét itó giyān baláyda; | áy awán nalá nagúni, | ta nawé lugúddin ni prinsipe. | Sinañsáñot nató árān to nameyaggān ni prinsipe; | áy nalábna ná nameyagda kiya panidáya ki babaláyda.

Inalá- lugúdd nató árān to páyá-na, | séna italná-ka abágana; | áy nawéyyin nagápul ke don prinsipe. | Mariñrínkúid námin dató dadakkál ná áyo kitó pameyaggāna, | ta nabílag pa-nán tumáyó-. | Kané nabáyág galá ná nakatáyítáyó-, | nasinánna de don prinsipe se itó kabaliyó; | nam áy umān kiya nagabbáy ná lañsít to pagsisinnánna kagída; | áy nagbílag galá ná tumáyó-. | Kané mearbút to ímana kitó íput nató kabaliyó : | “Prinsipe”, nān nató kabaliyó, | (“itupákmo daytá puraw a botíliya, | tapnó magbalín danúm awán kapádana.” | Intupák ni prinsipe, ket danúm) nakawáyyáwad. | Nepalgáb lugúdd to árān áy nakalañolañóy nála; | nawé yaláñin ni prinsipe se itó kabaliyó. | Kané mabalín to maduwá ná algaw nadatáñin to árān kitó pandá nató danúm; | talló ná algawna a nagpatpatúbo kitó páyá-na ná námmin nariñrínkúid kitó nanlāñóyna. | Talló ná algawna manín a nagpatpatúbo kitó páyá-na; | kitó appāt ná algawnañin nabílaggin.

Tummáyó- lugúdd manín a magápal kadí prinsipe se itó kabaliyó; | nasinánmada manín; | áy ummān manín kitó lañsít to pagsisinnánna kagída. | Nagbílag pa-nán ná magápal kagída; | áy sini-mátnada manín. | Kané meawas manín to ímana kitó íput nató kabaliyó : | (“Itupákmo ti mannaw a batíliya, | ta magbalín bantáy awán kapádana”), nān nató kabaliyó ke prinsipe. | Netupá- lugúdd ni prinsipe; | áy bantáy a nagbalín ná awán kapádana a bantáy kitó námmin na líboñ. | Tumáyó- to árān : | áy nípdāt kitó bantáy; | tumáyó- manín : | nípdāt manín kitó bantáy. | Kané pami-lowánna to tumáyó-, | neta-nāg kitó puñút nató bantáy; | nagpalpalallān lugúdd daláñin ná umuné- kitó bantáy. | Kané makagáput kitó untó- nató bantáy, | neta-nāg manín áy námmin lugúdd to páyá-na a naripripsó manín. | Nagpalpalallān lugúdd manín ná umuné- kitó bantáy : | dumatán kitó ótonnañin. | Talló ná algawna manín a nagpatpatúbo kitó páyá-na.

Kané mabalín to talló ná algaw, | tumáyó- manín ná magápal kadé prinsipe se itó kabaliyó : | nasinánmada manín ná ummān kiya lañsít ná nagabbáy. | Nabílag lugúdd manín a tumáyó- : | sini-mátnada manín. | Kané meawas to ímana kitó íput nató kabaliyó : | (“Itupákmo ti) daggān a botíliya, prinsipe”, nān nató kabaliyó, (“tapnó magbalín apúy awán kapádana.” | Intupák ni prinsipe ket apúy ná awán kapádana). | Tummáyó- to árān : | áy Rāb nān nató páyá-na ná nasi-dúg kitó apúy; natáy lugúddin to árān.

(“Itattán, prinsipe”), nān nató kabaliyó, | (“ta awán ti manán kenká, |



mañálaka ití dónon, | ta aramidenta ti gitáram,<sup>21</sup> ta abalbaláymo, | tapnó xaánka  
 ña maúma, | ta adayó pay laén ti ili ña inta papanán.” | “Awán met pañálak”),  
 nān ne prinsipe. | (“Aláem daytáy maysá ña unsíta, | ta isút pañálam”), nān.  
 nató kabaliyó. | Inalá- ni prinsipe : | äy na-pó walá to dónon. | “Akkáñko ammó  
 mañuwá”, nān ni prinsipe. | (“Mottáy<sup>22</sup> ta aramidek”), nān nató kabaliyó. | Niddán  
 ni prinsipe : äy inuwá nató kabaliyó. | (“Awán met lúbidna”), nān ni prinsipe. |  
 (“Mañálaka uppát lábad ití ipusko ta ikábilmo”), nān nató kabaliyó. | Nañalá-  
 ni prinsipe, äy inippáyna. | Maggitgitára lugúd a magtaáy kitó kabaliyó : | no mañgi-  
 tára magkínin námin dató bató, | námin dató káyo, äy námin dató ad-addát a makagi-  
 ná kitó úni nató gitára.

Kané umadannída kitó ili a apanánda, nasinánda ka pugút. | “Prinsipe”, nān  
 nató kabaliyó, | (“patayém ta pugút, | ta aláem ti lálatna, | ta isánto pagbádom no  
 umasidégra ití ili a papanánda”). | Pinatáy ne prinsipe to pugút; | äy inalá-na to  
 lálatna; | nawéda lugúddin, kané mabalínda a malálat to pugút. | Kané umadannída  
 kitó ili, | atán baláy a ranrañáy ña ittó ya naglútánda. | Naghádo ni prinsipe kitó  
 lálat nató pugút, | äy naghálin to kabaliyó ur-úräy kammalanín a sinán ña kabaliyó. |  
 Itó baláy ña umánda paglútán, | baláy isá ña ári ña atán talló ña an-aná-na; | äy  
 to isá áwán atáwana paám : | naghágan lugúd de Don Mariya. | Kané umbétda kitó  
 baláy : “Ápó”, nān ni prinsipe. | (“Sino daytá ña táo?”) nān nató ári. | Ay  
 napánda sinihán : | (“Pugút met”), nān nató ári, | (“bay-ányot tan”), nána. |  
 E prinsipe äy : (“Pañásiyó ketdí”), nána, | (“a magdagúsak itóy baláy, | ta  
 úray trabáxok ámin ti matrabáxom itóy ña baláy.” | “Wen”, koná daydiáy) natáram  
 a babáy. | Ay nawé lugúddin ni prinsipe kitó kosína,<sup>23</sup> | Itó niddánda a kuwártona<sup>24</sup>  
 to síduñ nató baláy a síduñ pé kuwárto ni don mariya. | Itó gabí a lalabbétna ni don  
 prinsipe nagiddá kitó síduñ kuwárto nató babáy. | Kané- túlad gabí nagsalamañká  
 ne don prinsipe ña naghálin námin ña unsíta to luplúpusna.<sup>25</sup> | Ay naggitgitára kitó  
 gitárana : | magkínin námin dató makagi-ná kitó tannúg nató gitárana. | Kané-  
 pagmaát sinaludsúd ne don mariya kitó amána ta mañuwáda ka ab-abáy ya abbiit  
 kitó bátug näyá pagiddáan ne don prinsipe. | Kané- gabí manín sinihán nató babáy  
 to kabaliyó ni don prinsipe, äy panilasilán : | ta magsalsalamañká lugúd ni don prin-  
 sipe. | Kané- túlad manín nató gabí neta-nág nató babáy to sañkilátna kitó bátug ni  
 don prinsipe : | nagdattág to sañkilát ka góto- ni don prinsipe. | Neparamánnañin  
 kitó iníkikítna : | äy mean-ammón nála. | Kané- pagmaát inagí nató babáy itó amána  
 ña piyánna ña atáwa to pugpugút : | to amána agiyánna ña maddí. | Itó isá ña ili  
 ña adáyyo itó ili ni don mariya | atán pé isá ña ári a mēlug magatáwa ki don mariya,  
 ñam äy maddí to babáy. | Kané- laláwa nagkasár<sup>26</sup> ni don prinsipe se itó babáy.

Itó amá nató babáy pinapánmada kitó banbantáy, | ta ittó to pagiyánánda, |  
 ta papáti ne ári a kuirúda pugút, | ñam äy bakéan ma- lugúd da pugút ni prinsipe, |  
 ta magsalsalamañká kammalanín. | To amá nató babáy niddánna de prinsipe ka  
 tappig gupán, | tappig bána, isá ña adón amusi, | tanabgát ta mait<sup>27</sup> se duwá abgát  
 ta ammáy. | To to nawéyyin de don prinsipe se itó babáy. | Kané- dumatánnda itó  
 bantáy, nagsípát ni don prinsipe ka pagbaláyánna. | Kané- mabalín magsípát, gi-

nuuguúdna kitó pagbaláyanna : | sañakilómetro<sup>28</sup> to adaddúna, | äy gadduwá kilo-  
métró to sóbana. | Kané- mabalín magguíd : | “ Piyáńko no magbálin niddí ka baláy  
ña pabég unsíta ya íammin ña anomaláyna ”, nan ne don prinsipe ; | ay nagbálin  
ña baláy ña pabég unsíta to anomaláyna. | Dató bató a nippáyna ña pagdam-áyán  
kitó kalsádana<sup>29</sup> panilasiláń íammin, | ta pabég lugúd unsíta. | Atán tóláy umán  
kitó baláyda : | pagbalínanna ña ur-úrây kammalańín, | pagbalínanna ña nakottón  
ńámin dató áyámna, | äy pagbalínanna ña pabég rugít to unág nató baláyna, | no atán  
umán magagáyam. | No mawéyin to tóláy ña umán magagáyam, | äy pagbalínanna  
manín ña unsíta to baláyna.

Kané- mabalín to appát ta búlan pandá to nagatáwada se don mariya, | atán  
gubát, gubát ña gapó itó naddí i don mariya kitó ári ña magatáwa kagína. | Ni prin-  
sipe atánda pē duwá ña táyúgna ña nagatáwa kitó an-aná- nató ári. | Kané- masu-  
rátán to ári ña atán gubát : | (“ Mapányo aláen ni káyonko a pugút, | ta nalaińsa  
daydiáy a pumaltóg ”), nán nató ári. | Nawé dató magkatáyúg ña alá- e don prin-  
sipe. | Kané- dumatánida kitó baláyna, | pinagbálin manín ni don prinsipe ña pabég  
rugít to unág nató baláyna, | pinagbálinna a nakottón dató kabaliyóna se (isú ámin)  
dató äy-áyámna. | No dumatán dató magkatáyúg kitó giyánna : | (“ Mapántayo  
kanó makigubát, káyon pugút ”), nán dató duwá ña magkatáyúg. | (“ Umonákayo  
láen ”), nán ni don prinsipe. | Ay nawédańin dató duwá. | Kané- malabásánda to  
sańagatút a kilométrós, | similiyán ni don prinsipe to kabaliyóna kitó siliyána ña unsíta, |  
séna pinagbálin íámin ña unsíta to luplúpusna, se nawéyin. | Akkán pikám nalábas  
to isá ña óras liniwánanna dató duwá ña magkatáyúg, | se mawéyin kitó paggubatán. |  
Inumbét péyin dató duwá ña magkatáyúg, | íam äy nelaw-átin äy inába- ni prinsipe  
dató kagubátda. | Inalá- ne prinsipe to bandéra<sup>30</sup> dató kagubátda : | “ Iddánko iddí  
a bandéra kadaáyó, ta iddánmu kí apó ári ; | íam äy iddánmu pē ya aggisákáyo ka  
paniyó,<sup>31</sup> | ta ittó ya pańrasonáńko<sup>32</sup> no sabáli íalá ña algáv.” | Nawéyin ni don  
prinsipe ; | kané nawé don prinsipe, nawé lugúd péyin dató duwá ña magkatáyúg. |  
Kané umbétda kitó giyán nató ári : | (“ Addákami, apó, ket nanábakkami ”), nánda, |  
 (“ inálami ti bandéra dagiti kagubátmi ”). | Kitónin áwán lugúddin to gubát.

Kané mabalín to duwá ña dagún ka pandá kitó gubát, | nagsáy-ám ni apó ári ka  
pamadáyawna kané manába- dató manúgańna kitó gubát : | papáti nató ári a bakkán  
inummán to pugút a nakigubát. | Kinagína lugúd ña umán alá- dató atáyúgna ni pugút |  
séno umán pē a makisáy-ám kí apó ári. | Nawéyin lugúd dató magkatáyúg ; | kané-  
umbétda kitó giyán nató pugút, | pinagbálinna ña ur-úrây to baláyna, | pinagbálinna  
a nakottón námin dató áyámna, | äy pinagbálinna a pugút to baggína. | (“ Káyon  
pugút ”), nán dató duwá kané- umbétda kíyá giyánna. | (“ Anía, apó ? ”), nán nató  
pugút. | “ Mapántada kanó makisáy-ám kí apó ári ”, nán dató magkatáyúg. | (“ Wen  
umonákayo láen ”), nán nató pugút. | Kané mawé dató magkatáyúg, | nanúwá ka unsíta  
a tomóbilna, | séna similiyán to kabaliyó a nagkabkabáyowánna kitó umánida nakigubát  
kitó siliyána ña unsíta. | Kané dumatán dató magkatáyúg kitó baláy nató ári : |  
 (“ Umáy met láen ni apó pugút ? ”), nán nató ári. | (“ Wen ”), nán dató magkatáyúg.

Kané malpás to isá ña óras a nag-aggíyán dató magkatáyúg kitó baláy nató ári, |

atán umadodóran ná nagí-náda. | (“Aníá daytá?”) nān nāmmín dató makisāy-ām kī ári, | séda nawé kitó gagiyánān a manihán : | nasiñānda to kabaliyó se itó tomóbil ná tumāyó-, | se dató duwá ná tólāy kitó unāg nató tomóbil : | dató duwá ná tólāy āy de prinsipe se don mariya. | Kané umbét kitó balāy nató ári : | (“Sino daytá ayá?”) nān dató tólāy, | (“awánsa ti nanatháto daytáy ílitayo nem isúna<sup>33</sup> daytá a táo”), nánda. | Nilná- lugúd di prinsipe to tomóbilda se itó kabaliyóda kitó unāg nató balāy, | séna nippāyda kitó nódo. | Nañaw-át talá ni don mariya kitó kosina ná maglúto ka anán ni don prinsipe : | itó naglutowāna to tappíg báña a niddán ni āpó ári kagída kitó nipappānda kitó bantáy. | To nelútona āy to tañabaggāt ta máit, | to tañabgāt ta amháy, | séna linúto to sissá ná adón amusi ka limpá ni don prinsipe. | Nagádaw kitó tappíg piñgán a niddán ni āpó ári kagída. | Kané maalúto magduy-ēgin ke prinsipe ná nānna, | máy umán neripút<sup>34</sup> dató asassó kī āpó ári to iddán ni don mariya ke prinsipe ná anánna. | Umbét lugúd to ári kitó giyán ni don mariya : | (“Ápay a kastá ayá ti itédmo ití daytá a táo, | ket awánsa ti amháto a nanatháto ná táo ditóy líboñ nem isúna”), nān nató ári. | (“Wen, ta isú met ti imbagána kaniák”), nān ni don mariya. | Kané mabalín to ári a magallán ke don mariya, | nagduy-āg lugúd dató tólāy ka anán dató maisāy-ām ; | sissá nálá ni don prinsipe bakkán nanán. | Kané mabalín dató tólāy manán, pinaglúto ni ári dató asassóna ka anán ni don prinsipe.

Kané atánda ná maglúto, | nagsiād ni don prinsipe kitó óton nató lamisáan<sup>35</sup> ná unsíta ná inuwána kam pé láñin : | (“Siák ti maysá ná anák daydiáy maysá ná ári ití íli a naggapoák, | nem idi kabassítke pay sinákawnak ni apó áran, | ket pinagpadakkélnak idiáy baláyna ; | inikkánnak met ni apó Diós<sup>36</sup> ti dakkél a kaási, | ta innak pinaála ití kabáyo a addá mabalínna ; | idi nagasáwakami ken don maría, | daytáy ári a makin-anák ití asáwak, | pudnó a dákes ti namapay-ánna kadakami : | ití intédna kadakami idi kalpasán nagasáwami) sañabgāt ná amháy, sañabgāt a máit, sañatpíg a báña, sañkabalón a ranáw (ti kamóti ken) sañatpíg a piñgán. | (Itattán saánkayo magladíñit, | ta papígisko ni apó ári a nanikastá kadakami”), nān ni don prinsipe. | Ay itón pinapatáyna lugúd ni ári a katugánāna ; | āy nagiyánin itó balāy nató ári se dató manáamna. | Nakaanígám dató manáamna ka abáy | kané māmmo-wānda ná e prinsipe to aná-da ná inetaráy nató árān kitó bittí-na. | Pinagbálin ni prinsipe ná unsíta to balāy nató ári, | séna pinagbálin ná unsíta nāmmín to lúpusda, | séda nagbiyāg ka (nasaydat) kitó balāy nató ári ka sañagatút paám ná dagún.

In former days there was a king who had no child. / There was nobody he did not write to among all the subjects in their country asking for a remedy for his wife, / because she bears no children. / There was also a king who had many children : / he said to the king who had no child that the apaw fruit guarded by the Aran spirit was the remedy for his wife. / And so he sent six hundred of his soldiers to get the apaw : what he ordered brought even though there were four sacks. / Thus the soldiers and their major went ; / when they reach the place of the apaw they saw a man without head. / “That is here now of what we die”, they said, / as they heard a voice not to go to the place of the Aran : / they returned without getting what

their master ordered. / When they come to the place of the king, / their chief saluted: / the king asked if they had taken something. / The soldiers said they took nothing: / the king scolded the soldiers and their chief; he had them work to expiate their not having taken the fruit of the apaw. / Thus the king took five guns and he himself goes. / When he reaches the place of the apaw guarded by Mr. Aran, / he also saw the man without a head. / He heard the voice; / the voice says: "Where do you go, Mr. King?" it said. / The answer of the king: "I would go to get even though only one fruit of the apaw guarded by Mr. Aran, / as a remedy for my wife who bears no children." / Thus the voice that had no body ordered Mr. King: / "When Mr. Aran talks to you, / always say Yes", said the voice. / Thus he went to the place of the apaw guarded by Mr. Aran. / When he approached the place of the apaw: / "Who is there?" said the Aran. / "I, sir", said Mr. King. / "Where do you go?" said that Aran. / "Be merciful and give me even though only one fruit of this apaw you are guarding, / as a remedy for my wife who bears no children", says Mr. King. / "Yes", says Aran; / Aran gave the king one sack of fruits of the apaw: / and so the Aran said that if their child was a boy he was his, / if a girl she was the property of that king. / The king: "Yes", he says. / He took the apaw which Mr. Aran gave him, / and went to their house. / He comes to their house; / he had his soldiers stop working.

After three months during which the wife of the king ate apaw, she gave birth: / it was bad as their child happened to be a boy. / The king thought of what the Aran had told him that if their child was a boy he should be the property of that Aran. / From the day their child was born Mr. King always was sad. / "Why are you sadder nowadays than when we had yet no child?" said the woman. / Mr. King answers: / "Yes, because Mr. Aran told me that if the child was a boy he was his, / but if a girl, ours; / but now as our child is a boy through bad luck, / I do not want to look at him." / The wife of the king again answered: "Is there no stratagem then?" she says, "let us have a big house made with its roof, its wall and its floor of ten parts; / let us place our child in the very center, / and let us get a Negrito which we shall carry", said the woman. / There was a big house around the house of their child.

When four months had passed since their giving birth, / Mr. Aran came. / When Mr. Aran comes to the house of Mr. King: / "What is your child?" said Aran. / "A girl", said the king. / "Where is her place?" said the Aran. / "She is inside the house in the hammock", said the king. / The woman went to take their child, / but the woman did not take the true child, / but the Negrito they had taken from the men. / Aran smells the child whom they carry, / but he said she smelled of a Negrito. / "This is not he", said the Aran, / "where is his place? this is not he". / Thus the

Aran smelled; / he smelled the inside of the house whose roof, wall and floor had many parts. / Thus the Aran ruined the house where they had placed the child: / the walls of the house and its roof fell down through the act of the Aran. / Thus he took the child and went to his house to guard the apaw.

When they arrive Mr. Aran gave the child its name: / what he gave was Mr. Prince. / The years of the child, when the Aran had it taken, were five. / "To-morrow, Prince, wait for me in this our house, / as I go to get our viands", said the Aran. / "Yes", said Prince. / "This evening when I come and say My boy, my boy, say Sir", said the Aran to Prince. / "Yes", said Prince. / Thus the Aran went to get their viands. / Early in the morning he had good food cooked for the child's food in his absence. / In the evening: "My boy, my boy", said the Aran. / "Sir", said the child. / The years of the child were now seven.

One day the Aran gave it three bottles: / the color of the three bottles was one red, / one white, one blue. / "To-morrow, Prince, I again go to get our viands, / and wait here in this our house; / it is good that you have three bottles for toys", said Aran. / "Yes, Sir", said Prince. / Thus early in the morning the Aran went. / When one hour is passed, / there is a horse with a gold saddle, bit and hair of its tail. / The horse came to come and teach Mr. Prince, / because the Aran had said that after three days, / Prince should come and meet the Aran at Mount Kangisitan. / "Prince", said the horse, / "practise riding, / because when three days pass from now, / it is the time of Mr. Aran taking away your life." / Thus Mr. Prince practised riding the horse that came to his place. / That day he was practising, / the running of the horse was like the running of an automobile. / In the evening the horse said this: / "When Mr. Aran comes home, / if he asks with what you played, / say These three bottles", said the horse. / "Yes", said Mr. Prince. / Thus the Aran came; / the horse also went away. / "My boy, my boy", said the Aran. / "Sir", said Mr. Prince. / "With what did you play, Prince?" said the Aran. / "With these three bottles, Sir", said the Prince. / "To-morrow, Prince, wait in this our house, / as I shall again go to look for our viands", said Aran. / "Yes", said Mr. Prince. / In the middle of the night the Aran cooked much food, / for the food of the child in his absence when getting their viands. / Thus early in the morning the Aran goes away. / When one hour passes since the going of the Aran, / the horse again came to teach Mr. Prince. / When the horse comes: / "Prince, come", it says, "and diligently practise riding, / because to-morrow your master Aran will eat you." / Prince was practising; / the running of the horse was like the marching of lightning. / In the evening the horse went away, the Aran came; / "My boy, my boy", he said. / "Sir", said Mr. Prince. / At night Aran and the child ate well, / as the next morning the Aran would

eat Mr. Prince. / "To-morrow, Prince, in the afternoon go to meet me at Mount Kangisitan, / as I shall take more of all kinds of viands, / so that we have many viands", said Aran; / but he said this so that the child would come in the evening, / because then he would eat it. / Early in the morning the Aran went.

When the Aran just leaves, there is the horse on which Prince practised. / "Come now, Mr. Prince", said the horse, / "and let us go to the place where we go, / so that your master Aran do not eat you; / but take also the three bottles for you to play with on our way." / Thus Prince rode the horse; / thus he made it run. / All the tall trees touched by the running horse were broken down. / Thus in the evening Aran came to Mount Kangisitan: / "My boy, my boy", he said; nobody answers him, / as Prince went away. / Thus he went to his house: / "My boy, my boy", he says when he comes to the place of their house; / nobody talked, / as Prince went away. / The Aran smelled the direction of Prince; / he smelled their direction upstream from their village.

Thus the Aran took his wings, / and stuck them to his shoulders; / he now went to look for Mr. Prince. / All the big trees on his way broke down, / as he flew very strongly. / After he had flown a long time, / he saw Mr. Prince and the horse; / but he saw them like flies carrying one another; / he still flew strongly. / When his hand reaches the tail of the horse: / "Prince", said the horse, / "drop that white bottle, / so that it become water without its equal." / Prince dropped it, and it was very big water. / Thus the Aran was immersed swimming; / Prince and the horse went on. / After two days the Aran came to the end of the water; / three days he had his wings grow which were broken while he swam. / Again three days he had his wings grow; / on the fourth day he was strong.

Thus he again flew pursuing Prince and the horse; / he again saw them; / he again saw them like flies. / He pursued them very strongly; / he again reached them. / When his hand again almost touches the tail of the horse: / "Drop the blue bottle, / so that it become a mountain without its equal", said the horse to Prince. / Thus Prince dropped it; / it became a mountain without its equal among all the mountains on the whole earth. / The Aran flies: / he struck the mountain; / he again flies: / he again struck the mountain. / When he flies a third time, / he fell down at the base of the mountain; / thus he slowed down climbing the mountain. / When he caught the top of the mountain, / he again fell down; / as his wings again were completely destroyed. / Thus he again slowed down climbing the mountain: / he reached its top. / Again three days he had his wings grow.

When the three days pass, / he again flies pursuing Prince and the horse: / he again saw them like flies carrying one another. / Thus he again flies strongly: / he again reached them. / When his hand nearly touches the tail

of the horse: / “Drop the red bottle, Prince”, said the horse, / “so that it become fire without its equal” / Prince dropped it and it was fire without its equal. / The Aran flew: / Rab said his wings that were burned by the fire; / thus the Aran died.

“Now, Prince”, said the horse, / “as the one that will eat you is no more, / get dongon wood, / and let us make a guitar for you, for your toy, / so that you do not get tired, / as the town whither we go is still far.” / “I have nothing with which to take it”, said Prince. / “Take this gold piece, / and take it with that”, said the horse. / Prince took it: / the dongon was cut down. / “I do not know how to make it”, said Prince. / “Give it so that I do it”, said the horse. / Prince gave it: the horse made it. / “It has no string”, said Prince. / “Take four hairs from my tail so that you fix it”, said the horse. / Prince took them, he placed them. / Thus he plays the guitar riding the horse: / when he plays all the stones move, / all the trees, all the herbs that hear the sound of the guitar.

When they approach the town whither they go, they saw a Negrito. / “Prince”, said the horse, / “kill that Negrito, / and take his skin, / as you will use it as your coat when we approach the town whither we go.” / Prince killed the Negrito; / he took his skin; / they went, when they finish skinning the Negrito. / When they approach the town, / there is a big house where they lodge. / Prince used the skin of the Negrito for a coat, / the horse became a horse of wretched sight. / The house where they go to lodge, / is the house of a king who has three children; / one of them had no husband yet: / she was called Miss Maria. / When they come to the house: “Sir”, said Prince. / “Who is that man?” said the king. / They went to see: / “A Negrito”, said the king, / “leave him there”, he said. / Prince: “Be merciful”, he said, / “let me lodge in this house, / even though I do all the work you want to be done in this house” / “Yes”, said that beautiful woman. / Thus Prince went to the kitchen. / They gave him a room under the house under the room of Miss Maria. / On the night of his coming Mr. Prince lay down under the room of the woman. / At midnight Mr. Prince juggled and all his clothes became gold. / He played his guitar: / all those that heard the sound of his guitar, moved. / Early in the morning Miss Maria asked her father to let them make a big hole facing the bed of Mr. Prince. / Again at night the woman saw the horse of Mr. Prince glittering: / as Mr. Prince is juggling. / Again at midnight the woman dropped her ring at the place of Mr. Prince: / the ring came down on the breast of Mr. Prince. / He tried it on his little finger: / it is fitting exactly. / Early in the morning the woman told her father that she wanted the Negrito for a husband: / the father tells her to refuse. / In one town far away from the town of Miss Maria / there is also a king who wants to marry Miss Maria, / but the woman refuses. / In the morning Mr. Prince and the woman married.

The father of the woman had them brought to the mountains, / so that they stay there, / as the king believed they were true Negritos, / but Prince is not a Negrito, / as he is merely juggling. / The father of the woman gave Prince and his wife a piece of a plate, / a piece of a jar, one leaf of the sweet potato, / one kernel of Indian corn and two kernels of rice. / And so Mr. Prince and the woman went away. / When they reach the mountain, Mr. Prince cleared a place for his house. / When he finishes clearing it, he measured the site of his house : / its length was one kilometer, / its breadth one half kilometer. / When he finishes measuring : / “ I want this to become a house whose furniture will all be gold ”, said Mr. Prince ; / it became a house whose furniture was all gold. / The stones he placed to step upon in its road were all glittering, / as they were all gold. / A man comes to their house : / he makes it merely wretched, / he makes all his animals lean, / he makes the inside of his house all dirt, / when somebody comes to be entertained. / When the man who comes to be entertained goes away, / he again turns his house into gold.

When four months pass since his marriage with Miss Maria, / there is a war, a war because Miss Maria did not want the king to marry her. / Prince had two brothers-in-law who married the children of the king. / When the king writes that there is a war : / “ Go to get my brother-in-law the Negrito, / as maybe that one is clever in shooting ”, said the king. / The brothers-in-law went to get Mr. Prince. / When they reach his house, / Mr. Prince again made the inside of his house all dirt, / he made his horses and all his animals lean. / When the brothers-in-law reach his place : / “ Let us go, they say, to fight, brother-in-law Negrito ”, said the two brothers-in-law. / “ Just go ahead ”, said Mr. Prince. / The two went away. / When they pass one hundred kilometers, / Mr. Prince saddled his horse with its gold saddle, / and he turned all his clothes into gold, and he went. / Not yet one hour had passed he passed the two brothers-in-law, / and goes to the battle field. / The two brothers-in-law also came, / but Prince had finished vanquishing their antagonists. / Prince took the flag of their antagonists : / “ I give this flag to you, so that you give it to Mr. King ; / but give also each one handkerchief, / as that is an argument for me to use on some other day.” / Mr. Prince went away ; / when Mr. Prince went, the two brothers-in-law also went. / When they come to the place of the king : / “ We are here, Sir, and we won ”, they said, / “ we took the flag of our antagonists.” / Since then there was no war any more.

When two years pass since the war, / Mr. King offered a *sây-âm* sacrifice to celebrate the victory of his sons-in-law in the war : / the king thought that the Negrito had not come to fight. / Thus he said that his brothers-in-law should come and get the Negrito / so that he also come to participate in the *sây-âm* of Mr. King. / Thus the brothers-in-law went ; / when they come



to the place of the Negrito, / he made his house wretched, / he made all his animals lean, / he turned his body into a Negrito. / “ Brother-in-law Negrito ”, said the two when they come to his place. / “ What, Sir? ” said the Negrito. / “ Let us go, they say, to participate in the *săy-ám* of Mr. King ”, said the brothers-in-law. / “ Yes, just go ahead ”, said the Negrito. / When the brothers-in-law go, / he made his automobile of gold, / and he saddled his horse, which he had ridden when he went to fight, with its gold saddle. / When the brothers-in-law reach the house of the king : / “ Does Mr. Negrito come anyhow? ” said the king. / “ Yes ”, said the brothers-in-law.

When one hour has gone while the brothers-in-law were in the house of the king, / they heard a great sound. / “ What is that? ” said all those that participate in the *săy-ám* with the king, / and they went to the door to see : / they saw the horse and the automobile that fly, / and two men inside the automobile : / the two men were Prince and Miss Maria. / When it comes to the house of the king : / “ Who is that? ” said the men, / “ there is probably nobody higher in this our town than that man ”, they said. / Prince and his wife brought their automobile and their horse inside the house, / and they placed them above. / Miss Maria repaired to the kitchen to cook the food of Mr. Prince : / what she cooked in was the piece of a jar which Mr. King had given them when they went to the mountain. / What she cooked was the one kernel of Indian corn, / the one kernel of rice, and she cooked the one leaf of the sweet potato for the viands of Mr. Prince. / She extracted the food with the piece of a plate which Mr. King had given them. / When she finishes cooking she thought to offer it to Prince, / but the servants come to report to Mr. King what Miss Maria gives to Prince for his food. / Thus the king comes to the place of Miss Maria : / “ Why do you give such things to that man, / while there is probably nobody I know who is a higher man on this earth than he ”, said the king. / “ Yes, as that is what he told me ”, said Miss Maria. / When the king finishes scolding Miss Maria, / the men had offered the food to those who participate in the *săy-ám* ; / only Mr. Prince did not eat. / When the men finish eating, the king had the servants cook the food of Mr. Prince.

While they are cooking, / Prince stood on top of the gold table which he had made at the time : / “ I am a son of that one king of the town from where I came, / but when I was still small Mr. Aran stole me, / and brought me up in his house ; / God gave me great mercy, / as he had me taken by a horse that had some power ; / when I married Miss Maria, / this king, the father of my wife, / did really something bad to us : / what he gave us after our marriage one kernel of rice, one kernel of Indian corn, one piece of a jar, one leaf of the shoots of the sweet potato and one piece of a plate. / Now do not be sorry, / if I have Mr. King who acted that way with us, torn up ”, said Mr. Prince. / Then thus he killed the king his father-in-law ; /

he stayed in the house of the king, he and his parents. / His parents were very happy / when they learn that Prince is their child which the Aran had run away with when he was little. / Prince turned the house of the king into gold, / and he turned all their clothes into gold, / and they lived nicely in the house of the king for one hundred years more.

- (1) This whole tale is interspersed with sentences in pure Iloko: I inclose them in (. *Don*: A Spanish term, Mr.; here also used for Miss, in Spanish *Doña*. *Prinsipe*: from the Spanish *principe*, prince.
- (2) *Magsaludsúd*: questioning; here also used for *dáwat*, asking: both are Iloko terms.
- (3) from the Spanish *soldado*, soldier.
- (4) " " " *saco*, sack.
- (5) " " " *mayor*, major.
- (6) *Apó*: grandparents, grandchildren, sir, chief, master.
- (7) From the Spanish *saludo*, salute, greeting.
- (8) An Iloko term.
- (9) *Xaán* for *saán*.
- (10) *Ubín*, in Iloko, means child, but is never used in the form *agubín* to mean: to give birth; *aganák* is the correct term, also in Isneg: *maganá-*, never *magabbíñ*.
- (11) From the Spanish *desgracia*, disgrace; *por desgracia*: unluckily.
- (12) " " " *sistema*, system; here used in the sense of stratagem
- (13) " " " *botella*, bottle.
- (14) " " " *bora*, hour.
- (15) " " " *silla*, seat; here used in the sense of saddle.
- (16) " " " *bocado*, bridle, bit.
- (17) From the English practise.
- (18) Literally: to cause to run.
- (19) From the English automobile.
- (20) From the Spanish *lugar*, place.
- (21) " " " *guitarra*, guitar.
- (22) For *yégmot* toy.
- (23) From the Spanish *cocina*, kitchen.
- (24) From the Spanish *cuarto*, room.
- (25) From the Iloko *lúpot*; in Isneg: *simón*.
- (26) From the Spanish *casar*, to marry.
- (27) " " " *mals*, Indian corn.
- (28) " " " *kilometro*, kilometer.
- (29) " " " *calzada*, road.
- (30) " " " *bandera*, flag.
- (31) " " " *pañó*, handkerchief.
- (32) " " " *razón*, reason.
- (33) *Isína*: in Iloko, *isú*; in Isneg, *agina*.
- (34) From the English report.

- (35) From the Spanish *la mesa*, the table.  
 (36) A Spanish term.

7. The Woman and the Fish  
 (Salinen, from Bayag, B)

*Atánda anó ma- appát babbáy : | mapánda nagdagíxan. | Kanén dumatánda to battón, | atán naxasáraw to unág nató danúm : | nagañsín dató babbáy. | Pagam-mowánda la to gísúrab (u)mán nanáxup baggída : | imbáyna náminda; | netagtág-nada itó baláyna. | Kanén matarataráy, | neta-nág to isá ná babáy. | “ To to neta-nág itón, āpó ”, nān nató isá ná babáy. | “ Báy-ámmo la yānin ”, nān nató gísúrab. | To to sissá nabunná a babáy itó addág nató gísúrab : | nippánna itó baláyna, séna la nekorón; | akkánna pinaruwár. | Kanén adaddú la aldaw mañsa-dó to babáy : | atán sissídá a pa-pada-lánna to dappít. | Kanén dumaxál to sissídá, | nagtaxáy itó addágna; séna la magutógān : | napán kitó baláyna. | Kanén lumbét itó baláydanin, negálutna to sissídá itó tagpatánda. | Da-sánna natánip : | umán manabúxol dató tóláy; | natabuxólānda to sissídá : | pinatáyda, séda la meiddán to babáy. | Kanén magsidá to babáy, akkánna ma-lán; | di pam nabáyág pandá itó natánda, | nagdag-gānin to babáy : | natáy to tuipálna, | kanén natáy to áyamna a sissídá.*

There were, they say, four women : / they went to gather shells. / When they reach the pool, / somebody shouted inside the water : / the women were afraid. / All at once Gisurab came to catch their bodies : / he carried them all ; / he ran with them to his house. / While he is running, / one woman fell down. / “ There is one who fell down, Sir ”, said one woman. / “ Leave her there ”, said Gisurab. / And so only one woman was left on the back of the Gisurab : / he brought her to his house, and he shut her up ; / he did not let her go out. / After long days the woman goes to fetch water : / there is a fish which she brings up at the bank. / When the fish grows up, / she rode on its back, and used it to ride downstream : / she went to her house. / When she came to her house, she tied the fish to their landing place. / Through bad luck there was a flood : / the men came to cast their nets ; / they caught the fish in their nets : / they killed it, and they gave it to the woman. / When the woman eats it, she cannot swallow it ; / not long since they ate, / the woman got a fever : / she died at the end, / when her toy, the fish, died.

8. The Giant Fisherman  
 (Pulindáy, from Musimut, K)

*Atán kanó ma- xisúrab : | nawé nambág ka appánna ná manédin. | Kané nabalín a nambággín, | áy piniliyánna dató nalúto ka appánna. | Kané nabalín a nagpiliyin, | áy nawé nanédinin. | Ipi-só-na to sédiinna; | máy naka-ná ka tóláy. | Sinnánna : máy na-ná totó ipnáv. | Ipi-só-na manin : pina-sát luxúd ipnáv. | Appát dató kabulón*

*ne ipñáw; | máy nagtálawda námin. | Nawé pē xisúrabbin : | āwánna la isá ná-  
nána ná sissidá, | kané pasatán ipñáw to láwigna.*

There was, they say, Gisurab : / he went to cut down bananas for his bait in fishing with a hook. / When he had finished cutting them, / he chose the ripe ones for his bait. / When he had finished choosing, / he went to fish with a hook. / He casts his fishhook ; / it caught a man. / He looks : really it caught Ipngaw. / He casts it again : Ipngaw had cut (the line). / The companions of Ipngaw were four ; / they all escaped. / Gisurab went away : / he did not catch a single fish, / when Ipngaw cuts his line.

### 9. The Giant's Hog (Pulindáy, from Musimut, K)

*Atá(n) kanó ma- pē ye ipñáw we : | (u)máñna ná pinalpalsó we xisúrab. |  
“ Atánka kam, xisúrab ? ” nān ne ipñáw. | “ Atánā- kam ”, nān ne xisúrab. |  
Āy : “ Patáyám ya káligmo ; | no dímo wa patáyán yān āy paltókañko ya buñáwmo ”,  
nān ne ipñáw. | “ Dínā- agpá- paltókan, ta patáyáñko ”, nān ne xisúrab. | Pinatáy  
a ne xisúrab to ábuyna, | sinupá-na séna ná ipóton ka rusúd. | Kané nalúto tēyin āy  
kinnān námin ne ipñáw : | āwán la ná kuwá ne xisúrab.*

There is, they say, Ipngaw : / he comes to impose upon Gisurab. / “ Are you there, Gisurab ? ” said Ipngaw. / “ I am here ”, said Gisurab. / “ Kill your big hog ; / if you do not kill that I shall shoot your testicles ”, said Ipngaw. / “ Do not shoot them, please, as I shall kill it ”, said Gisurab. / Gisurab killed his hog, / he cut it into pieces and he cooked it in an iron pot. / When it was cooked Ipngaw ate it entirely : / Gisurab had no share.

### 10. a. The Giant and the Children (Pulindáy, from Musimut, K)

*Atán kanó ma- pē xisúrab be : | pinnóna ya anán ka báxcat, | séna wē ippáy ka  
sirát. | Atánda pē limmá anánā- nawé nauáyoyo : | nasmá-da ya báxcat nammin nalúto. |  
Kumuwal to isá nána, máy inumkát imana ; | kumuwal dató dadúma, máy inumkát  
námin to imada. | Inumbét xisúrabbin, séna ná alá- to nónná kumuwal kitó anán, |  
ta natáyayin, séna iwalán. | Daddán din bimmáñon se magtálaw ; | impál xisúrab :  
linumná- kiyá abbút. | Daddán din nam āy linumná- manín kiyá ixón xisúrab : |  
inalá-na to appán se manollá. | Natakitán xisúrab ; máy limmawán ne ipñáw ná  
linumná- kitó ixónna.*

There was, they say, Gisurab : / he filled a jar with bananas, / and he went to place it in the bush. / There were also five children (who) went to gather wood : / they found the bananas all of them ripe. / One thought to put in his hand, but his hand stuck ; / the others put in their hands, but all their hands stuck. / Gisurab came, and he took the first who put his hands

in the jar, / as he died, and he threw him aside. / Very soon he rose up and escapes; / Gisurab pursued him: he entered a hole. / Very soon he again entered the nose of Gisurab: / he took a stump and smokes. / Gisurab is hurt; Ipngaw who had entered his nose came out.

10. b. The Giant's Bananas  
(Pulindáy, from Musimut, K)

*Atán kanó ma- pē ye xisúrab : | nawé ya nagrámát. | Kané pagmakát atán na tañala-bá na linútona na báxat; | nawé ipháw ka baláy ne xisúrabbin. | “ Atánka kam xisúrab? ” náanna; | máy āwán naxúni : | linumná- ipháw séna (u)máh amminán to linúto ne xisúrab. | Kané nabalín ipháw nanánin, | āy pinnóna ka bató to la-bá na nippáyán ne xisúrab kitó báxat. | (I)numbét te xisúrabbin; | (a)lá-na to linútona náanna, máy bég bató. | Nalu-sáw xisúrab, máy āwán ipháwwin, ta nawéyin ka baláyna.*

There was, they say, Gisurab: / he went to clean his sugar cane. / Early in the morning he had cooked a basketful of bananas; / Ipngaw now went to the house of Gisurab. / “ Are you there, Gisurab? ” he said; / nobody talked: / Ipngaw entered and he comes to consume all that Gisurab had cooked. / When Ipngaw had finished eating, / he filled with stones the basket in which Gisurab had placed the bananas. / Gisurab now came; / he takes what he thinks is what he cooked, but it was nothing but stones. / Gisurab was angry, but Ipngaw was not there any more, as he had gone to his house.

10. c. Súrab se Ipháw  
Surab and Ipngaw  
(Buláw, from Musimut, K)

*Ó atán kanó ma- pē súrab a nawé nanlúto ka báxat; | ipháw āy nasinánna súrab. | Kané maka-duwá nawé yi ipháw a kinnánna nammin to báxat. | Kané kaláwa din nawé ye súrab a sino-bánán to lútona. | Kané umbét kitó xáyán nató linútona pabég na usí-, | se nawé manín nammát ka tañabúlig, | séna itanáb ipháw ka xáyán nató linútona. | Pandá maka-ló nawé manín ni ipháw a nanán kitó linúto ne súrab. | Kané talló to kinnánnatin sináy-án ne súrab : | “ Sinnám ta dínaka pinatáy totó a magkán kiyá linútoko.” | Binogtón ne súrab ne ipháw, | séna ilanán, séna isapán : | to yánnin ya pandá biyág ne tákaw ne ipháw.*

Yes, there was, they say, Surab who went to cook bananas; / Ipngaw saw Surab. / After two days Ipngaw went to eat all the bananas. / The next morning Surab went to visit what he cooked.<sup>1</sup> / When he comes to the place of what he cooked it was nothing but peels, / and he went again to take a bunch, / and he lies in wait for Ipngaw at the place of what he cooked. / On the third day Ipngaw again went to eat what Surab cooked. / When he had eaten three Surab speared him: / “ See if it did not kill you surely who

eat what I have cooked." / Surab carried Ipngaw, / and he singed him, and he dried his meat in the sun: / that is the end of the life of the stealing of Ipngaw.

- (1) *Lúto* also means: ripe; so, instead of cooking, this may mean: causing them to become ripe.

### 11. *E Mañlúxǎy*

#### Manglugay

(Yadán, from Nagbabalayan, K)

*Ńa nawé ye mañlúxǎy ná nagso-bǎn kitó múlana; | máy nasińána to xaggág ná magbi-bi-bit kitó buńáwna: | máy kintábna to bińil to xaggág. | Kané din isá ná kaláwa nawé ye mañlúxǎy ná nanúnog; | máy nesabátna dató xaggág, séda ná magpatáy: | máy pinatáyda ne mañlúxǎy. | Kané din xídám nawé dató tólǎy ná sinápul, | máy nasmá-da dató tuláńna: | áy inalakkánda, séda ná itamán.*

Manglugay went to visit his plants; / he saw a giant pulling at his testicles: / he cut the leg of the giant. / Then the next morning Manglugay went to gather bees; / he met the giants, and they fight fiercely: / they killed Manglugay. / Then in the evening the men went to look for him, / they found his bones: / they took them, and they buried them.

### 12. *Marańńanúp*

#### A Hunter

(Buláw, from Musimut, K)

*Atán kanó ma- a marańńanúp: limmá dáya átona. | Kané isá ná alxáw nawé nańanúp; | kané nakadatán kitó ar-arimúran, nagpaxiyá- ka sára, séna patáyán. | Kané daddán din nańayo ka paglańńanna kitó sára; | kané mabalín maglańán, inumbét ya xaggág. | Nánna ná: "Iyá- ya magtupá-; dímo innán ya buńáwko." | To tólǎy dína meturád manińán ató buńáw nató xaggág; | sinnám ta dína sinoltá- to tólǎy. | Kané mabalín to xaggág a magtupá-, niddánna to tólǎy ka tańtańarúdu- kitó kálá- nató tólǎy. | Nán nató xaggág: "Mawékańin, néńam dáya átomó." | Kané melińád to tólǎy ka tańapalkowán nanagtág. | Kané makadatán to tólǎy ka baláyna, nánna ná pandána mańanúppin.*

There was, they say, a hunter: he had five dogs. / Then one day he went to hunt; / when he reached arimuran rattan, he had a horned deer barked at, and he killed it. / Then very soon he gathered wood for singeing the horned deer; / when he finished singeing it, a giant came. / He said: "I shall divide it; do not look at my testicles". / The man does not dare look at the testicles of the giant; / see if he would not stick the man in the eyes. / When the giant finishes dividing it, he gave the man only one spit of meat from what the man took. / The giant said: "Go away now, call

your dogs." / When the man hides at the curve of the brook he ran. / When the man reaches his house, he says that this is the end of his hunting.

13. *Adé Lipátan se itó bálaw*  
Lipatan and the Giant  
(Magáyam, from Bayag, B)

*Kané no isá na aldaw napán ne lipátan nahaníp. | Kané no da-nánna to rabaw nató bantáy, naggiyá- dató átona. | Nagpukékaw ne lipátan kané no nagí-nána to giyá-dató átona, nam sumuñbát to bálaw. | Kané no da-nán ne lipátan to awwég na sinábuñ näyá ugtá, dinatánna ya bálaw. | "Paiyánmo a taplán ya pagiyáo?" nán nató bálaw. | "Nam uwáo yán", nán nató lipátan. | Kané no bakkán iddán nató bálaw to ugtá, siniñál ne lipátan to bálaw; | nam sini-páw nató bálaw to siñál. | Nepóliyán nató bálaw to siñál ané lipátan: | to to nēpáy itó góto-na. | Libás to namatáy nató bálaw ané lipátan, inagtóna ne lipátan se itó ugtá, | séna la nēpán itó baláyna na liyán. | Itó bálaw nesidána ne lipátan se itó ugtá.*

On day Lipatan went to hunt. / When he reached the top of the mountain, his dogs barked. / Lipatan shouted when he heard the barking of his dogs, but the giant answers. / When Lipatan reaches the brook into which the deer had jumped, he reached the giant. / "Why do you snatch away my prey"¹ said the giant. / "But that is mine", said Lipatan. / When the giant does not give the deer, Lipatan speared the giant; / but the giant caught the spear. / The giant returned the spear to Lipatan; / and so it stuck in his breast. / After the giant had killed Lipatan, he carried Lipatan and the deer, / and he brought them to his house, a cave. / The giant ate Lipatan and the deer.

(1) Literally: what I have barked at.

14. The giant's revenge  
(Pulindáy, from Musimut, K)

*Nawé kanó ma- pē pina-siw ne ipháw ya agkawélán xisúrab. | We xisúrab nagkawél náanna, máy na-ná totó kiyá silo ipháw; | naghibísin nalá. | Umán so-bánán ipháw to pa-siwna; | máy nasinánna totó xisúrab. | "O paltókañko pē buñáw-mowin", náanna. | "Dinā- agpá- paltókan, ta idde- namin kukuwáko kikáw; | idde-pē ya kálíg", nán xisúrab. | Piniñil luxúd ipháw; | nelúxánna to barañáyna, séna iutóg: | to nesabátna na tóláy, máy nelákona. | "Sémo kam ussadanin no pandá makalimmá", nán ipháw nagbilin. | Kané atán limmá na alxáwnanin, ay inusadán-danin; | iddándá ka pinagsáy ya aliwá. | Xinumnekát xisúrab, séna amminán patáyán di tóláy: | awán la úráy isá nebunná kagída; | pinatáy namin xisúrab da.*

Ipngaw, they say, went to set a snare at the place where Gisurab defecates. / Gisurab thought to go to defecate, but he was really caught in

the snare of Ipngaw ; / he simply hung. / Ipngaw comes to visit his snare ; / he really saw Gisurab. / “ Ho I shall shoot your testicles ”, he said. / “ Do not, please, shoot me, as I shall give all my belongings to you ; / I shall also give a large hog ”, said Gisurab. / Ipngaw bound him ; / he brought him to his canoe, and he rode downstream : / he met a man there, he sold him. / “ And you shall unbind him after the fifth day ”, said Ipngaw giving orders. / When the five days were gone, they unbound him ; / they give him a shining headax. / Gisurab stood up, and he killed all the men : / not even one of them was left ; / Gisurab killed them all.

15. The giant's wife  
(Pulindáy, from Musimut, K)

*Atán kanó ma- pē de áyo se dummaríya :<sup>1</sup> nawéda nagbarímit. | Kané pagmakát dumatán din kiyá xáyán náyá barímit ; | máy nekálin to kiláwag ne áyo. | Nesapát kiyá xáyán agdán de xisúrab kiyá ambáw. | Mañalá- ne áyo nánma, máy nasínán ne sibbaráyúnan. | “ Lumná-ka ta da-nánannaka xisúrab.” | Inalá-na ne áyo séna isirókíyá lakása.<sup>2</sup> | Inumbét xisúrab xáyát nanánúp. | “ Atán taxantóláy, nánma. | “ Toñ kam bunnámo wa kaldín yán ”, nán sibbaráyúnan. | Kané xidamin áy nawé manín ne xisúrab nanánúp. | Nawé pē sibbaráyúnan linu-tán áyo kitó lakása, séda na manán. | Kané mabalinda na manánin áy nawé pē áyowin ka baláyda.*

There were, they say, Ayo and Dummaria: they went to gather blackberries. / Then early in the morning they reached the place of the blackberries ; / the tube of Ayo rolled down. / It stopped at the place of the ladder of Gisurab below. / Ayo thinks of getting it, but Sibbarayungan saw her. / “ Come in, Gisurab will find you.” / She took Ayo and hid her in a trunk. / Gisurab came from a hunting expedition. / “ There is something that smells like a man ”, he said. / That is your remnants of that goat ”, said Sibbarayungan. / Then in the evening Gisurab again went to hunt. / Sibbarayungan went to open for Ayo in the trunk, and they eat. / When they finish eating Ayo went to their house.

(1) From *Don Maria*, in correct Spanish *Doña María*.

(2) From the Spanish *la casa*, the house, universally used for: trunk.

16. Kumaw  
Kumaw  
(Buláw, from Musimut, K)

*Atánda kanó ma- duwá na babáy : nawéda a nagdakáp. Kané | lumu-bónda, nasínánda ya síkil náyá ta-múg a tóláy : | nánda na sinnánda ya baggína. | Kané masínánda to baggína, nánda manín : | “ Sinnánda kadakkál náyá abbút náyá ixóóna.” | Daddán din máy dinatánda to ixóóna, | séda laptán to ixóóna ka pulút ; | séda*



*managtág a managlōd. | Kané makadatánda kitó baggína, | bumánon to ta-múg anito-win, | séna ta-mán to isá ná babáy, | séna kanán, séna unudán manín to isá pandá ka baláyda. | To babáy kas-asáraw nánna : “ Alá-nā-énoy atán anito maxápal kiyá-.” Namatúnaw énoy ka sáy-án, séna sáy-ánan to anito. | To yān ya anito itáxanda ka kúmwaw.<sup>1</sup>*

There were, they say, two women : they went to fish. / When they enter the brook, they saw the feet of a very big man : / they thought to look at his body. / When they see his body, they again say : / “ Let us see the size of the holes of his nose.” / Very soon they reached his nose, / and they fill his nose with wax ; / and they run downstream. / When they reach his body, / the very big spirit stands up, / and he catches one woman, / and he eats her, and he again follows the other one to their house. / The woman starts shouting, she says : “ Take me, Enoy, there is a spirit pursuing me.” / Enoy makes a spear red-hot, and he spears the spirit. / That is the spirit whom they call Kumaw.<sup>1</sup>

(1) Kumaw is the name of a village north of Kabugaw.

### 17. *Dató duwá magwaxí*

The two brothers

(Appaló, from Tawit, M)

*(A)tánda anó duwá a magwaxí; napánda nagkammál. | Makatulutúlúnda itó awwég; | áy adúwin to inalá-da ná last-. | Daddán din nasiánan nató babáy to abó- : | “ O turán abó- ídí? ” nánna itó waxína. | “ Abó- nánmo, áy xónut ”, nān nató lalái. | Manúlunda manín; nasiánan manín nató babáy to íma : | “ O turá íma ídí? ” nān nató babáy. | “ Íma nánmo, áy xamút ”, nān nató lalái : | Manúlunda manín. | Inná nató xaggág to lalái; | áy nagsiró- to babáy. | Daddán din nabalín to xaggág nanán kitó lalái; | napánnin, áy nagtálaw to babáy. | Napán kitó baláyda.*

There were, they say, two brothers ; they went to fish with their hands. / They walk upstream in the brook ; / they took many shrimps. / Very soon the woman saw hair : / “ Ho why hair here? ” she said to her brother. / “ Hair, you say, it is bark ”, said the man. / They walk upstream again ; again the woman saw a hand : / “ Ho why a hand here? ” said the woman. / “ A hand, you say, it is a root ”, said the man. / They walk upstream again : / The giant took the man ; / the woman hid. / Very soon the giant finished eating the man ; / he went, the woman ran away. / She went to their house.

### 18. The Giant and the Woman

(Uwíl, from Bolo, M)

*Atánda a maxiná : napánda a nagkamusi iyá adánan. | Kané atánda kitó unág nató addánan, linumbét ya abáy apél.<sup>1</sup> | Nān nató babáy iddí : “ O atán abáy*

*apél*”, *nān nató babáy*. | *Mańsín to ababbín kitó abáy apél*. | “*Akkánka mańsín*”, *nān nató babáy itó aná-na*. | *Āy linumbéttin to xaggág dugkammán to babáy*, | *séna immán to íma nató babáy*, | *séna ippá- to akénna se itó bádona*, | *séna ippán kitó sirát*; *āy naxatáwada*.

There were a mother and child: they went to gather sweet potatoes in the garden. / When they were inside the garden, a big giant<sup>1</sup> came. / The woman said this: “Ho there is a big giant”, said the woman. / The child is afraid of the big giant. / “Do not be afraid”, said the woman to her child. / The giant came to catch the woman, / and he takes the hand of the woman in his, / and he removes her tapis and her coat, / and he brings her into the bush; they married.

(1) Literally: a big thigh.

### 19. *De Enoy ná maxatáwa*

Enoy and his wife

(Yadán, from Nagbabalayan, K)

*Ná atán na an-aná-da ná nińáxanda ke áyo*. | *Māy kané din naalxáw, nawé ye áyo ná nagdíxut*. | *Māy dina-ńanán ne xisúrab, séna ná itakáy kiyá barañáyna*. | *Kané din makadatánida, neta-dán ne xisúrab de áyo, séda ná nanán*. | *Māy maddí ye áyo ná linumná- : | nagtutúxaw walá itó altón*. | *Kané din daddán natáyyn*; | *māy niutóg kammin ne xisúrab ta nalidug*. | *Māy linumtó kitó agutóxān*; | *āy ditó manákamma sirápda ná makas-asáńit*; | *māy se umbét kammin ne áyo*.

They had a child whom they called Ayo. / When it was daytime, Ayo went to bathe. / Gisurab reached her, and he took her on his canoe. / When they arrive, Gisurab brought Ayo out, and they ate. / Ayo refused to enter: / she was merely sitting on the mortar. / Very soon she died; / Gisurab brought her downstream in a canoe as he was sorry. / She revived on the journey downstream; / her parents were always weeping; / and Ayo comes home.

## SECTION V

### THE EXPLOITS OF LITTLE FINGER

#### 1. *Di xisúrab se ínkiit*

Gisurab and Little Finger<sup>1</sup>

(Appaló, from Tawit, M)

*Napán ni Xisúrab nanuwá ka ilugna*; | *makailulug ni Xisúrab*; | *xídam din nabalín to ilug ni Xisúrab*. | *Isá din ná alxáw napán sino-báńán ni Xisúrab to ilugna*; | *sinnánna to tar-áńna, nam āy nesusubát ni ínkiit*. | “*O páladko iyá-*”, *nān ni Xisúrab, séna patanán to ilugna*. | *Natóláy ni ínkiit*; *umuné- ni ínkiit kitó*

*balansí. | Iptón ni Xisúrab. | “ Balbalawé-, āpó ”, nān ni inkiit; | atān kitó untó-nató isá na áyo. | Iptón manín ni Xisúrab to áyo na pagiyánān ni inkiit; | āy naxálit ni Xisúrab. | Bakéán napátāy ni Xisúrab ni inkiit; | natāy ni Xisúrab : nasyātān to utúdna.*

Gisurab went to make his snares; / Gisurab made many snares; / in the evening Gisurab's snares were finished. / One day Gisurab went to visit his snares; / he looked at the first snare, Little Finger lay strangled. / “ Ho my good luck, I ”, said Gisurab, and he fixes his snare. / Little Finger came to life; Little Finger climbs a balansi tree. / Gisurab cuts it down. / “ ? (teasing), Sir ”, said Little Finger; / he was on top of another tree. / Again Gisurab cuts down the tree on which stayed Little Finger; / Gisurab had gone over. / Gisurab could not kill Little Finger; / Gisurab died: his knee was cut.

(1) Cf. Nr. 1 of the preceding section.

2. a. *E Xisúrab se inkiit*  
Gisurab and Little Finger  
(Appaló, from Tawit, M)

*Atān kanó we Xisúrab. | Napán nahuwá ka labbótna; | nabalín din to labbótna : napánnin. | Atān kanó wi inkiit : | nagda-da-dá- itó sirát; | nilbót kitó labbót ni Xisúrab. | Nān ni Xisúrab iddí : “ O naka-ná to labbót-o, | ta nakakimlō- bunáw-o, | nakakidāy úbat-o ”, nān ni Xisúrab. | Napánna sinihán. | Nān ni Xisúrab iddí : “ O na-ná totó wi inkiit ”, séna an-ánan; | nelubtāgna kitó liúdna : | nabiyég ni inkiit. | Nesublá-na ne Xisúrab, māy nilbót ni Xisúrab. | Nān ni Xisúrab iddí : “ Alā-nā- agká-, inkiit, ta alā-mo námin dāyá xúsiko. ” | Naggalā- ni inkiit ka áyo; | inopowān ni inkiit to labót : | āy natāy ni Xisúrab.*

There was, they say, Gisurab. / He went to make his pitfall; / his pitfall was finished: he went away. / There was, they say, Little Finger: / he was strolling in the bush; / he fell into the pitfall of Gisurab. / Gisurab said this: “ Ho my pitfall caught something, / as my testicles squirmed, / my anus twinkled ”, said Gisurab. / He went to see it. / Gisurab said this: “ Ho really Little Finger has been caught ”, and he took him out; / he put him down behind him: / Little Finger lived. / He pushed Gisurab, Gisurab fell into the pit. / Gisurab said this: “ Take me, please, Little Finger, and get all my jars. ” / Little Finger fetched wood; / Little Finger made a big fire in the pitfall: / Gisurab died.

2. b. Another version of the preceding tale  
(Báydán, from Tawit, M)

*Atān kanó ipháw : umáhnā anó inapát ni lékáy na magkamarág. | Itó taggád nató kamarág atān labbót ni lékáy. | Nagpālā- ni ipháw ka asín séda umuné- kitó*

*amarág. | Pilípili paxaptánna ki lékáy itó síduw nató labbótna, séda ná manán. | Daddán din nesu-lín ni ipnúw ni lékáy áy nebiná- itó labbótna; | áy nexalaxalá- ne ipnúw ni lékáy itó unág nató labbót. | Daddán din umánna manín inapát te bókat. | Inapátna manín kitó naxag-agiyánda si lékáy. | Bakkán nalá masinán ni bókat to atáwana. | Daddán manín nesu-lín ne ipnúw ni bókat, | áy nebiná- manín, se ya meámon ni lékáy. | Umúlggin : napánna ináyabán de inkiit, impupúnut, indadakkál, impapanáy, | séda manáyo ka nippáyánda kitó óton nató labbót, séda si-dúxan; | áy nasi-dúg di lékáy si bókat : natáydañin.*

There was, they say, Ipngaw: he came, they say, to invite Lekay to gather kamarag fruits. / Under the kamarag tree there was a pitfall of Lekay. / Ipngaw had salt brought along and they climb the kamarag tree. / It happened that the place to which he invited Lekay was above his pitfall, and they eat. / Very soon Ipngaw pushed Lekay who fell into his pitfall; / Ipngaw laughed at Lekay inside the pitfall. / Very soon he again came to invite Bokat. / Again he invited her to the place of him and Lekay. / Bokat never sees her husband. / Very soon again Ipngaw pushed Bokat, / who also fell, and she was added to Lekay. / He comes down now: he went to call Little Finger, Middle Finger, Thumb, Ring Finger, / and they gather wood which they placed on top of the pitfall, and they burn it; / Lekay and Bokat were burned: they died.

3. a. *De anikikit ta magwawáxi*  
Little Finger and his brothers  
(Yadán, from Nagbabalayan, K)

*Nawé ma- pē de anikikit, de indadakkál, de intotoldó, de alimpupúnut, de alimpapanáy. | Nawéda ná nanalikalátag ka tablán : | áy itó pinónnáda áy indadakkál. | Kané din na nakadatán kitó xáyán to tablán. pino-pó-na; | nam áy naxúni to káyo; kané : “ Adínu taggadán baláyko a tablán : | balábag rasína yán; | inumbunán ulxútna yán.” | Kané din maxi-ná ne indadakkál áy nagtálaw; | nam áy neturturí. | Nawé manín ne intotoldó rumamán; | máy ummán manín. | Ummán pē se kará manín ditó duwá : | máy neturturida manín. | Kané din itó nawé ya anikikit kintábna to káyo; | áy naxúni totó ton kitó unág to káyo. | Mây maturón luxúd de anikikit ta maní-lán kitó tablán, | séna ná basuwákan. | Mây lumawán ya babáy; | máy napalútán to piyána, | se ya alá- ne anikikit ka atáwana. | Se kurá ná mammát ka bálana, | séna ná ippáy kiyá da-nín dálēn. | No awád da lumiwán tóláy : | “ Naagpá-nagpiyána no ippá-na iddi”, nán dató tóláy. | Áy no masir-útda, karkarowán ne anikikit ná ippá-. | Kané din manín daddán nawé nagsiró- manín. | Kané din kaláwa nillód to bálana; | áy nesará ki ásāg ne xisúrab. | Kané din masinán xisúrab to bála, | inánna ka baláyda. | Nanaglód de anikikit a mawé ya mammát kitó bálana; | máy nesabátna de labbó, de asibuur se de xaddáy; | séda ná umán nammin ke anikikit. | Kané din dumatán anikikit, nasánot ne xisúrab. | “ Iyá- idé, āpó, umáiko alá- to*

*bálako*”, *nánna*. | *Máy maddí iddé ne xisúrab*; | *séna alá-* to *bálana* : | *se naxa-sibúur*, *se magad-addáy*. | *Máy niddé lu ne xisúrab to bála*; | *se nawé aníkikít ton* : *áy kinaritna pē to likúdna*; | *áy naghálin ka díxádig*.

Little Finger, Thumb, Index, Middle Finger, Ringfinger went. / They went to get tablang timber for a shield : / they told Thumb to go first. / When he reached the place of the tablang, he cut it down; / but the tree talked; then : “ Do not cut down my tablang house : / its thorns there are balabag spears ; / its young leaves there are inumbungan blankets.” / When Thumb heard it he ran away ; / but he fell down on his knees. / Again Index went to try ; / but it was like that again. / It was always like that again with the two : / they again fell down on their knees. / When Little Finger went he slashed the tree ; / really something talked then inside the tree. / Little Finger though continued cutting at the tablang, / and he splits it. / A woman comes out ; / she was exceedingly beautiful, / and Little Finger took her for his wife. / And he steadily got his log, / and he put it at the side of the road. / When men pass by : / “ How good if he threw it down here ”, said the men. / When they are gone, Little Finger quickly throws it down. / Again very soon he again went to hide. / Then the next morning his log went downstream ; / it was caught in the fish trap of Gisurab. / When Gisurab saw the log, / he took it to their house. / Little Finger walked downstream going to get his log ; / he met abyss, storm and landslide : / and they all come with Little Finger. / When Little Finger arrived, Gisurab smelled him. / “ It is I here, sir, I come to take my log ”, he said. / Gisurab does not want to give it ; / and he took his log : / and the storm raged, and there was a landslide. / Gisurab gave the log ; / and then Little Finger went : / he made a sign behind his back ; / and it became a high rock.

### 3. b. *Dató limmá magwawáxi*

#### The Five Brothers

(Appaló, from Tawit, M)

*Atán kanó di indadakkál se di intotoldó, impupúnut, impapanáy se inkiít*. | *Napánda nañanúp, áy nañalá-da ka lamán*. | *Linanánda to lamán*; | *nabalindanin na naglahán* : *pinarúb ni inkiít ni intotoldó*. | *Umán mañalá-ka annápda na magtupá-*; | *áy nañgappíd ni intotoldó to áyo*. | *Áy naxúni to áyo*; | *nān nató áyo iddí* : “ *Dimo xappixappidān baláy-o wa baratān*, | *barawád biyónna yān, balábag rasína yān*”, *nān nató áyo*; | *áy nañsín ni intotoldó*. | *Áy inummán námin dató appāt*; | *máy mañsínnda námin itó áyo*, | *ta maxúni péyin no mañgappídida*. | *Áy ni inkiít to napán*; | *xappidānna to adōn nató áyo*. | *Áy maxúni to áyo*; | *nān nató áyo iddí* : “ *Dimo xappixappidān baláy-o wa baratān*, | *barawád biyónna yān, balábag rasína yān*”, *nánna*. | *Nañgappíd manín ni inkiít*; | *nabuētān to áyo* : | *babáy to uwád kiya unagna*; | *inatawán ni inkiít*.

There were, they say, Thumb and Index, Middle Finger, Ringfinger and Little Finger. / They went to hunt, they got a wild boar. / They singed the wild boar; / they finished singeing it: Little Finger sent Index. / He comes to get leaves upon which to cut the meat; / Index broke off a leaf from the tree. / The tree talked; / the tree said this: "Do not break down my house, a baratan tree, / its buds are headaxes there, its thorns are spears there", said the tree; / Index was afraid. / All the four came; / but they are all afraid of the tree, / because it talks whenever they break off something. / Little Finger went; / he breaks off a leaf of the tree. / The tree talks; / the tree said this: "Do not break down my house, a baratan, / its buds are headaxes there, its thorns are spears there", it said. / Little Finger broke off (a leaf); / the tree was attacked: / a woman was inside; Little Finger married her.

#### 4. *Dató limmá magwawáxi*

##### The Five Brothers

(Lampá, from Dangla, M)

*Atán kanó limmá magwawáxi ya nawéda ná manílug; | nagpakkálda náttó walá: "Séno mabáyágtada." | Nawéda kanówin; | kané da-nánda to sirát, mangáyátdanin manílug; | kané malnátáda to maxatút ta ilug, naxullidanin ka baláyda. | Pandá naaduwá napán indadakakál nagsidáw; | akkán pam nakaxába- kitó élúxánda áy adúwin to inalá-na ná an-anú-. | Inaliagtowánna to an-anú: | bakkánna nála nalanápút to ilugda áy naxullíyin. | Kané maxáyát manálén uwád inumráw kagína; | to to siniháanna to liúdna: | nasiháanna to tóláy nagriwréwin pabég tuláñ. | To to naruptána to agtóna se matagtagtág ka baláyda. | Da-nánna din dató wawáxcina: | "Atán anito kiyá élúxán na pabég tuláñ", náanna. | "Anná nagtálawnu?" nán ne inkiit: | to to kabi-bi-kán kagída magwawáxi. | Se mapán: da-nánna din to inaliagtowánán ne indadakakál la an-anú-: | binogtónna se mapán. | Uwád manín na inumráw kagína, nam áy bakkánna nála dinahádag. | Dumatán din ka baláyda; | náanna kiddí: "Sinnánnu man, nam áy bakkáná- matáy". | To to naglanánda kitó an-anú-. | Pandá din kitónnin tagduduwáda péyanin magsidáw.*

There were, they say, five brothers who went to set snares; / they took many provisions: "So that we stay a long time." / They went, they say; / when they reach the bush, they begin to set snares; / when they finish one hundred snares, they returned to their house. / After two days Thumb went to visit the snares; / he did not reach the center of the place of their snares and he had already taken many birds. / He prepared his load of birds: / he had not yet completed (the inspection of) their snares and he returned. / When he begins to walk someone called him; / and so he looked back: / he saw a man made up of mere bones. / And so he threw down his load and is running to their house. / He reaches his brothers: / "There is a spirit

at the place of the snares who is all bones", he said. / "Why did you run away?" said Little Finger: / that is the smallest among them, brothers. / And he goes: he reached the place where Thumb had arranged his load of birds: / he carried them and goes. / Again somebody calls him, but he does not heed it at all. / He reached their house; / he said this: "See now, but I do not die." / And so they singed the birds. / From that time they always went two by two to visit the snares.

5. *Dató limmá magwawáxi*

The Five Brothers

(Appaló, from Tawit, M)

*Atánda anó limmá magwawáxi. | Napánda maxadáni ka unát ki áyón; | nān ni áyón kiddi: "Lābannu ya watáwat-o", nān ni áyón. | Áy lināb dató appát; sissá ni inkiit bakkan nānlāb. | Nān ni inkiit iddi: "Lābanko no magpisó-ka kiyá pasiínko." | Áy nagpisó- to áyón kitó pasiín. | Kinúpit ni inkiit; napánna nillód ka ambáw. | Séna umán sinaptapán to ixón dató abulónna; | séda ammin pinatpātān to unát; áy napándañin.*

There were, they say, five brothers. / They went to ask sugar cane from Monkey; / Monkey said this: "Smell the beam of my sugar mill," said Monkey. / The four smelled it; only Little Finger did not smell it. / Little Finger said this: "I shall smell it if you drop down in my basket." / Monkey dropped down into the basket. / Little Finger closed it; he went to drown it in the river. / And he came to cut off the noses of his companions; / and they completely cut down the sugar cane; they went away.

6. *To an-aná-*

The Child

(Pokól, from Bayag, B)

*Atān kanó ma- an-aná-; | nippáyda itó gákit, séda la nillód itó apáyaw: | to to sumáñit to ababbñ. | Adáyyó din, nam maxásañ isáñit pam la; | nam atān pē ne inkiit mañásāg: | daddān din na-ná to ababbñ kitó ásāgna. | To to inalá-na to ababbñ, séna la mapán ka baláyda. | Nippáyna to ababbñ kitó siyú-, | séna la magapíy, séna la pañanán to an-aná-. | Nabáyāg din a dagadagún umabáy to ababbñ; | to to inatáwa ne inkiit. | To to nañganáy to atáwa ne inkiit nagamúg: | adú din to amugánna a kakkánan; | buma-nánda, séda la naksáy-ám. | Nagamúg man to babáy-yin; | náanna ne nagamúg: "Iamúgko ma-dín to lumbét námin dató tólāy". | To to linumbét námin dató tólāy: | to pē díllāgda buláwan. | Nāliyáw dató tólāy, áta masí-rāpda itó baláy. | Nam kanén gabí námin dató tólāy linumná-; | nakpakéaw ni inkiit: | to to nabón to díllāg. | Nañganáy lugúid dató tólāy nakpapatáy-yin: | kittó de inkiit a magatáwa nabunná.<sup>1</sup>*

There was, they say, a child ; / they put it on a raft, and let it drive down the Apayaw : / and so the child weeps. / It was far, but its weeping was piercing ; / but there was also Little Finger setting a fish trap : / very soon the child was caught in his trap. / And so he took the child, and he goes with it to their house. / He put the child in the corner, / and he cooks rice, and he feeds the child. / After long years the child grows ; / and so Little Finger married her. / And so the wife of Little Finger began to use magic : / she made much food through magic ; / they become rich, and they offered a *săy-ám* sacrifice. / The woman again used magic ; / she said using magic : “ Let me through magic have all the men come.” / And so all the men came : / their lamp was a bulawan bead.<sup>2</sup> / The men were ashamed, as they are dazzled in the house. / At night all the men entered ; / Little Finger shouted :<sup>3</sup> / and so the lamp was broken. / Thus the men began to kill one another : / then only Little Finger and his wife were left.

- (1) Pokol always pronounces *amúd* where I write *amúg*, except in the form *iamúgko*.
- (2) Or : gold.
- (3) Reciting his brave deeds.

## SECTION VI ABOUT FOOLING OTHERS

### 1. a. *Di danág si kaxamá* Danag<sup>1</sup> and Crab (Appaló, from Tawit, M)

*Atán kanó danág si kaxamá. | Napánda si kaxamá ka baláyda. | Ni danág náanna iddí : “ No pagmaát magtammóta ka iyá awwég”, nān ni danág. | Pagmaát din nagtammóta kitó awwég. | Nagpakkál ni danág ka dupát ; | nagpakkál ni kaxamá ka dikat. | Napánda nagkammál, nam ay awánda inalá-. | Nanánda kitó pakkálda. | Agnán<sup>2</sup> ni danág to korimán ni kaxamá, isidána itó dupát ; | niddán ni kaxamá to appát na korimánna. | Uwád bunnáda pikám. | Napánda manín. | Daddán din nanánda manín ; | inadán manín ni danág to appát na korimán ni kaxamá. | Nān ni danág iddí : “ Abbáyántaa no awánmo panálén.” | Ay niddé ni kaxamá to appát na korimánna ; | nabalíndañin na nanán. | Napándañin ; bakkán maalá- ni kaxamá to manálén : | innán ni danág to kaxamá.*

There were, they say, Danag and Crab. / He and Crab went to their house. / Danag said this : “ To-morrow let us meet at the brook ”, said Danag. / Early in the morning they met at the brook. / Danag took provisions of unripe bananas ; / Crab took provisions of dikat rice. / They went to fish with their hands, but they took nothing. / They ate their provisions. / Danag



asks fingers of Crab, to eat with the bananas ; / Crab gave his four fingers. / They had some remnants. / Again they went. / Very soon they ate again ; / Danag again asked the four fingers of Crab. / Danag said this: "I shall carry you if you have nothing to walk with." / And Crab gave his four fingers ; / now they finished eating. / Now they went ; Crab could find no means of walking : / Danag ate the crab.

- (1) A spirit.
- (2) From the stem *adán*, *d* changed into *g* before *ñ*, *a* being eliminated by syncope on account of the suffix *an*.

1. b. *Adé árān se itó agamá*  
Aran and the crab  
(Magáyam, from Bayag, B)

*Nabáyág ga aldáwwin naksabát to árān se itó agamá iyá dappít náya awwég. /*  
*Árān : Wa- ya apannānmo ?*  
*Agamá : Mapānnā- maksápul anánko.*  
*Árān : Áta anánta ya pakkál-o no āwánmo anán.*  
*Agamá : Áwán to limpá.*  
*Árān : Sidáta ya isá orimánmo.*  
*Agamá : Akkán, ta āwánko panálan.*  
*Árān : Abbáyántaxa la.*  
*Agamá : Alá-mo la.*  
*Árān : Xem pam ya isá orimánmo.*  
*Agamá : Akkán, ta āwánko panálan.*  
*Árān : Abbáyántaxa la.*  
*Agamá : Alá-mo la.*  
*Ne Árān inalá-na manín.*  
*Árān : (Id)dānnā- pam isá.*  
*Agamá : Akkán, ta āwánko panálan.*  
*Árān : Abbáyántaxa la.*  
*Agamá : Alá-mo la.*  
*Árān : Bakkánā- naxagpág; iddámno námin ya orimánmo.*  
*Agamá : Di- pē āwán panálan.*  
*Árān : Abbáyántaxa la.*  
*Agamá : Alá-mo náminnanín.*  
*Ne Árān inalá-na námin to orimán.*  
*Agamá : Paxaniyánko yánin.*  
*Ne Árān nesidána námin to baggí nató agamá.*

In bygone days the Aran spirit and the crab met on the bank of a brook. /

Aran: Where do you go?

Crab: I go to look for my food.

Aran: Let us eat my provisions if you have no food.

Crab: There are no viands.

Aran: Let our viands be one of your fingers.

Crab: No, as I should have nothing to walk with.

Aran: I shall carry you.

Crab: Take it then.

Aran: Give another of your fingers.

Crab: No, as I should have nothing to walk with.

Aran: I shall carry you.

Crab: Take it then.

Again Aran took it.

Aran: Give me another one.

Crab: No, as I should have nothing to walk with.

Aran: I shall carry you.

Crab: Take it then.

Aran: I am not satisfied; give all your fingers.

Crab: Won't I have nothing to walk with.

Aran: I shall carry you.

Crab: Take them all.

Aran took all the fingers.

Crab: What will I do now.

Aran ate the whole body of the crab.

## 2. The Monkey and the Cat (Uwil, from Bolo, M)

*Atán kanó pē ya äyón se kusá: magkóponda kanó. | Äy nakasmá-da kanó a bisi- káyo a namít; | äy pagtapatapplánda to bisi- nató káyo. | "Si-latánta", nān nató kusá. | Äy: "Ó", nān nató äyón. | Äy to äyón ubótāna to kusá, ta kilówan<sup>a</sup> piám to bisi- nató káyo. | Äy nān nató kusá kiddí: "Xakkánmo taggé kilówan, ta iyā- ya mañuráy", nān nató kusá. | Äy: "Xakkán", nān nató äyón. | Magsuwasuwáyda; äy kilówan kammalá nató äyón to bisi- nató káyo; | xakkánna pamsilan to kusá. | Äy no kilówan nató äyón to bisi- nató káyo, | äy no atán magtaréid, äy anánna. | Pinoonána péyañ kiddí pandá na di māmmin to bisi- káyo; | äy āwán innán nató kusá.*

There were, they say, a monkey and a cat: they are friends, they say. / They found, they say, sweet fruits of a tree; / they are snatching the fruits of the tree from one another. / "Let us divide them", said the cat. / "Yes", said the monkey. / The monkey fools the cat, as it still weighs the fruits of the tree. / The cat said this: "Do not just weigh them, as I shall think it out", said the cat. / "No", said the monkey. / They are disputing; nevertheless the monkey weighs the fruits of the tree; / it does not give any satis-

faction to the cat. / When the monkey weighs the fruits of the tree, / if there are that are of greater weight, it eats them. / It did so all the time until the fruits of the tree were all consumed; / the cat ate nothing.

(1) From *kilo*, the international weight.

3. *Da Malindaw se Ayo*  
Malindaw and Ayo  
(Appaló, from Tawit, M)

*Napán ni Malindaw nananúp. | Ay nabáyág kitó sirátin, nam ay awánna nála ná pináyyaán. | Neláxibna to síwáy ni Paluggawí. | Itó síwáy sissidá to adónna, sillá- to pala-pá-na; | ay napán itó baláyna. | Maximamatáy ye Malindaw, ta sikkanánna to síwáy ni Paluggawí. | Nagba-bá- e Ayo ka bikkág; napánnin : | mangabí anó ma-. | Ay nánná iddi : “ Apó wi, apó wi, apó wi, apó wa Paluggawí natáy, nán da tóláy yi ”, nán ni Ayo. | E Paluggawí ay nánná iddi : “ (I)inna yán ? ” | “ Iyá-, apó ”, nán ni Ayo, “ umániá- a iyammó ”, nán ni Ayo, “ ta natáy a nán da tóláy. ” | “ Pamatpatáyánmo iyá- maragkán ka tóláy ”, nán ni Paluggawí. | Umbétka iddi ta umánka mamóton ”, nán ni Paluggawí. | Namotón ni Ayo. | Iddán ni Paluggawí itó tóláy, máy maddí ni Ayo. | “ O dhyá- yán, apó, ta madaxáná- no uwá ”, nán ni Ayo. | “ (I)inna ya piyánmo ? ” nán ni Paluggawí. | “ Ya lamán ”, nán ni Ayo, “ ay itó síwáy. ” | Ay niddánnin ni Paluggawí. | Nanán ni Ayo itó pinótonna, nagsidá a lamán; | nanán páy ye Paluggawí : tóláy to sidána. | Nabalín din nanán, niddán ni Paluggawí itó síwáy se itó xiwi. | Napánnin, séna ta-múlán ni Malindaw itó xiwi; ay natóláy.*

Malindaw went to hunt. / He stayed a long time in the bush, but he never caught anything. / He espied the taro of Paluggawí. / In that taro its leaves were fishes, its petioles strips of a hog's back; / he went to his house. / Malindaw is nearly dying, as he wants to eat the taro of Paluggawí. / Ayo smashed charcoal;<sup>1</sup> she went now: / she was mourning, they say. / She said this: “ Sir, sir, sir, Mr. Paluggawí died, said the men ”, said Ayo. / Paluggawí said this: “ Who is that? ” / “ I, sir ”, said Ayo, “ I come to make known ”, said Ayo, “ that the men said that he is dead. ” / “ How could you kill me, I always eat human flesh ”, said Paluggawí. / “ Come here and come to cook rice ”, said Paluggawí. / Ayo cooked rice. / Paluggawí gave her human flesh, but Ayo refused. / “ Oh I do not want that, sir, as I should have a fever afterwards ”, said Ayo. / “ What do you like? ” said Paluggawí. / “ Wild boar ”, said Ayo, “ and taro. ” / Paluggawí gave it to her. / Ayo ate what she cooked, she had wild boar for viands; / Paluggawí also ate: human flesh was his viands. / He finished eating, Paluggawí gave taro and fruits of the rattan. / She went, and chewed fruits of the rattan for Malindaw; he lived.

(1) To besmear her face and render her unrecognizable.

4. *Di balkó- si danág*  
 Balkok<sup>1</sup> and Danag  
 (Appaló, from Tawit, M)

*Atán kanó di balkó- si danág : mapánda nagsisiró- ; nagsiró- ni danág. | Bakkán nasmá- ni balkó-. | Daddán din nagsiró- manín ni balkó- : nagtakekáb ka táxo-. | “Ko”, nān ni balkó-. Bakkán nasmá- ni danág ; | nagtuxaw ni danág kitó táxo-. | Pilpili nagtuxawān ni danág itó táxo- na nagsirokān ni balkó-. | “Balkó-”, nān ni danág. “Ko”, nān ni balkó- kitó úbat ni danág. | Nān ni danág kiddí : “Iaw yān úsin?” | nān ni danág. | Nakadañkál to úsinna. | “Ko”, nān ni balkó- ; | atán to balkó- kitó táxo- na nagtuxawān ni danág. | “Iaw yān úsin?” nān ni danág ; | nakadañkál to úsinna. | Nepadátna to úsinna. | “Turānmā- ōg-ōxān?” nān nató danág kitó úsinna. | Nepadátñin ni danág to úsinna, ay natáyyin. | Lumawān ni balkó- kitó táxo-.*

There were, they say, Balkok and Danag : they go to play hide and seek ; Danag hid. / Balkok did not find him. / Very soon again Balkok hid : it covered itself with a coconut shell. / “Ko”, said Balkok. Danag did not find it ; / Danag sat down on the coconut shell. / By chance Danag sat down on the shell under which Balkok hid. / “Balkok”, said Danag. / “Ko”, said Balkok at the buttocks of Danag. / Danag said this : “You there penis?” said Danag. / His penis said Yes. / “Ko”, said Balkok ; / Balkok was under the coconut shell on which Danag sat down. / “You there penis?” said Danag ; / his penis said Yes. / He cut off his penis. / “Why do you fool me?” said the Danag spirit to his penis. / Danag had cut off his penis, and died. / Balkok came out of the coconut shell.

(1) A kind of lizard.

5. a. *Úlag se sussuwētān*  
 Rat and Sussuetan<sup>1</sup>  
 (Umila, from Abbil, A)

*Isá na algaw nagsabát da Úlag se Sussuwētān. | “Mamōtonka”, nān ni Úlag. | “O”, nān ni Sussuwētān. | Itó namotonānda lagima. | Kané mabalinda a mamōton, nanānda. | Iyá pinōtonda adú ya assípna. | Kané maghalinda a mañān, linakúbda ya assíp nāyá pinōtonda. | Kané mabalinda a mañlakúb iyá assíp nāyá pinōtonda, nanğayátda a nagutóg. | Ya nagutógānda ya assíp nāyá pinōtonda. | Kané madatānda ki isá paro-pó-, nanğayát ni Úlag a nanān kiyá barañyda a assíp. | “Dim amminán ya barañyta”, nān ni Sussuwētān. “Akkán a, magtartarañkotāa-.” | Nakuto-kñtogda nalá. | Kané dumatānda manín ki isá paro-pó-, innitán manín ni Úlag to barañyda a assíp. | “Adím totó amminán ya barañyta ta malimátta”, nān ni Sussuwētān. | “Magtartarañkotāa- ma- idé a”, nān ni Úlag manín. | Itó bitti-*

*nabunná itó barañáydáñin. | Kané dumatánda manín ki isá paro-pó-, immin ni Úlag ya barañáya a assíp : innám kitónin inumláddáñin. | Ni Úlag nalimát; ni Sussuwétān tumáyo-. | Kané magi-ná dató dadúma a úlag to abulónnda a nalimát, | impálda ni Sussuwétān; | nam äy bakkán masi-mát dató úlag. | Nagdápon ni Sussuwétān ki untó-nāyá kawáyan; | umuné- pē dāyá úlag untó-nāyá kawáyan : | nam äy nagtálaw ni Sussuwétān. | Ittó ya nabílag dāyá úlag, ta napénañda kitó nagápálda ki Sussuwétān.*

One day Rat and Sussuetan met. / "Cook rice", said Rat. / "Yes", said Sussuetan. / They cooked rice in an iron pot. / When they finish cooking rice, they ate. / There was much crust to what they cooked. / When they finish eating, they extracted the crust of what they cooked. / When they finish extracting the crust of what they cooked, they started riding downstream. / They rode downstream on the crust of what they cooked. / When they reach one of the rapids, Rat started eating their canoe of crust. / "Do not consume our canoe", said Sussuetan. "Not indeed, I am knocking." / They still were riding downstream. / When they again reach one of the rapids, Rat again nibbles at their canoe of crust. / "Do not really consume our canoe lest we be drowned", said Sussuetan. / "I am knocking here", said Rat again. / Little was left of their canoe. / When they again reach one of the rapids, Rat consumes their canoe of crust: see there they sank. / Rat was drowned; Sussuetan flew. / When the other rats heard that their companion was drowned, / they pursued Sussuetan; / but the rats cannot catch it. / Sussuetan roosted on top of a bamboo; the rats also climb to the top of the bamboo: / but Sussuetan escaped. / That is why the rats are strong, as they were trained while pursuing Sussuetan.

(1) A kind of bird.

### 5. b. *Duwá na magkópon*

#### Two Friends

(Daxidí, from Baliwanan, M)

*Atánda anó ma- duwá na magkópon : ye náxanda de butit se sussuwétān. | Itó pagmaát nagstrada ta mapánda anó ma- magpasíyár;<sup>1</sup> | äy to pinótonda äy dékat. | Mabalínda din manān; sinákubda to assípna, ta ittó to barañáya. | Naggalá-da paám a takkánda se lápad; | äy nabalínda din, tumúlāydañin. | Äy maatak-katakkán nalá to isá; | äy to butit bakkán isá na bumádāñ, | ta manān to uwaánna itó barañáya. | Äy nān nató sussuwétān kiddí : "Bakkánmo a amminán ya barañáya, | ta maáxamta no dumatánda iyá bāybāy; | napiyá la iyá- ta tumáyo- no maáxamta." | Äy nān nató butit iddí : "Manānā- ud iddí, māy allutānko ya bibíg nāyá barañáya." | Äy dumatánda din itó bāybāy; | naáxamdañin : äy tumáyo- to sussuwétān; | äy manalúgto isá, | nam äy bakkán makadón; | äy natāy : itó póton danúm to tuñpálna.*

There were, they say, two friends : their names were Rat and Sussuetan. / In the morning they cook early, as they go, they say, to take a walk ; / what they cooked was dekat rice. / They finish eating ; they spread out its crust, as that is their canoe. / They took also bamboo poles and paddles ; / they finished it, they put off now. / Only one is using the pole ; / the rat is the one that does not help, / as eating is what it does at the canoe. / The sussuetan said this : “ Do not consume our canoe, / lest we capsize when we reach the sea ; / all right for me as I fly if we capsize.” / The rat said this : “ Let me eat this, I trim the border of our canoe.” / They reached the sea ; / they capsized : the sussuetan flies ; / the other one swims, / but it cannot land ; / it died : its end came on top of the water.

(1) From the Spanish *pasear*, to take a walk.

### 5. c. The Bird and the Rat

(Uwíl, from Bolo, M)

*Atánda kanó ma- a butít se sussuwétān : nagtaáyda kiyá assíp dékat. | Maxutógda kanó ; kané maxutógda amminán nató butít to assíp. | Nān nató sussuwétān kidi : “ Dímó amminán ta makáxamta ”, nānna. | “ Xakkán ma- a ”, nān nató butít. | Kané maltó- din to assíp ná nagtaiyánda, | nam áy nakáxamda ; áy nalimát to butít ; | áy umáyāb be Sussuwétān.*

There were, they say, a rat and a sussuetan : they rode a crust of dekat rice. / They ride downstream, they say ; when they ride downstream the rat consumes the crust of rice. / The sussuetan said this : “ Do not consume it lest we capsize ”, it said. / “ Not so though”, said the rat. / Then the crust on which they rode was pierced, / they capsized : the rat was drowned ; / Sussuetan flies away.

### 6. *Duwá ná kúlāp*

Two blind men

(Yadán, from Nagbabalayan, K)

*Atán duwá kúlāp : nawéda xumátan ka ábuy. | Kané makadatánda kitó baláy ni Bánag nakaxátánda ; | kitó nabalínda naggaamómān, nawéda sinikāp to ábuy ; | māy maddí ya am-ammó nitó Bánag to maggálut. | Kané din ta-nánda áy nakas-asuwé- kadató maggálut ; | māy itó ábuy altón. | Nam áy xinalútānda séda pāyán ka sini-si-lát ta bólo : | to to makas-asuwé-. | Kané din mabalínda maggálut, pinamóton nitó Bánag da ka pakkálda. | Kané mabalín ne Bánag a namóton sikkawél. | Nadamdámna ná ibnág kitó pakkál ditó kúlāp : | daddān din māy naxádawwin ne Bánag séna ibnág to kawél itó pakkál de kúlāp. | Kané din daddān pinapánadañin ditó duwá a kúlāp ; | namatáгда kitó ábuy : nam áy altón kammalanin to ábuy a nánda. | Kané din atánda kitó daddalénān, nadamdámnda to pakkálda séda ná marián. | Māy*

*nakalánda ka nabañsit : | nánda na mañánda nála ka baláyda. | Kané din maka-datánda kitó baláyda, ussadánda to ábuy, máy altón; | mañánda máy kawél to ban-nánda. | Kané din pagmakát nawéda na pinatáy to bánag, máy nagtálaw to bánag.*

There were two blind men : they went to buy a hog. / When they reached the house of Bangag<sup>1</sup> they bought one ; / when they had finished talking, they went to catch the hog ; / but Bangag does not know how to bind it. / When they caught it, it shrieked at those who bind it ; / but that hog is a mortar. / They bound it and fix it with laths of bamboo : / and so it shrieks. / When they finish binding it, Bangag cooked rice for their provisions. / When Bangag finished cooking rice, he wants to defecate. / He thought to mix it with the provisions of the blind men : / very soon Bangag extracted rice from the jar and mixes the excrements with the provisions of the blind men. / Very soon he let the two blind men go ; / they esteemed the hog very much : but what they think to be a hog is merely a mortar. / When they were on the way, they thought about their provisions and they eat. / But they smelled something offensive : / they thought they will only eat in their house. / When they reached their house, they loosen the hog, but it is a mortar ; / they eat, but their portion is dung. / Then early in the morning they went to kill the deaf one, the deaf one had escaped.

(1) *Bánag* means deaf.

#### 7. The Deaf and the Blind (Pulindáy, from Musimut, K)

*Atánda kanó ma- pē ya duwá na tóláy : ye bánag to isá, áy kúlāp to isá ; | nawéda kanó ma- a manabúkol. | Kané xabí suma-lápda kanó ; | máy naka-náda totó ka abáy ya taróhan. | Inalá-da séda na mawéyin. | “ Manolláta pikám ”, nān uató bánag ; | manolláda a pikám. | Nān nató kúlāp kiddí : “ Xatánanko ya palsínmo ka tahalañgótí a pirá-.” | Xinátanna a to palsín. | Nawé to kúlāp ka baláy-nanin ; | áy nawé pē to bánaggin kitó baláyna. | Nammát a to kúlāp ka káyo se ya magpi-nít kitó palsín a xinátanna : | piñkí nánna, máy áwán apúy. | Nalu-sáw to kúlāp se nawé patáyán to bánag.*

There were, they say, two men : one deaf, one blind ; / they went, they say, to cast their nets. / Then at night they cast them, they say ; / they really caught a big tarongan fish. / They took it and they go away. / “ Let us first roll a cigar ”, said the deaf one ; / they first rolled a cigar. / The blind one said this : “ I will buy your flint and steel for a sack full of money. ” / He bought the flint and steel. / The blind one went to his house ; / the deaf one also went to his house. / The blind one took wood and kindles it with the flint and steel which he bought : / flint and steel he thought, but there was no fire. / The blind one was angry and went to kill the deaf one.

8. *Itó rádam se to píläy*  
The Myope and the Lame  
(Magáyam, from Bayag, B)

*Itó nabäyäg ga aldáwin uwádda ná duwá ná malmalakáy : | nám itó isá rádam, to isá píläy. | Adató duwá a malmalakáy uwádda talló gatút ta pirá-da. | Kané no isá ná aldáw inuár nató píläy to pirá-da se to rádam. | Sabáli to píläy, ta titté- to niddánna itó rádam. | Kané no mabalín to píläy a magtipat itó pirá-, arasáwan nató rádam to uwána, nám titté-. | Itó rádam malu-sáw : nagbáxalda se to píläy. | Kané no magbáxalda ná mabäyäg, naxagásān to píläy se to rádam. | To to nanuárda ná napiyá : | nagkóbonda a napiyá pandá dída ná natáy.*

In bygone days there were two old men : / one was a myope, one was lame. / The two old men had three hundred pieces of money. / Then one day the lame one and the myope divided their money. / The lame one acted differently, as he gave little to the myope. / When the lame one finishes dividing the money, the myope gathers his, but it is little. / The myope is angry : he and the lame one fought. / When they fight a long time, the lame one and the myope were cured. / And so they divided it nicely : / they lived nicely together until they died.

9. a. *Énoy ya nawé nanábon*  
Enoy who went to fish  
(Yadán, from Nagbabalayan, K)

*Nawé ye Énoy nanábon ; nanúluñ kiyá kawwég : | nakatulutúluñ kiyá awwég. | Kané nakadatán kiyá ába-na, nagsinañ séna ná tabónan kiyá bi-bití- a tabtábon. | Kané mabalín manábon, adú to inánna paliláñ lagdáw se kíwat se mōdi. | Kané mabalín manábon naxid-iddá kiyá dalumpénag. | Kané mabäyäg ya naxid-iddá, natúdog. | Kané natúdog, atánda ná inumbét a danág, | séda abuhótān séda iddán ka bádona : | dálinda ka natáy ; iddánna pē aliwána se sáy-āñ. | Kané xinumniyá pinaxamañ-añáwna dató kukuwána. | Kané dín daddān nawéyin ka baláyda. | Pinagballá- dató atáwana se anánā-na : | naxaṅámda kadató kukuwána séna ipompón dató kukuwána kitó lakásada.*

Enoy went to fish ; he walked upstream in the brook : / he was walking upstream in the brook. / When he reached the middle, he stopped and fished in a small fishing pond. / When he finishes fishing, he has taken many palilang fishes, shrimps and eels and modi fishes. / When he finishes fishing, he lay down on a flat stone. / When he had lain down a long time, he slept. / When he slept, there came Danag spirits, / and they put on a headband and they gave him a coat : / they think he is dead ; he also gives him a headax and a spear. / When he looked he wondered at his belongings. / Very soon he



went to their house. / His wife and children were astonished : / they were happy on account of his belongings and he stored up his belongings in their trunk.

9. b. *Énoy umáñ nanábon*  
 Enoy who went to fish  
 (Báyánaw, from Musimut, K)

*Nakatultúluní ñe Énoy. | Kané dumatán ka dáya nakasmá- ka napiyá ña tabónāna. | Kané nabalín a nanábon, adú to inalá-na ña paliláñ mōdi kíwat se lagdāw ; | nanursúr pikám kadató lagdāw. | Kané mabalín na mañán, naxid-iddá : pinatúdog dató danág. | Nawé dató danágin nagalá- ka kukuwána : iggenda no natáyjin. | Kané mabalínda ña badbadowánin se ñammin dató kukuwána, nagtálaw dató danágin. | Nalukág ge Énoy ; máy ittóna ñalá nigniyá dató kukuwána : | naxahgám, séna ña inalakkán ñammin dató inalá-na ña paliláñnin se dató dadúma, se managlód. | Kané dumatán ka baláyda, | āwánna kam adí ya nañikaxiyán kadató tóláy. | Mēlug pē dató tóláy ña miarāt ; | ñam āy nasilag dató danág, kané akkán na kurúg ga natáy ye Énoy.*

Enoy was walking upstream. / When he arrives upstream, he found a good fishing place. / When he had finished fishing, he took many palilang fishes, modi fishes, eels and shrimps ; / he cooked the shrimps. / When he finishes eating, he lay down : the Danag spirits made him sleep. / The Danag went to get belongings for him : they think he died. / When they finish putting a coat on him and all his belongings, the Danag ran away. / Enoy awoke ; then only did he see his belongings : / he was happy, and he took all the palilang and the rest, and he walks downstream. / When he reaches their house, / there was none among the men to whom he did not tell it. / The men like to do the same ; / but the Danag were wise, when Enoy did not really die.

10. *E Amulmulsi*  
 Amulmulsi  
 (Yadán, from Nagbabalayan, K)

*Ña atán da tóláy ña nawé ya nañanúp ; | máy nammátda ka isá. | Kané din nagtupá-da, atán na tóláy ka allód. | Kané din inumbét kitó xáyán dató magtupá-, naghaddít : | máy nagtálaw dató duwá ña nagtupá-, ta naxahstínda ke Amulmulsi. | Kané mibrán ñamin to tuláña, nagtálaw dató duwá. | Kané din daddán nagbalín kammin ne Amulmulsi ña tóláy ; | séna alakkán ñamin ditó sinupá-. | Kané din kaláwa, nawé kammin na inalakkán ditó duwá to lamán ; | āy nagtálaw manín ne Amulmulsi.*

There were men who went to hunt ; / they caught one (wild boar). / When they cut it into pieces, there was a man downstream. / When he came

to the place of those who cut meat, he opened his mouth : / the two who cut meat ran away, as they were afraid of Amulmulsi. / When all his bones are thrown out (of his mouth), the two ran away. / Very soon Amulmulsi became a man ; / and he took all the pieces of meat. / The next morning the two went to get the wild boar ; / Amulmulsi again<sup>1</sup> ran away.

(1) For: also.

### 11. The Fawn and the Fishermen (Bäyáñaw, from Musimut, K)

*Atán kanó ma- de kixaw se xonnáy : | kaxig-igiyánda kanó ma- kiyá linumniyá-abáy ya káyo. | Kitó isá na alxáw, neparúb ne xonnáy ye kixaw wa nepanábon. | Kané umadanni ye kixaw kadató tóláy a magtatábon, xiniyá- dató áto. | No kumaxát dató áto, ittóda la na kaxatán dató kabulónda ; | innámmo ta adí ya nalu-sáw dató tóláy. | No sumáy-án dató tóláy kitó kixaw, ittóda la na sáy-ánán dató kabulónda. | Ittó to nakusánda : “ Atán na kabulbulón ni yán ”, nánda. | Písalbétda to kixaw ; nánda kiddí kagína : | “ Magtutúxawka nála kiddé, ta iddagánmo la ya palilán, no mabalinkami ya manábon ”, nánda. | Kané nabalínda na nanábonnin, pinnóda ya isá na bara-bá-, séda na itata-bát ke kixaw. | Kané napán ne kixawwin kumíwid pē ye Énoy kitó kixaw, | nam áy nalu-sáw to kixaw. | Kané dumatán ne kixaw kitó baláydañin, naxańgám to inána. | Kinaxi nató kixaw dató tóláy na umán na magsápul kagída, | nam áy nalu-sáw inána : “ Maddíka nála na magpas-asińánmin kagída ”, nán nató inána.*

There were, they say, Fawn and Gonnay : / they dwelt, they say, under a big tree. / One day Gonnay sent Fawn to accompany fishermen. / When Fawn approaches the men who fish, the dogs barked at it. / When the dogs bite, they only bite their companions ; / see if the men were not angry. / When the men throw a spear at the fawn, they only spear their companions. / That is why they stopped : “ That one has a companion ”,<sup>1</sup> they said. / They let the fawn come ; this they said to it : “ Just sit down here, and watch the palilang fishes, when we finish fishing ”, they said. / When they had finished fishing, they filled one bow net, and they put it on the back of Fawn. / When Fawn went away Enoy follows the fawn, / but the fawn is angry. / When Fawn reached their house, its mother was happy. / The fawn told her about the men who come to look for them, / but its mother was angry : “ Always refuse to show yourself to them ”, said its mother.

(1) A spirit.

12. *Ugtá si tuká-*  
Deer and Frog  
(Umilá, from Abbil, A)

*Isá ná algaw nagsabát da ugtá si tuká-. | "Nágan náya uwaáńko séno bak-  
kándā- masinán dáyá áto?" nān ni ugtá. | "Lumgápka kiyá danúm", nān ni tuká-. |  
"Dim sinán kiyá- lumgáppā- pē kiyá danúm no ta-mándā- dáyá tóláy", nān ni  
tuká-. | "Lumgáp-a man", nān ugtá ki tuká-. | To to linumgáp ni tuká-. | Kané  
umtuńár ni tuká- : "Awánmo nasinán kiyá-, ugtó?" nānna. | "Awán", nān  
ni ugtá. | "Lumgáp-a man pē", nān ni tuká-. | To to linumgáp ni ugtá. | "Nasi-  
nānā-?" nān ni ugtá. | "Awán", nān ni tuká-; áy masinán kammalanín to  
ólo ni ugtá. | Kané umtuńár ni ugtá : "Awánmo nasinán kiyá-, tuká-?" nānna. |  
"Awán", nān ni tuká-. | "Kurúg ná awán masinán kiyá-?" nān ni ugtá. | "Ó  
a", nān ni tuká-. | Ittó lugúd ya mawé ni ugtá kiyá danúm no giyáan dáyá áto; | áy  
ya tuká- mawé kiyá sirát óno ya danúm.*

One day Deer and Frog met. / "What do I do so that the dogs do not see me?" said Deer. / "Dive into the water", said Frog. / "Don't you see me, I dive into the water when the men catch me", said Frog. / "Dive, please," said Deer to Frog. / And so Frog dived. / When Frog emerges: "Did you see anything of me, Deer", it said. / "Nothing", said Deer. / "Dive also", said Frog. / And so Deer dived. / "Did you see me?" said Deer. / "Nothing", said Frog; it saw though the head of Deer. / When Deer emerges: "You saw nothing of me, Frog?" it said. / "Nothing", said Frog. / "Truly you saw nothing of me?" said Deer. / "Yes, indeed", said Frog. / Thus that is why Deer goes to the water when the dogs bark at it; / the frog goes to the bush or to the water.

13. *Dató duwá magatáwa*  
The two married people  
(Pokól, from Bayag, B)

*Atá(n) kanó ma- dató magatáwa : | itó malmalakáy inummán nańómān; | nam  
itó ba-bakát nagapúy, séna la mańán. | Mabalín din mańán, nagbádo itó bádo nató  
malmalakáy ná atáwana, | séna la ná magbāg, séna la alā- to balábag se itó sinál  
se kalátag. | Nagrudruddá- itó alináwanáda, séna la ná magmamán : | immínna linu-  
tābān to rudruddá-na ná minamá, séna la mapán. | Lumbét din to malmalakáy ná  
nagtrabáxo; | nagapúy séna la mamartí dató anú-. | Kané no dandaní ya malúto to  
inapúyyn se itó anú-, | inumbét to ba-bakát, nam (um)mań ka bagbagó. | Nańsín  
to malmalakáy; | nesiratánna, nam sinínál pam la nató ba-bakát to baláy; | to to  
nańsín kam la to malmalakáy. | Lumná- din kitó baláy; immínna innán to inapúy  
nató malmalakáy se itó limpána ná anú-. | Lumbét din to malmalakáy; sirípanna itó*

*soso-tân : | sisinnánna to bagbagó mañán. | Nagalingáw din to ba-bakát itó soso-tân : | nasinánna to malmalakáy. | To to tumaráy man to malmalakáyayin : | di pē na-ná itó balétna ; natáyayin.*

There were, they say, married people : / the old man went to prepare a rice field ; / the old woman cooked rice, and she eats. / She finished eating, she put on the coat of the old man, her husband, / and she put on a G string, and she took the balabag spear and the spear and the shield. / She made many holes in the gutter, and she chews betel : / she completely filled her holes with her spittle of betel, and she goes away. / The old man came from his work ; / he cooked rice and he killed chickens. / When the rice and the chickens were almost cooked, / the old woman came, she looked like a young man. / The old man was afraid ; / he went to the bush, but the old woman speared the house : / and so the old man was afraid. / She entered the house ; she ate all the rice of the old man and his viands of chickens. / The old man came ; he looked in at the window : / he saw the young man eating. / The old woman looked back at the window : / the old man saw it. / And so the old man again runs : / of course he was caught in his trap (for wild boars) ; he died.

#### 14. *Dató talló magwawáxi*

The three brothers

(Lampá, from Dangla, M)

*Atānda nó talló magwawáxi : | pinanávān dató manáamda, ta nawéda na nagkuwá. | Kané alxáw din uwád da siláy nagkub-ub-ubó kitó dapúgda. | “Iatúgnu to taliyási ta pannowánnu ka danúm.” | Inuwá dató magwawáxi, ta mañstínda kitó siláy. | “No Niwniwniw nān nató danúm, akkatánnuwin, amminánnu wa ixápan.” | Immin dató magwawáxi to danúm áta mañstínda kitó siláy. | Kané din xídám linumbét dató manáamda ; | inaxí dató magwawáxi kitó amáda. | Kané laláwa din netanáb dató amáda kitó xaggáyániān. | Kané alxáw din linumbét totó to siláy ; | inummán manín kitó baláy, nam áy pinatáy nató amá nató anánā.-| Áwán pē ian-ánsín dató magwawáxiyín áta natáy to siláy. | To to magbanbansída péyanín.*

There were three brothers : / their parents left them, as they went to work. / When it was day there was the iguana scratching at their hearth. / “Put the iron pot on the fire and fill it with water.” / The brothers did it, as they were afraid of the iguana. / “When the water says Niwniwniw (boiling), take it off, drink it all.” / The brothers drank all the water, as they are afraid of the iguana. / When it was evening their parents arrived ; / the brothers told it to their father. / When it was morning their fathers hid at the door. / When it was day the iguana really arrived ; / it again came to the house, but the father of the children killed it. / The brothers have nothing more to fear as the iguana died. / And so they remained always.

15. The Spirit and the Girl  
(Pulindáy, from Musimut, K)

*Nawé kanó ma- pē ye Énoy ya nahanúp pe. | Kané daddán din na máy inumbét to danág. | “Atánka kam Babárin?” nān nató danág. | Di la maxun-úni to ababbín, ta mańsín. | “Talnánko luxúd yo baláy Babárin, ta āwán”, nān nató danág. | “Atānā- kam”, nān ne Babárin. | Linumná- to danág; pineruhútna to talińana séna iddé ke Babárin. | “Talnám, no dímo tanán yān āy talnánko ya baláymo”, nān nató danág. | Sillán a ne Babárin ta mańsín. | Nawé to danágin. | Ittó pē yānin ne Énoy. | “Turá pē ya abáy yasináymo?” nān Énoy. | “Taggé la ná pa-lán náya danág ya talińana kiyá-”, nān ne Babárin. | Nalu-sáw Énoy se nawé patáyán to danág.*

Enoy, they say, went to hunt. / Then very soon a Danag spirit came. / “Are you there, Babaring?” said the Danag. / The child does not talk, as it is afraid. / “I shall swallow the house of Babaring, as she is not there”, said the Danag. / “I am here”, said Babaring. / The Danag entered; he tore off his ear and he gave it to Babaring. / “Swallow it, if you do not swallow that I shall swallow your house”, said the Danag. / Babaring swallowed it as she is afraid. / The Danag went away. / There now was Enoy. / “Why is your belly big?” said Enoy. / “Perhaps because the Danag makes me swallow his ear”, said Babaring. / Enoy was angry and went to kill the Danag.

16. The Two Men and the Rat  
(Pulindáy, from Musimut, K)

*Atán kanó ma- pē ya duwá ná tóláy; | nawéda ná nanúma. | Kané isá manín pagmakát nawéda manín nanúma; | dumatánda din kitó inumáda, máy āwán to inumáda : binánon náya butit. | “Patáyándaka”, nān dató tóláy. | Máy : “Dídā-agpá- patáyán, ta mawétada ka baláy”, nān nató butit. | Nawéda a ka baláy nató butit. | “Magkaddámkayo, ta mamótonā- ka kanánnu”, nān nató butit. | Kané nabalinda ná nagkaddámmin, āy napadáān to nabáw se itó limpá kitó baláyyin : mańándatin a. | Kané nabalinda ná mańānin, āy niddé nató butit to bána kitó isá a tóláy; | kuwíd to-kuwá nató isá ná tóláy. | No “nabáw” nān nató makin’kuwá kitó bána, āy neg-ēcupān nabáw. | No “limpá” nān nató makin’kuwá kitó kuwíd, āy neg-ēcupān kawél.*

There were, they say, two men; / they went to prepare a rice field. / Then again one morning they again went to prepare their rice field: / they reached what they had worked, but what they had worked was not there: the rat had raised up (the grasses). / “We shall kill you”, said the men. / “Please, do not kill me, as let us go home”, said the rat. / They went to the

house of the rat. / "Close your eyes, as I shall cook your food", said the rat. / When they had finished closing their eyes, rice and viands appeared together in the house: they eat now. / When they had finished eating, the rat gave the pot to one man; / the ladle was the share of the other man. / When the owner of the pot said "rice", there were plates full of rice. / When the owner of the ladle said "viands", there were plates full of excrements.

17. a. *Di Lókub se Dummaríya*  
Lokub and Dummaria  
(Appaló, from Tawit, M)

*Atán kanó di Dummaríya se Doñkuwán; maxatáwada. | Napán ne Doñkuwán mananúp. | Atán pē ye Lókub; | napán ka xiyán ni Dummaríya. | Napán ka Dummaríya: "Ta daami se Doñkuwán ya maxatáwa", nān ni Lókub; | āy napán ni Dummaríya. | Napán ni Lókub nagtallán ka xupán se díyog. | Inumbét ni Doñkuwán; āy napi-pi-daxán ni Lókub, nagluklukút a abá-. | Nañalá- e Doñkuwán ka lamán; | linahánna séna tup-án. | Nanúno, séna pagpaldít to atáwana. | "Ne manán", nānna. | Maddí ya bumánon ni Lókub, ta maglánid. | Pinaldít ni Doñkuwán to sinúno: | nepigkóna ka xitappán, séna iddán to atáwana. | Isá din ná alxáw nāmmowánna a bakkánna ná atáwa. | Manánda itó isá ná alxáw, āy pako-nút ni Lókub to tulán. | Nabalinda din nanán; lina-bá ni Lókub dató tulán. | "(U)manúko ippá- ka ambáw", nānna. | Āy talnána dató tulán ta bu-sitna anó ma-. | Ta ni Doñkuwán makaseseséset itó aliwána. | Umbét din ni Lókub, āy mai-kát ki Doñkuwán: | āy intáb ni Doñkuwán ni Lókub: natáyyin.*

There were, they say, Dummaria and Don Juan; they were husband and wife. / Don Juan went to hunt. / There was also Lokub; she went to the place of Dummaria. / She went to Dummaria: "I and Don Juan are husband and wife", said Lokub; / Dummaria went away. / Lokub went to swallow plates and cups.<sup>1</sup> / Don Juan came; Lokub feigned to have a fever, she rolled herself up in a mat. / Don Juan took a wild boar; / he singed it and cut it into pieces. / He roasted some, and he cut it into small pieces for his wife. / "Here, eat", he said. / Lokub does not want to rise, she puts forth an excuse. / Don Juan cut the roasted meat into small pieces: / he placed them in a small basket, and he gave them to his wife. / One day he knew that she was not his wife. / They eat one day, Lokub gathers the bones. / They finished eating; Lokub put the bones in a basket. / "I go to throw them into the river", she said. / She swallows the bones to appear pregnant, they say. / Don Juan sharpens his headax. / Lokub came, she lets Don Juan relieve her from her load: / Don Juan stabbed Lokub: she died.

(1) To simulate pregnancy, as Dummaria was pregnant at the time.

17. b. *Dummaríya, Énoy se Áyo*  
 Dummaria, Enoy and Ayo  
 (Bâyáñaw, from Musimut, K)

*De Énoy se Áyo maxatáwada. | Kané mabâyáğda la ná maxatáwa, nabu-sit te Áyo; | nanuwá pē ye Dummaríya ka ammóna : | inapátna hé Áyo naxusíwa. | Kané dumatánda kitó xiyán nató usíwañin : “ Ikáw umuné- ”, nān se Dummaríya. | Ittó to umuné- e Áyo. | Kané atán ka ródowin, xinyuxuyág ne Dummaríya : | ittó to ita-nág kitó barrón; | ittó to natáy se napsit pē to bokálna. | Umáyāb to bokálna, se ya magbálin ka an-anú-. | Kané umbét pē Dummaríya ka xiyán ne Énoy, āwán ne Énoy : nawé ya nananúp; | namodán ne Dummaríya ná namóton. | Kané umbét te Énoyyin, mamóton kiyá lamán. | Kané mañándañin immín ne Dummaríya ná kinnán to tulán : | ittó to ummān ka nabu-sit. | Kané nawé ya magsa-dó, sillánna hammin to dúyog. | Inumbét to púso ne Áyo, séna ná ikaxiyán ke Énoy bakkánna ná atáwa ne Dummaríya : | ittó to kané umbét te Dummaríya xáyāt ta magsa-dó, kintáb ne Énoy to báña; | nerabátna kitó ólo ne Dummaríya. | Ittó to nagbálin ne Áyo ka kurúg ga tóláyyin : | nagbálin to an-anú- a tólāy kammin, séda ná naxatáwa kammin se Énoy. | Kané umuné- e Áyowin, nanándañin. | Kané mabalínda ná mañānin, nagdamdamagda xapó kitó nekebiná- ne Áyo : | ittó to naxatáwada péyin pandá kitó katáyda.*

Enoy and Ayo are married. / When they are married a long time, Ayo became pregnant; / Dummaria did what she knew : / she invited Ayo to gather lemons. / When they reach the place of the lemon tree : “ You climb ”, said Dummaria. / That is why Ayo climbs. / When she was above, Dummaria shook her : / that is why she fell down into the depth; / that is why she died and her kidney burst. / Her kidney flew, and becomes a bird. / When Dummaria comes to the place of Enoy, Enoy was absent : he went to hunt; / Dummaria quickly cooked rice. / When Enoy comes, she cooks wild boar. / When they eat Dummaria consumed all the bones : / that is why she looked like pregnant. / When she went to draw water, she swallowed all the cups. / The heart of Ayo came, and it told Enoy that Dummaria was not his wife : / that is why when Dummaria comes from drawing water, Enoy cut the jar; / he added the head of Dummaria. / That is why Ayo became a real man : / the bird became a man, and she and Enoy married. / When Ayo comes up, they ate. / When they finish eating, they related about the falling down of Ayo : / that is why they were married until they died.

17. c. *De Dummaríya si Áyo*  
 Dummaria and Ayo  
 (Yadán, from Nagbabalayan, K)

*Nā nawē de Dummaríya ka baláy de Áyo, séna ná aptán ne Áyo ka maxusíwa. | Mäy : “ Maddiyä-”, nān ne Áyo, “ ta adú ya kukuwaáńko”, nān ne Áyo. | Mäy : “ Xem ta iyā- ya magkuwá”, nān ne Dummaríya, | se agína to magkuwá kadamó kuwaán ne Áyo, séda mawē ya maxusíwa. | Nabu-sít te Áyo; mäy pinaturinanna nála to umuné-; | äy e Dummaríya atán kitó taggád a magbuyág kitó usíwa; | mäy neta-nág ge Áyo : äy natáy. | Kané din dummatán Dummaríya ka baláyda, nagtallán ka xupán se tulán : | äy ummabáy to sináy ne Dummaríya. | Nam äy atán ne Dońkuwán na mańaliyúg; | mäy siráp pa makap-apańbaw. | Kané din madadatán ka baláyda, namóton Dummaríya, séda mańán. | Mäy atán na an-anú- a maxúni, nam äy malu-saw. | Nān to an-anú- iddí : “ Turá paxiw-íwa, bakkánda atáwa?” | Áy itó nān ni Dummaríya äy : “ Nalbág pē an-anú- kiddí, manínsinbaw kiyá-i.” | Kané din am mó ne Dońkuwán, kintábna ne Dummaríya : äy natáy.*

Dummaria went to the house of Ayo, and invited Ayo to gather lemons. / “I do not want”, said Ayo, “as I have much work”, said Ayo. / “Give it, I shall do the work”, said Dummaria, / and she works at the works of Ayo, and they go to gather lemons. / Ayo was pregnant; she forced herself to climb; / Dummaria stands below shaking the lemon tree; / Ayo fell down: she died. / When Dummaria reached their house, she swallowed plates and bones: / the belly of Dummaria became big. / But Don Juan<sup>1</sup> is on a trading expedition; / his heart is always trembling. / When he reached their house, Dummaria cooked rice, and they eat. / There is a bird that talks, but she<sup>2</sup> is angry. / The bird said this: “Why do they cut (meat), not being married people”? / At that Dummaria said: “This bird is very angry, it is fooling me.” / When Don Juan knew, he stabbed Dummaria: she died.

(1) Ayo's husband.

(2) Dummaria.

17. d. The two women  
 (Pulindáy, from Musimut, K)

*Nawē kanó ma- pē de Áyo si Dummaríya naxusíwa. | Kané dumatánda din kiyá xáyán náya usíwa, äy : “ Umuné-ka ikaw”, nān ne Dummaríya ke Áyo. | Umuné- a e Áyo. | Kané da-nánna ya untó- nató usíwa, nān Dummaríya kiddí : “ Xoyyoxoyyoxoyyoxoyyowáńko Áyo séno mapsét to apdóna.” | “ Dínā- agpá- a xoyyowán, ta iddántaka ka akén”, nān ne Áyo. | Niddánna a ne Dummaríya ka akén se baxákat se badiyó se laddón; | iddēna námin to kukuwána ke Dummaríya; | niddēna pē to búnotna se lúbáyna. | Kané mabalín Áyo wa matíddé kitó kukuwána,*



*āy xinooyó Dummariya to usíwa. | Sinnám ta di nebiná- Áyo : | nalibát talá Áyo; nawé ye Dummariya.*

Ayo and Dummaria, they say, went to gather lemons. / When they reached the place of the lemon tree: "Climb, you", said Dummaria to Ayo. / Ayo climbs. / When she reaches the top of the lemon tree, Dummaria said this: "I shall shake Ayo all the time so that her gall be cracked." / "Please, do not shake me, as I shall give you a tapis", said Ayo. / She gave to Dummaria a tapis and a girdle and a coat and a headband; / she gave all her belongings to Dummaria; / she also gave her beads and her earrings. / When Ayo finished giving her belongings, Dummaria shook the lemon tree. / See if Ayo did not fall: / Ayo was killed; Dummaria went away.

#### 18. The Monkey and the Wax (Pulindáy, from Musimut, K)

*Atá(n) kanó ma- pē ya duwá ná tólāy : ye laláki to isá, āy ba-bakát to isá; maxatáwada. | Atán a nalawág ná kómānda : | minulánda ka kamusi. | Kané nagmāyān to kamusiyin, (u)mán magkán dató abbá- no xabi. | Kané nāmmowāndañin nawé to la-lakáy ya mañuwá ka sinantuláyān na pulút kitó túlad nató kómānda. | Kané xabiyin nawé manin dató abbá- kitó kómān : | (u)mán ximbó nató isá abbá- to sinantuláyān; | māy dinumkát : akkán na makapánnin; | naddaxát la kitó sinantuláyān. | Kané pagmakátin inumbét to la-lakáy, séna (u)mán ná patáyān to abbá-. | Awán pē umán ná maxamét kitó kamusidañin.*

There were, they say, two men: one a man, one an old woman; they are married. / They had a large field: / they planted it with sweet potatoes. / When it contained sweet potatoes, the monkeys go to eat at night. / When they know it the old man went to make a scarecrow of wax in the middle of their field. / At night the monkeys again went to the field: / one monkey went to wrestle with the scarecrow; / he stuck to it: he cannot go any more; / he stayed with the scarecrow. / Then early in the morning the old man came, and he comes to kill the monkey. / Nobody comes to eat their sweet potatoes any more.

### SECTION VII ABOUT COURTSHIP AND MARRIAGE

#### 1. E Pissuxá Pissuga (Appaló, from Tawit, M)

*Atán kanó ni Pissuxá; napán kanó maxibabbáy. | "(Ínto náxañko, iná?" nān ni Pissuxá. | "Pissuxá, onô-", nān nató ba-bakát. | Nān ni Pissuxá iddt :*

“Pissuxá, Pissuxá, Pissuxá, Pissuxá.” | *Daddān din neta-dúl; naligpanāna to náxanna, āy naxullí.* | “(I)nto náxañko, iná?” nān ni Pissuxá. | “Pissuxá, onô-”, nān nató ba-bakát. | “Pissuxá, Pissuxá, Pissuxá, Pissuxá”, nān ni Pissuxá. | *Inumbét din kitó baláy dató babáy; | netu-rúd kitó āyúd; | āy ligpanāna to náxanna, āy naxullí manín.* | *Naligpanāna to náxanna.* | “(I)nto náxañko, iná?” nān ni Pissuxá. | “Pissuxá, onô-”, nān nató ba-bakát. | “Pissuxá, Pissuxá, Pissuxá, Pissuxá”, nān ni Pissuxá. | *Inumbét kitó baláy dató babáy; nagtatálaw dató babáy.*

The was, they say, Pissuga; he went, they say, to court the girls. / “What is my name, mother?” said Pissuga. / “Pissuga, my child”, said the old woman. / Pissuga said this: “Pissuga, Pissuga, Pissuga, Pissuga.” / Very soon he stumbled; he had forgotten his name, he went back. / “What is my name, mother?” said Pissuga. / “Pissuga, my child”, said the old woman. / “Pissuga, Pissuga, Pissuga, Pissuga”, said Pissuga. / He came to the house of the women; / he knocked his head against the shelf; / he forgot his name, he went back again. He had forgotten his name. / “What is my name, mother?” said Pissuga. / “Pissuga, my child”, said the old woman. / “Pissuga, Pissuga, Pissuga, Pissuga”, said Pissuga. / He came to the house of the women; the women had run away.

## 2. The Shy Lover (Uwíl, from Bolo, M)

*Atān kanó ma- pē ya tólāy ná atān al-alláyna: | ya náxanna āy Xuwán ya laláki; | āy ya babáy āy Mariya. | Nañuwá de Mariya kanó wa limbá-: bináyoda kiyá altón. | Ne Xuwán āy inumbét kanó kiyá xāyān dāyá magbāyo ke limbá-; | ne Mariya āy inaptāna ne Xuwán a mañán kitó limbá- a bináyoda. | Maddi kanó ni Xuwán. | To to inummuné- Mariya kitó baláyda, ta ne Xuwán kiyá taggád. | Kané magkáan de Mariya kitó baláyda, āy ni Xuwán dinildilāna to altón a nagbāyowānda. | Ay neitān to ólo ne Xuwán kitó altón; | nasihán ni Mariya ni Xuwán a neitān kitó altón a nagbāyowānda: | binagñāna a nama-dít kitó ólo ni Xuwán kitó altón; | nāliyawán ni Xuwán kitó al-alláyna. | Aptān ni Mariya luxúd ná mañán, nam āy maddí: | ilúgna kammalañín itón.*

There was, they say, a man who had a sweetheart: / the name of the man was John; / the woman was Maria. / Maria and her people, they say, made sweets:<sup>1</sup> they pounded them in a mortar. / John came, they say, to the place of those who pound sweets; / Maria invited John to eat of the sweets they had pounded. / John refuses, they say. / And so Maria went into their house, and John was below. / When Maria eats in their house, John licked the mortar where they had been pounding. / The head of John stuck to the mortar; / Maria saw John stuck to the mortar where they had been pounding: / she helped him in pulling away the head of John from

the mortar ; / John was ashamed on account of his sweetheart. / Indeed Maria invites him to eat, but he refuses : / it was merely on account of his great love.

(1) Roasted immature rice.

### 3. The Bird and the Insect (Pulindáy, from Musimut, K)

*Atán kanó ma- pē yo sisiyat te nawē ya nakilalláy ke taxokó-. | “ Náyám ”, nān ne taxokó-. | “ Wēyā- a makilalláy kikáw ”, nān ne sisiyat. | “ Dita mamēyan a ”, nān ni taxokó-. | “ Diyā- alá ná magkinin ”, nān ne sisiyat. | Kané xabí kanówin natúdogda kanówin ; | nahiyág sisiyat. | Kané xabí nerantát to baláy taxokó-. | Sinnám ta nebiná- sisiyat ; | áy umáyāb taxokó- : natáy sisiyat.*

There was, they say, the sisiat insect that went to pass the night with Tagokok (1). / “ Where do you go ? ” said Tagokok. / “ I go to pass the night with you ”, said Sisiat. / “ There is no room for us both ”, said Tagokok. / “ I shall not move ”, said Sisiat. / At night, they say, they slept, they say ; / Sisiat moved. / At night the house of Tagokok fell in. / You see that Sisiat fell down ; Tagokok flies : Sisiat died.

(1) A bird.

### 4. Dató duwá ná babbáy The two women (Lampá, from Dangla, M)

*Atánda ná duwá ná babbáy : nagkóbońda ka isá ná baláy. | Isá din xabí linumbét to arábat : | nam ya arábat kiddi magbalbalin na bagbaxó ; | inummán ná naxibabbáy kadató duwá ná babbáy. | Kané din dummatán kitó xiyánda, | se to to walá ná nanramán piniddáda ; | to to pagmaát din nagtakkáw ka abágná kadató baxákat dató babbáy : | to to pinagkawánda. | Isá din manín xabí inummán manín kitó xiyán dató babbáy ; | inummán manín naxiddá itó xiyánda. | Kané din manín mapán kané pagmaát nagtakkáw ka abunótna, bádona kadató babbáy. | Kané alxáw mapán dató duwá ná babbáy nagdaáp ; | nasinánda to arábat ta mag-aggiyán kitó, bíxa ná naxab-abunót, nagbádo, nagbág kadató uwáda. | “ Naapóliyā- nagtakkáw kadató kuwá- ikáw ta dalinańko no kurúg ga tóláy. ” | Xabí manín inummán manín to arábat : | bakkándańin na piniddá ta ammóda ná arábat. | To to inalakkánda dató kuwáda.*

There were two women : they lived together in one house. / One night a worm came : / but this worm is being changed into a beautiful young man ; / he came to court the two women. / Then he reached their place, and so wanted to lie down beside them, they allowed him to lie down ; / and so in the morning he borrowed the girdles of the women for a G string : / and so they lent them to him. / One night again he again came to the place of

the women; / he again came to lie down at their place. / Then again he went when it is morning to borrow his headband, his coat from the women. / When it is day the two women went to catch fish; / they saw the worm staying on an elephant's-ear wearing a headband, wearing a coat, wearing a G string with their property. / "I repent your borrowing my property, you, as I think you are a true man." / In the evening again the worm again came: / they did not allow him to lie down as they know he is a worm. / And so they took their property.

5. *De Doñkuwán se Paxilláud*  
 Don Juan and Pagillaud  
 (Yadán, from Nagbabalayan, K)

*Na nawé ye Doñkuwán na nahaliyúg, | máy naxal-alláy de Paxilláud se Dum-  
 mariya. | Máy atán na anú- ná nagtataráut; | máy sabáli to agtataráutna; | náanna  
 kiddi: "Tattaraut, maxal-alláy de Dummaríya se Paxilláud ka liggém maxal-  
 aliyúg." | "O turánā- pē makap-apañbaw?" | Kané din dinummón kitó ambáwda,  
 naxúni manín to anú- séna ibbaxá ke Doñkuwán ná maxal-alláy de Dummaríya se  
 Paxilláud. | Kané din ammonatin, nagsáy-ám se ya magburi-ka xawád se bowá: |  
 pinapánna to xawád ka Agíñan; | áy pinapánna to bowá ka Pagdalina-nakkán. |  
 Kané di inumbétda kadtó babaláy ná naxaptánda, | inapátadaniñ dató tóláy, séda  
 ná mapánin. | Áy atán nalá ná Doñkuwán nasiráp manét. | Kané din daddán pina-  
 nalípna dató tóláy, | máy nūd-uddí de Paxilláud se Dummaríya a naxáyáw. | Áy  
 to kablikatánna<sup>1</sup> áy: "Nawám ná idáyagdág, padálinda kiyá." | Áy kintáb  
 ne Doñkuwán da: áy natáyda ná duwá.*

Don Juan went to trade, / but Pagillaud slept with Dummaria.<sup>2</sup> / There was a cock that crowed; / his crowing was peculiar; / he said this: "Tattaraut, Dummaria and Pagillaud sleep together while you are absent trading." / "Ho why does my heart beat?"<sup>3</sup> / When he landed below them, the cock again talked and told Don Juan that Dummaria is sleeping with Pagillaud. / When he knew it, he offered a *sáy-ám* sacrifice and ornamented betel leaves and betel nuts: / he had the betel leaves brought to Agingan; / he had the betel nuts brought to Pagdalinaknakkán. / When they came to the houses where they must extend their invitations, / the men invited them and they go. / There was Don Juan who remained away. / Then very soon, he had the men dance, / Pagillaud and Dummaria were the last to dance. / He pronounced this: "Step slightly, lest they suspect me."<sup>4</sup> / Don Juan stabbed them: both died.

- (1) From the stem *balikat*.
- (2) The wife of Don Juan.
- (3) Said Don Juan.
- (4) Of having slept with you.

6. *Ne Sisibaw na naxas-asissá*  
Sisibaw who lived by herself  
(Yadán, from Nagbabalayan, K)

*Ñe Sisibaw kiyá baláy; | máy inumbét námin ditó an-anú- kitó xidxidam, | séda na makilukát. | Itó nōnmá äy dúlaw, séna nān kiddí: “Lu-tānmā- man, Sibaw, wéyā- makiadúg kikáw.” | “Sinnánmo ya panimbáw, nasu-tān ka uribáw; | sinnánmo ya so-so-tān, nasu-tān ka axiwán: | maxúnika man”, nān ne Sisibaw. | Äy naxúni to an-anú-. | “Náxan niyá babaláymo?” nānna itó dúlaw. | Máy: “Maxullika”, nān ni Sisibaw. | Äy nawé manin ne kalláw, séna na paxuniyán. | “Ak, ak, xoxó, o.” | “Lumná-ka”, nān ne Sisibaw, séda na maxalláy; | máy nasihána dató dadúma na an-anú-. | Kané pagmakát atán dató an-anú- kitó linón; máy nasihána dató napiyá na an-anú-. | “O to din toni to pinalná-ko”, nānna. |*

Sisibaw in the house; | all the birds came in the evening, | and they asked her to open. | The first one was an oriole, and he said this: “Open for me, Sibaw, I go to pass the night with you.” | “Look below, it is stopped with an uribaw Jew’s-harp, | look at the window, it is stopped with an agiwang Jew’s-harp: | talk, please”, said Sisibaw. | The bird talked. | “What is your village?” she said to the oriole. | “Return”, said Sisibaw.<sup>1</sup> | Again the hornbill went, and she had him talk. | “Ak, ak, gogo, o.” | “Come in”, said Sisibaw, and they pass the night together;<sup>2</sup> | she saw the other birds. | Then in the morning the birds were under the house; | she saw the beautiful birds. | “Ho that one I allowed to enter”, she said.<sup>3</sup>

- (1) She refuses the beautiful bird.
- (2) She accepts the ugly bird.
- (3) She thinks she accepted one of the beautiful birds.

7. *Dóniya Mariya se to pugút*  
Miss Maria and the Negrito  
(Magáyam, from Bayag, B)

*Itó nabáyág ga dagún uwád napiyá a babáy; | nam itó náganna dóniya Mariya. | Adú a laláki a mamabáy kagína, nam awánna a káyát. | Kané no isá na algaw umán to pugút itó baláy ni dóniya Mariya. | Ané pugút magadán ka anánna; | bakkán magiddán ni dóniya Mariya. |*

*Pugút: Pagapíynā- man, dóniya Mariya.*

*Dóniya Mariya: Bakkán ta dumakkúsā- no uwá.*

*P.: Dumakkúsā- lugúd la ya no dinā- pagapíy.*

*D. M.: Magapíy-a la.*

*P.: Atán agiyánko no mabalínā- mañán.*

*D. M.: Náganna ya agiyámmo pam la; nam iddántaxain nánmowin.*

P. : *Magatáwata, dóniya Mariya.*

D. M. : *Bakkán ta dumakkúsā- no uwá.*

P. : *Dumakkúsā- lugúd la ya no dita magasáwa.*

D. M. : *Magatáwata la a.*

*Magatáwada pandá biyáгда.*

Many years ago there was a beautiful woman; / her name was Miss Maria. / Many men court her, but she likes none. / Then one day a Negrito comes to the house of Miss Maria. / The Negrito asks for food; / Miss Maria does not give it. /

Negrito: Let me cook rice, Miss Maria.

Miss Maria: No as I should become bad.

N.: I shall become bad if you do not let me cook rice.

M. M.: Cook rice then.

N.: I have something to say when I finish eating.

M. M.: Well, what have you to say; tell it now that I give it to you.

N.: Let us marry, Miss Maria.

M. M.: No as I should become bad.

N.: I shall become bad if we do not marry.

M. M.: Well, let us marry then.

They are man and wife during their life.

#### 8. The Boys and the Flute (Daxidí, from Baliwanan, M)

*Atán kanó ma- isá na ili; | äy iyá ili iddi atán na duwá na maxatáwa : | atán duwá a bagbaxó na aná-da. | Äy kané nabäyág na alxáw natäy to amáda se itó ináda; | äy napánda naxibabbäy iyá dáya näyá ilida. | Äy kané umbétda itó isá na baläy, äy pinalná-da dató magwaxí, | äy linumná-da pē; pinamótonda dató magwaxí dató duwá a lalái. | Äy dató duwá a babäy ulílada pē. | Xabi din naggoomómāndanin, ta mapánda luxúd maxibabbäy; | äy bakkándada piniddá, áta maaliyáwda paám itó dámo. | Itó laláwa din napán dató magwaxí itó baláwa ta mapánda päy magkuwá. | Naapóli dató babbäyyn kané bakkánda piniddá dató lalái; | umiwidda pē andató lalái, nam bakkándada masinán ta magpaal-almúdda. | No mapánda a magkuwá dató lalái, mōn-onná dató babbäy séda magbálin ka siláyon se bilóna-. | Äy no masinándá to duwá a bagbaxó, mapánda na alá-; | äy magbálin na áwán na aláb dató sexirád, ta andató babbäy a nagbálin. | Igsán manín dató lalái; kané naxullída manín, napasinándá manín ka malsám. | Äy nán nató udiyán kiddí : “ Adád ikáw alá-datoní ta anánta ”, nán nató udiyán. | Mapánda din, alá-da séda manán; | äy nasablé-danin, ta dató duwá a babäy manín. | Kané lumbétda itó baläy, äy linumná-danin.*

*Äy to ba-bakát sumiáp a maxádaw, nam bakkán na magpasinán dató babbäy, ta maaliyáwda andató babbaxó; | äy bakkánda pē manán áta maxamúgda. | Kané xabiyn sumiáp dató lalái a matúdog; | äy dató babbäy linumná-da itó balliñ. | Äy*

*no mamaliin dató lalái, bakkán a maka-núg ta nexilát dató babbáy itó unág dató baliínda. | Kané laláwa din napán dató lalái mamrúd, nam nadakás to labágda; áy naxullída. | Áy to ba-bakát magbáyo, áy binagnán dató duwá ná babbáy. | Áy nánda iddí nanbilin kadató taxēmatónda: “ Daáyó ná aggēmatón taxasinnánnu datón, | daáyó a pilpil-ô- taxasinnánnu allód”, | ta no maxulli dató duwá a magwaxí, áy masinánda dató aggēmatónda. | Nam nadakás pē ta na-tatán dató taxēmatón andató duwá a lalái. | Áy nasinánda dató babbáy; áy nagsiró-da itó unág nató baliin. | Ituláyáv nató ba-bakát dató babáy, | nam áy bakkán ná nanurúg dató lalái a nansápul, | ta nasinánda itó dámo. | Áy nasmá-dañin dató babbáy itó unág nató baliin; | áy lumawánda péyin; | áy naggaatáwadañin se andató lalái. | Áy nagkuwádañin ka abáy a baláyda; | áy naggyánda itónin pandá dída natáy.*

There was, they say, a town; / in this town there were two married people: / they had two young men for children. / After many days their father and their mother died; / they went to court the girls upstream from their town. / When they come to a house, they let the two brothers enter, / they entered; they cooked rice for the two brothers, the two men. / The two women also were orphans. / At night they conversed, as they go to court the girls: / they did not tell them to lie down, as they are still ashamed at first. / In the morning the two brothers went to the yard as they go to work. / The two women repented their not telling the men to lie down; / they follow the men, but they do not see them as they stayed behind. / When the men go to work, the women precede and change into silayon herbs and bilonak vines. / When the two young men see them, they go to take them; / the perfumes became scentless, as they were girls who had changed. / The men left them again; when they again returned, they again showed themselves as sour herbs. / The youngest one said this: “ Let us go, you, to take those to eat them”, said the youngest one. / They went, they take them and they eat; / their taste was bad, as they were the two women again. / When they come home, they entered.

The old woman starts extracting rice, but the women do not show themselves, as they are ashamed of the young men; / they do not eat as they use magic. / At night the men start sleeping; / the women entered into the nose flute. / When the men play the flute, it gives no sound as the women were stuffing up the inside of their nose flute. / In the morning the men went to fish with poison, but their omen was bad; they returned. / The old woman pounds rice, the two women helped her. / They said this giving orders to their emissaries: “ You, emissaries, watch them, / you, pilpilkok insects, watch downstream”, / so that when the two brothers come back, their emissaries see them. / But it was bad as the emissaries missed the two men. / They saw the women; they hid inside the nose flute. / The old woman feigned to ignore the women, / but the men who looked for them, did not believe her, / as they saw them at first. / They found the women inside the

nose flute ; / they come out ; / they and the men married. / They made a big house for them ; / they stayed there until they died.

9. *De Tattaradá- se da Áyo se da Piyákan*  
Tattaradak and Ayo and Piakan  
(Yadán, from Nagbabalayan, K)

*Nawé ye Tattaradá- ná nanúmá, nagsiró-. | Kané maxi-nána dató babbáy, inumuné- kitó tádawna. | Mäy akkándá ná nasinán, ta magtaxalinád. | Se ya mañita-nág ka xawád se bowá : | inán dató babbáy dató bowá se xawád, séda ná mamán. | Kané din na nagdatánáda, nippánna ne Áyo ka baláyda, séna ná atawán. | Nawé kadató babaláy ná maxáwäg ka panádugna ; | mäy maddída ná mañiddé. | Mäy séna ná lañkán námin ditó ixón dató tóláy ; | mäy mañiddéda námin, séna ná iddé kadató mandkam ne Áyo ; äy naxatáwadañin.*

Tattaradak went to prepare a rice field, he hid. / When he hears the women, he climbed the tree whose branches he was cutting down. / They did not see him, as he screens himself. / And he drops betel pepper and betel nuts : / the women took the betel nuts and the betel pepper, and they chew them. / When they arrived, he brought Ayo to their house, and marries her. / He went to the village to ask for a means to pay the bride's price ; / they refuse to give anything. / And he entered all the noses of the men ; / they all gave something, and he gave it to the parents of Ayo ; they married.

10. a. *Ni Dariwa-wá-*  
Dariwakwak  
(Appaló, from Tawit, M)

*(Atán kanó wi Dariwa-wá-. | "Iná, ta umánñā- iatáwa", nánna kanó. | Mamaladdibád to ba-bakát se napán kaxiyán ni Áyo. | "Apannánmo bakó-?" nán nató babáy. | "Atánā- iddé, babáy, ta umánko iatáwa kanó wi Dariwa-wá-." | "Awá-na iatáwam?" nán nató babáy. | "Umaddí ta maaliyáw anó", nán nató ba-bakát. | Ay nanandilá to babáy ka nabáwna. | Mapán kaxiyán ni Dariwa-wá-, séda mapán se itó ba-bakát. | Dumatánáda din kiyá óton náyá bantáy. | Ay : "Maximánita", nán ni Áyo. | Nabáyäg din nagtutúxaw, nasinánna to utúd se itó asóni ni Dariwa-wá-. | "O náxanna toní, iná, xabxab-án dató an-anú- itonni." | "A, to yán ya atáwam", nán nató ba-bakát. | Ay naxullí ni Áyo ta nañsín. | Nawé to ba-bakát, ta inummán nañatáwa äy mañsín. | Mamimpát to ba-bakát inummán nañatáwa, | äy masinán péyañ dató babáy to utúd se itó asóni ni Dariwa-wá-, | xapó kiyá maximánáda péyañ kiyá bantáy ná awaddaán to utúd ni Dariwa-wá-, | to utúd se asóni ni Dariwa-wá- äy tumuribaw itó bobcñán. | Pimpatán nató ba-bakát to umán mañatáwa ; | maddiyin kitó tapíñit itó bantáy, | ta maxullí péyañ dató babáy no asinánáda to asónna se itó utúdna.*

*Napán to ba-bakát kaxiyán ni Binurián. | "Atánā- iddé, babáy, ta umánko*



*iatáwa ni Dariwa-wá-.*” | “*Wá-na ya iatáwam, iná?*” *nān nató babáy.* | “*Umaddi anó ta maaliyáw*”, *nān nató ba-bakát.* | *Nanandilá to babáy, áy napánda manin.* | *Magsiwsiwág ni Binuriān; māmmín maláyláy to addát itó agdálēnna se itó likudánna.* | *Inumbétda itó baláy ni Dariwa-wá-:* | *naxappólí to babáy, mēlug maddí umuné-.* | *Niápug ni Dariwa-wá- itó babáy, māy mañsín ni Binuriān agína.* | *Niápugna ta napírud;* | *magna-ñz-nát ni Dariwa-wá- itó mamán,* | *áy maunyatyah to atáp nató baláy.* | *Xabí din maddí to babáy mialláy i Dariwa-wá-.* | *Pagmaát din napánda ka ambáw ñz maxatáwa.* | *Napánda magtaxólo;* | *áy nān ni Dariwa-wá-:* “*Iddag-gánā- iddí ta luñgáppā-*”, *nānna.* | *Linuñgáp, napán kitó xiyan ni buwáya.* | *Minul-múlān dató buwáya,* | *áy nabalín din nagbaxalín ka bagbaxó ña natáram.* | *Naañgám to babáy.* | *Inumtuñár din áy pinagballā- ni Binuriān.* | *Aptán ni Dariwa-wá to babáy ka tuma-dán,* *māy maddí.* | *Iddag-gána ni Dariwa-wá-;* | *inaxináñin ña agína ni Dariwa-wá-:* *tuma-dándanin.*

There was, they say, Dariwakwak. / “Mother, come to marry me”. he says, they say. / The old woman prepares sweets and goes to talk with Ayo. / “Where are you going, old woman?” said the woman. / “I am here, woman, as I come to marry, they say, Dariwakwak.” / “Where will you marry him?” says the woman. / “She refuses because she is ashamed, they say”, thought the old woman. / The woman prepares sweets with her cooked rice. / She goes to talk with Dariwakwak, and they go, (she) and the old woman. / They arrive on top of the mountain. / “Let us take a rest”, says Ayo. / She was sitting down a long time, she saw the knee and the tusk of Dariwakwak. / “Ho what is that, mother, the birds gather meat there.”<sup>2</sup> / “Ha, that is your husband”, says the old woman. / Ayo went back as she was afraid. / The old woman went away, as she came to marry and she is afraid. / Four times the old woman came to marry, / always the women see the knee and the tusk of Dariwakwak, / because they always rest on the mountain where is the knee of Dariwakwak, / the knee and tusk of Dariwakwak that protrude at the ridge (of the house). / A fourth time the old woman comes to marry; / she refuses at the top of the mountain, / as the women always go back when they see his tusk and his knee.

The old woman went to talk to Binurikan. / “I am here, woman, as I come to marry Dariwakwak.” / “Where will you marry him, mother?” says the woman. / “She refuses, they say, because she is ashamed”, thought the old woman. / The woman prepared sweets, again they went. / Binurikan is swinging her arms; all the herbs where she walks and behind her are dried up. / They came to the house of Dariwakwak: / the woman repented, she refuses to enter<sup>3</sup>. / Dariwakwak asked betel for chewing from the woman, but Binurikan is afraid of him. / She offered betel for chewing as she was forced; / Dariwakwak is chewing the betel, / the roof of the house is opening, / At night the woman refuses to sleep with Dariwakwak. / Early in the morning they went to the river, husband and wife. / They went to wash their hair;

Dariwakwak said: "Wait for me here as I shall dive", he said. / He dived, he went to the place of the crocodile. / The crocodiles put him in their mouth, / when it was finished he had become a handsome young man. / The woman was happy. / He emerged, Binurikan was astonished. / Dariwakwak invites the woman to step out of the water, she refuses. / She waits for Dariwakwak; / he told her that he was Dariwakwak: they step out of the water now.

- (1) From the prefix *nan* and the stem *sandilá* for *sinandilá*: here *in* is considered as an infix and eliminated.
- (2) From Dariwakwak's knee.
- (3) Literally: she likes refusing to enter.

#### 10. b. Looking for a Daughter-in-law (Pulindáy, from Musimut, K)

*Wē kanó ma- pē yo neatáwa ne Dummaríya nē Doñkuwán; nanandilá. | Kané pagmakát se mawé; | akkán la ná (i)nummán nē Doñkuwán. | Dumatán kanó dín Dummaríya kiyá ili dáya tóláy. | Mäy: "Näyám?" nān dató tóláy. | "Wéyā-a atawán Ayo", nān Dummaríya. | "Adú iddé ne Doñkuwán na xúsi?" nān dató tóláy. | "Adú", nān ne Dummaríya. | Nabalín a to atáwa. | Kané pagmakátin äy nawédanin; | äy naxatáwa de Doñkuwán se Ayoñin.*

Dummaria, they say, went to marry<sup>1</sup> Don Juan; she prepared sweets. / Then early in the morning she goes; / Don Juan did not come. / Dummaria, they say, reaches the town of the men. / "Where do you go?" said the men. / "I go to marry Ayo", said Dummaria. / "Does Don Juan give many jars?" said the men. / "Many", said Dummaria. / Marriage was concluded. / Then early in the morning they went; / Don Juan and Ayo married.

- (1) To find a wife for him.

#### 11. The Walking Head (Lampá, from Dangla, M)

*Atán kanó nē ólo netamtamolló: "Umánā- makisúxud." | Nān dató babbáy nā: "Kannāmi pē manúxud kiyá pabég ólo?" | To to nawé ka dáya: lumiwān manín kadató babbáy; | kinonáda: "Añyám ólo?" | Kinoná manín ni ólo: "Umánā- makisúxud." | "Kannāmi pē manúxud kitó bég ólo?" | Nanulun manín: dinatánna ni Dummaríya. | "Umäyám ólo?" | "Umánā- makisúxud." | Kinoná ni Dummaríya: "Lumbét kiddé, atán súxudko." | To to inummán ne ólo. | Kané dín súxudān Dummaríya ye ólo, bakkán óto to ma-nāna, nam xaranákit. | Nabalinda dín nagsúxud, nawé ye ólowin ná nānna nā: "Magkóbciita nílátin", kinoná ne Dummaríya. | To to nawéda nepanābon kadató tóláy. | Magkammálda dín, linumgáp ne ólo; | xinumtuñárin: pamarbari-bi- to palilatí, lasí-, sissidá. | To to naximlí*

*dató tólây; | to to sino-tókānda ne ólo ka bató. | Kinoná ne ólo ke Dummaríya : “Itaáyñā- ka tariyáw; no maka-rén̄ ya tariyáw xu-tānnāin.” | Inuwá ne Dummaríya : “Itaáyñā- ka tariyáw; no maka-rén̄ ya tariyáw xu-tānnāin.” | Inuwá ne Dummaríya : to to kané din naka-rén̄ to tariyáw, xinu-tánna ma-nín. | Linumtókammin ne ólo : | to to nagkóboñdu ka napiyá.*

There was, they say, Head, it was like a head: “I come to have my hair combed.” / The women said: “How can we comb what is merely a head?” / And so he went upstream: again he passes the women; / they said: “Where do you go, Head?” / Again Head said: ‘I come to have my hair combed.’ / “How can we comb what is merely a head?” / He again walked upstream: he reached Dummaria. / “Where do you go, Head?” / “I come to have my hair combed.” / Dummaria said: “Come here, I have a comb.” / And so Head came. / When Dummaria combs Head, she does not catch lice, but beads. / They finished combing the hair, Head thought to go: “Let us live in the same house”, said Dummaria. / And so they went to fish with the men. / They fish with their hands; Head dives; / he emerged: with palilang fish, shrimps, fishes strung on his hair. / And so the men were envious; / and so they knocked Head with stones. / Head said to Dummaria: “Let me ride in a plate; when the plate resounds open for me.” / Dummaria did it: and so when the plate resounded, she opened for him. / Head peeped out: / and so they lived nicely in the same house.

## 12. *Artó*

### Arto<sup>1</sup>

(Umilá, from Abbil, A)

*Itó nōn-onná na algáw atán isá na ulila. | Isá na gabi atán tagēnápna. | Itó tagēnápna ay atán na umán pālā- itó túlad battón kagína. | “Umánñā alā- ki túlad gabi”, nān nató tagēnápna; | “i nágan̄ko ay Artó; | (úray no aniá ti masarakmo a ar-aramidem a dákes, saánka a matay)”, nān ni Artó ki Xuwán. | Kani túlad gabi nawé totó ni Xuwán kitó giyán nató battón a nagtagēnappánna. | Kané umadanni kitó battón, nasinánna ya nasilán kitó taggád nató battón. | Kané linumgáp, sinabátna to nasilán ka taggád. | Nawé ni Xuwán ka baláymanin. | Kané isá na algáw nawé nagádal ka Manila. Kitó atánna ka Manila nasinánna i an-aná- náyá ári. | Idi a babáy natáram; | nagdagús ni Xuwán kiyá baláy náyá púbrí<sup>2</sup> a ba-bakát. | No magapúy to ba-bakát bakkan pagapuyán ni Xuwán; | ta magsalamanká lugúd to Artó na umán inalá- ni Xuwán kitó túlad battón. | Kani gabi umán pinālā- ni Xuwán to prinsésa<sup>3</sup> ka Artó; | nilbét ni Artó kitó baláy a nagdagúsanna.*

*Ni Xuwán inum-ummaánna to babáy. | Kané magitaráut dató aní- napán pinesublí ni Xuwán to babáy ka baláyda. | Neagí nató babáy kitó amána a atán tagēnápna : | to tagēnápna ay atán tólây a nagummá- kagína. | Ni amána nekagína a alá-na ya nagiyán kiyá bolsá ne tólây na magummá- kagína. | Kané isá na gabi nawé*

*manín pinālâ- ni Xuwán to prinsésa ki Artó. | Ya babáy inalâ-na ya paniyó a nagiyán kiyá unág bolsá ni Xuwán; | ya atán ki unág näyá paniyó ittí to salamaníká ni Xuwán. | To babáy niddánna ki amána to paniyó; | to amá nató babáy sinaludsúdna kitó nagiyán kitó unág paniyó ni Xuwán, | no itna a tólây a main-uwá kagína. | Neagína ná i Xuwán i main-uwá kagína; | to to umán pinālâ- nató ári ni Xuwán kadató soldádoná, séda nebalud.*

*To ári nekagína a no pagmaát patáyánda ni Xuwán. | “Áy äy”, nân ni Xuwán, (“ápáy a dinadâel ni Artó didiáy nebagána kaniák idi napának innála idiáy battóni?”) | Kané mabalínna a mekagiyin, nagta-nág ya paniyó ka góto-na: | ya paniyó i totó salamaníká ni Xuwán. | Lummawán lugúd ni Xuwán, se nawé nepatáli ni Artó to ári a nagiyán kiyá unág ka-rón. | Kané nagitaráut dató anú-in, nawé lugúd dató soldádo pinatáy to tólây itó unág nató ka-rónin. | (“Saándak patayén siák ti áriyo”), námma. | “Nanúwá manín ni Xuwán to síkapna”, nân dató soldádo séda pinatáyin. | Kané mabalínda a mamatáy kitó tólây kitó unág nató ka-rón, | nawéda sininán to ikub nató árida: | nam ni Xuwán to atán kitó unágna. | Nagasáwa de Xuwán se itó prinsésá; | ni Xuwán lugúd to pinagbalínda ná áridanin kitó ili.*

In former days there was an orphan. | One night he had a dream. | He dreamed that somebody comes to have himself taken from the middle of a pool. | “Come to take me in the middle of the night”, said his dream; | “my name is Arto; | whatever bad thing you encounter in your work, you shall not die”, said Arto to John. | In the middle of the night John really went to the place of the pool of which he dreamed. | When he approaches the pool, he saw something brilliant below the pool. | When he dived, he met the brilliant thing below. | John went to his house. | Then one day he went to study at Manila. | When he was at Manila he saw the child of the king. | This woman was beautiful; | John lodged at the house of a poor old woman. | When the old woman cooks rice John does not let her cook; | as Arto whom John had taken from the middle of the pool, juggled. | At night John came to have the princess taken by Arto; | Arto brought her to the house where he lodged.

John kissed the woman. | When the cocks crow John went to have the woman returned to their house. | The woman told her father that she had a dream: | she dreamed that a man kissed her. | Her father told her to take what was in the pocket of the man who kisses her. | One night John again went to have the princess taken by Arto. | The woman took the handkerchief that was inside the pocket of John; | what was inside the handkerchief, that was the juggling of John. | The woman gave the handkerchief to her father; | the father of the woman asked the thing that was inside the handkerchief of John, | what man is his owner. | It said that John is its owner; | that is why the king had John taken by his soldiers, and they put him in prison.

The king said that they would kill John the next morning. | “Ah ah”,

said John, "why did Arto destroy what he told me when I went to take him in the pool?" / When he finished talking, a handkerchief dropped on his chest: / the handkerchief was really the juggling of John. / Thus John went out, and Arto went to put the king in his place staying inside the prison. / When the cocks crow, the soldiers went to kill the man inside the prison. / "Do not kill me, I am your king", he said. / "John again has worked his deceit", said the soldiers and they killed him. / When they finish killing the man inside the prison, / they went to see the room of their king: but John was inside. / John and the princess married; / thus they made John their king in the town.

- (1) Iloko sentences are inclosed in ( ).
- (2) From the Spanish *pobre*, poor.
- (3) From the Spanish *princesa*, princess.

13. *Datò duwá maginá*  
The two, mother and child  
(Pokól, from Bayag, B)

*Atánda anó ma- duwá maginá: napánda n̄z naggalá- apáya itó adánanda. | Kanén lumbétta itó adánanda, naka-ná to balét nató an-aná-na: | to to napán to inána a bakáyda; | itó aná-na inagfóna to lámán: netañanda. | Mabalínda din maglañán, sinupá- nató ababbiñ. séna la mañlappá; | nagapúy to inána. | Mabalín din to ababbiñ mañlappá, nañanda. | Kané no mabalínda a mañán, inalá-na to býyóy a boñkól | séna la nepisó- itó gúsi, séda la matúdog. | Pagmakát din linu-tán nató an-aná- to gúsi: | nasiñanna to babáy. | Nagatáwada: to to naba-nañda.*

There were, they say, two, mother and child: they went to get papayas from their garden. / When they reach their garden, the trap of her child had caught (a wild boar): / and so its mother went to their house; / her child carried the wild boar: they singed it. / They finished singeing it, the child cut it into pieces, and cooked it; / its mother cooked rice. / The child finished cooking, they ate. / When they finish eating, it took a big bone, / and it dropped it into a jar, and they sleep. / Early in the morning the child opened the jar: / he saw a woman. / They married: they were rich.

14. a. The Girl and the Snake  
(Pulindáy, from Musimut, K)

*Atán kanó ma- pē de Ayo se Dummaríya; nawéda n̄z nagaxímit. | Kané nabalíndañin, naxik-ikótoda; | natúdog Ayo: inalá- námin Dummaríya to axímit ne Ayo se nawéyin. | Nalukág Ayowin, máy awán to kabulónnanin. | Nawéyin; awán pē totó axímitna: sumáñit Ayo. | Kané awán to kabulónna, nawéyin a nawagwág kitó baláyna. | Tóna la n̄z linná- ya baláy n̄yá ba-lát. | "Iñika?" n̄n nató ba-lát. | "Iyá- iddé, nawagwágá- kitó kabulónko", n̄n Ayo. | "Lunná-ka",*

*nān nató ba-lát. | Linummá- e Ayo kitó baláy nató ba-lát : nagkóponda láñin.*

There were, they say, Ayo and Dummaria; they went to gather agimit bark. / When they had finished, they caught lice; / Ayo slept: Dummaria took all the agimit of Ayo and went away. / Ayo awoke, but her companion was not there any more. / She went away; she really had no more agimit: Ayo weeps. / When her companion had gone, she went straying from her house. / And so she entered the house of a snake. / "Who are you?" said the snake. / "I here, I strayed from my companion", said Ayo. / "Come in", said the snake. / Ayo entered the house of the snake: they were friends now.

14. b. *Dummaríya se Apiyáan*  
Dummaria and Apiaan  
(Appaló, from Tawit, M)

*(A)tān kanó wi Dummaríya se Apiyáan; napánda magkaxímit itó sirát. | Suma-tób ni Dummaríya ay balandān; suma-tób ni Apiyáan alallá-. | Sinnón námin dató sa-tóban ni Dummaríya, ay maximlí ni Apiyáan : | "Ará ikáw ta maximánta", nān ni Apiyáan, ay nauwáda ka annápda. | Naxid-iddáda; daddān din natalá-ni Dummaríya, ay pinanāwān ni Apiyáan. | Inalá-na námin to sinnónna séna paglibátan ni Dummaríya. | Nabāyāg din ni Dummaríya ay naduáw, ay āwán dató abulónna. | Arrawānna dató abulónna : "Abulón", nān ni Dummaríya, ay tumbág to ba-lát. | Napán kitó xiyán nató sinumbág; | inumbét din nam ay ba-lát. | "Bakkánka mañsín", nān nató ba-lát, "umbétka baláy", nān nató ba-lát, séda napán. | Maggunúdda se itó ba-lát, ay mañsín ni Dummaríya kitó agkiwkin-ág nató ba-lát. | "Mōn-onnda", nān nató ba-lát. | Mañsín manín to babáy ito agánat nató ba-lát. | Daddān din : "Mōnna", nān nató ba-lát ke Dummaríya. | "Magbítlagka", nān nató ba-lát; | napán to babáy itó baláy nató ba-lát : | nōn-onná inumbét, daddān din inumbét to ba-láttin; | ay nauwá to ba-lát a baláy ni Dummaríya.*

*Nabalín to baláy ni Dummaríyañin; | ay magsidá péyañ ni Dummaríya ka lamán, | xapó itó anníxay nató ba-lát, péyañ ay mañalá- to ba-lát ka lamán, no umáñ kitó sirát. | Nān ni Dummaríya ídí : "Magtarónka, āpó, ta patāyánda dāyá tólāy", nān ni Dummaríya. | "Bakkán a", nān nató ba-lát. | Isá din na dagín, napán to ba-lát nagsápul ka lamán se ugtá. | (A)tān pāy dāyá tólāy mañanáp; | xiniyá- dāyá áto to ba-lát, ay nagtálaw to ba-lát. | Bakkán nirárat dató tólāy; | nilbétna to biyáña itó baláyna. | Nānna ke Dummaríya : "No matāyā-, ipilgónnā-kíyá xúsi." | Natáy din to ba-lát; nepilgónnda itó xúsi. | Nabāyāg din napán to babáy naiawát kadató namatáy itó ba-lát. | Niddānda inawatānda ka mapulo na dordorí. | Isá din alxáw inatawān nató tólāy na namatáy itó ba-lát ni Dummaríya. | Naggiyánda itó baláy ni Dummaríya. | Lu-tān din ni Dummaríya to xúsi a napilgónān nató ba-lát, | ay pabég na búnot, xaranáit se saxabán.*

There were, they say, Dummaria and Apiaan; they went to gather agimit

bark in the bush. / Dummaria pulls it off and it is a balandan blanket; Apiaan pulls it off and it is mere bark. / All that is pulled off by Dummaria is cloth, Apiaan is envious: / "Go on, you, let us take a rest", said Apiaan, and they spread their mats. / They lay down; very soon Dummaria was sleeping soundly, Apiaan left her. / She took all her cloths and left Dummaria stealthily. / After a long time Dummaria awoke, and her companions were not there. / She calls her companions: "Companion", said Dummaria, the snake answers. / She went to the place of the one who answers; / she arrived there but it was a snake. / "Be not afraid", said the snake, "come to my house", said the snake, and they went. / She and the snake followed one another, and Dummaria was afraid of the wriggling of the snake. / "Walk ahead", said the snake. / Again the woman was afraid of the breathing of the snake. / Very soon: "Walk ahead", said the snake to Dummaria. / "Be strong", said the snake; / the woman went into the house of the snake: / she arrived first, very soon the snake also arrived; / the snake made Dummaria's house.

Dummaria's house was now finished; / Dummaria always ate wild boar, / because when the snake gathered viands, the snake always got wild boar, when it comes into the bush. / Dummaria said this: "Be careful, sir, lest the men kill you", said Dummaria. / "Not so though", said the snake. / One year the snake went to look for wild boars and deer. / There were also men hunting; / the dogs barked at the snake, the snake escaped. / The men did not kill it outright; / it brought its life into its house. / It said to Dummaria: "When I die, drop me into the jar." / The snake died; they dropped him into the jar. / After a long time the woman asked for a fine from those who had killed the snake. / They gave it to her, they offered her ten dordori jars for a fine. / One day the man who had killed the snake, married Dummaria. / They stayed in Dummaria's house. / Dummaria opens the jar where the snake had been dropped, / and everything was bungot, garanakit and sagaban<sup>1</sup>.

- (1) *Búñot* are precious beads, mostly worn around the neck; *xarandit* are small beads, mostly used for bracelets; *saxabán* are worn around the head.

14. c. *Dató duwá maxiná*  
The two, mother and child  
(Yadán, from Nagbabalayan, K)

*Ña nawéda ña naxik-ikóto kiyá óton náyá bató: máy natúdog to ababbín; / máy pinanawán nitó inána. / Áy nawé to inána; máy kinumráw to ababbín: máy to la ña sinumbág to bal-ó. / Áy nawé kitó bátug to bal-ó- se ya makatoktokdó. / Kané din makalaníyát, pinalná- nató ba-lát itó baláyna; / áy pinanáña to ababbín. / "No matáyá"- , nánna kitó abablín a binibilílinna. / Kané din matáy to ba-lát,*

*nippáy nató ababbín kitó xúsi to ba-lát. | Kané din mabáyág inalakkán nitó ababbín to tulátna, | séna kuwaán ka búntot : áy naba-náñin to ababbín.*

They went to catch lice on top of a stone : the child slept ; / its mother left it. / Its mother went away ; the child shouted : the only one to answer was a balkok lizard. / It went to the place of the balkok and is climbing up. / When it reached the top, the snake bade it enter its house ; / it gave the child to eat. / " When I die ", it said to the child giving it an order. / When the snake died, the child put the snake in a jar. / After a long time the child took its bones, / and made them into precious beads : the child is rich now.

15. *Duwá ña magwaxí*

Two Sisters

(Daxidí, from Baliwanan, M)

*Atánda duwá ña magwaxí : ya ñáxanda de Doniyá se Bulaláyo. | Áy naánuš únäy<sup>1</sup> se naxaxát<sup>2</sup> te Doniyá : agína ya udiyán se napiyá pē. | Áy atán maxibabbáy iyá uliyán : ya ñáxanna i Doñkuwán. | Áy bakkán na nabáyág to naxatáwada, napán ña nagláko to lalái itó adáyyó ña ili : nagtaáy a barañáy. | Áy to waxi ni Doniyá mañaboxó itó atáwa ne Doniyá, ta piyáña no ittó to inatáwana. | Péyari baubáutna<sup>3</sup> to udiyán ; | atán din isá pagmaát inapátna ña magtaxólo : | áy nañalá-ton ka sañapúlo a dáxum. | Magtaxóloda din : " Yaáw ya mönná ", nān nató manáam ; | áy magtuxáw din to isá : nepáto-na ñammín to dáxum. | Áy natáy ye Doniyá, séna nillód ; áy binuggowáña ñammín to dáxana itó dappít, se mawé itó baláyna. | Atán bittí- ña dáxa ña bakkánna a nasiñán a naghálin ka rabóñan : | áy tumáyo- to rabóñan itó báybáy ña umunúd i Doñkuwán. | Áy dumatán din kitó nūddí a barañay áy naxúni. | Nāna iddí to maxúni : " Tig-í, tig-í, wa- xiyán náyá barañáy ña nagtaáyán ni Doñkuwán ? " | Áy nān dató tóláy iddí : " Atán kitó measiyám a tañabarañáyán ", nánda. | Áy tumáyo- manín to rabóñan pandá itó measiyám ña barañáy ; | áy naxúni manín : " Tig-í, tig-í, wa- xiyán ne Doñkuwán ? " náña manín. | Masdaaw<sup>4</sup> pa-nán dató tóláy : " Turá maxúni to an-anú- ? " | Áy inalá-da itó unág, séda ippáy itó xiyán ni Doñkuwán. | Nān nató an-anú- iddí ye nañbílín ki Doñkuwán : " Ippáyña- iyá unág náyá lakásam ; ta tusiyámmo ; | áy mañippáy-a pē ya isá ña tañáli ", nān nató an-anú-. | Áy inurúg ñammín ni Doñkuwán ; | maxullí din linu-tánna to lakása kané dumatán kitó baláyna : | áy lunmawánin to babáy ta naghálin to rabóñan a babáy. | Áy naxatáwada manín ; áy inaxína ñammín to inuwá nató waxína. | Áy nalu-sáw to atáwana, séna mapán sinnán ni Bulaláyo ; | ñam áy nagharráw ta naxañsín kitó básolna.*

There were two sisters : their names Donia and Bulalayo. / Donia was very patient and diligent : she was the youngest and beautiful also. / Someone courts the youngest : his name Don Juan. / Not a long time after they married, the man went to sell (goods) in a distant town : he rode a canoe. / The sister of Donia was jealous of Donia's husband, as she wanted herself



to be the one he married. / She always whips the youngest; / it happened one morning that she invited her to wash her hair: / she had taken ten needles. / They wash their hair: "You be the first", said the eldest; / the one sits down: she stuck all the needles. / Donia died, and she drowned her; she washed all the blood on the shore, and goes to her house. / There was a little blood which she had not seen and was changed into a buzzard: / the buzzard flies to the sea following Don Juan. / It reached the last canoe, it talked. / The one that talks said this: "Tig-i, tig-i, where is the canoe on which Don Juan rode?" / The men said this: "It is at the ninth group of canoes", they said. / The buzzard again flies up to the ninth canoe; / it talks again: "Tig-, tig-i, where is Don Juan?" it said again. / The men are much astonished: "Why does the bird talk?" / They took it inside, and they place it at the place of Don Juan. / The bird said this ordering Don Juan: "Put me inside your trunk, and lock it with a key; / put also a small bottle", said the bird. / Don Juan believed everything; / he goes back, he opened the trunk when he reaches the house: / the woman came out, as the buzzard was changed into a woman. / They married again; she told him all that her sister had done. / Her husband was angry, and he went to see Bulalayo; / but she ran away as she was afraid on account of her crime.

- (1) Two Iloko terms.
- (2) From the Iloko *nagagét*.
- (3) From the Iloko stem *báut*.
- (4) An Iloko term.

16. *Da Énoy se da Dummaríya se Áyo se Piyákan*  
 Enoy and Dummaria, Ayo and Piakan  
 (Yadán, from Nagbabalayan, K)

*Atán na kadánan ne Énoy na kónatán se kabaxátán; | nam ay atánda na talló na babbáy na nagtatagtáгда kiyá kadánan ne Énoy. | Kané din na nagtuxáwda ka bittí-, nasinánda ya unát. | Magtatagtáгда: kané din dumatánda nagtotópda ka agtanápúl kitó unát; | to kuwá de Dummaríya se Áyo ay loób. | Kané din na maggáyátda na nanús, nasinánda to dilawá na xawád; ay nagmamáda. | Itó piduwáda na nagdattág, na-páp ne Énoy danín. | Kané din pi-lowándaín nagdattág, dinanán ne Énoy danín. | Nam ay nagsiró-da; nagsiró- Énoy kitó kalidán abút. | Ditó talló wa babbáy nawéda na nagdíxut. | Kané din na magla-bóda, sinagtáxān Énoy da, séna a pagtuxawān ya kukuwá ne Áyo; | ay ditó duwā nagbaghaxálda nálá na nagbadbadiyó. | Kané din mabalínda kumáyūbda; ay siníput ne Áyo da. | Kané din makáy-átda, inapát ne Énoy ye Áyo ka baláyda. | Nam ay maddí ye Áyo; nam ay séna na palsowan. | Itó meka-ló wa badiyó ne Áyo inán ne Énoy, séna na isiró-; | nippáyna ka súlip, séna na ippáy kiyá sa-liñát niyá diñdín.*

*Kané din nabáyáгда la na naxatáwa, naxan-aná-da. | Nam ay maddí ya da.*

da-nān ne Énoy da; | nawé ye Énoy nā nanānūp; nam āy nabāyāg kitó sirsirát. | Kané din na dudduwā itó maxinā, nān ne Áyo kadató adíxi: “Kalakkāndā- nā adíxi, nām āy matōpkāyo ka iparuwál la danúm.” | Kané din daddān magburburbūr nāmmin ditó adíxi; itó nōnnā nā napanānna āy itó nagtōbo, nam āy naxullí ta mapadaké- to danúmna. | Se kará mawé manín kitó takiláy, se nanāxixiyān to pinanā- kadanúmna. | Áy to adíxi kinaxína nā makapusá; āy sinirpanānna to ababbín nā diníxut: | āy ummabāy se tumáram to ababbín. | Kané din inumbét te Énoy: naxaángám kané masinānna to ababbín, séna nālā nā ab-abbāy. | Kané din na kalāwa nawé manín naxappāw. | Áy kané din na xixídám, magkaxéd de Áyo; | nam āy nitu-rúdna to pāyā-na, se ya nabagbaxál la nagbadiyó, se ya kumāyāb. | Binilbilinna pikám to ababbín, séna kará nā xinalútān nāmmin to dindín se xagiyānān, se kará kumāyāb.

Māy atān nalā nā bittí- a sa-liñát nā nakasinnān to ababbín, séna sipítan. | Kané din na umbét Énoy malu-sāw, kané naxalxalútān to baláy. | Nam āy séna naxúni to ababbín; | kinsatānna la to xagiyānān, se ya mammát ka ulát séna abbāyān to ababbín, séda nā mawé. | “Wa- midí ya kināyābna?” | Áy nān to ababbín nā: “Padné diwanān to kināyābna.” | Séda makatulotúlo; āy nesabátá dáya mamtát, séda nā awāxān to ta-dānān de Áyo. | “Áy bulāw talá kíyá aadú wa xaranákit kíyá aguxatānda.” | Kané din daddān dinatān dató maxamānín to aguxatān, séda nā tuma-dān; | māy taggēda nā maxullí, ta napalútān to aliyāwda kadató babaláy, | ta pabég nā nagmarismés, ta bulāwan ditó kasixidān ditó babaláy. | Naglútda kitó baláy kammin ne Áyo; nam āy atān na natúdog. | Māy nagtuxāwda kitó bikatna. | Kané din daddān nalukág Áyo, séna nā pamōtonda; | āy natān itó maxamānín.

Enoy had a garden planted with sugar cane and bananas; | there were three women running to the garden of Enoy. | When they sat down for a while, they saw the sugar cane. | They are running: when they arrived they took each a bundle of sugar cane; | the share of Dummaria and Ayo was loob sugar cane. | When they started chewing it, they saw yellow betel leaves; they chewed betel. | On their second landing, Enoy pursued them. | On their third landing Enoy reached them. | But they hid; Enoy hid near the fence. | The three women went to bathe. | When they strip, Enoy ran toward them, and sits down on Ayo's property; | the two are quickly donning their coats. | When they finished, they fly; Ayo saw them. | When they were gone, Enoy invited Ayo to their house. | But Ayo refuses; but he persuades her. | The third coat of Ayo<sup>1</sup>, Enoy took it and hides it; | he put it under cover, and he places it in a breach of the wall.

When they had been married a long time, they got a child. | But Enoy refuses to approach them; | Enoy went to hunt; he stayed a long time in the bush. | When they were only two, mother and child, Ayo said to the posts: “Have mercy on me, posts, bring forth water each of you.” | Very soon all the posts produce it; the first one to which she went was the nagtobo post, but she came back as its water was bad. | And she again went to the takilay post and asked what kind of water it had. | The post said that

it was white; she always bathed the child in it: / the child grew up and becomes handsome. / Then Enoy came: he was glad when he sees the child, and he always carries it. / Then the next morning he went again to sleep in the bush. / When it was evening, Ayo sweeps (the house); / she touched her wings, and quickly donned her coat, and flies. / She had first given her orders to the child, and she bound the whole wall and the doors, and she flies.

There was a small breach for the child to look, and it sees it / When Enoy arrives he is angry, when the house is bound. / But the child talked; / he cut open the door, and takes a blanket and carries the child, and they go. / "Whither did she fly from here?" / The child said: "She flew toward the right". / And they went up and up; they met those who gather rattan, and they ask them the landing place of Ayo. / "You will know it by the many beads at their place for cleaning dishes". / Very soon father and child reached the place for cleaning dishes, and they emerge; / they nearly go back, as they were exceedingly ashamed of the houses, / as they were all beads, as the left sides of the houses were bulawan beads. / They lodged at Ayo's house; but she was sleeping. / They sat down at her side. / Very soon Ayo awoke, and cooked rice for them; / father and child ate.

(1) The third coat, the one that belongs to Ayo.

17. Enoy and the Child<sup>1</sup>  
(Pulindáy, from Musimut, K)

*Atá(n) kanó ma- pē e Ēnoy ya nawé nanatáwa : ababbín to wēna ná atawān. | Dumatánáda dín kitó baláy nató ababbín. | Măy : "Năyānu", nān nató iná nató ababbín. | "Wéyā- a atawān ya an-anā-mo", nān ne Ēnoy. | "Pixá ná xúsi ya iddēmo ta?" nān ne iná nató ababbín. | "Adú", nān ne Ēnoy. | Naniddé Ēnoy ka mapúlo xúsi; inalá-na to ababbín, séda mawéyin ka baláyna. | Dumatánáda dín ka baláyda; măy makas-asárit to ababbín. | Wéna kammin netulúd kitó baláyna kiyá di mōnát to ababbín ná sumárit.*

There was, they say, Enoy who went to marry: it was a child he went to marry. / They reached the house of the child. / "Where do you go?" said the mother of the child. / "I go to marry your child", said Enoy. / "How many jars do you give?" said the mother of the child. / "Many", said Enoy. / Enoy gave ten jars; he took the child, and they go to his house. / They reached their house; the child is always weeping. / He went to conduct it to its house until the child stops weeping.

(1) Cf. Nr. 10, b.

18. *Énoy se Xonnáy*  
 Enoy and Gonnay  
 (Báyáñaw, from Musimut, K)

*Mêlug ma- pē ye Énoy ke Xonnáy; igsánna íalá ñe Áyñin. | Nagsáy-ám ne Énoy: áñna ña inalá- e Xonnáy. | Kané nagsugnád dató tóláyyin, pinabég dató tuláñ ka kumá ne Xonnáy. | Kané nasmá- ne Xonnáy to pabég ga tuláñ to bannáña, nalu-sáv; | ikaxína ke Énoy: “Maddíyā- kikáwwin, Énoy, | ta kalu-sávāndā- de Áyo”, nánna. | To to nalu-sáv we Énoy, se ya mapán ka baláy de Xonnáy. | Inatawánna ne Xonnáy; áy igsánna ne Áyñin. | Napán ka xáyán da Xonnáyyyin: naxatáwada jéyin.*

Enoy loves Gonnay; he simply leaves Ayo<sup>1</sup>. / Enoy offered a *say-ám* sacrifice: he went to fetch Gonnay. / When the men made the portions, Gonnay's share was all bones. / When Gonnay found out that her portion was all bones, she was angry; / she tells Enoy: “I do not want you any more Enoy, / because Ayo and the rest are angry at me”, she said. / And so Enoy was angry, and went to the house of Gonnay. / He married Gonnay; He leaves Ayo. / He went to the place of Gonnay: they married.

(1) These sentences are a summary of the story that follows.

SECTION VIII  
 ABOUT HEAD-HUNTERS, HEROES AND THE LIKE

1. *E Siwát ña nanáyaw a sissá*  
 Siwat who hunted heads all alone  
 (Yadán, from Nagbabalayan, K)

*Ña nawé ye Siwát ta nanáyaw; máy nasabátna diyá kalíña: | Mây nagsiró- e Siwát kíyá óton náya xúbāt ña siruwakán diyá kalíña, | séna amminán dató kalíña ña kintáb; máy áwán naka-táb kagína. | Áy ditó nibunnána áy to dató napán, séda nawé ya nagdúmag: máy maddi dató tóláy. | Áy ditó pinatáy ne Siwát áy mapúlo se awádda siyám. | Kané din umbét ka baláyda, nagsáy-ámda séda nesáxari dató ólo.*

Siwat went head-hunting; he met the enemies. / Siwat hid on top of a tree under which the enemies passed, / and he cut all the enemies down; nobody cut him. / Those whom he left where those who went, / and they went to give notice: the men did not want.<sup>1</sup> / Those whom Siwat killed were ten and there were nine more. / When he came to their house, they offered a *sáy-ám* sacrifice and they exposed the heads.

(1) To pursue Siwat (probably).

2. *Tólây umán nañâyaw*  
A man who went head-hunting  
(Bâyáñaw, from Musimut, K)

*Kané dumatán kitó xâyán dató kaliña, linumná- kitó balây, | séna ná pagkattáb dató tólây, se ya nagtálaw, | se ya nagsiró- kitó linóní nató dapítg : bakkánna nasmá- dató kaliña. | Kané túladda a xabi, nagtálawwin. | Kané atán ka adâyýó kitó babalây- yin, nakapány; | inápal dató kaliña, nam áy bakkánda ná nasi-mát. | Kané nagtálaw ka adâyýó, talló to pinatáyna ná tólây; | nam áy naxásat ta bakkán na natáy.*

When he reaches the place of the enemies, he entered the house, / and he cut the men, and he ran away, / and he hid under the hearth: the enemies did not find him. / In the middle of their night, he ran away. / When he was far from the village, he shouted; / the enemies pursued him, but they could not overtake him. / When he ran far away, he had killed three men; / but he was lucky as he did not die.

3. *Itó namatáy ne Makkáwây itó Kastila<sup>1</sup>*  
The killing of a Spaniard by Makkaway  
(Magáyam, from Bayag, B)

*Itó nabâyág ga aldáwin uwád da méñal laláki a Bâýág. | Kané no isá ná aldáw napán na nañaliyúg. | Kané no nagiyán kiyá tañná náya dálan, naglúto a innánna. | Dákes pē ta kané no mabalín mañán linumbét to kábo<sup>2</sup> dató kastila. | Itó kábo siri- gánna ne Makkáwây ya uminúm. | Kané no am mó ne Makkáwây ya patáyán nató kábowin, sinây-ánna pē to sinálna itó kábo dató kastila : | élugánna a paltógán ne Mak- káwây, to t' naniñál ne Makkáwây itó kábo dató kastila. | Nagásat la unây ne Makkáwây, | ta kané no apatáyna to kastila linumbét dató aduwán dató guwárda.<sup>3</sup> | Dató guwárda pinaltógánda ne Makkáwây, | nam bakkánda ná inagnát, ta naglinád kadató áyo. | Kané no bakkánda nasi-mát ne Makkáwây, napán ka Lawág, giyán nató gayyémna<sup>4</sup> a napiyá. | Sinónán ne Makkáwây dató kastila pandá dída napán ka Manila. | To to naguliyán ne Makkáwây a Bâýágin.*

In bygone days there was a brave man at Bayag. / Then one day he went for trade to the lowlands. / When he stayed in the middle of the road, he cooked his food. / It was bad as when he finishes eating the corporal of the Spaniards came. / The corporal pointed his gun at Makkaway who drinks. / When Makkaway knows that the corporal will kill him, he threw his spear at the corporal of the Spaniards: / he likes to shoot Makkaway, and so Makkaway speared the corporal of the Spaniards. / Makkaway was very lucky, / as when he had just killed the Spaniard, the bulk of the guards came. / The guards shot at Makkaway, / but they did not get him, as he hid among the trees. / When they could not overtake Makkaway, he went to Lawag, the place of his good friend. / Makkaway waited for the Spaniards

till they went to Manila. / And so Makkaway returned to Bayag.

- (1) From the Spanish *castilla*, castile.
- (2) „ „ „ *cabo*, corporal.
- (3) „ „ „ *guarda*, guard.
- (4) An Iloko term for *ópon(na)*.

#### 4. The Head-hunters and the Child (Uwíl, from Bolo, M)

*Itó agñañyaw kanó äy dató tóläy kanó kanná babaläy, äy patáyanda kanó námin ya babáy se ababbín. | To ya nagitutuládānda : | kané mawéda kanó mañāyaw kiyá panarnān dāyá aliña, adú kanó ya pinatáyda kiyá panarnān dāyá aliña. | Atān kanó pē ya pinatáyda nā babáy nā naxabbáy : | pinatáyda ya babáy ; | äy xakkānda pinatáy ya abbáyna. | Inalā-da to ababbín kiyá baláyda nā paabbáyanda. | Äy itó ababbín inummabáy kitó baláy ni Lāylāy ; äy annínnān to magkewá. | Kané abáy ya tólāyñin, äy natáy kanó kiyá trankáso<sup>1</sup> : | äy natamánda kiyá linón baláy da Lāylāy.*

In the time of head-hunting, they say, of the men, they say, in the towns, they kill, they say, all the women and children. / That is what they imitated : / when they go, they say, head-hunting to an agglomeration of the enemies, they kill many, they say, in the agglomeration of the enemies. / They also, they say, killed a woman who carried a baby : / they killed the woman ; they did not kill the (child) she carried. / They took the child to their house and have it be carried. / The child grew up in the house of Laylay ; it was (big) enough to work. / When it was a big man, it died, they say, of influenza : / they buried it under the house of Laylay.

- (1) A comon term for “influenza” in the Islands ; from the Spanish *trancazo*, cudgeling

#### 5. The Head-hunters and the Spirit (Yadán, from Nagbabalayan, K)

*Duwá nā la-lakáy : nawéda nā nañāyaw. | Atān na nawagwág : mäy tóna la a nasuwá-na ya liyān nā baláy ne Bowá. | Mäy atān ne Bowá kiyá xagiyáñānna ; | äy pinalbétna to tóläy, séna karrawān : karrawānna ka mañān. | Mäy maddí to tóläy ; nepasiñānna to ólo kitó Bowá ; | mäy naxañstñ to Bowá, äy naxañstñ pē to tóläy. | Kané dñ daddān nawé to la-lakáyñin ; | kané dñ dumatán, neba-ba-nānna to kinuwáda se itó Bowá kadató akóboñna.*

Two old men : they went head-hunting. / One went astray : he found a cave, the abode of Boa.<sup>1</sup> / Boa was at his door ; / he bade the man enter, and calls him : he calls him to eat. / The man refuses ; he showed a head to Boa ; / Boa was afraid, the man also was afraid. / Then very soon the old man went away ; / when he arrived, he told to his housemates what he and

Boa had done.

(1) A spirit.

6. *Itó nagpatáy de Aldús se itó pugút*  
The fight of Aldus and the Negrito  
(Magáyam, from Bayag, B)

*Itó nōnná ná aldáw napán dató inagiliyán na nanáyaw annán a Marág. | Kané no datnánda annán a Marág, duwá gabída ná nagsón ka pugút ta patáyánda. | Kané no maika-ló wa aldáw lumiwán dató appát a pugút. | Itó nágan nató āpó dató pugút a ne Karág; | itó āpó dató inagiliyán a ne Aldús. | Kané no magba-lán dató pugút, nib-buát de Aldús ne Karág. | Pinaltó- ne Karág to igóni ne Aldús : to to tagána a natáy. | Áwánda ná inapatáy adató pugút, ta binuligánda ne Aldús nanunpál a Nagiliyán.*

In former days the Nagilian people went head-hunting towards Marag. / When they reach Marag, they were two nights waiting for a Negrito to kill him. / On the third day four Negritos pass. / The name of the chief of the Negritos was Karag; the chief of the Nagilian people was Aldus. / When the Negritos pass the river, Aldus rushed at Karag. / Karag shot an arrow into the nose of Aldus : and so he nearly died. / They killed none of the Negritos, as they carried Aldus till Nagilian.<sup>1</sup>

(1) This may be a true story, as the Isneg hero is on the losing side, and Aldus is the name of the richest man of Nagilian (a barrio of Bayag).

7. *Dató talló umán nanáyaw*  
The three who went head-hunting  
(Báyánaw, from Musimut, K)

*Kané dumatánnda kitó xáyán dató kalíña, nagtatálaw dató dadúmanin; | innámno ta adída ná duduwánin. | Atán na baláy ya naxas-asissá : nakasmá-da ka túyo; | innámno ta adída ná nagkán. | Bakkán na ammó nató isá : “ Náxan kinnánmo? ” nán nató isá. | “ Túyo ”, nán nató isá. | “ Náxan kinnánmo? ” nána manin. | “ Túyo ”, nán nató isá. | Napáyán to matá nató isá ka túyo : | to to bakkán na nakasiñannin. | Innámno ta adi ya pinatáy dató kalíña to isá a napáyán na matá ka túyo, | ta bakkánna ná nasiñán to dalénánna.*

When they reach the place of the enemies, some of them ran away; / see if they were not only two.<sup>1</sup> / There was a house all by itself: they found bran; / see if they did not eat. / One did not know it: “ What did you eat? ” said the one. / “ Bran ”, said the other. / “ what did you eat? ” he said again. / “ Bran ”, said the other. / The eye of the one was covered with bran: / and so he could not see. / See if the enemies did not kill the one whose eye was covered with bran, / as he did not see his way.

(1) The result is mentioned before the real story begins: only two were left out of the three.

8. *Adódit ne Bigarán*  
 A story of Bigarán  
 (Magáyam, from Bayag, B)

*Itó nōnmá na aldaw uwádda na duwá magatáwa. | Kané no nabu-sít to atáwa nató laláki, napán to laláki nañáyaw, nam pinatáyda. | Kané no naganá- to babáy, namsít pē to anít-. | Itó aná-da laláki, nam awítān pē to píppiyá- nató anít-. | To nágan nató aná-da a ne Sillam-án. | Am-ammóna pē to magúni; nam itó awítān magitaránt pēyin. | Kané no isá na aldaw napán ne Sillam-án sinapúlān to amána. | Sinára-na dató namatáy itó amána itó nálāy dālan: | akkanda na pinádas to mamatáy ané Sillam-án no dína na da-nán to ili dató igorótān. | Kané no da-nánna to ili dató igorótān, | inonáda na: “Bakkánka lugúd na umán pumatáyayin ta al-allá-ka meridón kané amám.” | Inoná ne Sillam-án a sumuñbāt: “Bakkánuu la ononán tagét no sapuliyánko ya ólo ne amá a mannuwá netapán.” | Adató tanéli suminálāda námin ka baggina; | nam imminna pinaksi-paw mótoína itó sinál | Ané Sillam-án sumubálit ta sumáy-án: pinílana<sup>1</sup> námin dató igorótān; | nam dagusda na nedagét námin itó nálāy dālan kitó sinálna na nagbáyo-bó-ka humalásan na Árān. | Ané no lumbét itó baláyna, nēpáyna to ólo nató amána itó altón; | kináyabkában nató awítān: to to natólāy nató amána.*

In former days there were two married people. / When the wife of the man was pregnant, the man went head-hunting, they killed him. / When the woman gave birth, a fowl also hatched. / Their child was a boy, the chick of the fowl was a cock. / The name of their child was Sillam-ang. / He knows how to talk; the cock also crows. / Then one day Sillam-ang went to look for his father. / He found those who killed his father in the middle of the way: / they would not have tried to kill Sillam-ang if he had not gone to the town of the Igorot. / When he reaches the town of the Igorot, / they said: “Do not come to kill as you are to be pitied joining your father.” / Sillam-ang said answering: “Do not say so while I look for the head of my father that has become dry.” / All the inhabitants speared his body; / but he had his mouth catch all the spears. / Sillam-ang answered by throwing his spear: he took all the Igorot on a file; / they were all directly spitted in the middle of the road on his spear that had a young female Aran spirit on its tip. / When he comes to his house, he put the head of his father on the mortar; / the cock sidled at it: his father came to life.

(1) From the Spanish *fila*, file.

9. *Dató Rañki*  
 The Spaniards  
 (Bulaw, from Musimut, K)

*Dató Rañki nān dayá tólay na nahlayús ked wéñag apáyaw. | Kané masinán*



*dató tóláy, nagsisiró-da, séda sissímān dató Rankí. | Mäy āwānda di palattuxān ka nammín dató anú- se dató ábuy se to áto na masinānda; | adú pē sini-dúgda na baláy, séda patáyán pē to tóláy a masinānda kitó baláy; | nagbugsonda pē ka i-lúg se nabāw. | Tóda yān ya nāxanta nā eskúl<sup>1</sup> ka españis,<sup>2</sup> nā ināxan dāyá Isnág ka espaniyól.<sup>3</sup>*

The Spaniards, say the men, were those who caused a flood in the Apayaw river. / When the men see them, they hid and they espy the Spaniards. / There is nothing they do not shoot among all the fowls and the hogs and the dogs they see; / they also burned many houses, and they also kill the men they see in the house; / they also put eggs and rice into bags. / Those are whom we school(children) call Spanish, whom the Isneg call Espanol.<sup>4</sup>

- (1) From the English school.
- (2) " " " spanish.
- (3) " " Spanish *espanol*, Spaniard, spanish.
- (4) Members of the younger generation, here called "school," use English terms; old people use Spanish terms.

#### 10. *E Pissaxón*

##### Pissagong

(Appaló, from Tawit, M)

*Atān kanó ni Pissaxón. Napán nanumá; kané xídám din nabuwá- ni Pissaxónnín. | Pagmaāt din nawé manín nanumá. | Naakomakómān; nawé manín. | Pagmaāt din umáña sinnán to kómāña, nām āy nagbálin manín ka sirát, | ta bakkán paumá nató butít. | Inumána manín; xídám din nawé ka baláymanín. | Atān ya butít; nāña iddí: "Báñon, báñon, báñon, báñon, inumá ni Pissaxón", nān nató butít. | Bumáñon dató inumá ni Pissaxón. | Umbét manín ni Pissaxón: nagbálin manín ka sirát to inumána. | Inumána manín; xídám din āy nagsiró-. | Daddān din umbét ya butít. | "Báñon, báñon, báñon, báñon, inumá ni Pissaxón", nān nató butít. | Āy pumursāt ni Pissaxón: āy natáy to butít.*

There was, they say, Pissagong. He went to prepare a rice field; then in the evening Pissagong went home. / Early in the morning he again went to prepare the field.<sup>1</sup> / He finished a rice field; he went again. / Early in the morning he went to see his rice field, but it had become bush again, / as the rat did not allow it to be made into a field. / He prepared it again; in the evening he went to his house. / There is the rat; it says this: "Rising, rising, rising, rising, what Pissagong prepared into a field," said the rat. / What Pissagong had prepared rises up.<sup>2</sup> / Pissagong comes again: what he had prepared had again become bush. / He prepared it again; in the evening he hid. / Very soon the rat comes. / "Rising, rising, rising, rising, what Pissagong prepared", said the rat. / Pissagong jumps up: the rat died.

- (1) To cut the grasses.
- (2) Namely: the grasses that had been cut.

11. The Child Hero<sup>1</sup>  
(Bäydán, from Tawit, M)

*Atán kanó ababbín : isá na pagmaāt magtappit ka lánaw ; | ya na-pítna duwá to natáy. | Ippáyanañin kiyá xóto-na itó náxanna : Two died at a time, nánna. | Kané magda-da-dá- nesabátna ya ári. | Itó axiyán nató ári : “ Mēñalka, mapánka man patáyán dató duwá na xaggág : to ya iañ-añsíñko.” | Āy nawé to ababbín. | Daddān dīn dinatánna dató duwá na xaggág na maññ. | Itó inuwána : nañalā- limmá na bató. Daddān dīn binatóna to xaggág ; | itó isá na xaggág alu-sávāna to abulónna. | Binatóna manín ; to duwá nagtukkámda, séda magkanniannit : daddān dīn natáyda. | Āy nawé to ababbínñin, séna axiyán kitó ári āy pinatáyana. | Itó axiyán nató ári : pamatáyanna manin to ababbín kadató ábuy na iañsíñna. | To ababbín nawé ; āy nañuwá kanó ka póo-. | Napán kanó sinápul to ábuy : asiñán dīn nató ábuy ; | sinagtáxāna ; napánna anán. | Nagtálaw to ababbín itó unág nató póo-na ; | linum-ná- pē to ábuy nā mañpál itó ababbín. | To ababbín umuné- kitó tapiñit, sénañin mapán xisdán to póo-. | Nawé nagsápulin ka pinamatáyna séna patáyán. | Kané matáy to ábuy napánñin kitó xiyán nató ári ; | axiyánmanin na pinatáyna. | Āy nepa-atáwa nató ári to an-aná-na, séna iddán kagína to árina. | Āy to ababbínñin aginatñin to ári.*

There was, they say, a child: one morning he slaps flies; / two of those he slapped died. / He put his name on his breast: Two died at a time, it said. / When he is walking he met the king. / The king said: “You are a brave man, go to kill the two giants: of them I am afraid.” / The child went. / Very soon he reached the two giants who eat. / This he did: he took five stones. Very soon he threw a stone at the giant; / one giant is angry at his companion. / He threw stones again; the two grasped each other, and they are biting: very soon they died. / The child went, and told the king that he had killed them. / The king said: he again made the child kill the hogs of which he was afraid. / The child went; he made, they say, a trap. / He went, they say, to look for the hog: the hog saw him; / he divided it,<sup>2</sup> it went to eat it. / The child ran away inside his trap; / the hog also entered to catch the child. / The child climbed to the top, and goes to close the trap. / He went to look for something to kill with and he killed it. / When the hog is dead he went to the place of the king; / he told him he had killed it. / The king married his child to him, and he gave him his kingdom. / The child now is the one who is king.

- (1) This is probably not a genuine Isneg story.
- (2) Sugar cane: the bait.

12. The Judge and the Fly  
(Bäydán, from Tawit, M)

*Atán kanó tólây; ya tólây atán bakana.<sup>1</sup> | Äy isá na xidam inubadánna ya bakana kiyá nigpattánna kiyá xiyán näyá baláyna. | Kané mabalin maxubád, nippánna ya bakana kiyá akappáyán na adáyyó iyá baláyna. | Kané pagmaät napánna siriñán, nam äy itó bakana natây. | Napán kanó umadanni itó bakana séna palinixán. | Atán kanó na bañgaw na magdidikáp itó baggi nató bakana. | Napán kanó itó xiyán nato puwés :<sup>2</sup> | napán kanó magripút. | Itó nibbaxána ya bañgaw kanó to dinatánna a magdidikáp itó biat nató bakana. | Itó axiyán nató puwés äy ibbaxána na no atán kanó masiñán nató tólây ya bañgaw ka panpandá na tólây, patáyanna kanó to bañgaw iyá paxag-agiyánanna, | úrdy kanó no iinna na tólây id alawaxán. | Kané isá na alxcaw napán kanó to tólây naxcar-arét. | Pilipili pamiyagánna napán kitó xiyán nató puwés ; | itó puwés atán kanó magtutúxcaw itó banikóna<sup>3</sup> : | itó idáyna atán bañgaw. | Itó minbáka na natây nadamdánna to natây a bakana, | se itó bañgaw a bakkánna a masiñán xapó itó bakana a natây. | Napán kanó na nañalá- ka binalbág; | daddán din lumató- itó a-rán nató puwés, | séna kanó panlóran to bañgaw itó iddy nató puwés. | Itó puwés nabón to olona; kané mabestigárda<sup>4</sup> nibbaxá nató puwés äy akkán kanó mabalud no atán pamatáyanna ka bañgaw na pandá na tólây xapó itó bakana. | Äy itó tólây xakkán nabálud.*

There was, they say, a man; the man had a cow. / One evening he untied his cow at the place of his house where she was tied. / When he finishes untying her, he brought his cow to the place of the kappay grasses far from his house. / Early in the morning he went to look at her, but his cow was dead. / He went, they say, approaching his cow and he examined her. / There is, they say, a fly that is sticking to the body of his cow. / He went, they say, to the place of the judge: / he went, they say, to make a report. / He said that the fly, they say, which he reached is sticking to the side of the cow. / The judge tells him saying that if there is, they say, a fly seen by the man on any man, he (may) kill the fly, they say, where it is staying, / even, they say, on any man in the world. / Then one day the man, they say, went to take a walk. / Through a chance of his life he went to the place of the judge; / the judge, they say, is sitting on his bench: / on his forehead there is a fly. / The owner of the dead cow thought of his dead cow, / and the fly he does not want to see on account of his dead cow. / He went, they say, to take a piece of fuel; / very soon he jumps in front of the judge, / and, they say, he clubs the fly on the forehead of the judge. / The judge had his head broken; when they made an investigation the judge said that he would not be imprisoned, they say, if he killed a fly on any man on account of his cow. / The man was not imprisoned.

(1) From the Spanish *vaca*, cow.

- (2) „ „ „ *juex*, judge.  
 (3) „ „ „ *banco*, bench.  
 (4) „ „ „ *investigar*, to investigate.

13. The Negrito and the Lizard  
 (Bäydán, from Tawit, M)

*Aián kanó agtá : nawé kanó maxaloxó-. | Kané makadalidálēn, makadalidálēn : nasuwá-na to lupí. | Āy inalá-na kanó to xíla-na séna xilíān to lupí. | Nagtálaw to lupí; simpálna; | lumáto- iyá ta-múg; dinugkámna to orúhān náyá xíla-; | neuné-nató lupí pandá ya untó- náyá allág. | Kané lumañiyátda pinatáynañin to agtá to lupí séna ibiná-. | Séna pagkalimmaán ya abágná, séna pagtuddotuddónan se itó dallátna; | nesílona kitó nagdammáñ nā imana, se magkusór. | Naxilát itó adanni kitó puñútna : kiddí natay.*

There was, they say, a Negrito: he went, they say, to hunt with bow and arrows. / Then he is marching, he is marching: he found a big lizard. / He took, they say, his arrow and shot it at the lizard. / The lizard ran away; he pursued it; / it jumped into a tall tree; he caught the shaft of the arrow<sup>1</sup>; / the lizard climbed up to the top of the allag tree.<sup>2</sup> / When they reach the branches the Negrito killed the lizard and drops it. / Then he divides his G string into five parts, and knots them together and with the string of his bow; / with them he encircled his hands that faced each other, and comes down. / He was stuck down near its base: here he died.

- (1) Which was stuck in the body of the lizard.  
 (2) Pulling up the Negrito with it.

14. *Dató maxiná*  
 Mother and Child  
 (Yadán, from Nagbabalayan, K)

*Nā nawé to iná to ababbín nā nagsu-ná- : adu pa-nán to kukuwá nā su-nakánna. | Māy wē la nā xabíyin; māy āwán pikám ma tuma-dán. | Kané din pagmakát nawé to ababbín nā sinápul to inána; | māy āwán kitó nagsu-nakánna, se ya magpatpataglód nā magbis-ón kadamó battón. | Māy na-nána totó to buwáya nā nanán kitó inána, | séna palbétan kiyá dappít, | séna pagallalán, séna nā ipisó- to bináyo tabáko<sup>1</sup> se taturúd da ápug. | Māy natáy to buwáya, séna bi-gakán : | māy adú to tulán nitó inána, séna alakkánda, séna nā itamánda.*

The mother of the child went to wash clothes: she washed very many things. / The night went; she does not yet emerge. / Then in the morning the child went to look for its mother; / she was not at her washing place, and it is walking down the river throwing stones in the pools. / It really caught the crocodile that ate its mother, / and brings it on shore, / and makes it open its mouth, and throws pounded tobacco and one bamboo tube full

of lime into it. / The crocodile died, and it opens its belly : / there were many bones of its mother, and it takes them, and it buries them.

(1) From the Spanish *tabaco*, tobacco.

15. *Dató maxinā se itó buwāya*  
Mother and Child and the Crocodile  
(Yadan, from Nagbabalayan, K)

*Napán to ababbín kitó xáyán to buwāya ná maxindág kadató alakkán to buwāya ná sissidá. | Māy to inalakkán nató buwāya dató idaw ; | niḡḡaynada kitó pasikiñ, se ippán to ababbínin. | Kané din nakadatán limpátda námin to so-so-tán, | séda palawanán dató idaw : | māy kinnán nitó ba-látda ná duwá.*

The child went to the place of the crocodile waiting for the fishes taken by the crocodile. / What the crocodile took were snakes ; / it put them in a basket, and the child takes them away. / When it arrived, they stopped all the windows, / and they bring forth the snakes : / a large snake ate them both.

16. The Snake and the Hunter  
(Uwil, from Bolo, M)

*Atán kanó ma- pē ya tólāy a mawé mañanúp : limmá ya átona. | Kané atánda kiyá xinúbāt, āy naggiyá- ya átona ka sára. | Áy nagpatáy dāyá sára se iyá ba-lát : to ya naláb dāyá áto nató tólāy. | Áy to ba-lát āy kané magpatáyda se itó sára, āy kaxatán dató átoda ná duwá. | Kané mabāyágdá nálá a nagpatáy, āy sinalbúd nató ba-lát to sára se itó áto : | āy duwánin to nebansí itó áto nató tólāy. | Áy kané daddán din āy sinalbúdna manín to duwá átona ; | āy nakaruñát to tólāy, ta sinalbúd nató ba-lát námin to átona. | To tólāy āy nakipatáy kitó ba-lát ; | kané mōnawánin to tólāy ná nakipatáy kitó ba-lát, āy sinalbúdna manín to tólāy : āy āwán pēyin.*

There is, they say, a man who goes to hunt : he has five dogs. / When they were in the forest, his dogs barked at a large deer. / A deer and a snake fought to death : that is why the dogs of the man smelled it. / The snake when it fights to death with the deer, the dogs bite the two of them. / When they had been long fighting to death, the snake swallowed the deer and the dogs : / two remained of the dogs of the man. / Very soon it again swallowed two of his dogs ; / the man was angry, because the snake had swallowed all his dogs. / The man tried to kill the snake ; / when the man was tired of trying to kill the snake, it again swallowed the man : he is no more now.

17. a. The Wrestler  
(Bāydán, from Tawit, M)

*Atán kanó kobóbañ : napán kanó makixabbó. | Atán kanó liwánānna ná*

*kobóbañ ña* : “*Āyāmmo?*” *nān dató kobóbañ*. | “*Mawéyā- makixabbó.*” “*Piyāmmo ya mawé? Āy atānkami*”, *nān dató tólāy*; *āy* : “*Kāñyatakāyo*”, *nānna*. *Āy nakadalidālēn, nakadalidālēn*. | *Atān manin adú wa tólāy* : “*Āyām, kobóbañ?*” *nānda*. | “*Mawéyā- makixabbó.*” “*Piyāmmo ya mapán? Āy atānkami*”, *nān dató tólāy*. | “*Pixákāyo?*” *nān nató kobóbañ*. | “*Mapúlokami*”, *nān dató tólāy*. | *Nān ni kobóbañ kiddí* : “*Arānu man ta magabbótada.*” | *Dató tólāy naguúlugda námin*. | *Xināyātna kiya isá*; *atān tabbowānna, matāy*. | *Atān manin, natāy manin, pandāna ña dida nāmmín*. | *Āy kané māmminda nawé to kobóbañ manin nagsápul kané mañába-*. | *Āy nakasuwā- ka maxatút a tólāy* : “*Āyām, kobóbañ?*” *nānda*. | “*Mawéyā- makixabbó*”, *nān nató kobóbañ*. | *Āy* : “*Padásantada man*”, *nān dató tólāy*. | *Séda xabbowán to kobóbañ*; *dató maxatút nimmin nató kobóbañ da ña ximbó*; *āy natāyda námin*. | *To kobóbañ nāmmín to du-dútna, āy nawéyin*. | *Mawé din se ya buma-láñ*; (*xak*)*kānna matokaddān to danúm*. | *Nanalúg*; *kané maggiyān kító túlad nató paro-pó-, simpál dató axunín* : *āy natāy, ta xakkānna maalā- to buma-láñ*.

There was, they say, a kobobang insect : it went, they say, to wrestle. / It passes, they say, some kobobang<sup>1</sup> : “Where do you go?” said the kobobang. / “I go to wrestle.” “Do you like to go? We are here”, said the men; “I will vanquish you”, it said. / It was marching, it was marching. / Again there were many men : “Where do you go, kobobang?” they said. / “I go to wrestle.” “Do you like to go? We are here”, said the men. / “How many are you?” said the kobobang. / “We are ten”, said the men. / The kobobang said this : “Come along, and let us wrestle.” / The men went down all of them. / It started with one; it brings him down, he dies. / Again there was one, again he died, until they are all gone. / When they are all gone, the kobobang again looked for (people) to vanquish. / It found a hundred men : “Where do you go, kobobang?” they said. / “I go to wrestle”, said the kobobang. / “Let us try”, said the men. / And they wrestle with the kobobang; the kobobang finished the one hundred wrestling; / they all died. / The kobobang lost all its hair, it went away. / It went and crosses a river wading; it cannot touch the bottom of the water. / It swam; when it stays in the middle of the rapids, the aguning fishes pursued it : it died, as it is not able to cross the river wading.

(1) Later on they are men.

17. b. Another version of the preceding tale  
(Pulindáy, from Musimut, K)

*Atān kanó ma- pē ye kibúbañ* : *nawé nakixaxabbó*. | *Nakatultúluñ, nakatul-túluñ*. | “*Nāyāmmo, kibúbañ?*” *nān dató tólāy*. “*Mawéyā- makixaxabbó*”, *nān ne kibúbañ*. | “*Tom piyán ya adāyyó, āy atānkami kam*”, *nān dató tólāy*. | “*Pixá xatútkāyo ta?*” *nān ne kibúbañ*. | “*Limma xatútkami*”, *nān dató tólāy*. | *Āy* :

“ *Dítakäyo kappág*”, *nān ne kibúbañ*. | *Nanúluñ manín kibúbañ*. “ *Nâyámmo?*” *nān manín dáyá tañēliyān tólāy*. | “ *Wēyā- makixaxabbó*”, *nān ni kibúbañ*. | “ *Tom piyān ya adāyó; äy atānkami kam*”, *nān dató tólāy*. | “ *Pixá xatútkäyo ta?*” *nān ni kibúbañ*. | “ *Sañaribukami*”, *nān dató tólāy*. | “ *To yān ya piyāñko,*” *nān ni kibúbañ*. | *Nakaxabbóda totó; māy natāy kibúbañ; natāy pē námin dató tólāy*.

There was, they say, a kibubang insect: it went to wrestle. / It was walking upstream, it was walking upstream. / “Where do you go, kibubang?” said the men. “I go to wrestle”, said Kibubang. / “You like what is far, while we are here”, said the men. / “How many hundreds are you there?” said Kibubang. / “We are five hundred”, said the men. / “I am not satisfied with you”, said Kibubang. / Kibubang again walked upstream. “Where do you go?” said a whole village of men. / “I go to wrestle”, said Kibubang. / “You like what is far, while we are here”, said the men. / “How many hundreds are you there?” said Kibubang. / “We are one thousand”, said the men. / “That is what I like”, said Kibubang. / They really wrestled; Kibubang died; all the men also died.

17. c. *Pippiyáan si dató tuká-*  
Pippiakan and the frogs  
(Umilá, from Abbil, A)

*Itó nōn-onná na algáw atān isá na an-anā- na ulíla*. | *Isá na algáw namōton ka adú a dékat; itó pinóttona akkánna a nakkān nammin*. | *Kané mabalín mañān, inalá-na ya rañrañāy a siñál*: | *nawé nagápul a tuká-*; *nakatagtaglōd alá ki awwég*. | *Kané dumatān kiya isá a liyān, adú dáyá bibiti- a tuká-*. | “ *Pannām pippiyáon, nagbogbogtón ka siñól?*” *nān da bibiti- a tuká-*. | “ *(Ma)pánnā- maitokô- sidá- bunná dékat*”, *nān ni Pippiyáan*. | “ *Atānkami ma-*”, *nān dató tuká- bibiti-*. | “ *Akkántaäyo maanáy*”, *nān ni Pippiyáan*. | *Katagtaglōd manín ki awwég: dinatāñna manín dáyá tuká- tañaliyañān*. | “ *Pannām pippiyáon, nagbogbogtón ka siñól?*” *nān dato bibiti- manín a tuká-*. | “ *(Ma)pánnā- maitokô- sidá- bunná dékat*”, *nān ni Pippiyáan*. | *Managlōd manín ki awwég: dinatāñna manín tañaliyañān a tuká-*. | “ *Pannām, pippiyáon, nagbogbogtón ka siñól?*” *nān dáyá bibiti- a tuká-*. | “ *(Ma) pánnā maitokô- sidá- bunná dékat*”, *nān manín Pippiyáan*. | *Nanaglōd manín ki awwég: dinatāñna manín tañaliyañān a tuká-*. | “ *Pannām pippiyáon, nagbogbogtón ka siñól?*” *nān manín bibiti- a tuká-*. | “ *(Ma)pánnā- maitokô- sidá- bunná dékat*”, *nān manín Pippiyáan*. | *Nanaglōd manín ki awwég: to ya dinatāñna ya aníhodo na barrón; | iyá taggád náyá barrón nasinānna ya abāy pa-narí a tuká-: | ya kadakkál náyá tuka- umán kiya an-anā-*. | *Siniñálna to tuká-*, *se nawé a balāynañin*. | *Kané mapatāyna to tuká-, inalá-na .to rañrañāy*

*a tukâ-. | Kané manúluñ manín nasihána nammin dató bibíti- a tukâ-. | Nasihán pē nammin dató bibíti- a tukâ- to abulónda a inalá- ni Pippiyáan. | Kané dumatáñ Pippiyáan to baláyna, sinupá-na to tukâ-, séna ipōton. | Kané malútona to tukâ-, natán. | Kané magába- a manán, inumbét nammin dató tukâ- na nasihána : | patáy- ánda ni Pippiyáan. | Nagpapatáy de Pippiyáan se dató tukâ- a bibíti-. | Limmá na balô- to pinatáy ni Pippiyáan kadamó tukâ- a bibíti-, se yalá natáy. | Ittó lugiddin to pandá biyág ni Pippiyáan kiyá alawagán.*

In former days there was a child who was an orphan. / One day he cooked much dekat rice; he could not eat all that he cooked. / When he finishes eating, he took a large spear: / he went to look for frogs; he steadily walked down the brook. / When he reaches a cave, there were many small frogs. / "Where do you go, Pippiakan, carrying a spear?" said the small frogs. / "I go to get frogs, my viands for the rest of the dekat", said Pippiakan. / "We are here", said the small frogs. / "I am not satisfied with you", said Pippiakan. / He again walked down the brook: he again reached a cave full of frogs. / "Where do you go, Pippiakan, carrying a spear?" said the small frogs. / "I go to get frogs, my viands for the rest of the dekat", said Pippiakan. / He again walks down the brook: he again reached a cave full of frogs. / "Where do you go, Pippiakan, carrying a spear?" said the small frogs. / "I go to get frogs, my viands for the rest of the dekat", again said Pippiakan. / He again walked down the brook: he again reached a cave full of frogs. / "Where do you go, Pippiakan, carrying a spear?" again said the small frogs. / "I go to get frogs, my viands for the rest of the dekat", again said Pippiakan. / He again walked down the brook: he again reached a cave full of frogs. / "Where do you go, Pippiakan, carrying a spear?" again said the small frogs. / "I go to get frogs, my viands for the rest of the dekat", again said Pippiakan. / He again walked down the brook: and so he reached the crest of a waterfall; / below the waterfall he saw very big frogs: / the largest of the frogs comes to the child. / He speared the frog, and went to his house. / When he kills the frog, he took the big frog. / When he again walks upstream he saw all the small frogs. / All the small frogs also saw their companion which Pippiakan took. / When Pippiakan reaches his house, he cuts the frog into pieces, and he cooks it. / When he cooks the frog, he ate. / While half-way in eating, all the frogs whom he saw came: / they (want to) kill Pippiakan. / Pippiakan and the small frogs fought to death. / Pippiakan killed five baskets of small frogs, and then died. / Thus that is the end of the life of Pippiakan in the world.

18. Chewing sugar cane  
(Pulindáy, from Musimut, K)

*Atán kanó ma- pē ya ba-bakát ta nawé nakiús. | Nakatultúlun, nakatultúlun. |*



“*Nāyāmmo ba-bakót?*” “*Wéyā- makiús*”, *nān nató ba-bakát.* | “*Tom piyán ya adāyyó; āy adú unátmi.*” | “*Pixá xatút unátmi ta?*” *nān nató ba-bakát.* | “*Limmá xatút*”, *nān dató tólāy.* | “*Di- pikám makappág*”, *nān nató ba-bakát.* | *Nanúluní manin to ba-bakát.* | “*Tom piyán ya adāyyó; āy adú unátmi*”, *nān manin dató tólāy.* | “*Pixá xatút ta?*” *nān nató ba-bakát.* | “*Sañaribu*”, *nān dató tólāy.* | “*Piyānko*”, *nān nató ba-bakát.* | *Se attó la ná manuxáw manús kiyá unát.* | *Kané mabalín manús, āy nawē ki dóxo nāyá balāy se mamásag:* | *nillód námin to altóni se alló kitó pásagna;* | *adú pe nalimát kitó anánā- dató tólāy.*

There was, they say, an old woman who went to ask for sugar cane to chew. / She was walking upstream, she was walking upstream. / “Where do you go, old woman?” “I go to ask for sugar cane to chew”, said the old woman. / “You like what is far; we have much sugar cane.” / “How many hundreds of sugar cane have you there?” said the old woman. / “Five hundred”, said the men. / “I am not yet satisfied”, said the old woman. / The old woman again walked upstream. / “You like what is far; we have much sugar cane”, again said the men. / “How many hundreds there?” said the old woman. / “One thousand”, said the men. / “I like it”, said the old woman. / And there she sits down chewing sugar cane. / When she finishes chewing, she goes behind the house and urinates: / all the mortars and pestles floated down in her urine; / also many among the children of the men were drowned.

#### 19. Lukay and the Apayaw river (Uwíl, from Bolo, M)

*Atán kanó ma- pē ya Lukāy ná imminna ya tanapōn a lumbán: āwanna ná ne- bunná urāy isá.* | *Āy kané mabalinnin, āy sikkínúm, āy nawē kiyá ambáw.* | *Kané dinum- matán kitó ambáw, āy adú kanó tólāy a magdídixut kanó ma- pē.* | *Nawē kiyá dáya dayá tólāy a magdídixut;* | *āy inimminna kanó manin ya danúm nāyá apāyaw.* | *Nasiyán kanó ya apāyaw: inanuwána;* | *āy dató tólāy kitó allódna naggalá-da kanó kadāyá sissidá ná nasiyánān.* | *Āy kané atán dató tólāy a maggalá-kitó sissidá kitó túlad nató apāyaw,* | *nasupré- kanó nató tólāy to danúm kitó mótcina;* | *āy nalimát kanó námin dató tólāy kitó allódna.*

There was, they say, Lukay who consumed (the fruits of) a whole orange tree: he did not leave even one. / When it is finished, he was thirsty, he went to the river. / When he reached the river, many men, they say, are bathing, they say. / He went upstream from the men who are bathing; he consumed also, they say, the water of the Apayaw river. / The Apayaw was dry, they say: he did it; / the men downstream laughed, they say, for the fishes that were without water. / While the men laugh for the fishes in the middle of the Apayaw, / the man, they say, forced the water out of his mouth; / all the men downstream, they say, were drowned.

20. The Negrito and the Birds  
(Bäydán, from Tawit, M)

*Atân kanó agtá : nawé kanó naxaloxó-. | Kané makada-da-dá-, makada-da-dá-. | Namaltó- ka lamán; imbáyna to pinaltó-na. | Kané daddán din sinkúbân náyá bannóg, séna iáyāb itó xiyán nató obbónna kiyá dba- náyá ku-lét. | Manuwá din to agtá, nagsó-só- itó pâyá- dató obbónna. | No atân kanó ilbét nató bannóg na lamán se anú-, | mapán luyáhan nató agtá dató lamán se dató ugtá; | áy manān pē dató obbón. | No atân ba-lát na ilbét nató bannóg, ibiná- nató agtá. | Kané magpâyá- dató obbón, nesilo nató ima nató agtá kitó pâyá- dató obbón. | Se kanó magbiná- dató obbón; | umáyābda, umani-gádda, áy umalinódoda manín. | Kané māmowánda nagpalapalallánda nála na nagdattág kitó Iusá-; | áy nepagdattág to agtá; | inubadánnatin dató imana, séna patáyán dató obbón. | Áy nawéyin kitó baláyna.*

There was, they say, a Negrito: he went, they say, to hunt with bow and arrows. / Then he is walking, he is walking. / He shot a wild boar; he carried what he shot. / Then very soon a bannog bird caught them, and brought them up to the place of his young at the side of a cliff. / The Negrito works, he crept under the wings of the young. / When the bannog, they say, brings a wild boar and a fowl, / the Negrito goes to divide the wild boars and the deer; / the young also eat. / If the bannog brings a snake, the Negrito drops it. / When the young get wings, the Negrito bound his hand to the wing of the young. / And, they say, the young drop down; / they fly, they go down, they go up again. / When they know, little by little they came down to earth; / the Negrito was brought down: / he untied his hands, and kills the young. / He went to his house.

21. *Dató áyōñ na maxinum*  
The Monkeys that drink  
(Yadán, from Nagbabalayan, K)

*Na atānda na áyōñ na naginumda kiyá bantáy. | Mây atân na tóláy na binumgá-; mây naxi-nána dató áyōñ na maginum; | mây sissimānada pikám kitó dámo. | Kané din daddán binarsatānada; mây nagtatálaw námin dató áyōñ na naginláv, | séna na alá- to dordori. | Áy kané din inumbét ka baláyda, nekaxína kadató akóboónna.*

There were monkeys drinking on the mountain. / There was a man looking for bees; he heard the monkeys that are drinking; / he observes them at first. / Then very soon he ran toward them; all the monkeys that were drunk ran away, / and he took the jar. / When he came to their house, he told it to his housemates.

22. *Bowá se dató anánā-*  
Boa and the children  
(Bâyánaw, from Musimut, K)

*Isá ma- pē ya xabí nagsasammā-da : nagsisiró- dató dadúmanin. | Kané : “O”, nān dató dadúma, “O” nān pē nató Bowá. | Dinugkám nató Bowá to isá, séna ná itaráy, séna ná ipisó- kitó rusúd. | Kumíwid to inána : kané dumatán kitó baláy nató Bowánin, bakkánna ná nasmá- to Bowá. | Nasinnánna to búnot ta nebibisin : ittó to inalá-na nálátin. | Nakapóli to Bowánin, nam áy bakkánna ná paannánin, áta nawé to babáyyin.*

One night they were playing hide and seek : some of them hid. / When some of them said “Ho”, the Boa spirit also said “Ho.” / The Boa caught one, and he runs away with it, and he throws it into an iron pot. / Its mother follows : when she reaches the house of the Boa, she did not find the Boa. / She saw bungot beads hanging up : these she took without more ado. / The Boa repented, but he could do nothing about it, as the woman had gone already.

23. Two bad men  
(Pulindáy, from Musimut, K)

*Atán kanó ma- pē Ipnáw : nawéna ná pinalpalsó ne Lékáy. | Naxutóg ka baranáy, se mapán ka xáyán Lékáy. | Nálá-na pē to an-aná-na laláki ; | máy akekánna pikám maalá- manálén, ta bi-bittí- pikám. | Dumatánna din ka xáyán Lékáy ; | máy : “Magpatáyka kadiyá antú-mo, ta maglañánka”, nān ne Ipnáw. | “Palai-tuxántaka kiyán no díka maglañán”, nān ne Ipnáw. | Nalu-sáw we Lékáy ; nagtálaw Ipnáw. | Impál ne Lékáy ye Ipnáw : | (u)mán pinatáy Lékáy to an-aná-Ipnáw, séna alá- to baranáyna ; | nillódna to an-aná- Ipnáw.*

There was, they say, Ipngaw : he went to impose upon Lekay. / He rode a canoe downstream, and goes to the place of Lekay. / He also took his child, a boy ; / but it cannot yet walk,<sup>1</sup> as it is still small. / They reached the place of Lekay ; / “Kill some of your chickens, and singe them”, said Ipngaw. / “I shall shoot you there if you do not singe them” said Ipngaw. / Lekay was angry ; Ipngaw ran away. / Lekay pursued Ipngaw : / Lekay came to kill the child of Ipngaw, and he takes his canoe : / he drowned the child of Ipngaw.

(1) Literally : it cannot get walking.

SECTION IX  
ABOUT STRANGE HAPPENINGS

1. *Dató duwá nagkópon*

The two friends

(Appaló, from Tawit, M)

*Atánda anó duwá nagkópon; napiyá to agkóponda. | Isá din ná alxáw áy nagdannáp : natáy ni Xupáy itó dannáp; | áy idaiddagán nalá nató isá. | Inumbét to balañóbāñ nató natáy; umánna sinnán to kóponna. | Daddán din inumbét to balañóbāñ kitó xídam; | áy uwád to óponna ná maglalamdáw itó baláyna; | áy nasiñánna to umbét : “O ye toní to óponkowiñ.” | Áy inumbét itó xiyánna. | Nān nató balañóbāñ kiddí : “Iápugnā-”, nānna. | Niápug nató tóláy, séna iddé. | Iddéna din áy xinamníd nató balañóbāñ to imana, áy nagbálanda ka balañóbāñ ná duwá.*

There were, they, two friends; their friendship was beautiful. / One day there was a flood: Gupay died in the flood; / the other one is waiting for him all the time. / The revived body of the dead one came; he comes to see his friend. / Very soon the revived body came in the evening; / his friend is looking through the window of his house; / he saw the one who comes: “Ho there is my friend.” / He came to his place. / The revived body said this: “Prepare betel for me”, he said. / The man prepared betel, and he gives it. / He gave it and the revived body pulled his arm, they became both revived bodies.

2. *Amoxón si itó al-alláyna*

Amogong and his sweetheart

(Daxidí, from Baliwanan, M)

*Atán kanó ma- natáram a bagbaxó; áy iyá ili iddí atán al-alláyna : neñáxanda e Iwaxán. | Áy atán isá ná alxáw áy inumbét to al-alláyna : | nanilbét a limmá pánid ná xawád. | Áy nānna iddí a nanbílín itó babáy : “Pepéyan ná alxáw áy sinnámmo yáni, | ta no maldób yániyin : Natáyyin, nānmo iyá- xané?” nān nató laláki. | “Ó” nān pē nató babáy. | Áy nawéyin dató laláki ya nanáyaw; | áy pepéyan a sinnánna to xawád : | itó meapittó ná alxáw áy naldób to xawád. | Sumátittin to babáy; áy napán itó wánag se mampág pañliwliwána itó sániitna. | Áy kané meusáb to xabí, atán ná nasiñánna a lumbét a laláki; | áy naanngám manín, ta papátina no itón alláyna. | Áy kané xabíyin, mañánda; áy sinnán nató babáy to a-ráina : | áy magkaw-át to nabáw, ta nabarsí to sináyna : | sináy-án dató aliña. | Áy to babáy naxańsín; | áy nānna itó alláyna : “Mapánmā- ka taggád, ta mapánko sinnán to ikóo”, nānna. | Se nanalá- itó apúy se umúlug; dumatán din ka taggád. | Nigpátina to apúy itó tput nató ábuy, se mané ka baláy nató waxína, | ta ammona a balañóbāñ to abulonna ná mañár. | Liúdna din naxi-nána to ábuy a makasuné-, ta impál nató*

*balanóbān. | Nǵnawān din to ábuy, natáy; áy to balanóbān sinumbrá-; | áy bakkán linumtuwādin. | Ay to babáy bakkán naxullí itó baláydañin, ta maxcúsiñ; | áy to waxína to napán nanalá- itó ábuy.*

There was, they say, a handsome young man; in this town he had a sweetheart: they called her (or him) Iwagan. / It happened one day that her lover came: / he brought five leaves of betel. / This he said giving an order to the woman: "Every day look at that, / when those things wither: say that I am dead, won't you?" said the man. / "Yes", said the woman. / The men went head-hunting; / she assiduously looks at the betel: / on the seventh day the betel withered. / The woman weeps; she went to the river and burned shells as a consolation for her weeping. / When night sets in, she saw a man coming; / she was happy again, as she believed that one to be her lover. / At night they eat; the woman looks at his front: / the rice comes through, as his belly had burst: / the enemies had speared it. / The woman was afraid; / she said to her lover: "I go below, as I go to look after my knife", she said. / And she took fire and goes out; she arrived below. / She tied the fire to the tail of the hog, and goes to the house of her brother, / as she knows that her companion who eats, is a revived body. / Behind her she heard the hog shriek, as the revived corpse pursued it. / The hog got tired, it died; the revived corpse passed into the forest; / it did not appear any more. / The woman did not return to their house, as she is afraid; / her brother went to get the hog.

### 3. The revived corpse (Daxidí, from Baliwanan, M)

*Atānda na tañabaláy a tóláy iyá adanni ólo Baliwānān: adú áy anú-da se átoda na bibittí-; | áy magtáwda iyá adánanda; adáyyó ya baláyda. | Ay nané ya babáy, ta mapánna pamóton dató áto se magpilná- adató anú-. | Áy xabí din matúdog to babáy; áy atān nanítu-láb itó punáanna: | áy bakkán na makatúdog to tóláy, ta maddí ya umuñát to balanóbān na mañitu-láb itó baláy. | Áy nanibát itó pattár a tañapsát se umúlug; | dumatán din itó baláwa: nasinánna to balanóbān; | napiyá páam dató bádona se to akénna, nām áy adaddú to dilana se itó matána. | Naxinúnud nálá to tóláy, ta maxcúsiñ; | nakawé- din kitó baláy: áy nippáyna itó dilāgna itó xagiyátān se matúdog. | Áy āwanna pē naxi-ná itó balanóbān pandá itónin.*

There was a household of men near the source of the Baliwanan river: they had many chickens and small dogs; / they sleep in a hut in their field; their house is far. / The woman went, as she goes to prepare food for the dogs and to gather the chickens inside. / At night the woman sleeps; somebody pushed at her pillow: / the person cannot sleep, as the revived corpse refuses to stop pushing at the house. / She lit one bundle of dried reeds and goes down; / she reached the yard: she saw the revived corpse; / her coat

and her tapis were still good, but her tongue and her eyes were long. / The person retreated, as she was afraid; / she entered the house: she put her light at the door and sleeps. / She never heard the revived corpse since then.<sup>1</sup>

- (1) The woman in question, called *Axumáy*, was still living at the time this story was told me.

4. *Anito náxanda ka Paluggatán*  
A spirit they call Paluggatang  
(Buláw, from Musimut, K)

*Atán kanó ma- na tóláy : mawé ka agtatáwanna ; | ya dálenna adú na barinit : sinnám ta di nagkán. | Daddán din máy nalanóna to baláyna a magrañrañ ; | to to nanagtág a nagsabsáb, nánna. | Kané nakadatán kitó amuwáгда, áwán apúy. | Ibaxána to nasinánna ; máy nán dató tóláy na áwán na apúy. | Daddán din xummatán manín to baláyda : | to ya nadamdámda to anito na magñáxan Paluggatán kané áwán parrán nató apúy.*

There was, they say, a man: he goes to his hut in the field; / on his way are many blackberries: see if he does not eat. / Very soon he espied his house that is burning; / that is why he ran to extinguish it, he thought. / When he reached their house yard, there was no fire. / He tells what he saw; the men said there was no fire. / Very soon again their house burned: / that is why they imagined a spirit who is called Paluggatang when there is no heat in the fire.

5. *Dáyá Danág*  
The Danag spirits  
(Buláw, from Musimut, K)

*Dáyá Danág kitó nōnná na alxáw manlóda ka síwáy ; | umánda pē kadató magsikaw ka úbi. | Isá din na alxáw nawéda nagballát se isá na kurúg tóláy. | Napalútán to intotoldó nató tóláy ; | nán nató isá kabulónna : “ Silmítam ya dáxa séno makaró mapiyánán.” | Nán nató tóláy : “ Maraxittā-, ye di Danág, panup-súpanmo kiyá dáxa.” | Sinnám ta di sumupsúp nató danág to dáxa nató tóláy. | Daddán din kumugtát to tóláy ; | kané māmmin to dáxana, rānda kitó pandá nató sirát : “ To to piyán manló ka síwáy, namít dáxa tóláy.” | To yánin a’pandá di Danág ga manló.*

The Danag spirits in former days plant taro; / they also come to those that dig yams. / One day they went to clean the fields with one real human being. / The forefinger of the human being was hurt; / one of her companions said: “Lick the blood so that it be quick in healing.” / The human being said: “I am dirty, here is a Danag, make him suck the blood.” /

See if the Danag do not suck the blood of the human being / Very soon the human being becomes pale; / when her blood is consumed, they said at the edge of the bush: "How to like planting taro, the blood of a man is sweet." / That is the end of the Danag's planting.

6. *Adató karát se dató babbáy*  
The monkeys and the women  
(Pokól, from Bayag, B)

*Maktognó anó ma- dató babbáy itó ómānda; | atānda pē karát itó untó- nató áyo, itó giyān dató babbáy. | Inrawānda to karát; lumbét din dató karát, imminda to ammay se mait. | To to nalu-saw to babáy: binautna itó saguwá-na. | Inumbét námin dató karáttin, séda la ná patáyán dató babbáy maktognó. | Kané no uwá linumtó dató babbáy, séda la magbálin karát.*

The women, they say, plant rice in their rice field; / there are also monkeys on the top of a tree, at the place of the women. / They called the monkeys; the monkeys came, they consumed the rice and the Indian corn. And so the woman was angry: she beat them with her hoe. / Now all the monkeys came, and they kill the women planting rice. / Then later on the women came to life, and they became monkeys.

7. Two old men  
(Uwíl, from Bolo, M)

*Uwád da nanibanāg a tóláy: adú ya anánma. | Mapán ya la-lakáy a mañudóni ka anánma, ta āwánma ná isidá. | Napán kiyá awwég; áy naisu-lin nató la-lakáy to isá a la-lakáy; | áy naido-mó to la-lakáy: nagdáxa to ixónna. | Nān nató isá a la-lakáy kiddi: "Paramanānmo pāy ya mabálin ka dódon." | Kané nabáyág itó awwég to isá a la-lakáy áy natáy. | Áy to isá a la-lakáy nagbálin ka dódon, ta imminna to baggát nató isá a la-lakáy.*

There was a man who went to Abulug: he had much food. / An old man goes to steal his food, as he has no viands. / He went to the brook; the old man pushed the other old man<sup>1</sup>; / the old man fell on his face: his nose bled. / The other old man<sup>1</sup> said this: "You will experience becoming a locust." / After the other old man<sup>1</sup> had been long at the brook he died. / The one old man<sup>2</sup> became a locust, as he devoured all the rice of the other old man.<sup>1</sup>

- (1) The rich one.  
(2) The murderer.

8. a. *Dató duwá magwaxí*  
The two brothers  
(Appaló, from Tawit, M)

*Atánda anó duwá magwaxí : napánda naniuwát itó sirát. | Nakasi-siuwátda pandá adí nāmmín to siuwátda : daddán din napánda itó baláyda. | Xídam din napánda ináat to siuwátda ; | nabalínda din naxáat : appát to anú- ná na-náda. | Napatálidatin ; atán xúbāt itó dálēnda. | Nān nató xúbāt iddí : “ Iddénu iyá- ya isá ná anú-.” | Bakkán iddé nató babáy to anú-. | Luma-sigda itó xúbāt : umalińódo pumursát to lalái ; | ay bakkán naala-sig to babáy. | Nānda iddí : “ Aránu ikáw ta magbálinta ka anká”, nánda. | Nagbálinda ka anká.*

There were, they say, two brothers : they went to set snares in the bush. / They set snares until all their snares were set : very soon they went to their house. / In the evening they went to lift their snares ; / they finished lifting them : they had caught four birds. / Now they went back ; there was a log in their way. / The log said this : “ Give me one bird.” / The woman did not give the bird. / They stepped over the log : the man jumped very high ; / the woman could not step over it. / They said this : “ Go on, you, let us become angka insects ”, they said. / They became angka.

8. b. *Duwá ná ulíla*  
Two orphans  
(Daxidí, from Baliwanan, M)

*Atánda ná duwá ná magwaxí : āwán da amá si iná ; dudduwáda itó baláyda. | Kané isá ná alxáw napán to laláki a nanílug : pepéyan a so-bānānda : | adú to alā-da ná anú- ; maangámda únay dató magwaxí, ta adú to isidáda. | Itó mealimmá ná alxáw napánda manín a sinínán to ilug : | adú manín to inalā-da. | Kané maxulltdá din napiyá páam to dálēnda. | Kanén din dumatánda itó tagdán nató bantáy, atán ná áyo a sinigdá- nató lalái ; | áy raná la umabáy to áyo itó nagtuldán dató magwaxí. | Kané ummá itón to nauwá kagída, āwánda di pamaiyanán a magsápul dalēnānda, nam āwánda masmá-. | “ Kān ”, nān nató lalái itó babáy. | Áy : “ Kān ”, nān pē nató babáy. | Áy nagbálinda ná anká. | Áy pandá páy itónin itó pē dáyá anká a makukúni yánin.*

There were two brothers : they had neither father nor mother ; they were only two in their house. / Then one day the man went to set snares : they industriously visit them : / they take many birds ; the brothers are very happy, as they had many viands. / On the fifth day they again went to see the snares : / again they took many. / When they return their way is still good. / When they reached the descent of the mountain, there was a piece of wood over which the man walked ; / it happened that the wood grows between the brothers. / When a thing like this happened to them,



there are no means they do not use to find a way for them, but they find none. / "Kang", said the man to the woman. / "Kang", said the woman also. / They became angka insects. / Since then those are the angka that chirp there.

9. a. Tabuttit and the lemons  
(Uwíl, from Bolo, M)

*Atān ne Tabuttit : napān na maxusiwa. | Maddi kanó andatō bibitti- nia usiwa ; linumbēt kiyá aduwān nāyá usiwa. | Inummuré- kiyá isá nā usiwa : imminna to bisi-na. | Kané linumbēt kitó balāyda, nam āy natait kanó to sināyna. | Napān to waxína a nammāt ka āpat nā ippāyna kiyá sināy ni Tabuttit, | sēna immān to sināy ne Tabuttit : xakēán paám a nappiyā. | Daddān ma- din nam āy naggiyān dató talló a ba-bakát itó úbatna ; | nam āy intutānna dató ba-bakát : āy nabokál dató ba-bakát kitó sibbokál nā usiwa. | Daddān ma- din linumbēt manín to isá nā la-lakāy : | intutānna manín ; āy netukás kiyá xāyān na duwā a ba-bakát. | Nabokálda náamin kitó attútna nā bēg usiwa.*

There was Tabuttit : he went to gather lemons. / He did not want, they say, the small lemons ; he came to a thick growth of lemon trees. / He climbed one lemon tree : he consumed all its fruits. / When he came to their house, his belly, they say, ached. / His brother went to get cotton which he placed on Tabuttit's belly, / and he massaged Tabuttit's belly : he did not yet get better. / Very soon three old women stayed at his buttocks ; / but he broke wind on the old women : the old women were made into round lemons. / Very soon an old man also came : / he broke wind on him also ; he fell backwards at the place of the two old women. / They all were formed into as many lemons through his wind.

9. b. Tabuttēt se to ababbin  
Tabuttet and the child  
(Magāyam, from Bayag, B)

*Ababbin : Wa- pannān Tabuttēt nagag-aqtó appit ?*

*Tabuttēt : (U)mānā- maggixapitān, anānko no amiyān.*

*Kané no da-nān ne Tabuttēt to apitān, innānna nāmin to arotānna se to būnana.*

*A. : Wa- ya apitān na nēpāy iyá appitmo we ?*

*Tabuttēt bakēán naxāni ta nabtūg la pa-nān. | To ababbin ummānna tinagnāwa to dorarákit.*

*Dorarákit : Nepaxaniyāa, Tabuttēt ?*

*T. : Natakit sināyko.*

*To dorarákit inimānna to sināyna, nām nakattūt ; | rumuwār to paná a nasi-brān to dorarákit : natāy. | Ni Tabuttēt ni-satān ka galá- pandá di ya linumtóg*

to *sináyna*.

Child: Where does Tabuttet go carrying a sack?

Tabuttet: I come to gather oranges, my food in the rainy season.<sup>1</sup>

When Tabuttet reaches the oranges, he ate all its stalks and its fruits.

Ch.: Where are the oranges that were placed in your sack?

Tabuttet did not talk as he was very much sated. / The child went to call the shaman.

Shaman: What is the matter with you, Tabuttet?

T.: My belly aches.

The shaman massaged his belly, but he broke wind; / a bunch (of oranges) came out striking the shaman: she died / Tabuttet broke out laughing until his belly burst.

(1) November to February.

9. c. Gisurab and slivers  
(Pulindáy, from Musimut, K)

*Atán kanó ma- pē Xisúrab; nawé Xisúrab naxárip ka máyán taxalpá-na. | Kané xidamin áy nabalín naxárippin; iníyonna to xinarípánna. | Akkánna kam-malanínnin makékát to xinarípánna; akkátánna: máy akkánna marib-át. | Sillánna níammín to xinarípánna; nawé ka baláydanin. | Kané dumatánnin máy naxiddá. | Nánna kiddí kitó inána: "Wémo alá- dató ba-bakát, ta matáyāin; natakít sináy-ko", nán Xisúrab. | Maxáñat Xisúrab nánna, máy limmawán níamin to xinarípán, se mippáy kadató ba-bakát. | Natáy níamin dató ba-bakát: áwán pē naxantówin; natáy pē Xisúrab.*

There was, they say, Gisurab; Gisurab went to prepare bamboo slivers for the contents of his pitfall. / Then in the evening he finished preparing slivers; he tied the slivers into a bundle. / He cannot lift up his slivers; he lifts them up: but he cannot move them. / He swallowed all his slivers; he went to their house. / When he arrives he lay down. / He said this to his mother: "Go to fetch the old women, as I am dying; my belly aches", said Gisurab. / Gisurab thinks he breathes, but all the slivers came out, and are placed in the old women. / All the old women died: nobody held a communication with the spirits any more; Gisurab also died.

10. *Magsalamatká na xúsi*  
The magic jar  
(Daxidí, from Baliwanan, M)

*Atánda na tañabaláy ya tóláy; atán na dordorída: | áy ya dordorí iddí atán anítóna, ta nabáyág na xúsiyin; | áy se pē mináyanánda a básí; áy bakékánda na nilu-tán unág waló púlo daxím. | Áy no mapasuntán to xúsi, no natáy to sínāg, mapán*

*magdixut itó battón. | Atán ēliyānda a lalái; napán nañanúp. | Maggiyān din kitó póton nató bantáy; bumúraw dató átona : | impálua to xiniyá- dató átona. | Āy kané dumatáná itó náto nató babaláy, āy sināy-ānna to xúsi, | ta papátina ta ngtá, ta xiyakkán dató áto. | Āy nadadál to sāy-ānna : inalā-na to sāy-ānna se dumatán kitó babaláy. | Āy nasiñanna pē to xúsi ya naggáyāt itó sirāt na xiyakkán paám dató áto : | āy napán paám nagdixut itó battón, se yalá lumná- itó baláy. | Āy pandá itónin āwán to anítonañin, ta natáy to āpóna : āy atán kam pandá yān.*

There was a household of men; they had a dordori jar : / this dordori had a spirit, as it was an old jar; / and they had put basi in it; they had not opened it for eight years. / When the jar is troubled with heat, when the surtishine died, it goes to bathe in the pool. / They had a fellow citizen; he went to hunt. / He stayed on top of the mountain; his dogs get restless : / he pursued what his dogs barked at. / When they reach the place above the village, he speared the jar, / as he thinks it is a deer, as the dogs bark at it. / His spear was destroyed: he took his spear and reaches the village. / He saw also the jar that emerged from the bush and at which the dogs still bark : / it still went to bathe in the pool, and then enters the house. / Since then it has no spirit any more, as its lord died: it is still there till now.

#### 11. The betel nuts (Yadán, from Nagbabalayan, K)

*Na la-lakáy na nawé ya nañanúp : | kané dumatán kitó babbalantáy, ita-nág ya bisi- nitó lítag; | māy nagtowáyda : nawé to isá ka padné kasíxid; to isá āy nawé diwanán. | Āy to napanánna āy to padné diwanán; māy tóna la na dinatán diyá magsasāy-ám kiyá abbút. | Māy nawéna lánin, ta maddína na maturáyān itó átona. | Kané din dummatán ka baláyda, niba-ba-nánna kadató akóboóna.*

An old man who went to hunt : / when he reaches the hills, fruits of the wild betel palm fall down; / they separated: one went toward the left; the other one went to the right. / He went to the one that went toward the right; he only reached those that celebrate a *sāy-ám* sacrifice in a cave. / He went though, as he cannot restrain his dogs. / When he came to the house, he related it to his housemates.

#### 12. The ape and the spittle (Pulindáy, from Musimut, K)

*Atá(n) kanó ma- pē ye Énoy : nawé ya nañanúp. | Makatultúlun, makatul-túlun; nasiñanna ya ta-múg ga abbá- : maxun-uné- kiyá káyo. | Maximán a né Énoy; nagtuxáw kiyá dalumpénag na bató : nagmamá. | Kané mabalinnin, nawéyin. | Umúlug to abbá- séna na (u)mán na dildilán to lútāb náyá Énoy kiyá dalumpénag. | Umbét a to abbá- kané nawé ye Énoy. Kané pandá na maka-lówin naxan-anāin to abbá- : | laláki to an-aná-na; menáxanna ke Énoy kammin.*

There was, they say, Enoy : he went to hunt. / He is walking upstream, he is walking upstream; he saw a big monkey : it is climbing on a tree. / Enoy takes a rest; he sat down on a flat stone : he chewed betel. / When he finishes, he went away. / The monkey comes down and comes to lick the spittle of Enoy from the flat stone. / The monkey comes when Enoy had gone. Then after the third (day) the monkey gave birth : / its young was a male; it calls it Enoy.

13. The orphans and the squash  
(Bäydán, from Tawit, M)

*Atānda duwā na ulila : itó amāda se itó ināda natāy; dudduwā na ababbín. | Nagmúlada ka bokál bakóba-; peyapéyan āwānda anán. | Itó múlada na bokál bakóba-nagbisi- ka adú. | Dató anánā- atán salamañkáda : no mapánda itó xiyán nató bakóba-da, séda na immán to bakóba- bisi-na napno ka baggát; ay naahgámda. | Napánda nagtakkaw ka la-bá kitó ba-bakát ka nagguudán. | Kané mapánda na isubli, atán dinum-át ta baggát itó ubat nató la-bá. | Kané masinán nató ba-bakát, inummán kitó baláy dató anánā-, | séna palpalsóda ay nibbaxá dató anánā-, ta nañstínda itó ba-bakát. | Kané mawé to ba-bakát, sinápulna to múla dató anánā-. | Kané masuwā-na, immánna to bisi-na, nam ay āwán. | Kané āwánna masuwā- a nagbokál ka baggát, bina-dútna séyin mapán. | Kané isá na alxaw nāmmín to anán dató anánā-. | Nawéda siniñán to múlada na aggalakānda ka anánda. | Kané datñánda to múlada, natāy, ta bina-dút nató ba-bakát; | ay sumáñit dató anánā-, séda mañalá- kitó xamútna : | pinagbálinda ka sabáli manín; itó namagbalínānda pinagbálinda ka la-bá. | Itó la-bá umāwán no atán a xi-nána a magbáyo. | Itó paxippáyānda dató magbáyo kitó baggát to la-bá dató anánā-, | no mabalindañin mawéyin to la-bá, ta iamúg dató anánā-; | pandá itómmin nagtaxaliñád dató anánā- kitó ba-bakát, ta nasilagda.*

There were two orphans : their father and their mother died; they were only two children. / They planted the seeds of a squash; they always lacked food. / Their planted seeds of a squash bore many fruits. / The children knew magic : when they go to the place of their squash, and take hold of the squash, its fruits are full of rice; they were happy. / They went to borrow a basket from an old woman to measure it. / When they go to bring it back, some rice stuck to the bottom of the basket. / When the old woman sees it, she comes to the house of the children, / and she imposes upon them so that the children told it, as they were afraid of the old woman. / When the old woman goes, she looked for the plant of the children. / When she finds it, she takes hold of its fruits, but there was nothing. / When she finds nothing that produces kernels of rice, she grubbed it up and goes. / Then one day the food of the children was exhausted. / They went to see their plant from which they obtained their food. / When they reach their plant, it died, as the old woman had grubbed it up; / the children weep, and they take its

root : / they made something else again ; what they made, they made it into a basket. / The basket would disappear when it hears people pounding rice. / When those who pound rice put the rice into the basket of the children, / when they finish, the basket goes away, because the children used magic ; / since then the children hid from the old woman, because they had sense.

## SECTION X ABOUT GOOD AND BAD PEOPLE

### 1. *Dǎyá duwá ńa ulila* The two orphans (Buláw, from Musimut, K)

*Atánda ńa tańabaláy ya tóláy : duwáda maxatáwa ; | máy natáy to amáda se to ináda ; to ya naulila dǎyá duwá ńa anáná-. | Inur-uráyda la ya nanúluń kiyá awwég : | kané makasmá-da to báyábat, naxiddáda kané adú bisi- nató báyábat. | Kané māmmin to bisi- nató báyábat, nanúluńda manin. | Daddán din máy nakadatánda ka tagpatán : to to tuma-dánda séda lumná- kitó baláy to tóláy. | To maxur-úráy kitó baláy nindó- ka anáná- : | to to pinamótonna dató anáná-. | To to umabáy dató anáná- kitó xáyán nató babáy ya maxas-asissá ; | to ya naxańgammán nató tóláy ta atánda duwá ńa bonbónanna.*

There was a household of men : they were two married people ; / the father and their mother died ; that is why the two children were orphans. / They thought only about walking upstream in the brook : / when they find guavas, they lay down when there were many fruits of the guavas. / When there are no more fruits of the guavas, they again walked upstream. / Very soon they reached a landing place : that is why they step out of the water and they enter the house of a person. / The one who is waiting in the house was very kind to the children : / that is why she cooked rice for them. / That is how the children grew up at the place of the woman who is living alone ; / that is why the person is very happy because there are two she is sending.<sup>1</sup>

(1) She has two servants.

### 2. The girls and the fisherman (Pulindáy, from Musimut, K)

*Atán kanó ma- pē de Dummaríya se Áyo ; nawéda ńa naxar-arét. | Nasinánda ya ababbín sumánit kiyá dálēn ; inalá-da a to ababbín, séda maxullí kammín. | “ Pańuwáda- ka paltó-ko, ta mawéyá- a magpaltó- ka sissidá ”, nān nató ababbín. | Pinańuwáda a ka paltó- ; | kané nabalinda ńa nańuwáńin kitó paltó-, áy nawé to*

*ababbín ña nagpaltó- ka sissidána. | Kané xidamin äy umbét to ababbínín : | duwá láwat to sissidána ña inalá-na. | Xinámudda a to ababbín kiyá adú to alá-na ña isidáda.*

There were, they say, Dummaria and Ayo; they went to take a walk. / They saw a child crying on the road; they took the child, and they return. / "Make me an arrow, as I shall go to shoot fishes", said the child. / They made it an arrow; / when they had finished making the arrow, the child went to shoot its fishes. / Then in the evening the child comes: / it had taken two internodes (of bamboo) full of its fishes. / They cared for the child<sup>1</sup> on account of the great amount of viands that it takes for them.

(1) The stem *xámud* means: poisoning; my informant, however, translated *xinámudda*: they took care of.

### 3. John and the monkey (Uwil, from Bolo, M)

*Atán kanó ma- de Xuwán se ya inána, ñam äy awánna ña amá ni Xuwán ta natáy. | Isá ña alxáw nagbáyo ya inána, ta awánda ña anán; | äy nawé pē ye Xuwán ña nanílug. | Äy naka-ná ka äyón ne Xuwán; äy mēlug ña a-bán ne Xuwán to äyón a na-nána. | Ñam äy se nán nató äyón kiddí: "Dinā- patáyán ta pagnam-áyannā-no isá ña alxáw", nán nató äyón. | To to dina pinatáy: äy inalá-na kiyá baláyda, séna ña pakkanán to äyón. | Kané isá ña pagmaát nawé to äyón a magtakkáw ka kiráus pirá-; | äy nawé kiyá íxib náya báybáv, se ya magkiráus kiyá xinát; | äy nagbálin ka pirá- to kiráusanna a xinát. | Ippáyanna ka kádus ña abáy. | Inuwána iddí ya mapúlo ña alxáw; äy mapúlo kádus kapeláinnín to pirá-. | Äy nawéna ña nepatullí to kiráus kitó ári; | kané mabalín äy nán nató ári kiddí kitó äyón: "Ibaxám ke Xuwán ña atawánna ya an-aná-ko ta adú ya pirá-na", nán nató ári kitó äyón. | Äy: "Ó", nán nató äyón.*

*Ñam äy ni Xuwán xakkánna ammo to kukuwaán nató äyón: | dalinan ni Xuwán ta awán pirá- nató äyón. | Äy nán nató äyón kiddí ke Xuwán: "Atawámmo kanó to an-aná- ne ári", nán nató äyón ke Xuwán. | Äy náliyawán ni Xuwán kitó nibbaxá nató äyón, ta náanna iddí: "Paannánta ya maxatáwa kiyán, ta iyá- nakúbritada."<sup>2</sup> | Äy nán nató äyón kiddí: "Xakkánka ña maglídug, ta bagúntaka ña mañatáwa kiyá an-aná- ni ári", nán nató äyón ke Xuwán. | Äy ne Xuwán nepasiñán nató äyón dató kinadúsanna a pirá- a mapúlo; | äy nawéna niddé kitó ári; | äy naxatáwa de Xuwán se to an-aná-na. | Kané maxatáwadañin de Xuwán se to an-aná- nató ári, äy nagbaláy to äyón: | inuwána ka balbalitó- to baláyda. | Kané mabalín to äyón a nagbaláy kitó baláy dató maxatáwa, náanna kiddí: | "Palubúsannāin ta binagúñantaka námin ki biyágmō: pinañatáwataa séyā- mawéyin." | Äy: "Ó", nán ne Xuwán. | Pinalubúsannāin to äyón; | äy nawéyin to äyón kitó sirát a baláyna.*

There was, they say, John and his mother, but John had no father because he died. / One day his mother pounded rice, as they had no food;/

John went to set snares. / John caught a monkey; John wants to cut down the monkey he caught. / But the monkey said this: "Do not kill me as I will be of benefit to you one day", said the monkey. / And so he did not kill it: he took it to their house, and fed the monkey. / Then one morning the monkey went to borrow a cup for measuring silver; / he went to the seashore, and gathers sand; / the sand he gathered changed into silver. / He put it in a big bag. / He did this for ten days; and there were now ten bags of silver. / He went to return the cup to the king; / when it is finished, the king said this to the monkey: "Tell John to marry my daughter as he has much silver", said the king to the monkey. / "Yes", said the monkey.

But John does not know what the monkey does: / John thinks that the monkey has no silver. / The monkey said this to John: "Marry, they say, the daughter of the king", said the monkey to John. / John was ashamed of what the monkey told, and he said this: "How can we marry that, as I, we are poor" / The monkey said this: "Do not worry, I shall help you to marry the daughter of the king", said the monkey to John. / The monkey showed John the silver he had put in the ten bags; / he went to give them to the king; / John and his daughter married. / When John and the daughter of the king were married, the monkey made a house: / he made their house of gold. / When the monkey finished making the house of the married couple, he said this: / "Let me go as I helped you all your life, I had you married and now I go." / "Yes", said John. / He let the monkey go; / the monkey went to the bush, his abode.

(1) From the Spanish *pobre*, poor.

#### 4. The bitch and her pups (Lampá, from Dangla, M)

*Atán kanó wa áto : naxan-aná-ka talló wa babbáy; | naxan-aná-kiyá dappít náyá danúm. | Umán péyañ ka baláyda a mañalá-ka nabáw : kanán dató anánā-na. | Kané umabáydañin napánda nagda-da-dá-kitó kapanáxān kitó liggé nató ináda. | Atánda ná talló wa lalái maxutóg : natóp dató lalái. | Nasinánda dató babbáy : to to dinummónida. | "Apanánnu?" nān dató babbáy. | "Mapánkami ka allód." | To to inaptánda dató babbáy. "Maddíkami ta malu-sáw né iná", nānda. | "Akkán, magkarótada nála", nān dató lalái. | To to nagtaáyda kadató barañáyda, séda maxutóg; | nam áy nippán dató lalái da kitó babaláyda : | nagtotóp dató lalái kadató babbáy.*

*Linumbét din to iná dató babbáy ná nanilbét ka nabáw : āwánnin dató anánā-na. | Lábanna dáya : āwáanna maláb; lábanna allód : nalábnada se manalúg. | Da-nánna din ya talló babaláy; tuma-dāñ : napán kiya linóni dató maxatáwa. | Nasinán nató babáy, nam áy xapó ta māliyáw itó ináda ná áto, umánna pina-táb kitó atáwana; | to to umánna intáb. | Nam ay napán manín to áto kitó linóni nató*

isá nā an-anā-na; | umáinna manín intáb. Nagtálaw manín to áto se mapán kitó linón nató ud-udiyán nā an-anā-na : | nasihán nató an-anā-na. “Naturá ki iná toni?” séna umán pālā-ka atáwana. | “(I)inna ya nagkattáb ki iná?” nána; séda ippáy kitó dapág.

Xapó ta inal-alakkán nató an-anā-na, pañáyanna ka lánit : | umáinna sinnán to kararuwá nató áto. | Mebilinna kitó an-anā-na nā udiyán : “No atánka ki daldalénān se no atān masihánmo wa apúy ki póton na daním, bakkeánkayo maxun-úni; | se no mandlénkayo manín, no atān nuwán nā naniwiniwán nā adú wa kakekanán kiyá xiyánna, akkánmu igaggalá-; | no massihánmu manín ya kabáyo nā natabá pa-nán a mag-aggiyán kiyá nakénakénar, bakkeánkayo magaggalá-; | mapánkayo nála nā mapán; | se no da-nánnu ya bantáy magkiniinin, akkánkayo mañsín, rumuwá-kayo walá; | da-nánnuwin ya aliñódo nā agdán : to toniyin ya agdán náya lánit”, nān náya áto. | To to napán dató maxatáwa. | Dumatánda kiyá battón nā atān apúy ki pótonna : lumiwánda nála. | Masihánda manín to nuwán a nakirtó, akkánda la maxun-úni. | Manúlunda manín, masihánda ya kabáyo a natabá pa-nán. | “To dēdi ikaw dató inaxi ni iná”, nánda, séda bakkan nála maxun-úni. | Séda manín mapán : masihánda to bantáy a magkin-inin, rumuwá-da nála. | Séda manín da-nán to agdán nā aliñódo, séda umuné- séda lumná- kiyá kuwárto. | Nasihánda to inádatin : | to to simmúno to áto da, sénada iddán ka tañalakása a sinnón : ay pinaxulinadañin.

Dumatán din dató maxatáwa ka baláyda : | linu-tánda to lakása, nam ay pabég sinnón to máyánna. | Inumbét pē dató duwá na baláy : “Naggalakánnu kandáyán?” “Inalá-mida ka lánit, xiyán ni iná”, nánda. | Séda pē napán, nam ay nig-iggala-da dató apúy ito póton nató daním. | “Ta anná turá naniwán ya nuwán kitonni ay adú ma- ya addát kiyá xiyánna?” | Séda manín mapán; masihánda manín ya kabáyo a natabá. | “Turá natabá ya kabáyo kiyán ay áwanna nā anán?” nánda. | Séda mapán; da-nánda din to agdán nā aliñódo. | Nánda kiddi : “Nagliñódo agdán iddi”, nánda, séda umuné-. | Da-nánda din to kuwárto nā uwaddán nató áto; nasihán nató áto da : | “Papanánnu?” nána kagida. “Mapánkami pē mañlā-ka sinnón”, nánda.

Iddán nató áto da ka duwá lakása, nam ay pabég ulúlag to máyánna. | Nebilinna kagida nā lap-tánda námin to abbút kitó baláyda : | “Sénu walá lu-tán ya lakása”, nān nató áto. | To to mid-idáyawda dalinanda ta sinnón to inunágna. | Séda matag-tagtág maxulli; | dumatánda din ka baláyda, limpatánda námin to abbút. | Nabalinda din naglappát kadató abbút; linu-tánda to lakása; | nam ay lummawán námin to ulúlag nā mináyán nató lakása, séda axatán dató tóláy : ay natáyda.

There was, they say, a dog : she gave birth to three women; | she gave birth at the edge of the water. | She always comes to their house to get rice : food of her children. | When they grow up, they went to take a walk on the road along the river while their mother was absent. | There were three men riding upstream : each of the men with his own canoe. | They saw the women : and so they landed. | “Where do you go?” said the women. |



“We go downstream.” / And so they invited the women. “We won’t as mother will be angry”, they said. / “No, we shall be very quick”, said the men. / And so they entered their canoes, and they ride downstream; / but the men brought them to their houses: / each of the men took one of the women.

The mother of the women came bringing rice: her children were not there any more. / She smells upstream: she smells nothing; she smells downstream: she smelled them and swims. / She reached the three houses; she comes ashore: she went under the (house of the) married couple. / The woman saw her, but because she was ashamed of her mother being a dog, she came to have her cut by her husband; / and so he came to cut her. / Again the dog went under (the house of) another of her children; / again he came to cut her. Again the dog escaped and goes under (the house of) her youngest child: / her child saw her. “Why mother there?” and she comes to have her taken by her husband. / “Who cut mother?” she said; and they placed her near the hearth.

Because her child had mercy on her, she has her come to the sky: / she comes to see the soul of the dog. / She orders her youngest child: “When you are on the road and if you see fire on top of water, do not speak; / and when you walk again, if there is a lean carabao that has much food in its place, do not laugh at it; / if again you see a very fat horse staying in a herbless place, do not laugh; / just continue going; / and if you reach a mountain that is moving, do not be afraid, just go under it; / you will reach a high ladder: that is the ladder of the sky”, said the dog. / And so the married couple went. / They reach a pool with fire on top of it, they merely passed by. / They again see a lean carabao, they do not speak. / Again they walk upstream, they see a very fat horse. / “These, you, are what mother mentioned”, they thought, and they never speak. / They go again: they see a mountain that is moving, they merely go under it. / And again they reach a high ladder, and they climb and they enter a room. / They saw their mother: / and so the dog met them, and she gave them one trunk of clothes; she made them go back.

The married couple reached their house: / they opened the trunk, its contents were all clothes. / The two houses came also: “Where did you get those?” / “We brought them from the sky, the place of mother”, they said. / And they also went, but they laughed at the fire on top of the water. / “Why is that carabao lean while there is much grass in its place?” / And they go again; again they see the fat horse. / “Why is that horse fat while it has no food?” they said. / And they go; they reached the high ladder. / They said this: “What a high ladder here”, they said, and they climb. / They reach the room where the dog is; the dog saw them: / “Where do you go?” she asked them. “We go to get clothes”, they said.

The dog gave them two trunks, but their contents were all wild animals. / She ordered them to close all the holes in their house: / “And then you just open the trunk”, said the dog. / And so they were proud, they think that it contains clothes. / And they are running going back; / they reached their house, they closed all the holes. / They finished closing the holes; they opened the trunk; / all the wild animals the trunk contained, came out, and they bite the men: they died.

5. a. *Dummaríya*  
Dummaria  
(Umilá, from Abbil, A)

*Atán isá ña babáy a nabu-sít. | Isá ña algáw nawé ni amána ña nañuwá a loñón. | “No pagmaát áy mawénā- tugnán, ta mawéyā- managilóton”, nān ni amána. | “Ó”, nān ni Dummaríya. | To to nawé ni amána a nañuwá ka loñón ni Dummaríya. | Kané pagmakát nawé ni Dummaríya sinúgan to amána. | Kané dumatán kitó bantáy : “Takit bíkatko wáy makataktakiláy ummadaddú ña bantáy”, nān ni Dummaríya, | ta nadammát lugúd to annálenna kitó nabu-sít. | Kané dumatán kitó giyán nató amána, nañán ni amána. | Kané mabalín mañán : “Ipānnóhmo man baggímo, Dummaríya”, nānna. | Sina-bán ni amánanin se nawé ka baláyda ; | nabansí ni Dummaríya kitó sirát, ta lu-sáwan ni amána a mag-agiyán ka baláyda kané mabu-sít ña áwana atáwana.*

*Isá ña algáw atán tóláy a nawé nañanúp ; | naggíyá- to átona kitó dammán pag-agiyánan ni Dummaríya. | “O bulaw-o ma-dín to mamanát<sup>1</sup> ídí ye”, nān ni Dummaríya. | Itó nágan nató tóláy nañanúp Doñkuwán. | Namanát ni Doñkuwán kitó giyán neloñonán ni Dummaríya ; | naglañán ni Doñkuwán kitó giyán loñón ni Dummaríya ; | nagtupá- ni Doñkuwán kitó óton loñón ni Dummaríya. | “Dimo pu-pu-pú- ya tablí<sup>2</sup> : taddóńko no magudán”, nān ni Dummaríya. | “Innédi?” nān ni Doñkuwán, séna sinaltág to loñón : | to ya lumawán ni Dummaríya. | Kané makalawán namagpañpáñal ka appát kadató tarmád nató loñónna ; | itó pinagpañpáñalna nagbálin ka baláy a napiyá. | Nagatáwa da Dummaríya se Doñkuwán. | Nag-agiyánda kitó baláy a inuwá ni Doñkuwán : | napiyá to biyágdanin ; nagbanánda pē.*

There was a woman who was pregnant. / One day her father went to make a coffin. / “To-morrow go to bring me my food, as I go to prepare materials for a trough”, said her father. / “Yes”, said Dummaria. / And so her father went to make the coffin of Dummaria. / Early in the morning Dummaria went to bring food to her father. / When she reaches the mountain : “My side is sore walking all the time as the mountain (road) became long”, said Dummaria, / because her walking was heavy being pregnant. / When she reaches the place of her father, her father ate. / When he finishes eating : “Adjust your body, Dummaria”, he said. / Her father put the lid over her

and he went to their house ; / Dummaria stayed in the bush, as her father hates her staying in their house while she is pregnant having no husband.

One day there was a man who went to hunt ; / his dog barked in front of the place of Dummaria. / “ I wish a dog would kill her by biting ”, said Dummaria. / The name of the hunter was Don Juan. / Don Juan had his dog kill (an animal) by biting at the place where Dummaria was confined ; / Don Juan singed it at the place of the coffin of Dummaria ; / Don Juan divided it on top of the coffin of Dummaria. / “ Do not throw dust on the board : it serves me for a shelter when it rains ”, said Dummaria. / “ Who is this ? ” said Don Juan, and he split the coffin : / and so Dummaria came out. / When she gets out, he roughly arranged the splinters of her coffin ; / what he had been arranging became a beautiful house. / Dummaria and Don Juan married. / They stayed in the house which Don Juan made : / their life was good ; they also were rich.

(1) From the stem *banāt*.

(2) From the Spanish *tabla*, board.

#### 5. b. The woman buried alive (Salínen, from Bayag, B)

*Atánda tañabaláy; tallóda : nabu-sit to aná- nató lalái. | Napán to lalái nakallút pañiungáña<sup>1</sup> itó babáy. | Kanén aldáw (u)mán tugnán nató babáy to amána ; | nōnawān a naxato-to-dó. | To to nāna ni : “ Nasakit bikatko madakadakilaláy umadadduwān a bantáy.” | Kanén lumbét itó giyān nató amána, iramāna ixunág to babáy itó illutāna ná áyo : | me-nōnin a magunág. | To to tina-bāna, séna la ipulín to babáy. | Matáy to babáy ; itó an-aná-na nagbiyág kitó unág nató áyo. | Kanén isá ná aldáw atánda mawé nañaníp ; | naggiyá- dató áto : pinatáyda to ugtá giyān nató natáyān nató babáy. | Kanén magtupá-da (u)mánda mañalá- itó bulóni nató áyo ; | nagi-náda to sámít nató aná- : | linu-tānda to baul,<sup>2</sup> séda la alaxán to an-aná- nató babáy ya nagbiyág. | Inalá-da baláyda, séda la inóboñ. | Kanén no laláwa mañsa-dó to ba-bakát ; | nasapúlāna to an-aná-na nagdidigut : | to to inalá-na mánin ka baláyda. | Nalu-sáw dató tóláy a nañalá- kagína : | (u)mánda pinatáy to ba-bakát, séda la alaxán to an-aná-.*

There was a household ; they were three : the child of the man was pregnant. / The man went to thin wood for putting the woman inside. / In the daytime the woman comes to bring food to her father ; / she was tired of climbing. / And so she said : “ My side is sore walking all the time the mountain (road) becoming longer.” / When she comes to the place of her father, he tries putting the woman inside of the wood he had thinned : / she just fitted inside. / And so he closed it, and rolls the woman down. / The woman dies ; her child lived inside the wood. / Then one day some people went to hunt ; / the dogs barked : they killed the deer at the place

where the woman died. / When they cut it into pieces they come to get leaves of a tree; / they heard the weeping of the child: / they opened the trunk, and they take the child of the woman that lived. / They took it to their house, and they let it live with them. / Then the next morning the old woman<sup>3</sup> fetches water; / she found her child bathing: / and she took it again to their house. / The men who had taken it, were angry: / they came to kill the old woman, and they take the child.

- (1) From the stem *unág*, inside.
- (2) From the Spanish *trunk*, trunk.
- (3) The grandmother of the child.

6. a. The deformed child  
(Uwíl, from Bolo, M)

*Atán kanó pē ya maxatáwa ná atán an-aná-da: ya náxanna äy isá Saddánan; / ya panáxanda kagína yān ta tañtañadánan ya adaddína. | Nān dató maxatáwa kiddí: “Awán serví<sup>1</sup> náya an-aná-ta, piyá ná patáyán”, nān dató maxatáwa, | nam äy xakkéanda paxi-ná kagína. | Kané pagmaātin äy inaptān nató amāna ná maglaggáp ki battón: | “Lumgápka man”, nān nató amāna; äy linumgáp to ababbín. | Äy tunúlānna ka abáy ya bató to ababbín, séno matáy náanna; | äy nawéyin to amāna kanná baláyna. | Kané daddānin äy linumbét to ababbín kitó baláyda. | “Turán xakkán natay? äy sinumúlānko ka rañrañáy bató”, nān nató amāna. | Kané isá manín pagmaāt inaptānna manín ná magballiyāt; | äy ippáyna to ababbín kitó iptónān nató äyo. | Kané din miptón to äyo, äy napisít to ababbín kitó äyo. | Äy nawé manín to amāna kanná baláyda, ta náanna ná natáyynin to ababbín. | Kané din liudnanin äy atán manín to ababbín. | “Ta anná ta turán xakkán matáy ya ababbín kiddí?” | Kané isá din pagmaāt manín inaptānna manín ná manlabbót; | äy nawéda manín séda manuwá ka adallám ná abbút. | Kané adallám pa-nán to abbúttin, pinappán nató amāna kitó abbút. | “Paxippaānnā- to lusá-”, náanna; nam äy busid nató amāna; | séna darunān ka lusá- to ababbín kitó abbút, | séna pimpinan to lusá-. | Äy awán inumbét kitó ababbín ka pandá.*

There was, they say, a married couple who had a child: one of his names was Sadangan; / they called him there so, because his length was only one palm.<sup>2</sup> / The married couple said this: “Our child is of no use, it were good to kill him”, said the married couple, / but they do not let him hear it. / Then in the morning his father invited him to dive in a pool: / “Dive now”, said his father; the child dived. / He threw big stones at the child, so that he dies he thought; / his father went to his house. / Then very soon the child arrived at their house. / “Why did he not die? I threw big stones at him”, said his father. / Then again one morning he again invited him to fell timber; / he places the child where the tree falls down. / When the tree falls down, the child is smashed by the tree. / His father again

went to their house, as he thought that the child had died. / Then behind him there was the child again. / "Why is it that this child does not die?" / Then again one morning he again invited him to make a pitfall; / they went again and they made a deep pit. / When the pit was very deep, his father made him go into the pit. / "Throw me some earth", he said; but this is a lie of his father; / and he covered the child with earth in the pit, / and he pressed down the earth. / The child did not come since.

- (1) From the Spanish *servir*, to be of use, to serve.  
 (2) *Sadánan*: *isá dánan*: one palm.

6. b. Another version of the preceding tale  
 (Bäydán, from Tawit, M)

*Atán kanó duwá ná maxatáwa; itó an-aná-da e Kimkimmutát: | i ababbíi kiddí tañaxaám ya biñilna se ya imana. | Ya inána alualu-sáwánna to an-aná-na ta adú to añánna; | agína péyañ to müd-ñdí no mañánda. | Áy to inuwáda: napánda piniñil, sédu ippáy itó unág nató sirát. | Áy kané mañánda inumbét to an-aná-da se ya mepañán. | Áy kané pagmaát inaxí nató inána ná itó atáwana mapánna itamán ka adallám únáy to an-aná-na séno bakéán makaltuwád. | Nagkub-úb ka pandá ka ólona, séna ipísó- to an-aná-da séna bumbúnán itó an-aná-da. | Inumbét manín kané mañánda se manín mepañán. | Itó amána naxáyáb ka siddálo; | daddán ñin inumbét dató siddálo: | dató maxan-aná- papalattúxcánda to an-aná-da. | Dató siddálo<sup>2</sup> axiyánda no atán básol nató an-aná-da, nam áwán. | Inal-abhán dató siddálo dató maxatáwa séda panáwán to ababbíi. | Kané mawé dató siddálo, pinagbálinna to paxag-agíyanán dató inána se itó amána ka bayíyañ: | natáyda; áy itó ababbíi sissá nalánin kitó baláyda.*

There were, they say, two married people; their child was Kimkimmutat: / this child's legs and arms were one palm (long). / His mother hates her child because he eats much; / he is always the last when they eat. / What they did: they went to tie his limbs, and they placed him inside the bush. / When they eat their child came and eats also. / Then early in the morning his mother told her husband to go and bury the child in a very deep place so that he cannot come out. / He dug a hole up to his head, and he threw their child into it and he covered their child. / Again he came when they eat and again eats. / His father called soldiers; / Very soon the soldiers arrived: / the parents made their child be shot. / The soldiers ask them if their child has committed a fault, but there is nothing. / The soldiers scolded the married couple and they leave the child. / When the soldiers go, he changed the abode of his mother and his father into an abyss: / they died; the child is now alone in their house.

- (1) From the Spanish *soldado*, soldier.

SECTION XI  
OTHER STORIES

1. *De Dawwáy se Umréin*  
(Yadán, from Nagbabalayan, K)

<p>“<i>Lukágkanin, Dawwáyin :</i> <i>Nagbalańgá allódin.</i> <i>Xuyúdanmo kalińkén,</i> <i>Maddim ammó to dálén.”</i> <i>Yúyus se Umréin ;</i> <i>Pinsípna ya baliin.</i> <i>“ Patuliyánko kammín</i> <i>Ka tańa-píg ga sarmín.</i> <i>Ummánā- kud kadakáyó,</i> <i>Nagsáysáyó ka dénu</i> <i>Dénu nató iyúgko</i> <i>Ña taxán na baloxó?</i> <i>Ñáyámmo, Bibbirikán,</i> <i>Nagtampánid lańixán ? ”</i> <i>“ Wē- sinnán Dalawáyan :</i> <i>Natáy ka Dalanapán.”</i></p>	<p>“Awake now, Dawway : The sun rose downstream. Pull the bell, You do not know the way.” Umreking shouts at him : He broke the nose flute. “I change it now Into a piece of glass. Am I similar to you, Spilling coconut oil Oil of my coconuts Smelling of coconut milk? Where do you go, Bibbirikan, Carrying a branch of ylang-ylang ? ” “I go to see Dalawayan : He died at Dalanapan.”</p>
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*Kané umbét Bibbirikán ka Dalanapán, áy dina-ńáanna ne Dalawáyan ńa natáy :*  
*áy netamáanna se ya mawéyyin.*

When Bibbirikan comes to Dalanapan, he reached Dalawayan who died: he buried him and goes away.

2. The old woman and the deer  
(Pulindáy, from Musimut, K)

*Atá(n) kanó ma- pē ya ba-bakát ta nawé ya nanaxilpá : nasinán náyá ugtá. |*  
*“Ñáyámmo?” nān nató ugtá. | Māy : “Mawéyā- manaxilpá”, nān nató ba-*  
*bakát. | “Tom piyán adáyyó; áy adú káputko.” | “Paannánta ya maggalá- kiyá*  
*káputmo ta?” nān nató ba-bakát. | “Lumná-ka kiyá unágko; māy sinnám ta*  
*alá-mo to bokálko, ta matáyyā- no alá-mo”, nān nató ugtá. | Linumná- a to ba-*  
*bakát. | Kané mapnó to la-bánańin, áy limmawánin. | “Xakkánmo wa pinúri to*  
*bokálko?” “Akkán a”, nān nató ba-bakát se mawéyin.*

There was, they say, an old woman who went to gather vegetables: a deer saw her. / “Where do you go?” said the deer. / “I go to gather vegetables”, said the old woman. / “You like what is far; I have much fat.” / “How can we get that fat of yours?” said the old woman. / “Enter into my inside; look out lest you take my kidneys, as I die if you take them”,

said the deer. / The old woman entered. / When her basket is full, she came out. / "You did not pluck my kidneys?" "No, indeed", said the old woman and goes away.

3. *Kixaw se Xonnáy*  
Fawn and Gonnay  
(Báyáñaw, from Musimut, K)

*De Xonnáy se Kixaw nagbulbulónða kiyá puiút niyá kamarág. | Nān ne Xonnáy kiddi : " Añkaniñ na maggalá-ka báyábat ", nānna. | " Bakkánko ma-a maxuné- ", nān ni Kixaw. | " Maggalá-ka halá kiyá pinnatán ", nānna. | Kané dumatáññin kitó xáyān nató báyábat adú to pinnatánna. | Nanañál ka isá séna ña idatán ke xiyān ne Xonnáy; | nagtappixánda to sissá ña báyábat, ñam áy bakkán na nāmmín to isá ña báyábat. | Kané isá ña alxaw manín umáñ manín to kixaw, ñam áy āwán to báyábatin : | narupsá- ñammin dató báyábatin. | Kané umbét ka xiyān ne Xonnáy, nānna kiddi : " Áwáññin to báyábat ", nānna, " ittó dató napnatán a narupsáin ", nānna.*

Gonnay and Fawn were companions at the base of a kamarag tree. / Gonnay said this: "Go to get guavas", she said. / "I cannot climb", said Fawn. / "Get only those that fell down", she said. / When it reaches the place of the guava tree it shook down many. / It took one in its mouth and it brings it to the place of Gonnay; / they divided the single guava, but the one guava was not consumed. / Then again one day the fawn comes again, but there are no more guavas: / all the guavas were rotten. / When it comes to the place of Gonnay, it said this: "There are no more guavas", it said, "because those that fell down are rotten", it said.

4. *De Áyo maxiná*  
Ayo and her child  
(Yadán, from Nagbabalayan, K)

*Ña atán ña an-anú- ña áyáyam itó an-aná-na; máy nawé to ababbíñ a nagdixut. | Kané din tuma-dáñ, sininánna to an-anú-, máy āwán : nagtálaw. | Kané māmmo-wáñna ña āwán sumáñit. | Kané nawé ka ambáw se magtuxáw kiyá dalimpusá-. | Kané din daddán nānna kiddi : " Kanáññā-, bató, kinnán inā to áyáyamko." | Máy bakkánna pikám nabalíkát, wē ya sillán to bató. | Máy atán na xáyāñ a nakasiñán, séna ña nawé ya nekaxí; | séda nawé ya ináñ. | To pinanañdāñ nitó ba-bakát kitó xáyāñ áy tañala-bá ña i-lúg se tañabúlig abáxat.*

There is a bird, her child's plaything; the child went to bathe. / When it emerges, it looked at the bird, it was not there: it escaped. / When it knows that it is no more it weeps. / Then it went to the river and sits on a white stone. / Very soon it said this: "Eat me, stone, mother ate my plaything." / It had not yet pronounced it, and the stone went to swallow

it. / There was a crow that saw it, and it went to tell it; / and they went to take it. / The wages the old woman gave to the crow were one basketful of eggs and one bunch of bananas.

5. Tabuttet and the bird  
(Pulindáy, from Musimut, K)

*Nawé kanó ma- pē Tabuttēt ta namási; inumbét kanówin. | “Tabuttēt, Tabuttēt, siblóhannā-, Tabuttēt”, nān nāyá an-anú- kiyá xāyān nāyá balāy; simiblóh Tabuttēt. | “Tabuttēt, Tabuttēt, lainnānāin, Tabuttēt”; nelañán Tabuttēt. | “Tabuttēt, Tabuttēt, tupkännāin, Tabuttēt”; sinupá- Tabuttēt, séna ná kanán. | Atán kanó wa tólāy ya (u)mán naxapát ka sáy-ám. | (I)nummán a e Tabuttēt; dumatán din kanó kiyá xāyān dāyá magsáy-ám. | Māy kawél kanó námin ya baggí ne Tabuttēt; nabañsit kanó. | “Tabuttēt, Tabuttēt, mawékatín, Tabuttēt”, nān dató tólāy. | Nawé a ne Tabuttētín ta náliyáw.*

Tabuttet went, they say, to make basi; he arrived, they say. / “Tabuttet, Tabuttet, throw a stick at me, Tabuttet”, said the bird at the place of the house; Tabuttet threw a stick at it. / “Tabuttet, Tabuttet, singe me now, Tabuttet”; Tabuttet singed it. / “Tabuttet, Tabuttet, cut me now into pieces, Tabuttet”; Tabuttet cut it into pieces, and he eats it. / There were, they say, men who came to invite to a *sáy-ám* sacrifice. / Tabuttet came; he reached, they say, the place of those who offer a *sáy-ám*. / The whole body of Tabuttet, they say, was dung; he stank, they say. / “Tabuttet, Tabuttet, go away now, Tabuttet”, said the men. / Tabuttet went away as he was ashamed.

6. The man and the wild carabao  
(Uwíl, from Bolo, M)

*Atán kanó ná tólāy ná magsápul ka i-lúg daxóon kanná lala-nán. | Kané magsápul ka i-lúg kiyá asi-lán, áy nakasmá- totó ka i-lúg daxóon. | Daddán din áy nasánot nāyá simarón<sup>1</sup> nuwán to tólāy, séna ap-aplán to tólāy kitó kapanáxān. | Áy nēwáxanató tólāy to abāgna se itó abunótna se itó i-lúg; | áy magsosóba nála to tólāy ná maxitálaw kitó simarón. | Áy nakasmá- to tólāy ka lóon bató : to ya nagsirokánna. | Áy sa-sa-gúdan nató simarón to tólāy kitó lóon, nam áy xakkánna ná masa-gúd to tólāy. | Áy tañaxabí se tañaalxáw to tólāy áy naggíyān kitó lóon; | áy nawéyin to simarón ta nólaw. | Kané sipútan nató tólāy to simarón, áy nanagtāg to tólāyinn kanná baláyna. | Áy inapaápal manín nató simarón, nam áy xakkán nasi-māt nató simarón to tólāy; | nepandá nató simarón ná nagkápul kitó tólāy kitó xagiyánān baláyda. | Taggé matáy to tólāy to bisinna se itó unáwna, | ta duwá xabí se tañaalxáw to áwánna innán.*

There is, they say, a man who looks for eggs of the dagokon bird at Lalakngan. / When he looks for eggs in the thicket of sikal reeds, he really



found eggs of the dagokon. / Very soon a wild carabao smelled the man, and he is pursuing the man on the bank of the river. / The man lost his G string and his headband and the egg; / the man runs away from the wild animal stark-naked. / The man found a cave: there he hid. / The wild animal butts the man in the hole, but it cannot butt the man. / The man stayed one night and one day in the hole; / the wild animal went away as it was tired. / When the man espied the wild animal, the man ran to his house. / The wild animal again was pursuing him, but the wild animal could not overtake the man; / the wild animal pursued the man to the door of their house. / The man almost died from hunger and fatigue, / as he did not eat for two nights and one day.

(1) From the Spanish *cimarrón*, having become wild.

7. a. The Eel  
(Bäydán, from Tawit, M)

*Atán kanó de Lékäy si Bókat; i Lékäy nanláxa ka toríputna. | Kané mabalín napán kanó nanagtán. | Nawéda kanó nippáy ka palidán näyá abáy a bató. | Nabalinda nagtán; nawédaniin kitó baláyda. | Kané pandá maalimmá nán ni Lékäy iddi ki Bókat: "No pagmaát magsiraa ta mawéta ná akkatán ka toríputta." | Kané maxittaraut dató anú- namótonnin ni Bókat; | kané sirsirná- nawéda kanówin. | Kané maggiyánda itó dappít adanni itó toríputda. | Nán ni Lékäy iddi ki Bókat: "Naka-ná ta nakakidáy túmanko." | Nán ni Bókat iddi: "Napiyá luxúd, Ókáy." | Kané maggiyánda itó síduñ nató toríputda, linumgáp ne Lékäy. | Kané umtuñár inalána to toríputna, nam áy naka-ná ka abáy ya íwat. | Nán ni Lékäy iddi: "Ippanta kan toni adáyyó id danúm ta xet no bakkánta mappatáy." "Ó", nán ni Bókat. | Séda mano-dó kitó bantáy ná adáyyó to danúm. | Maggiyánda itó óton nató bantáy sisiñán to danúm áy nanaxútda; séda ná palawanánnin to íwat. | Kané lumawán din to íwat, naméyag itó danúm. | Nán ni Bókat iddi: "Alá-mo to raxúd, Ókáy, ta raxudánta." | Áy inalá- ni Ókáy to raxúd séna raxudán to íwat, nam áy naraxúd ni Bókat. | Inalá- ni Bókat to ulát séna buxután to íwat, nam áy nabuxút ni Ókáy. | Daddán din nagsappáw to íwat itó danúm. | Di Bókat si Lékäy nabisiñda únáy; | áy itó inuwáda kané sidáda: pini-pi-sída to ulátda séda alsáan, neámonída to awél ne Ipiñaw. | Kané mañánda, napánda kiyá palidán näyá pinát. | Kané mañánda, nahyag yág, nairúd to pinát: | nadañsilán de Lékäy si Bókat, áy natáyda.*

There was, they say, Lekay and Bokat; Lekay wove his eel trap. / When it is finished, he went, they say, to set it. / They went, they say, to place it near a big stone. / They finished setting it; they went to their house. / Then on the fifth day Lekay said this to Bokat: "To-morrow cook early so that we go to lift our eel trap." / When the fowls crow Bokat cooked rice; / then at dawn they went, they say. / They stay on the bank of the river near their eel trap. / Lekay said this to Bokat: "It has caught something,

as my heel twinkled." / Bokat said this: "That is good, Okay." / When they stay above their celtrap, Lekay dived. / When he emerges he took his eel trap, it had caught a big eel. / Lekay said this: "Let us bring it there far from the water lest we be not able to kill it." "Yes", said Bokat. / And they ascend the mountain far from the water. / They stay on top of the mountain seeing the water where they came down; and they brought forth the eel. / When the eel came out, it went toward the water. / Bokat said this: "Take the hook, Okay, and let us hook it." / Okay took the hook and he hooks the eel, but Bokat was hooked. / Bokat took the blanket and wraps up the eel, but Okay was wrapped up. / Very soon the eel jumped into the water. / Bokat and Lekay were very hungry; / what they prepared for their viands: they tore up their blanket and cook it, they added the excrements of Ipngaw. / When they eat, they went near a rock. / When they eat, there was an earthquake, the rock fell down: / Lekay and Bokat were crushed, they died.

7. b. *De Lékáy ya maxatáwa*

Lekay and his wife

(Yadán, from Nagbabalayan, K)

*Ña nanláxa ñe Lékáy ka údāg, séna ña ilgáb kitó battón. | Se magpili kadam dadakkál la kiwat, séna ña ipilná- itó abáy ya kiwat, séna ña ittuñár. | Séna ña karrawán ne Békát, séda ña ito-to-dó kitó bantáy. | Kané din bakkánda ña maxiná to asassát to daním, pinalawánda séda sirpanán na palpalpál. | Mây nagsappáw kammalá to kiwat: itó nasidáda áy itó idal dató kiwat; | áy itó kiwat nawé kammin kitó daním. | Kané din mabalinda ña manán nawédanin.*

Lekay wove a bow net, and dips it in a pool. / And he chooses the largest eels, and he puts a big eel inside, and he brings it<sup>1</sup> out. / And he calls Bekat, and they ascend the mountain. / When they did not hear the noise of the water, they took it<sup>2</sup> out and they steadily beat it with a stick. / The eel merely jumped: what they ate was the slime of the eels; / the eel went to the water. / When they finished eating they went away.

(1) The bow net.

(2) The eel.

7. c. The Eel

(Pulindáy, from Musimut, K)

*Nawé kanó ma- pē ye Xistirab namóbo: nagpakkál ka dékat; naxulliyin kané xidam. | Kané pagmakát nawé naxakkáttin: naka-ná ka abáy kiwat. | Nippáyma kiyá bantáy séna palawanán: pinalpálna; | mây nagkusór kiwat se mapán kiyá battón ña adallám. | Dina pē masmán; lumgáp mây áwánna nasmá-. | Daddán din ma- linumgáp manin: áwánna manin nasmá-. | Nawé pēyin kané xidam; akkán*

*alá nanán kané āwanna isidá kitó pakkálua. | Naxi-battán dumatán ka baláyda.*

Gisurab, they say, went to set a bow net: he took provisions of dikat rice; he came back in the evening. / Early in the morning he went to lift it: a large eel was caught. / He put it<sup>1</sup> on the mountain and brought it<sup>2</sup> out: he struck it with a stick; / but the eel slid down and goes to a deep pool. / He cannot find it any more; he dives but he did not find it. / Very soon he dived again: again he did not find it. / He went away in the evening; he did not eat when he has no viands to eat with his provisions. / He was overcome by darkness reaching their house.

(1) The bow net.

(2) The eel.

## 8. The Two Blind Women

(Uwíl, from Bolo, M)

*Isá ná pagmaát nawé dáyá duwā ná ba-bakát kanná Banág: naglúxānda ka altón; dalinanda ka ábuy to altón. | Áy naxutógda; áy xakkānda niptón pikám. | Áy kané mabāyāgda a maxutóg, áy nippā- to altón a nelúxānda. | Áy mabāyāgda ná magsapsápul kitó altón ná mapānda ná iláko kanná Banág; | áy nawéda kammalá kané dida masmā- to altón. | Kané maxutógdanin, áy nalimát to panimóton ná ba-bakát; | áy nabāyāg manín ná makasapsápul to isá ná ba-bakát to abulónna. | Áy kané maxutóg manín naglimát ya isá ná ba-bakát kitó barañayna; | áy séna ippāy manín to maxutóg. | Áy kané maxutóg kiyá paro-pó-, áy nepuglān to ba-bakát ná isá manín; | áy natáy to ba-bakát, ta xakkānna masinán to taluxānna, ta kilāp; to to natáy.*

One morning two old women went to Abulug: they brought in a mortar; they think the mortar is a hog. / They rode downstream; they did not yet push (the canoe) into the water. / When they ride a long time, the mortar they had brought in, was thrown out. / They were a long time looking for the mortar which they go to sell at Abulug; / they went though when they do not find the mortar. / When they ride downstream, the old woman at the prow was drowned; / the other woman again spent much time in looking for her companion. / When she rides downstream again, the other old woman scoops the water out of her boat; / and she applies herself again to riding downstream. / When she rides downstream in the rapids, the other woman also is thrown out; / the old woman died, as she does not see where to swim, as she is blind; and so she died.

### 9. a. To ba-bakát

The old woman

(Appaló, from Tawit, M)

*Atán kanó ya ba-bakát; napán to ba-bakát nagdaáp: | nagdaáp ka úsin;*

*nippáyna ka súlip. | Áy nánna iddí : " O nedaxáñā-, anánā-,", nān nató ba-bakát ; | áy naglukulukút ka abá- to ba-bakát. | Nān nató ba-bakát iddí : " Pato-dál, pato-dál, pato-dál, pato-dallámmo kappál"; áy naxi-ná dató anánā-. | Pagmaāt din áy siniliyān dató anánā- to úsin ; | nippáy nató ba-bakát kitó típutna. | Xídam din inumbét to ba-bakát : " O madaxáñā-, anánā-", nān nató ba-bakát, se maglukulukút manín. | " Pato-dál, pato-dál, pato-dál, pato-dallámmo kappál", nān nató ba-bakát. | Áy maddí magkínin to úsin ta natáy : siniliyān dató anánā-.*

There was, they say, an old woman ; the old woman went to fish : / she fished a penis ; she put it in a bamboo tube. / She said this : " Ho I got a fever, children ", said the old woman ; / the old woman rolled herself up in a mat. / The old woman said this : " Climbing, climbing, climbing, climb on the mons Veneris "; the children heard it. / Early in the morning the children peppered the penis ; / the old woman put it in her bag. / In the evening the old woman came : " Ho I have a fever, children ", said the old woman, and she rolls herself up again. / " Climbing, climbing, climbing, climb the mons Veneris, " said the old woman. / The penis refuses to move as it is dead : the children peppered it.

9. b. The Lecherous Woman  
(Pulindáy, from Musimut, M)

*Atán kanó ma- pē Dummaríya ; nawé Dummaríya nagdakáp. | Dumakáp kanó ; máy naka-ná ka last- : nippákna. | Dumakáp manín ; máy naka-ná ka mōdi : nippákna manín. | Dumakáp kanó din manín ; máy naka-ná ka úsin : " O naańgám"; nawé. | Kané naka-ná ka úsin, sinúbońna to úsin ka láwat : nesiróna. | Magkaxéd di anánā- nānda, máy nasmá-da ya úsin kiyá siyú-. | Innānda ; máy sibbiyág. Pinalpálda ; máy nalibát talá. | Nalu-sáw to ba-bakát kané matáy to úsin : inal-almánna dató anánā-na.*

There was, they say, Dummaria ; Dummaria went to fish. / She fishes, they say ; she caught shrimps : she threw them out. / She fishes again ; she caught modi fishes : again she threw them out. / She fished again, they say ; she caught a penis : " Ho how lucky "; she went away. / When she had caught the penis, she placed the penis in an internode of bamboo : she hid it. / The children thought to sweep (the house), they found the penis in the corner. / They took it ; it was alive. They cudgelled it ; it was killed. / The old woman was angry when the penis dies : she scolded her children.